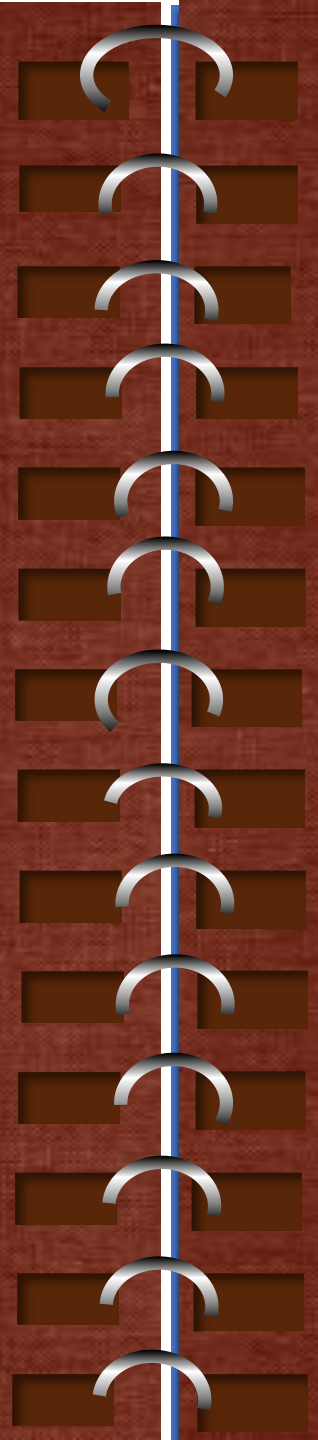


The Tangible Proofs for Allah's Existence

Sheikh Muhammad Metwalli al-Sha'rawi

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CHAPTER ONE
The Means of Existence

Allah, Glorified and Exalted, has placed in His universe manifest signs that declare His existence, proclaiming His greatness, and affirming that He is the Creator. Inanimate objects bear witness that there is no god worthy of worship except Allah; Plants bear witness that there is no god worthy of worship except Allah; Animals bear witness that there is no god worthy of worship except Allah; The human being bears witness that there is no god worthy of worship except Allah; All of these bear witness and testify that there is no god worthy of worship except Allah, with undeniable, self-evident proofs that do not require extensive search, reflection, or deep contemplation.

- Allah, Glory be to Him and Exalted be He, addressed all minds at all times, and made these substantial and evident proofs that manifestly declare His existence ever since the beginning of creation. Then, the more man gets more developed and civilizations become more advanced, *as Allah unveils of His knowledge what He wills to whom He wills, the truth of Allah's existence becomes more firmly established, and His signs become ever more evident. For Allah, in His justice, has willed to address every intellect,* and ordained His explicit signs to be dispersed and propagated in the universe, bespeaking and emphasizing His divinity, declaring that He, Glorified be He, is The One and Only Lord worthy to be worshipped, so that simple-minded and the highly-educated people could grasp them. I do not think anyone can debate these evident proofs or deny their existence.

- In fact, Allah, The Almighty, has created in this universe physical tangible proofs, rational evidences, and other indisputable evidence that we feel and realize through our senses, all of which speak to the Oneness and existence of Allah, Glory be to Him.

- Allah ordained the first tool for perceiving His existence to be the mind. In fact, it is the intellect that perceives Allah's existence through the rational evidence that the Creator instilled and dispersed in the universe. Nevertheless, the mind's mission regarding Allah's existence is so limited. Through our intellect, we can perceive that there is a creative and capable Creator.. but through intellect alone we cannot perceive what the Creator intends from us.. how to worship Him.. how to thank Him.. and what reward He has prepared for us, how He rewards those who obey Him, and punishes those who disobey Him. All of this is beyond the capacity of the intellect.

Therefore, it was necessary that messengers be sent to inform us about Allah, why He created this universe, why He created us, what way of life He has designed for us to follow, and what reward and punishment He has prepared for us. These are tasks beyond the capabilities of our minds, and these are matters that, if we were to rely solely on our intellect, we would not arrive at any conclusions.

So, Allah, the Almighty, sent prophets and messengers and supported them with miracles and marvels, which establish evidence of the truthfulness of their messages and the divine orders. They, elucidating the Way of Allah, informed their peoples of their divine message. However, in this book, we shall not discuss the messengers' miracles, the messages they were sent with, nor any unseen (***ghayb***)[1] matter.

1 **The Islamic term '*ghayb*' denotes the imperceptible which lies beyond human perception or understanding. Man's ability to perceive and accept a world above and beyond the physical world whose existence he can discern and verify sets him above the rest of creation and confers on him his human qualities. This belief puts into proper perspective man's natural curiosity for what lies beyond the material physical world, which he instinctively and clearly perceives to exist. Without this clear perspective and vision, man resorts to myth and superstition, leading to imbalance and instability. The limits of human perception do not prevent believers' souls from reaching their Creator, the omnipotent power behind the universe and all existence. Their limited natural senses do not stand in the way of their desire to reach beyond the physical world or their pursuit of the ultimate truths of life. Belief in the imperceptible is a major threshold in human understanding, and crossing it elevates man above animals and takes him far beyond the physical world.**

But we will talk about the physical matters only.. and speak about the physical evidence, including that evidence which shows us and makes us certain that the unseen exists.. and that what we cannot see lives around us. We realize all this through intellect and not through faith. For Allah, Glory be to Him, placed evidence of faith in the universe just as He placed rational evidence. But, in this book, we will appeal to reason alone, so that all people can see that appealing to reason gives us thousands of proofs. These proofs are from Allah's signs, and they all testify that there is no god worthy to be worshipped but Allah.

Existence and The Human Being

If we are to begin with material evidence, we must start with creation itself—the proof we all witness before our eyes, day and night, and experience because we live within it. The starting point is that this universe, in all its complexity, existed long before humanity was created. This is an irrefutable truth; no one can argue against it. No one can claim that the creation of the heavens and the earth took place after man had been created. No one can allege that man had come into existence before the creation of the earth to live on, the sun to rise, no night or day, and no air to breathe! Rather, man came into existence to find everything perfectly prepared for him before his advent. What is more, myriad things, far beyond man's ability, were created and subjected to serve him, endowing him with all life's necessities without cost. Other things were created and subjugated to him to provide him with whatever he needed, yet requiring the exertion of human efforts and labor, so that the earth could be populated. Thus, through reason alone, no one could question the fact this universe had been created and prepared for human life long before the human beings themselves existed. Allah, The Almighty, says:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (الاية ٢٩: سورة البقرة)

"He it is Who created for you all that is on earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything." (Surah Al-Baqarah (2): 29)

No one can rationally argue about this issue, because the universe was before the creation of man, so how could humans have done any work before they existed and were created?!! This noble verse gives us the answer:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً﴾ (الاية ٣٠: سورة البقرة)

"And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." (Surah Al-Baqarah: 30)

We say that this evidently confirms the truth that the universe had been perfectly prepared for man before he was created. This is an issue that the human mind questions.

Thus, we have reached the starting-point, I mean, that Allah, Exalted be He, with the sublime perfection of His Most Perfect Attributes and Powers, created this universe, brought it into existence, and organized it without the help of any of His creations. In fact, Allah, The Almighty, needs none of His servants; rather, we have all come to a universe that had been prepared for us most seamlessly and perfectly.

However, the power of this universe is not subject to us or our abilities; rather, it is mightier than all human abilities combined. The sun, for instance, is more powerful and stronger than the power and energy of all human beings, and so are the earth, the seas, and the mountains. Thus, these creations must have been subjected to us by the power of their Creator, not by our power, for they are harnessed to serve us and cannot defy His command. The sun cannot rise one day and set another according to its own will, granting warmth and the means to sustain life to whom it pleases and withholding it from others. Nor can the wind blow one day and stop blowing the next day! Of course, the same applies to the rain that cannot refrain from falling on the earth lest life cease and people perish. Similarly, the Earth cannot refuse to sprout vegetation. None of this is possible, nor can all humanity claim that it has any role in the perfectly-precise workings of this universe, because the creation of anything in the universe and the continuity of its performance of its mission therein are not, by any means, subject to the human will. If we contemplate the human being's life, we shall find out that he too must testify that he has a Creator and an Originator, for no one dares claim that he created a human being, nor can anyone claim to have created himself.

The Issue of Creation is Indisputably Settled

So, the issue of creation is eternally and indisputably settled; no one can debate the fact that Allah, The Almighty, is The Creator of the universe. No rational argument could be accepted about this fact. Some people allege that this universe was created by chance. To them, we say that chance cannot create such a perfectly- precise system like the universe's system, one that remains flawless despite the passage of millions of years.

As for some scientists who claimed that the creation of the universe was the upshot of the movement of some static atoms that later moved, condensed and united, we say that this allegation is a mere fallacy! Who then, we wonder, created these atoms, and who set them in motion from their state of stillness??!!

And if someone claims that life began with one cell formed in water because of some chemical reactions, this could be easily refuted! In answer to this claim, we inquire: who orchestrated these reactions to craft this cell?!"

We will not get involved in fruitless debate with them; rather, we say to them that one of the Creator's great miracles is the fact that He informed us in the Glorious Qur'an about these persons and their false claims, many centuries ago. What is more, Allah, Exalted be He, had informed us that these people would go astray, and would be misguided, meaning they are not upon the truth, but rather in error. In this regard, Allah, The Almighty, says:

﴿مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالأَرْضِ وَلا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا﴾
(من الاية ٥١ من سورة الكهف)

"I (Allah) made them (Iblîs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers." (Surah Al-Kahf (18), 51)

Thus, we see those who come up to mislead people with false theories about the origin of the creation of the heavens and the earth, and the origin of the creation of the human being; we even see those who claim that the origin of humans is apes.. a theory replete with stupidity, for we have never witnessed an ape transforming into a human. And if the origin of humans were apes, why then did apes remain unchanged until now and not transform into humans?!! ? And what has prevented them from undergoing this transformation if it supposedly happened in the past?! Those who claimed such false postulation have forgotten that existence in the universe must come from a male and a female, otherwise the human species would go extinct; and they, have not told us, when they claimed that an ape turned into a human, where did the ape that turned into a woman come from to enable reproduction?!!!

Without delving into a futile debate... we say to all of them: You have come as proof of faith and as proof for Allah's words. For if no one had come to mislead with false theories about the creation of the heavens and the earth and the creation of humanity, we would have said: “Allah, The Almighty, has informed us in the Noble Quran that there will come those who mislead regarding the creation of the heavens and the earth and the creation of humanity, but no one came to do so.” However, since such people came up with such theories and since they have misled people, it makes us say: “Glorified and Exalted be our Lord! He informed us about the misleaders, and they actually came many centuries after the revelation of the Glorious Quran. Thus, it is as if those who came to challenge the matter of faith, have actually proven it and provided evidence of it.

However, we say to everyone who comes to speak about the creation of the heavens and the earth and the creation of the human being, claiming that Allah is not the Creator... we say to them: “Were you present at the creation?” If they say, “No”; we will ask them: “Then why are you arguing?!!!”

Certainly, the issue of creation is eternally and indisputably settled; no one can debate that Allah, The Almighty, is The Creator of the universe, and all creations. This is because It is Allah, Exalted be He, alone Who declared that He had created the heavens and the earth and all creations, and no one has come, nor will anyone dare to claim, that he is the creator.

You know, when someone makes or invents something, he hastens to announce to the world what he has made or invented. I mean, there is nothing small that humans have invented in this world, except that its inventor has been eager to announce himself.

Allah is The One and Only Creator

If the one who invented the lamp was keen to make the whole world know his name, his history, and the story of his invention... would the One who created the sun be neglectful in informing us that He is the One who created it? And if there were another power that created, would it not announce itself?

So, the issue of creation is undebatable, as no one dares to debate the fact that Allah, The Almighty, is The Creator, because It is He alone, The Almighty, Who declared that He created the universe and what is therein! This remains the case until someone would come and claim that he is the creator, and of course this will never happen! Surely, Allah, Exalted be He, is, indisputably, The Only Creator of the universe and what is therein. Even the disbelievers have not been able to argue against this matter... And thus, Allah, Exalted be He, says in Surah Al-`Ankabut:

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ (الاية ٦١ من سورة العنكبوت)

“And if you were to ask them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ they will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)?” (Surah Al-`Ankabut (29): 61)

Then Allah, The Almighty, says in the same Surah:

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ﴾ (جزء من الاية ٦١ من سور العنكبوت)

“And if you were to ask them: ‘Who sends down water (rain) from the sky and gives life therewith to the earth after its death?’ they will surely reply: ‘Allah." Say: "All the praises and thanks be to Allah!”” (Surah Al-`Ankabut: 61)

These verses were revealed to inform us about the stance of the disbelievers and polytheists, who, despite their disbelief and polytheism, were unable to argue about the creation of the universe and the creation of man. So, the issue of creation is eternally and indisputably settled; no one can debate that Allah, The Almighty, is The Creator of the universe, and all creations, and, over and above, It is He Who informed us that He is the only Creator!

However, the issue does not stop at the universe alone, but extends to include everything else in the universe, even those things that humans can do or control. In fact, the origin of all existence, with everything therein, is the creation of Allah, Exalted be He, Who says:

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ (الاية ١٠٢ من سورة الأنعام)

"Such is Allah, your Lord; there is no God but He, the Creator of everything, so worship Him, for He is the Ultimate Trustee over everything." (Surah Al-An'am (6): 102)

Since Allah, The Almighty, has said that He is: "*the Creator of everything*", then there is nothing in existence except that He is its Creator.

Let us apply this to everything around us, rather to everything in this universe. Take, the wood for example or the tree that provides us with all the wood we use in our homes, furniture, and so on. What is the origin of this tree? You ask the wood merchant where it came from; he says, "From Sweden." And you ask the people of Sweden, they say: "From the forest!" Then you go to the forest, and they tell you: "From saplings we prepare." And when you ask: "Where did these saplings come from?" you will be told that they came from a previous generation of trees; and the previous generation from a generation before it. And you keep going until you reach the first tree from which all other trees originated. Who created the first tree? It is Allah… for no one can claim that he created the first tree or brought it into existence from nothing.

If we move on to other types of crops to search for the first apple, the first orange, the first date, the first wheat grain, and the first cotton tree, we will find that they, along with everything else that the earth produces - are all directly created by Allah, Exalted be He. Then, after that, their existence continued through the means that Allah created and instilled in the universe. It may be said that hybridization, improvement, and mixing between species took place to produce a higher quality type. In answer to this claim, we say: "All of this does not negate that the first fruit was directly created by Allah, The Almighty. Moreover, some scientists may claim that they have improved or developed new varieties and, thus, produced crops with novel properties. To them, we say that this does not negate that the first existence was created by Allah, and that they just used what Allah had created and made with the knowledge endowed to them by Him, The Almighty, in everything they did. However, no one can claim that he brought anything into existence on earth from nothing. All the scientific discoveries are made from things or materials already existing. I mean, scientists are just discovering and experimenting with what actually exists. There is not a single scientific discovery that emerged from nothing.

If we move on from plants to animals, we shall find that all animals, birds, and insects emerged with the creation of Allah, Exalted be He, when He had created a male and a female of them. This was the beginning of all creation. No one can claim that he created from nothing a male and a female of any kind of plant or animal. Allah, Glorified be He, draws our attention to this fact, in the Glorious Qur'an, in His saying:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (من الاية ٤٩ من سورة الذاريات)

"And of everything We have created pairs, that you may remember (the Grace of Allah)." (Surah Adh-Dhariyyat (51): 49)



Allah Challenges the Scientists of this World

We want all scientists - we rather challenge the scientists of the entire world – to bring forth a scientist who can claim that he created something from nothing, or that he had created a male and a female from anything existing in this universe; and how abundant are the existing things in Allah's universe! Here comes the Quranic truth, challenging in the words of the Almighty:

﴿يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾
(الاية ٧٣ من سورة الحج)

"O mankind, a parable has been set forth, so listen to it: indeed, those whom you call upon apart from Allah shall never create a fly, even if they were to band together for that purpose; and if a fly snatches anything from them, they cannot recover it from it. Weak are the pursuer and the pursued. (Surah Al-Hajj (22): 73)

This is the divine challenge that will always remain, until the Day of Judgment, for all the scientists of the world will never be able to create a fly even if they combine forces and join hands for that purpose. Man has reached the moon, and may reach Mars, and may go beyond that, but he will always remain incapable of creating a fly, no matter how much knowledge Allah reveals to him, for He, The Almighty, will not grant him the ability to create a fly. This is one of Allah's miracles, because He alone is the Creator of everything, and science is a revealer of Allah's omnipotent powers and dominance over the earth, but it cannot create or originate anything. That's why, Allah, Glorified be He, says:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾
(من الاية ١٠٢ من سورة الأنعام)

"Such is Allah, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things." (Surah Al-An`am (6): 102)

So, we have established, through rational evidence, that Allah is the Creator of everything in the world. Thus, since Allah had created creations inferior to humans, such as plants, inanimate objects, and animals, what about the humans with their perceptions, intellect, thought, and discernment? We will discuss this, in detail, later on in an upcoming chapter. That's why, Allah, The Almighty, says:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾ (الاية ٣٥ من سورة الطور)

"Or were they created out of nothing? Or are they the creators?" *(Surah At-Tur (52): 35)*

Since everything in this universe is the creation of Allah, Exalted be He, then the laws governing the universe's administration and governance should also be created and established by Allah, except for what Allah wills and ordains to give humans a choice in. In fact, the *laws that operate throughout the universe* were all created by Allah, Exalted be He, and the causes and means by which all occurrences and incidents take place are created by Allah. The sun, the moon, the stars, and the earth do not, by any means, follow human laws, rather they follow the divine law; I mean, they are submissively subject to Allah's divine law, for He, Who had created everything, had set for them the optimal and most perfectly precise law that would enable them perform their mission in the universe impeccably and seamlessly. The sun undergoes a cosmic movement, and it also follows an orbit that Allah created for it. The same applies to the moon, the earth, the winds، and the stars. That's why Allah, The Almighty, says:

﴿الرَّحْمَنُ (١) عَلَّمَ الْقُرْآنَ (٢) خَلَقَ الْإِنْسَانَ (٣) عَلَّمَهُ الْبَيَانَ (٤) الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥) وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾(الايات من ١ إلى ٧ من سورة الرحمن)

"The Most Gracious (Allah)! He has taught (you mankind) the Qur'ân (by His Mercy). He created man. He taught him eloquent speech. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). And the herbs (or stars) and the trees both prostrate themselves (to Allah). And the heaven: He has raised it high, and He has set up the Balance." (Surah Ar-Rahman (55): 1-7)

The sun, the moon, and the stars move as per precise calculations; thus, the sun does not delay its rising by a second nor advance by a second, and this has been the case for millions of years. Similarly, the moon in its monthly cycle and the stars in their movement. Allah, The Almighty, says:

﴿لا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (الاية ٤٠ من سورة يس)

"It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Surah Ya-Seen (36): 40)

This means that all these celestial bodies have their specific elliptical orbit or path in which they move, by Allah's Leave. No matter how hard humanity tries, it cannot delay or advance the sunrise by a second or stop the rotation of the Earth or speed it up, or slow it down.

Accordingly, the constancy of the laws of the universe is manifest evidence of the Creator's precision, perfection, the wondrous inimitability of His creativity, His supreme greatness, and Omnipotent power. This is something that is absolutely irrefutable.

The Constant and The Variable

Philosophers claimed that constancy alone does not prove the absolute power of Allah, because our Lord, with His perfect power, must be able to transcend His own systems; that is the essence of eternal or absolute power. However, the persistence of constancy may provide evidence of the precision and inimitable creativity of the Creator, but it does not provide evidence of His absolute power. In answer to this allegation, **we say: Allah has provided evidence of His absolute power in His universe, but He has not provided it in the cosmic laws, because if he had, and the sun rose one day and set for days, and the earth rotated for hours and stopped rotating for hours, and the paths of stars changed, then the universe would be thrown into chaos. Therefore, the perfection of creation lies in the constancy of the cosmic laws governing the fundamental order of the universe. If they were to change, the uniquely perfect system would fall into total disorder, and with it, the entire universe.**

Thus, no one should claim that the constancy of the cosmic order implies a lack of absolute power, rather, it provides irrefutable evidence of Allah's ABSOLUTE POWER that maintains and sustains this *highly organized and structured system* so that the universe remains seamlessly organized.

Allah, The Almighty, does not intend a universe that is chaotic in its order, but rather a universe that aligns with the greatness, power, and inimitable creativity of the Creator, Exalted be He. Thus, through His absolute power, He maintains the constancy of the laws of this universe; and through His absolute power, He demonstrates that He is capable of changing and overriding these laws in ways that do not disrupt life in the universe, but rather in ways that draw His creation's attention to the boundlessness of His power.

Let us speak a little about the boundless power of Allah in His creation. The first manifestations of this absolute power are the miracles and marvels with which Allah supported His messengers and prophets. But we will not discuss these here, for we are relying on reason alone, to affirm through rational proof that everything in this universe confirms that there is no god worthy of worship but Allah, Glorified be He, and that He is the Creator and the Originator of everything!

We shall now contemplate what declares and manifestly asserts the absoluteness of Allah's power, and of course, everything does. So, let's embark on our journey with the human being's birth. Humans, like all things in this universe, are created as male and female. When a male and female unite, a child is born. This is the law of causes. Yet, Allah, The Almighty, may bring the male and female together, and no child is conceived in conformity with Allah's saying:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ﴾ (الايتان ٤٩ و٥٠ من سورة الشورى)

"To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things." (Surah Ash-Shuraa (42): 49-50)

Allah, the Almighty, has established in the laws of cause and effect that whenever a man and a woman marry, a child is born. However, He has reserved for Himself the absoluteness of power, so He has willed that there are cases where a man and a woman marry for many years, yet they are not granted a child. Thus, alongside the laws of cause, there remains Allah's absolute power. Yet, Allah, the Almighty, has not made this a general rule but has manifested it in a few examples to draw our attention to His infinite power, so that we do not assume that our lives are governed solely by cause and effect.

The Absoluteness of Allah's Power In the Universe

Allah's absolute power, in creating the human being, does not stop at this point, rather, it has miraculously extended to include all aspects of creation. In fact, the fundamental law of existence ordains it to be from both a male and a female. However, Allah, The Almighty, as per His absolute power, created a human (that is, Adam) without a male or a female; and He created a human (that is, Eve) from a male without a female as He created her from the rib of Adam, peace be upon him. And He created a human from a female without a male—Jesus, peace be upon him. All these incidents happened only once to prove the absoluteness of Allah's power. These instances were not repeated as they serve to draw our attention to the absoluteness of the power of Allah, Exalted be He, Whose ability is neither constrained nor restricted.

Allah, Glorified be He, is The Creator of all causes and means; and His power transcends all causes and means. However, there are many more aspects that demonstrate Allah's absolute power concerning humankind, which we will discuss in detail in an upcoming chapter. Let us consider the absoluteness of Allah's power in the cosmic phenomena, there are myriad manifestations that reveal this. Take rain, for example. Allah, The Almighty, through the natural causes He instilled in His universe, ordained certain areas of the world to be rainy, and other areas to be arid. Allah, Glorified be He, has revealed to scientists some glimpses of His knowledge that enabled them to set a map of the causes that determine the rainy and non-rainy areas. Then, Allah, demonstrates a glimpse of His absolute power, so we find rainy regions where not a drop of water falls and become struck with drought, so crops and animals perish, and humans may die of thirst, despite the fact that these regions used to receive heavy rain and perhaps it flowed in rivers to irrigate other lands where rain does not fall. Thus, we find the Nile upstream countries, which are regions abundant in rain, suffer from years of drought when people become afflicted with water scarcity. In contrast, we find countries, like the United States and the European countries, plagued with a dearth for years.

Yet, this does not happen continuously, but rather in sporadic years. If rain were to fall solely due to natural causes, such a drought would not occur in regions typically abundant with rain. However, Allah, The Almighty, intends to draw our attention to the absoluteness of His power and to the fact that the water falling from the sky is not governed solely by natural causes. Rather, it is Allah's absolute power that governs it, so that we do not believe we have taken control of the world and mastered it through causes alone, and so that we may recognize that the power of Allah, the Almighty, is absolute. It is this divine power that solely gives and withholds, for Allah, Glorified be He, is above and far superior to all causes, and He, The Almighty, is the Creator of all causes, Who changes and alters as He wills.

When we shift to crops, which involves human work, we find manifestations of the absoluteness of Allah's absolute power. A person plants the crop, and Allah provides all the means. Water is available, chemicals are supplied, and the soil is fertile. Then, after that comes a pest that no one knows anything about, and no one accounts for, and it completely destroys these crops. Regarding this, Allah, the Almighty, says:

﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾ (الاية ٤٢ من سورة الكهف)

"So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" (Surah Al-Kahf (18):42)

We know well that pests afflict every land on earth. No science, however advanced, can fully overcome them. And this is so we know that the Earth does not give us fruits through causes alone, but through Allah's power, Glory be to Him and the Most High, that is above all causes, so that we do not worship the causes and forget the Creator and Originator of all causes and means, Allah, Glory be to Him and the Most High.

Now, if we move on to the world of animals, we will find the absoluteness of Allah's power clearly manifested. There are animals whose strength surpasses that of humans many times over, yet Allah, The Almighty, has tamed and subdued them for humans. Thus, you see a small child leading a camel or a horse and even striking it. A camel, for instance, could kill the child with a single kick, but it does nothing and proceeds submissively and obediently, without retaliating despite its ability to do so. And we find the dog, for example, guarding its owner and defending them because Allah has made it subservient to them.

When we consider the wolf or the fox, which belongs to the same family as the dog, we find that they prey on humans and kill them.. If this taming of animals were within human capability, then just as humans have tamed camels, cows, and dogs, they would have been able to tame wolves, foxes, and other animals. However, Allah intends to draw our attention to the fact that animal taming takes place by virtue of Allah's power. On the other hand, a small snake, a tiny creature, can kill a human without being tamed. This is one of the signs of the absoluteness of Allah's divine power in the universe, to remind us that everything exists by His power and is from Him, and not by virtue of natural causes or due to human power.

Allah, The Almighty, is The One who created and ordained some creatures to serve the humans, and other creatures to harm them, and He made the balance of power and size disproportionate, so that it cannot be said that this animal is strong due to its size or the power it was created with. Rather, He, The Almighty, made the weakest things capable of being lethal to humans.

The Inanimate Objects and Life

Now, let's discuss the inanimate objects. Take the Earth as an example. The Earth, by its nature, has a stable crust so that people can live on it, build their homes, and carry out their lives. If the Earth's crust were not stable, living thereon and inhabiting it would be impossible. In fact, Allah, Exalted be He, willed us to inhabit and develop the Earth; that is why He ordained its crust to be stable and solid. Yet, sometimes this stable crust becomes unstable, so volcanoes erupt, spewing lava, and earthquakes explode, demolishing everything around. Science has advanced and our Lord, The Almighty, revealed glimpses of His knowledge to some people as per His will. Nevertheless, man remained unable to predict an earthquake. Thus, an earthquake erupts in the most advanced countries, catching their inhabitants by surprise without any warning. Moreover, as a manifestation of the boundlessness of Allah's power, Allah, Exalted be He, has endowed some animals, which lack reasoning minds, knowledge, or civilization, with the instinct to sense an impending earthquake. That is why they restlessly hasten to leave the place and flee away. Some of these animals become agitated, if left confined in cages or closed pens. Allah, The Almighty, intended to draw our attention to the fact that knowledge is an endowment from Him, and that man cannot obtain it through his abilities. So, some animals, that lack any ability to think or reflect, are endowed with what He deprives the human being whom Allah honored and favored with intellect and knowledge.

But why is this divinely ordained? So that we may know that everything is from Allah, and we do not worship our own abilities, nor say: "The era of religion and faith has ended, and the era of science has begun." Rather, we turn our attention to the fact that Allah grants to those beneath us in creation knowledge that we cannot attain... so that we may recognize that everything exists solely by the power of Allah, Glorified be He!

There are countless manifestations of Allah's absolute power in His universe. It is He, The Almighty, Alone Who defends and supports the weak against the strong, and retaliates for the oppressed against the oppressor. Know for sure that everything in the universe is subject to the absolute power of Allah, Exalted be He. However, this absolute power and supreme ability to change the constant laws of the universe will be manifest only at the end of life on earth, when Allah, Glorified be He, will change all laws, and the universe will eventually be destroyed, and life will end. This highlights Allah's saying:

﴿إِذَا السَّمَاءُ انفَطَرَتْ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ وَإِذَا الْبِحَارُ فُجِّرَتْ وَإِذَا الْقُبُورُ بُعْثِرَتْ عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ﴾ (الاية من ١-٥ من سورة الانفطار)

"When the heaven is cleft asunder; and when the stars have fallen and scattered; and when the seas are burst forth; and when the graves are turned upside down (and bring out their contents); (then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds)." (Surah Al-Infitar (82): 1-5)

Many verses in the Glorious Quran inform us about what will happen on the Day of Judgment. Some people say that the greatness of Allah, The Almighty, lies in the stability and precision of His creation, which remains unaffected by time and endures for millions of years without the slightest deviation, even for a millisecond. In answer to them, we say: This is indeed evident! Contemplate the cosmic laws, their perfect precision, and how they have not been affected by time.

Other people say that the greatness of Allah, The Almighty, is demonstrated in the absoluteness of His power in His universe, and in the fact that the causes could not restrict the power of the Creator and the Originator of the causes.

In answer to them, we say: Look around the universe, and contemplate the manifestations of the absoluteness of Allah's power – of course, these manifestations are not clandestine or concealed, but conspicuously manifest before us all.

Moreover, they are not evident and manifest before us all. They are not distant events unrelated to our lives, but rather, they occur to us every day. And when a person cries out passionately: "Our Lord is Great!"... or "Our Lord is All-Existing!" or "Your Lord delays but never neglects", then this indicates that he felt, deep down, the absoluteness of Allah's power, giving justice to the oppressed, or taking revenge on an oppressor, or granting victory to the weak over the strong, or seizing the tyrants while they are surrounded by all their worldly power forces.

Man does not remember his Lord's omnipotent power when he sees everything in the universe proceeding and operating through natural causes, for he deems this something ordinary that does not require one to be a*stonished*. In fact, the triumph of the strong person over the weak does not evoke wonder, and events unfolding through causes are what people experience daily. Nevertheless, we remember Allah's omnipotent power when the causes are disrupted, and our Lord, the Originator and Creator of causes، intervenes to give us what contradicts the causes and their laws.

In this chapter, we have reviewed some of the reasons for existence that prove the matter of faith through rational evidence and some of the causes of existence. However, Allah, The Almighty, says:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ (من الاية ٢١ من سورة الذاريات)

"And also in your own selves. Will you not then see?"
(Surah Adh-Dhariyyat (51): 21)

However, some people look within their own selves, yet they do not find the countless signs testifying to the divine truth. So, what does this noble verse mean?!!!
This is the topic of the next chapter.

CHAPTER Two

﴿وَفِي أَنفُسِكُمْ أَفَلا تُبْصِرُونَ﴾ (من الاية ٢١ من سورة الذاريات)

"And also in your own selves. Will you not then see?" (Surah Adh-Dhariyyat (51): 21)

This verse is passed by many people without them noticing the divine graces and great meanings it is replete with.

In fact, if you were to ask a disbeliever about this noble verse, he would say : "I notice nothing within my own self."

Someone might say: "I am a human being – I am born, grow up, marry, work, my life comes to an end, and I die... So, what are divine signs within myself? We say to him: If you were to reflect, you would realize that within yourself there are signs upon signs. Man is indeed the greatest miracle on earth. We will mention in this chapter but a few of these signs, because there are myriad and diverse miraculous signs in the human being. The first thing that should be underscored is Allah's saying:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ (الاية ١٧٢ من سورة الأعراف)

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

In his comment on this verse, the disbeliever may say: "We did not testify to anything; nor did we see or feel anything!" In answer to this allegation, we say: "Rather, you testified! In fact, Allah made you testify against yourself in this. How? Allah, The Almighty, informed us that He, Exalted be He, exists; and He ordained us to know this, with the testimony of His Lordship, not the testimony of His divinity. This means that both the believer and the disbeliever know, deep down, that Allah exists. However, the disbeliever tries to neglect and disacknowledge this existence in order to quench his lusts and get what he desires, even at the expense of other people's rights.

Let us consider what Allah has permitted and what He has not permitted; then let us contemplate the human soul, in general, to know better how he behaves, and to know with certainty that this soul recognizes what Allah has permitted and finds comfort and harmony in it, and it recognizes what Allah has forbidden, causing it distress, unease, and fear when committing it. Among the first of these forbidden matters is the relationship between a man and a woman.

If a man comes to you and says: 'I want to stay alone with your daughter in her room,' what will you do to him?!!! You might beat him outrageously, and all people would support you in this. This man's action will find general disapproval from both believers and non-believers. However, if this same man comes to you and says, 'I want to marry your daughter,' you will welcome him warmly and invite other persons to welcome him. You will even announce your daughter's engagement to everyone and hold the wedding ceremony. Then you will leave him alone with your daughter to consummate the marriage. **What is the difference between the two situations?!!** Some people say it's just the marriage certificate that makes the difference... but does the difference really just lie in that piece of paper? No! The difference lies between what is permissible (halal) and what is forbidden (haram); I mean, what Allah has made lawful and what He has prohibited. What Allah has made lawful harmonizes and aligns with human nature and is accepted by all people, and what Allah has forbidden is rejected by every human soul and instinctively opposed.

How does this happen? This happens because you have certainly known the divine path of truth and falsehood, and from whom did you learn it? From The One Who established it. Not only that, but consider a man in an apartment with his wife, completely at ease. He enters his home in front of people, and if someone knocks on the door, he gets up and opens it for the visitor... If a friend comes, he welcomes him with confidence. If he goes out into the street, he takes his wife with him in front of everyone. Now look at the same person with someone else's wife. He locks the doors and windows so no one sees him. If someone knocks on the door, he becomes anxious and doesn't open the door. If a friend comes to visit him, he panics. If he goes out into the street, he walks far away from her.

What's the difference between these two situations? The difference is between what is permissible (halal) and what is forbidden (haram), which every soul knows, even those who haven't read anything about religion. This is because Allah, The Almighty, says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ (الاية ١٧٢ من سورة الأعراف)

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

If we then move on to other aspects of life, and take the thief as an example. When he intends to steal, he first makes sure the road is clear, and only dares to commit his crime in darkness or away from people. As soon as he takes what he wants to steal, he quickly runs away, glancing right and left, fearing that someone might see him. Then, he searches for a place to hide the stolen goods. Terrible emotions pricking him confirm that he knows what he is doing is a sin and wrongdoing. However, when a person wants to enter his own house to take something, he enters in front of everyone and walks confidently. He carries the stuff he wants without fearing that anyone might see him. That is because he feels deep inside that he is doing something that Allah does not forbid. Someone who takes a bribe, for example, glances around left and right and hurries to hide it; whereas someone who receives his salary does so openly in front of everyone.

The Human Being and The Divine Laws

This applies to all criteria of goodness and evil. The human soul feels comfortable and serenely contented with the criteria of goodness! On the other hand, the criteria of evil make the human soul chaotic, terrified and panicky, when it commits any evil deed. Who, we wonder, has put this in the human soul? For sure, the Creator of that human soul has imbibed therein these criteria, so that it knows with certainty such precise standards that Allah has set for His Way in His universe. But who informed that soul that there are standards and criteria that should be taken into consideration?!! And who informed you that there is a God?!!! This glorious verse answers this question:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾ (من الاية ١٧٢ من سورة الأعراف)

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

This verse is the only explanation for the standards of good and evil instilled into the human soul as per its natural disposition. And since this is one of the divine gifts of our Lord (I mean, it is inherently built into every one of us as Allah, The Almighty, is the Lord of people, those who believe in Him and those who do not believe), then this natural disposition is, indeed, built into all humans.

Now, let's discuss the second significant point: Allah, The Almighty is ***ghayb*** (Unseen). A disbeliever says, "I only believe in what I see... As for what is unseen, I do not believe in it because I have not witnessed it." But faith is not the same as sight... If you see me in front of you, you do not say, "I believe that I see you," because seeing is the sight-based certainty (or the eye of certainty), and there is no more evident indication than it. You do not say, "I believe that I am sitting with my friends," or, "I believe that I see the sun," for example, because this is "sight-based certainty" or what is called **Ayn al-Yaqeen**. There are three levels of certitude: 'Il**m al-Yaqeen** "knowledge-based certitude", Ayn al-Yaqeen "sight-based certitude", and Haqq al-Yaqeen "the truth of certitude". In fact, "the knowledge-based certitude" means the piece of knowledge that is communicated to you from a trustworthy person. So, if a person known for his truthfulness tells you, "I saw so-and-so doing such-and-such," you will believe him because you trust the person who said it. So, when you see something in front of you, then this will be "sight-based certitude". Then, if a trustworthy person tells you that there is a rare creature in a certain town, you will believe him because you highly trust him.

However, if he brings up this creature before you and shows it to you, then "knowledge-based certitude" will reach the level of "sight-based certitude". However, if you touch it, feel it, examine it well, and verify its description, and know for certain that it is true, then this will be **Haqq al-Yaqeen (the truth of certitude)، which is the highest level of certitude** that pervades one's entire being. It is the certainty of the heart, beyond any doubt or question. That is why, when Allah, Exalted be He, addresses the disbelievers and informs them about Hell, He says:

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ﴾ (الايات من ٥-٧ من سورة التكاثر)

"Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight!" (Surah At-Takathur (102) 5-7)

This means that everyone of us will see hell with his very eyes in the hereafter. Then Allah, The Almighty, says:

﴿وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَتَصْلِيَةُ جَحِيمٍ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ﴾ (الايتان من ٩٢-٩٥ من سورة الواقعة)

"But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism), then for him is an entertainment with boiling water; and burning in Hell-fire. Verily, this! This is an absolute Truth with certainty." (Surah Al-Waqi`ah (56): 92-95)

This means: 'when the disbelievers enter hellfire and get tormented in it, then this will be "the truth of certitude"; I mean, a reality that they will live and not just something they see with their eyes! As for faith, it is the belief in *ghayb* (the Unseen).

Then, you will say: 'I believe that this took place exactly as I see you before me.' This means that you did not witness what happened but you have reached, through evidence and conviction, the certainty that it did happen... and it becomes in your heart as certain as if you had seen it with your own eyes.

Where Is The Spirit in Your Body?

The disbeliever claims that Allah is ***ghayb*** (Unseen) and that he only believes in what he sees. In answer to him, we say: "You must remember and contemplate this noble verse before you say this:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ (من الاية ٢١ من سورة الذاريات)

"And also in your own selves. Will you not then see?" (Surah Adh-Dhariyyat (51): 21)

And within your body, it is the spirit that grants you life and movement. So when the spirit leaves your body, movement ceases and life comes to an end. Therefore, every one of us knows with certainty that there is something called "the spirit". But when instilled in the body, it gives it life, and when it leaves it, life ceases. Who among us has seen the spirit? Or who among us knows its exact location in the body? Is it in the beating heart? Or in the thinking mind? Or in the moving foot? Or in the seeing eye? Or in the hearing ear? Where exactly is its place? And what is the essence of "the spirit"?!! The greatest scientists in the world know nothing about the spirit; even that great Swiss scientist who brought some dying patients and put them on an accurate scale. When they passed away, he found that their bodies lost a few grams the moment the spirit left the body. So, he, then, announced that the spirit has weight, or has a physical substance, even if it is no more than a few grams. We say that this is not correct, because those grams could be the weight of the air that left the lungs, and wasn't replaced, or due to the cessation of blood circulation in the body.

Thus, the spirit in your body is unseen to you!! You do not know what it is, nor where it is located، and you do not know how it flows and seeps through one's body. If this is not the case, tell me, when a person is injured in an accident and his legs are amputated, where does the spirit, which was in the legs, giving them life and movement, go? Yet, you infer the existence of the spirit that, although hidden and unseen to you, is conspicuously manifest with its evident manifestations in its endowment of the human body with life and movement. However, is the spirit's existence in a living creature a certain and indisputable reality? One of the greatest materialist scientists would answer in the affirmative, and no one can deny that the living body has a spirit, and that the spirit departs the dead body.

Thus, the existence of the spirit is "knowledge-based certitude" inferred from its effects! So, if the existence of the spirit in your body confirms to you with certainty that it exists, proven by the movement and life that it gives to the body; doesn't this entire universe, with its miraculous creation, confirm with certainty Allah's existence?!! Do you not look at your body and reflect on the spirit therein, then look at the universe and apply the same principle?!! Or do you, in your body, find no room for argument... yet in the vastness of the universe, you argue?!... Is this not self-deception and a disregard for the role of the intellect?... Should we not reflect on the meaning of the noble verse:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ (من الاية ٢١ من سورة الذاريات)

"And also in your own selves. Will you not then see?" (Surah Adh-Dhariyyat (51): 21)

Man and His Abilities

Then, we come to the third point. The disbeliever boastfully says, “I am the master of myself! I rule myself and do with it as I please." To him, we say: This is a false claim against Allah, for He is The Owner of your body. He does with it as He wills, except for what He has granted you the choice to control... If you do not believe this, then you should contemplate and reflect on your body.

Your heart beats... Are you the one who makes it beat? Can you stop it for a while to let it rest? Or can you make it start beating again if it stops?... How can the heart follow your will when it beats while you are asleep, devoid of willpower? And who gives the command to the heart to slow its beats while you sleep, because you are inactive, and to make it beat faster when you exert yourself, needing faster blood circulation in the body?

And the act of breathing—are you the one who controls it? And if your answer is in the affirmative, then how do you breathe while you are sleeping? It is an involuntary process over which you have no control... If the divine command is issued for it to stop, no one can restore it to its normal function.

And your stomach, with all the processes of digesting food and the enzymes secreted by various glands—does this happen by your will? And your intestines, the movement of food within them, the absorption of what benefits the body, and the expulsion of what does not—does this happen by your will, or does it occur without your knowledge? And the white blood cells that confront microbes entering your body, sending specific cells to determine what can eliminate the microbes... Then the bone marrow produces antibodies that actually destroy the microbes. Do you know anything about this process? All of this is subservient to Allah, the Almighty. It functions without stopping and without your awareness.

It is out of Allah’s Mercy that He has created the systems of the human body subjugated to him. Otherwise, humans would not be able to live, work, or perform their mission in inhabiting and populating the universe. Otherwise, tell me, for Allah’s sake, if your heart were subject to your will, how could you sleep?

You would remain awake to keep your heart beating... If your stomach were subject to your will, you would need long hours after every meal to complete digestion... If your circulatory system were subject to your will, your brain would not be able to sustain life while being occupied with hundreds of processes every minute. And thus, Allah willed, out of His mercy, that all of this be beyond your control so that you may live, strive on the earth, and enjoy your life.

So, do not say, “I am free in my body,” or “my body is under my control”, for this is scientifically and materially incorrect. In fact, you are compelled in all your body systems, even those that Allah has “seemingly” subjected to your will, are only superficially under your control, not truly so. Allah's wisdom has ordained to make us witness this in the life of this world with our very eyes with material evidence. You see with your eyes, but so that you do not become arrogant and believe that this sight is from yourself and subject to your will, Allah, The Almighty, created some persons who have two open eyes yet cannot see. You walk with your feet. However, Allah, the Almighty, created some people who have two feet but cannot walk. You move your hands and do whatever you want therewith; however, Allah, the Almighty, created some people who have two hands but cannot move them. You speak with your tongue and hear with your ears. Allah, the Almighty, created someone who has a tongue but is unable to speak, and someone who has two ears but cannot hear. All these are but a few examples Allah, the Almighty, has placed in the universe to remind us that we have no inherent power, and that, indeed, all affairs belong wholly to Allah!

If we see with our eyes, we see by the power of Allah, who has given the eyes the ability to see. We walk by the power of Allah, who has given the feet the ability to move... We hear and speak by the power of Allah, Who has given the tongue the ability to speak and the ear the ability to hear. If this were by our own inherent power, no one would be able to deprive us of sight, hearing, movement, or speech.

Choice and Ability

Rather, Allah, the Almighty, has established proof for us that even our voluntary movements occur only by His power... For example, if you want to stand up from your place... How many muscles contract, and how many relax, so that you can stand? Yet we stand up without knowing which muscles move and which do not... As soon as the thought of standing crosses our mind, this muscle relaxes, and that one contracts by the power of Allah... and not by our will. The process that occurs in the body's muscles when standing... we have no control over their movement except that we intend to stand. The same applies to walking, running, and every movement we perform.

Thus, all bodily movements are subject to us by the will of Allah, the Almighty. Allah is The One who has subjected them to our will and made them do as we desire. They do so without our knowledge. Rather, they do so through a divine code that Allah has placed in our bodies... The muscles contract and relax, and everything is accomplished without us being aware. Then a person says, "I am in control of my body; I do as I please." We say: If you were truly in control, you would know what is happening within it. But this body is subservient to you by the power of Allah. Therefore, it does for you what you want without you knowing or sensing how this action is carried out.

Laughter and Crying

Even more than that, as a challenge from Allah, Glory be to Him and the Most High, Allah says in His noble Book:

﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى﴾ (الاية ٤٣ من سورة النجم)

"And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep." (Surah An-Najm (53): 43)

Most of us read this noble verse quickly without contemplating or paying attention to it, yet one of our Lord's great miracles is mentioned in this verse:

﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى﴾ (الاية ٤٣ من سورة النجم)

"And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep." (Surah An-Najm (53): 43)

It means that It is Allah, alone, Who makes humans laugh and makes them weep. And since laughter and weeping are from Allah, the Almighty, they are granted to all His creation. For it is out of Allah's justice that He gives these endowments to all His creations. If you contemplate the entire world, you will find that laughter and crying are universal among all humans, regardless of their languages or nationalities. There is no difference between peoples, around the globe, when it comes to laughter and tears, for there is no such thing as an English laugh, an American laugh, or an African laugh. Rather, it is one laughter shared by all humans. And there is no such thing as Asian crying or Australian crying. It is one crying. The language of laughter and crying is unified among all humans. If it is feigned, it differs. But when it comes naturally, it is unified. Therefore, if one of us feigns crying or laughter, you can easily distinguish it from the natural emotion that comes from Allah.

It is astonishing that, for example, a comedy film made in America makes Europeans laugh, and one made in Asia makes Australians laugh. Indeed, there are those whom Allah has gifted with the ability to make people all over the world laugh. Perhaps there are global stars in the art of comedy who make the whole world laugh. And there are emotional films that make the whole world cry. Some films, for example, if presented in any language, make people cry... And so, at times, Allah's mercy descends, and eyes overflow with tears; and at other times, Allah wills to comfort souls, and laughter rises.

But some people might say that there are things that make one person laugh but not another, and there are scenes that make one person cry, while tears dry up in the eyes of another in the same situation. To this opinion, we say: "You have not understood the deeper meaning of the saying of Allah, the Almighty:

But some people might say that there are things that make one person laugh but not another, or that there is a scene that makes one person cry while another's eyes remain dry، and they do not cry in the same situation. To this, we say: you have not understood the deeper meaning of this Quranic verse:

﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى﴾ (الاية ٤٣ من سورة النجم)

"And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep." (Surah An-Najm (53): 43)

According to this verse, it does not necessarily mean that people laugh together and cry together. Rather, it means that a person cannot make himself laugh or cry sincerely and without pretense, for these are mere endowments from Allah, The Almighty. That is why the human being's will does not have any role in laughter and crying. Not every one of us has a unique laugh; rather، we all laugh in one language. And not every one of us has a unique cry; rather, we all cry in one language.

And none of us can laugh naturally of our own will, as if to say, "I will laugh now," and then laugh. Nor can a person cry naturally by saying, "I will cry now," and then cry. Unless he feigns laughter or crying in an unnatural way. But laughter and crying are endowed by Allah when they are natural. And since they are endowed by Allah, they are unified among all humans. So if you cannot make yourself laugh or cry, how can you claim to be the master of yourself?!! And why do you not submit to your Creator?!!!

Action and Will

If this is the case with the human body, then believe in Allah, Who holds all the strings of your existence. If you do not believe in His Paradise or desire His reward, then you have to fear His punishment. And if you do not believe in the Hereafter, then fear His punishment in the life of this world; for, definitely, He is The One who holds and owns all the strings of your life and He is Able to do whatever He wills with you.

However, Allah, The Almighty, offers us other divine hints to draw our attention to His power, greatness, and existence. If you persist in disbelief and claim, "I am the master of myself," then when Allah's decree ordains you to fall ill, avoid it and say, "I will not fall ill." And when Allah's decree ordains you to die, refuse to die and say, "I will not die." And when Allah's decree causes you to be afflicted with misfortune, such as being injured in an accident or falling from a height and shattering your bones, say, "I will not fall."

This is our Lord's vanquishing and dominating power that subdues all powers, I mean this is the compulsion of divine power before which you cannot stand and say: "I will do or not do," because Allah has not given you the choice to act or not act in the decrees and destinies that befall you. Allah's decree upon you is executed despite your will, as you – and everyone else - are subject to Allah's destiny whether you accept it or not, for in the universe, there are events that occur over which you have no choice. Some people argue about this and say: "A strong person can shape their own destiny." In answer to this allegation, we say that the Glorious Quran has responded to them in His saying:

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (الاية ٢٦ من سورة آل عمران)

"Say (O Muhammad صلى الله عليه وسلم): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things."(Surah Aal-`Imran (3): 26)

We should pay attention to Allah's saying:

﴿وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ﴾ (الاية ٢٦ من سورة آل عمران)

"..and You take the kingdom from whom You will.." (Surah Aal-`Imran (3): 26)

That is, there is no person who willingly gives up power, position, or status; it must be taken from them by force. This is why revolutions and coups occur: to strip power from those who believed they owned the world, and that they could do as they pleased with a single word, command, or gesture. Then Allah, The Almighty, comes to take it from them against their will. You find that the one whom people once sought protection from is now powerless to protect himself, fleeing from one place to another. And you see him, who once took pride in the world, wishing that people would take everything he owns and spare his life.

This happens to draw our attention to a momentous fact, that is, no one accedes to the kingdom or assumes an eminent position on his own will or due to a plot that he contrived. Rather, these are destinies that Allah disposes and has ordained to prevail over His creations. So, when Allah's command comes to pass, he will be stripped of everything. There is no person in the universe who can claim that he is immune to or beyond the reach of Allah's decree. If this is the case, then this is tangible evidence that humans are governed by the supreme power of their Creator, and that they can neither benefit nor harm themselves except by the will of Allah.

If we then turn to human actions and worldly endeavors, you find some people saying: "I will do such and such... and I will carry out this or that." In answer to them, we say: You are incapable of doing anything unless Allah wills it. Action requires time…it requires a place... it requires an actor, and it requires an object... and you own none of these.

If we consider the actor, you do not even own the moment you are living in, nor can you guarantee that your life will extend for even a second even if all health indicators suggest otherwise. Have you not seen someone who shows no signs of illness, then suddenly collapses dead, and it is said that he suffered a brain clot, a heart attack, or a severe circulatory collapse? These are all apparent causes of death, but the real cause is the fact that his life has ended, as per Allah's saying:

﴿ فَإِذَا جَاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ سَاعَةً وَلا يَسْتَقْدِمُونَ﴾ (الاية ٣٤ من سورة الأعراف)

"And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Surah Al-A`raf (7): 34)

So, the moment the command is issued from The Creator of causes, Who is Allah, The Almighty, the person's life ends.

Man and Time

Amazingly, you see the greatest cardiologists dying of heart diseases and the greatest brain doctors ending their lives with brain diseases. Even if you owned the moment you're living in, and remained until the time of completing the action, you might be struck with an illness that prevents you from moving, so you cannot complete the action. This is regarding the actor.

As for the time, you do not have full control over time. In fact, time has control over you! That is why something might take you unawares at the time of execution and thwart you from executing it. For example, your son may be injured in an accident, one of your relatives passes away, you have to travel urgently, or you get arrested for a crime or an accusation.
The bottom line is that you can not control time, nor can you say that at a certain hour you will complete a specific task.

Also, you may choose a piece of land to construct a building on, then you find that it has been seized by the state's forces for public purposes, or the heirs of the land's owner come up and fight over its ownership. Consequently, all these issues will cause your project to come to a deadlock! Moreover, you might face some awkward circumstances: perhaps the municipalities decide to build a road in the middle of that piece of land, or the groundwater is found under the land, making it unsuitable for construction.

And when we come to the object of action, the person you ask to do the work might refuse to do it. You might not find workers to carry out the implementation.. The contractor you agreed with might not come, and the employee who would give you the license to start work might not show up. Therefore, you do not truly control any of the elements necessary for completing an action. That's why Allah, Glory be to Him and the Most High, asked you to be courteous and give credit where it's due, and attribute it to the real doer. Allah, The Almighty, says:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا﴾ (الايتان ٢٣ و٢٤ من سورة الكهف)

"And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."" (Surah Al-Kahf (18): 23-24)

That is, if Satan makes you forget that all power belongs to Allah, then remember that nothing in this universe can be done or intended to be done except with Allah's permission and will. Therefore, never say that you will do something tomorrow except if Allah wills. You must always remember that you need your Lord's guidance and help in every moment of your life! When you remind yourself of this, then you can vanquish Satan in his attempt to make you forget that all power belongs to Allah.

Then we come to another miracle in the human soul, that is, the miracle of the Glorious Quran on the human soul. In fact, the Glorious Quran is replete with countless miracles.

However, we are examining the miraculous inimitability of the Noble Quran in the human soul. Every one of us has a certain mental capacity and intellectual abilities. An educated person has greater mental capacity than someone who has not had the opportunity to acquire knowledge or someone who is illiterate. Yet, all of these individuals, regardless of their differences, cannot collectively bring their minds together to witness one thing in complete agreement, where every single one of them harmonizes with that thing in the same way. For example, if there is a lecture delivered on a certain topic, only those who understand this discipline can comprehend it. However, if some people who have not read about the topic of the lecture attend it, then they won't grasp anything the lecturers say. This happens in every branch of science and all aspects of life. As for the Glorious Quran, that is the Word of Allah, The Almighty, you will find that all believing souls feel peaceful and in harmony when reading or listening to it. Of course, they are not united by common bonds of knowledge or culture. Rather, what really unites them is the bond of faith.

You find in the mosque the educated, the semi-educated, and the scholar, all assembling together, listening to the Holy Quran. In addition, you find them all feeling serene and in tune with the Noble Quran, being inundated with deep harmony within. Their souls quiver, their hearts shake and they feel a shiver when they listen to the Quranic verses. Certainly, their mental faculties find comfort in the Glorious Qur'an.

Amazingly enough, this happens to them all, regardless of their educational attainments or cultural levels. Even someone who does not understand the meanings of the words of the Qur'an can be found sitting and listening, fully immersed, moved from within. When the prayer is established, everyone stands in harmony behind the imam. Worldly differences among them disappear, united instead by the bond of faith. They all pray together in unison because the faculties that Allah created within them are in harmony and alignment with the words of Allah. You notice no difference and see only equality in faith.

The Miraculous Inimitability of The Glorious Qur'an

Indeed, it is amazing that the Holy Quran is the only book in the world that a person can memorize without understanding. So, you find a seven-year-old boy-or maybe younger–able to memorize the entire text of the Glorious Quran. Can this young child, who is not yet accountable, grasp the meanings of the Holy Quran? Of course not! Yet, the innate faith within him enables him to memorize the Quran by heart and recite it. And since this faith is an endowment from Allah, our Creator, and the Glorious Quran is the Word of Allah. Therefore, the human soul, even in its earliest stages, harmonizes with the Word of its Creator. Isn't this a miracle that should be contemplated to strike our hearts, and draw our attention to the supreme power of Allah, Exalted be He, and to the fact that He is The Creator and The Originator Who created everything from nothing? Thus, we must say: "Allah's Messenger (Allah's blessings and peace be upon him) said the truth" when we hear his saying:

"إن الإنسان يولد على الفطرة مسلمًا، وأهله يهودانه أو ينصرانه". (رواه البخاري ومسلم)

Abu Huraira reported that the Prophet, Allah's blessings and peace be upon him, said, "No child is born but upon natural disposition to be a Muslim (i.e., worship none but Allah Alone); then his parents make him Jewish, Christian, or Magian." [Narrated by Al-Bukhari and Muslim]

The greatest evidence that proves this is the harmony the human being feels toward Allah's Word when he listens, recites, and reads the Quranic verses. Moreover, Allah, Glorified and Exalted, shows us that a person remains the same and will be brought forth on the Day of Resurrection without anyone being mixed with anyone else. Those who do not believe ask: How can man come forth on the Day of Resurrection as himself without getting mixed up with others?

To this query, we say: "Allah, Exalted be He, out of His mercy on us and our mental capacities, has given us evidence of this in the life of this world. We will not delve into sophisticated issues, like man's creation, or some unseen matters; rather, we will discuss the physical evidence in itself. Humans, though they number in the billions, are all created in the same form, yet each one is distinct from the other. A father recognizes his son among millions of people, and the son recognizes his father and mother among millions of men and women with just a glance. With just a look, you can pick out your son, father, or mother from among all people. This is a unique distinction granted to humans that no other creatures share. You cannot distinguish one cow from another cow, or one camel from another camel, or any other creature except humans. That is why, shepherds may use ear tags or markings on the sheep's wool to distinguish them, but they don't put marks on their children to distinguish them from millions of other children.

Man and The Distinctive Characteristics

We find that humans are distinguished by their fingerprints. The fingerprint of one person's thumb does not match that of another, despite the fact that there are billions of people. Not only that, but each of us has a unique scent that does not match anyone else's, though we are unaware of it. However, a trained police dog, gifted by Allah with the ability to discern it, can smell the scent of a trail and single out that individual from among dozens, even hundreds.

And every time the experiment is repeated, the police dog identifies the same person... Moreover, with the advancement of science, it has been discovered that each person has a unique voiceprint that distinguishes them from others, as well as a distinct dental pattern. All of this is to draw our attention to the fact that Allah Almighty has distinguished each of us with unique traits that are not shared with anyone else, so that on the Day of Resurrection, each individual will be brought forth as their own distinct self.

Certainly, Allah, The Almighty, has instilled in us the sense of justice concerning our children in spite of ourselves, so you find parents love their youngest son more than their elder children, why?!! Because the youngest son, no matter how long his father lives, will spend fewer years under his care than his elder brothers.

Therefore, Allah gave them greater tenderness to compensate for these years. So that the father's goodness and affection are distributed justly among his children, some received less affection but more years, while others received fewer years but more affection. Here we have mentioned but a few of the divinely lavish graces and bounties included in this noble verse:

﴿وَفِي أَنفُسِكُمْ أَفَلا تُبْصِرُونَ﴾ (من الاية ٢١ من سورة الذاريات)

"And also in your own selves. Will you not then see?" (Surah Adh-Dhariyyat (51): 21)

In fact, this great verse has conspicuously offered us material evidence from the human soul that it knows its Lord, instinctively, I mean, through its natural disposition. This human soul, in addition, knows good and evil, through this natural disposition; this confirms with Allah's saying:

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ (الاية ٨ من سورة الشمس)

"Then He inspired it its own wickedness and its own piety." (Surah Ash-Shams (91): 8)

Surely, this soul, as per the material evidence, does not possess any benefit or harm for itself except what Allah wills. It lives in full harmony with faith, as per its innate natural disposition, and feels in tune with the Word of Allah due to this innate faith.

However, the material evidence of the existence of Allah does not only entail the human soul, but also encompasses everything in the universe. Certainly, every single thing in the universe declares and confirms that there is no god worthy of Worship except Allah. In fact, in every single thing, there is manifest evidence of this. In the next chapter, we will begin with the unseen evidence of this.

Chapter Three
The Unseen Evidence

The title of this chapter may seem contradictory to the book's subject matter. This is because we are not discussing the unseen herein, but rather the material evidence governed solely by intellect and attested by it. Thus, one might ask: If you are speaking about rational proofs for the existence of Allah, why do you resort to the unseen?!!!

In fact, we have not dealt with the unseen, like the angels, the heaven, hellfire, life in *al-barzakh* (i.e. the period between a person's death and his resurrection on the Day of Resurrection, known as "the intermediate realm") and similar things that are hidden from our minds and human senses. Yet, we extract from the material evidence what confirms to us that the unseen is already existing, though we cannot perceive it. If we do not perceive it with our minds and eyes, this does not mean that it does not exist or has not been performing its mission in life. This is because the existence of something is absolutely different from our perception of this existence. Something may exist and you do not perceive it, though it has been performing its mission in life in the best possible manner. Then comes a whiff of Allah's mercy that makes us realize that what we have deemed not to exist is actually existing and performing its mission.

Before we start tackling this point, there is a fact that should be underscored. There are two types of the unseen: the relative unseen and the absolute unseen. The relatively unseen is not considered unseen in the knowledge of Allah Alone, but can be revealed to some human beings. Yet, the absolutely unseen is known to none but Allah, The Almighty. As for the relatively unseen, it is something you do not know, but others do. Suppose that the ruler of a certain country chose one of his assistants to be his minister, but he did not inform him of his decision, then this is considered ***ghayb*** (unseen), because it is unknown to that assistant, but is known to the ruler and his retinue, etc. Moreover, suppose that a thief stole something from your house. When you discovered the theft, you do not know who stole it, nor where the stolen stuff is kept. Yet, the thief knows that he has stolen it and knows well where he hid the loot. So, this is what is called, "the relative unseen knowledge", which is unseen to you and hidden from you, but is known to others. This unseen is known only to some people. On the other hand, "the absolute unseen" is known to none but Allah, Exalted be He.

Allah, The Almighty, informed us that He knows both “the relative unseen” and “the absolute unseen”, and He gave us the evidence that proves this so that we realize that whatever will happen in this universe exists with Allah, and is known to Allah, and is destined and devised by Allah, thus, it comes out into the world with Allah’s Word to it: “Be”. That is why we must pay attention to two noble verses in the Holy Quran. **The first is Allah’s saying:**

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (الاية ٨٢ من سورة يس)

“Verily, His Command, when He wills something, is only that He says to it, ‘Be!’ - and so it is!” (Surah Ya-Sin, 82)

This means that when Allah, The Almighty, wills to bring up to us something that is carrying out its mission in life, He only says to it, “Be”, and so it is! With this word “Be”, it emerges from the divine knowledge of Allah, Glorified be He, to the universe of Allah, thus we come to know it. In the previous verse, we must pay attention to Allah’s saying: “He says to it”. Since Allah, The Almighty says that “He says to **[it]**”, this means that “this thing” is already existing; otherwise, Allah would not have said: “He says to it”, because there should be something already existing so that it could be addressed.

This means that all the occurrences taking place in the universe and everything taking place in the life of this world and the hereafter are already existing in the divine knowledge of Allah, The Almighty. So, if Allah says to it: “Be”, it comes out and is brought out and revealed to the knowledge of people. That is why, the Day of Resurrection, for instance, already exists with all its details and events in the knowledge of Allah, and so do Paradise and Hell.

In this context, let’s examine the saying of Allah’s Messenger (Allah’s blessings and peace be upon him):

"عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: (إذا جاء رمضان فُتّحت أبواب الجنة، وغُلّقت أبواب النار، وصُفّدت الشياطين" (رواه مسلم)

“When Ramadan comes, the gates of Paradise are opened, and the gates of Hell are closed, and the devils are chained.” (Narrated by Muslim).

Some may wonder, “How can this happen while Paradise and Hell have not yet been created?!!” They think this because their time (i.e., the Day of Resurrection) has not come yet. To this claim, we say: This is not true; paradise and hell are already created in the knowledge of Allah. So, when their time comes, Allah, The Almighty, will reveal them and bring them out. In this regard, Allah, The Almighty, draws our attention to this significant fact in the Holy Quran:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ﴾ (من الاية ١٨٧ من سورة الأعراف)

“They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.” (Surah Al-A`raf (7): 187)

This means that the Hour, with all its events, are already existing with Allah, Glorified be He, yet He does not reveal them except when He wills! So, everything exists in the knowledge of Allah and He reveals it, whenever He wills and how so ever He wills. **The second verse is Allah’s saying:**

﴿أَتَى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ﴾ (الاية الأولى من سورة النحل)

“Allah’s command came, so do not rush it. Highly Exalted is He, and Most High above what they associate (with Him).” (Surah Al-Nahl (16): 1)

We wonder, how come Allah, The Almighty, says: “***Allah’s command came”,*** meaning that it already happened (as the verb (came) used is in the past tense), then He, The Almighty, say: “***so do not rush it”*** as if it will happen in the future. Isn’t this a contradiction?!!!! No! God forbid!!!

The Past and The Present

Now, to this significant issue that we should clearly explain. We say: there is no contradiction in the usage of tenses (I mean, the usage of the past tense for an incident that will happen in the future) in the previous verse. This is because the grave matter that the noble verse mentions has already come to pass in the knowledge of Allah; that is, it was actually decided. And as long as it was decided, then it is an inevitable event that will surely happen, it because there is no power or ability that can prevent or evade what Allah wills and decrees. Allah, The Almighty is Omnipresent; neither drowsiness nor sleep overtakes Him. So, don't ever think that Allah might be unaware of anything, for He is All-Aware, Omnipresent, and Omnipotent، Whose power is supreme and exalted. Everyone in this universe derives his power from Allah, Glorified be He!

So, since Allah is The Subjugator, Who reigns supreme over His servants, therefore when He, Exalted be He, refers to something by saying that it already "came", then this means that it actually happened. As for His saying, "***so do not rush it",*** this means: do not seek to hasten its occurrence so that you can witness it. Thus, we see that there is no contradiction or conflict in Allah's saying:

﴿أَتَى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ﴾ (الاية الأولى من سورة النحل)

"Allah's command came, so do not rush it. Highly Exalted is He, and Most High above what they associate (with Him)." (Surah Al-Nahl (16): 1)

Then we turn to the unseen evidence of the existence of Allah, The Almighty, and begin the discussion with evidence from humans first, then from events, and thirdly from matters of the universe. These are the three points we will address in this chapter, although we cannot cover many other points due to limited space. We will discuss cosmic evidence, statistical evidence, scientific evidence, and other types of evidence. Here, we provide examples that people can use as a basis for further reasoning later on, because, as we have said, everything in this universe testifies that there is no god worthy of worship except Allah, and it testifies through tangible evidence.

If we want to start with the human soul, we should underscore the fact that Allah, Glory be to Him and the Most High, gave us evidence that He knows the unseen of the human soul and what it conceals.. And if we want to start with the human soul, we begin with the fact that Allah reigns supreme and has full control over the unseen and hidden aspects of this soul. That is why Allah, The Almighty, says in the Glorious Quran:

﴿وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلا تَخَافِي وَلا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾ (الاية ٧ من سورة القصص)

"And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." (Surah Al-Qasas (28): 7)

So, the ideas and thoughts that occur to the human soul are in the Hand of Allah, The Almighty; and the human mind is, surely, in the Hand of Allah, The Almighty. Countless thoughts occur to him، and he was created with free will to choose! Indeed, he is free to choose in what Allah willed him to be free to choose, that is, Allah's Way and divine orders. Yet, the human being is not absolutely free, although many people deny the fact that the human being is free to choose what Allah commanded him "to do" and "not to do". This is the scope of the human being's primary freedom in abiding by and implementing the Way of Allah and divine orders; one is free to declare testimony of faith or to declare testimony of disbelief (Allah forbid). One is free to do what Allah has set forth in His methodology and to apply it. Indeed, Allah's methodology encompasses all aspects of life.

Islam is not just the testimony that ***there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah***, performing and establishing the prayer, paying the obligatory alms, fasting the month of Ramadan, and performing of Hajj (pilgrimage) to the House (Ka'bah) as a duty upon whoever is able to find way thereto.

These are the pillars of Islam; the pillars upon which this true religion was established. Yet, Islam is more comprehensive than this.. But the human mind, in matters not related to the divine methodology, is subject to the absolute power of Allah.

What is the Manifest Evidence of Allah's Power?!

Now, what is the evidence of Allah's infinite and absolute Power? Allah, The Almighty, says:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ﴾ (سورة المسد)

"Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet, or used to slander him); in her neck is a twisted rope of Masad (palm fiber)." (Surah Al-Masad (111): 1-5)

This Noble Surah [Al-Masad (111) (i.e., ***Palm Fiber***)] is an early Meccan Surah that was revealed to inform us about the fate of Abu Lahab and his wife in the hereafter. Abu Lahab, one of the paternal uncles of the Prophet (Allah's blessings and peace be upon him), was a disbeliever, so hostile to Islam and his nephew (Allah's Messenger, Allah's blessings and peace be upon him). When this Surah was revealed in Mecca, Abu Lahab was a disbeliever. In fact, many of the leaders of Quraysh and the chieftains of Mecca (Abu Sufyan, Khalid ibn al-Walid, Ikrimah ibn Abu Jahl, and others) were disbelievers too, then Allah guided them to His path and they embraced Islam.

Abu Lahab could have been one of these people who were guided to Islam. If that had happened, this would have caused the whole matter of faith to collapse, because the Glorious Qur'an mentioned that Abu Lahab would die as a disbeliever. There is something else that we must pay attention to: this Surah informs us about something unseen, namely that Abu Lahab would die as a disbeliever. This is a matter that was seemingly subject to Abu Lahab's will.

The Quran, as per the aforementioned verse, prophesied that Abu Lahab would die upon disbelief, even though he could have repented and embraced Islam. The fact that he did not embrace Islam is seen as proof that this verse is a true prophecy and the Quran is a miracle.

What could have happened if Abu Lahab had gone to a place where the people of Mecca assembled, or had called the leaders of Mecca to a meeting and said to them: "Muhammad mentioned in the verses of the Qur'an (that he claims has been sent down upon him from heaven) that I will die as a disbeliever and will enter Hell. Now, I declare before you that 'I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah', so that you may know that what is not true... and that nothing is revealed to Muhammad.

What could have happened if Abu Lahab had uttered the two testimonies of faith out of hypocrisy to destroy the cause of Islam?!! However, even this action, which could have served the cause of disbelief that Abu Lahab endorsed, did not occur to him. Isn't this great evidence that what Allah wills must inevitably happen? Is there a greater challenge than this? Of course, Allah, The Almighty, provided the harshest enemy of Islam the means to destroy His religion, yet, he cannot use it. Isn't this evidence that what Allah decrees, in His divine knowledge, must take place, no matter how hidden it is from us? Is there more powerful evidence that proves that what is unseen with Allah must unavoidably happen?

Then we come to another miraculous proof, when the Qiblah was changed from Jerusalem to the Holy Kaaba. This incidence was mentioned in the Glorious Qur'an in Allah's saying:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا﴾ (من الاية ١٤٢ من سورة البقرة)

"The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer"." (Surah Al-Baqarah (2): 142)

The previous verse mentions what those fools ***"will say"*** in the future, thus, stressing that this had not happened yet. If it had already happened then, Allah, The Almighty, would have said: "The fools ***said***." However, Allah's saying: ***"will say"*** is miraculous evidence that this would happen in the future. In fact, the verse that mentions the disbelievers 'stance was recited to them before they said anything about **the change of Qibla** that occurred in Masjid al-Qiblatayn in Medina. Of course, if they had thought a little, they would have not commented or said nothing when this great event happened; then people would have wondered and questioned Allah's saying, and would have said: "Those whom Allah described as "fools" in His saying: ***"The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer."" (Surah Al-Baqarah (2): 142)*** did not say anything!!"

Although they aimed to abolish the new religion, and the physical evidence that would have enabled them to do so was placed in their hands, it did not occur to them to refrain from questioning or objecting to **the change of *Qiblah [prayer direction] from Jerusalem [to which they used to face in prayer] towards the Sacred Mosque in Mecca.*** Rather, they came and said what the Glorious Qur'an mentioned, so that we may know that Allah's command and the unseen affairs and decrees of Allah must inevitably occur, no matter what people will or plot. Rather, they came and said what the Glorious Qur'an mentioned, so that we may know that Allah's command and the unseen affairs and decrees of Allah must inevitably occur, no matter what people will or plot.

Rather, they came and said what the Glorious Qur'an mentioned, so that we may know that Allah's command and the unseen affairs and decrees of Allah must inevitably occur, no matter what people will or plot. Allah, Exalted be He, has given us the tangible evidence of the truthfulness and credibility of His Word in His saying:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾ (من الاية ٢٣٥ من سورة البقرة)

"And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing." (Surah Al-Baqarah (2): 235)

And This is, Surely, The Evidence

Those who do not believe in Allah, do not consider this true; rather they say: "where is the rational evidence of this?" To this allegation, we say that the rational evidence exists; for Allah, The Almighty, revealed in the Holy Quran the evidence that He knows what is in the human soul and what is cherished in the heart! Read Allah's saying:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾ (الاية الأولى من سورة المنافقون)

"When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed." (Surah Al-Munafiqun (63): 1)

This noble verse was revealed when a number of hypocrites came to the Messenger of Allah, Allah's blessings and peace be upon him, to announce that they had become Muslims. What did the hypocrites say? They said to the Messenger of Allah, Allah's blessings and peace be upon him, "***We bear witness that you are indeed the Messenger of Allah."***

Of course, this is true because Allah, The Almighty says: "***Allah knows that you are indeed His Messenger".*** So, the testimony of the hypocrites endorsed and agreed with the knowledge of Allah, Exalted be He. Nevertheless, Allah the Almighty says: "***and Allah bears witness that the hypocrites are liars indeed."***

How can the hypocrites be liars when they testified to what Allah the Almighty confirmed?!! We say that Allah willed to inform His Messenger, Allah's blessings and peace be upon him, that the hypocrites said, with their tongues, what was not in their hearts. They just testified to the Messenger, Allah's blessing and peace be upon him, that he is Allah's messenger, with their tongues. As for their hearts, they denied this divine message and belied it. Thus, Allah, The Almighty, unveiled what the hypocrites cherished in their hearts and used to conceal from people. They did not dare to belie openly Allah's Word. In fact, there are countless Quranic verses that provide us with physical evidence that Allah knows best what is hidden in people's hearts, even if they do not utter or reveal it. In this regard, Allah, The Almighty, says:

﴿فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى﴾ (من الاية ٧ من سورة طه)

"then verily, He knows the secret and that which is yet more hidden." (Surah Ta-Ha (20: 7)

A secret is what a person confides to another. This secret is always kept between two people. As for 'what ***is more hidden than a secret',*** it is what a person does not confide to anyone else, but rather remains entirely his, without letting anyone know it. Allah, the Almighty, has exposed the disbelievers and hypocrites in His saying:

﴿ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلا يُعَذِّبُنَا اللَّهُ ﴾ (من الاية ٨ من سورة المجادلة)

"And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?"" (Surah Al-Mujadalah (58): 8)

So, they did not say this [***Why should Allah punish us not for what we say]*** to anyone else ؛rather، they only said it within themselves, and their tongues did not utter it, nor did their lips move. Yet, Allah, The Almighty, exposed them and revealed what was in their chests, and they dare not deny. Otherwise, they would have said, "We did not say anything within ourselves." But they were flabbergasted by Allah's knowledge, so they could not respond, not even by lying.

Allah Determined Who Would Win!

Thus, it has been proven with material evidence that Allah, The Almighty, knows best what is in the hearts and what the souls conceal, and that Allah, Exalted be He, is The All-Knowing Who is All-Aware of what man is keen to hide from the entire world. Allah's omniscient knowledge encompasses the unseen of the human soul, and what it tries to conceal or thinks that no one else knows. Then Allah, The Almighty, provides us with another material evidence that He is the Knower of the unseen, and that what He says and ordains will inevitably happen. In fact, the entire world cannot alter any of Allah's decrees or put back His will. Allah, Glorified be He, provides us with material evidence of this as He says:

﴿الم غُلِبَتِ الرُّومُ فِي أَدْنَى الأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ﴾ (الايات من ١-٤ من سورة الروم)

"Alif-Lâm-Mîm. The Romans have been defeated. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within a few years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)…" (Surah Ar-Rum (30): 1-4)

This is a historical fact that even atheists cannot deny. This verse was revealed when war erupted between the Persians and the Romans. Battle flared up between the two nations, which represented the greatest powers in the world at that time, like the former Soviet Union and the US. At that time, the disbelievers rejoiced because the Persians were a disbelieving nation that worshipped fire, and the Romans were a Christian nation, people of the Scripture. The believers were saddened by the defeat of the Romans because the disbelievers had triumphed over the people of the Scripture. Allah, the Almighty, willed to reassure the believers and eliminate their sadness. So, the noble verses were revealed, giving glad tidings that the Romans would triumph after a few years.

At that time, the believers wagered with the disbelievers that the Romans would prevail... Among those who wagered was Abu Bakr al-Siddiq, may Allah be pleased with him... who bet four camels that the Romans would triumph after seven years... When this period passed and nothing happened, the polytheists rejoiced, and the Muslims were distressed... This was mentioned to the Prophet, Allah's blessings and peace be upon him, and he said: "What do you consider 'a few years'?" He was told: Less than ten. So, he (Allah's blessings and peace be upon him) said to Abu Bakr: "Go and outbid them and add two years to the bid term." So, the two years had not passed before the Romans were victorious over the Persians. The Muslims were happy about that. Then the Messenger (Allah's blessings and peace be upon him) forbade Abu Bakr and the companions to wager; he (Allah's blessings and peace be upon him) said that Islam does not approve or permit it.

Who, we wonder, can predict the outcome of a battle that will take place after nine years?!! What would have happened if the Romans and Persians had reconciled during that term? Moreover, what if the Persians had prepared well for this war and vanquished the Romans again? Who can guarantee the outcome of a battle that will take place after such a long period? Indeed, no one can predict the outcome of a battle that will take place after a few moments. I mean, no commander of forces can be confident of his victory in a battle before its eruption, or even when it begins. If any commander of a battle knew that he would be defeated, he would not have entered.

Thus, Allah, The Almighty, provides us with material evidence that He knows the unseen in the heavens and the earth with "the knowledge of certitude", that is why, He informs us of the outcome of a battle, not between two small nations, rather between two superpowers, even nine years before its eruption. Allah, Glory be to Him, informs us who would be the victor and who would be defeated. Then the years follow, and the war flared up! Then, the prophecy eventually came true, and the Romans were rendered victorious, and the Persians were defeated, as Allah, The Almighty, has informed us in this great Surah. Now, let's raise this question: what would have happened if the Persians had defeated the Romans? The Glorious Quran is the Word of Allah; the recitation of the Glorious Qur'an is one of the most sublime acts of worship that Muslims observe until the Day of Judgment. That is, the Holy Qur'an is meant to be recited in worship until the Day of Judgment. How could worshippers stand in mosques and recite Surah Ar-Rum in prayer if the outcome of the war had differed from what was mentioned in this surah?

Thus, the great miracle is evident in the fact that Allah, the Most High, has proven to us, with material evidence, that He knows all unseen matters, and that His knowledge of the unseen is "knowledge-based certitude" that must inevitably happen and be fulfilled. In fact, Allah is reigning supreme and in full control of all worldly affairs, even those things whose outcome no one can predict, even nine years before their occurrence. Isn't this material evidence that Allah, The Almighty, is the One who ordains, disposes، and directs every single affair in His universe, and He is The One Who, when He says, "Be!", and it comes to be?!! This is proof that when you hear and read Allah's sayings, you must realize that these are the sayings of our Lord, The Creator, and The Controller, Who reigns supreme and has full power to control all the affairs and events of His universe. We feel and believe this when we read Allah's saying:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (الاية ٨٢ من سورة يس)

"Verily, His Command, when He intends a thing, is only that He says to it, "Be", and it comes to be!" (Surah Ya-Seen (36): 82)

So, when we realize this through material evidence, should we not understand the meaning of the noble verse:

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾ (من الاية ١ من سورة النحل)

"Allah's command has come, so do not rush it. Highly Exalted is He, and Most High above what they associate (with Him)." (Surah An-Nahl (16): 1)

Thus, we come to believe with certainty that Allah, The Almighty, Alone is The Lord and God of this universe.

Allah's Existence and Our Recognition of His Existence

However, we must then move on to an extremely noteworthy point, that is, our inability to perceive the existence of something does not mean that it does not exist. When Allah, The Almighty, informs us about the angels, paradise, hell, and devils, we must believe in them, not only due to the evidence of faith - because It is Allah Who has informed us about them - but He, the Almighty, in a challenge, provided physical evidence to those who do not believe in Him that the unseen exists—even if we do not perceive its existence— and He has given us this evidence through events in the universe and the material realities within it.

Take, for example, germs, those tiny creatures that attack the human body and make it fall sick. They have been living with human beings throughout their entire life. For most of our history, *we were* losing terribly against these *microbes*. Only *recently did we* turn the battle in our favor. Yet in the beginning of human life, till recently, we did not know anything about them, when the human being discovered their existence, and then came up with vaccines that were a breakthrough in eradicating microbes. Then science advanced and scientists developed electron microscopes that magnify objects millions of times. And what did we see? We saw wonders. Microbes with shapes, movements, life, reproduction, and methods that penetrate the human body and reach the bloodstream, and interact with blood cells.

A vast world we knew nothing about—it was unseen to us a century ago. Yet, despite being hidden from us, did it not exist?.. No.. Rather, it existed, performing its role in life. In the past, scientists believed that illness meant that evil spirits plagued the human body; so, they used to beat their patients or cut off parts of their bodies to force these evil spirits to leave these bodies. Then with the advance of science, the human being managed to see with our own eyes these microbes, as they move, reproduce, penetrate the human body and fight therein. In fact, scientists managed, in their experiments, to inject these microbes into the bodies of animals to study their life cycle and learn how to eradicate them.

Thus, Allah, Exalted be He, gave us material evidence that what is hidden and unseen to us, already exists and performs its mission in life; and the fact that we do not realize its existence does not mean that it does not exist.

And if we look at a drop of water that we drink under the microscope, we will find amazing things.. Things that have life and movement. They have an entity and a role in life.. But until recently, we did not know these things existed. Was this testimony to their non-existence? Or were they, in fact, present but we just couldn't perceive their existence?

If we shift our focus to the entire universe, we find that it demonstrates that existence is one thing, and the *awareness* of existence is entirely another. Entities whose existence we do not perceive still fulfil their roles in the cosmos. Consider, for example, satellites and television broadcasting. Did anyone ever imagine that events occurring in one part of the world could be witnessed by the entire globe in the very moment they unfold? Certainly, no one knew this before.

Then Allah, The Almighty, revealed to us from His knowledge some glimpses of knowledge that enabled us to know that there exist properties in the universe that can allow humans everywhere in the world to see and witness what happens in a certain place at the time it occurs, and to see humans landing on the moon and walking on its surface.

How did humans achieve this scientific progress? Did they invent an atmosphere that can transmit images? Did he bring materials from outside the Earth or materials from outside Allah's creation to make the satellites that enabled these communications? Of course not! No one, not even the most famous materialists, can say that these characteristics were originated or were created by man. However, the atmosphere and the materials on Earth existed since Allah had created the Earth and all creations thereon, but their characteristics were hidden and unseen to us.

Yet, when Allah's Will revealed them to us, we found a wondrous thing, so we made use thereof. So, it enabled us to attain scientific progress. Can anyone deny the existence of the characteristics of the universe and that they had existed before Allah taught us how to use them and what to use them for?!! No stubborn person dares say that they did not exist. Rather, they have been existing, though unseen, concealed and hidden from us. So, when Allah willed us to know them, He revealed them to us so that we would know that what is hidden and unseen to us already exists, even though we are not aware of its existence.

If we contemplate all that is in the heavens, we find that the more we produce a larger and more sophisticated microscope, the more we become able to discover new celestial bodies and see them for the first time. Were these celestial bodies, which were unknown to us, non-existent? Or weren't they performing their mission in the universe? They were already existing, performing their mission in the universe, but Allah, The Almighty, concealed their existence from us until a specified time. Then, when the time came, He revealed their existence to us, so we came to know them. Thus, we realize that what was – and is - hidden and unseen to us, already exists and performs its mission in the universe, even if we have not realized its existence.

The Human Life and The Creator's Existence

Indeed, Allah, the Almighty, willed the human life, in its entirety, to bear witness to the fact that the unseen already exists. He, Glorified be He, willed us to be witnesses against ourselves so that we do not come on the Day of Judgment and say: 'O Lord, You did not provide us with the rational evidence that what is unseen to us already exists, so our minds were misguided. O Lord, if you had given us evidence, we would have believed in this!' That is why the human life has entirely become a witness to this. Allah, The Almighty, endowed man alone, apart from all other creatures, with the ability to inherit civilization and augment the attainments achieved. That is why, the life of animals has not witnessed significant progress since the beginning of creation. We have not heard that a group of monkeys, for instance, is holding a meeting to improve their means of living and build air-conditioned places for themselves to be protected from the sweltering heat in the tropical regions.

We have never heard of a group of polar animals sitting together to invent heating methods to protect themselves from the bitter winter cold that destroys them and makes them starve... And we have never heard of a group of animals gathering to discuss finding a cure for a disease that kills them... or to develop an insecticide for insects that transmit diseases to them. Rather, any advancement in the life of animals or plants is created by the human mind. However, humans are completely different from all this! Allah, The Almighty, has given the human mind the advantage of inheriting human civilization. Every generation begins where the previous generation has ended, then it adds to its achievements and progresses; as the human mind's ability to comprehend scientific progress is great. That is why, every human generation knows some things that were hidden and unseen to the previous generation; Allah, The Almighty, endows every human generation with the secrets and laws, that He instilled in His universe and did not endow to the previous generation.

As this generation is considered the generation that grew up with computers, I think Allah will reveal glimpses of the hidden secrets of this universe to the next generation, endowing it with knowledge to make current versions of computers a thing of the past. And this is how civilizations advance. As time progresses, the pace of human civilizations' advancement accelerates, for they continually undergo additions, each of which paves the way for an even greater one.

Why did Allah, Glory be to Him, give humanity alone this ability for human advancement? So that we all know - we who were given the choice to believe or not believe - that the rigid stance that what is unseen to us does not exist is a myth and feel in our daily lives that there are unseen things that become known realities. Thus, we see miracles happening before our eyes time and time again... and we witness them with certainty, so that we may contemplate and think a little, to know that Allah, Glory be to Him, in His wisdom and mercy, has given us tangible proof that what is unseen to us does exist.

So, when Allah informs us about the unseen, we do not deny it... Rather, we believe in its existence... And [acknowledge] that our current capabilities cannot grasp it, though they may attain it in the future... In this regard, the Holy Quran draws our attention through His words, the Almighty:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾ (الاية ٥٣ من سورة فصلت)

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

We, accordingly, understand Allah's saying:

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (الاية ٢٤ من سورة يونس)

"Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the Ayât (proofs, evidence, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." (Surah Yunus (10): 24)

So, as we observe the journey of human civilization, we realize that Allah, The Almighty, has informed us that this civilization will progress and advance as per the laws of the universe that Allah reveals to us, until we ***think that we have all the powers of disposal over it. This is, of course, a false assumption that is completely untrue***, because Allah, Exalted be He, Who revealed these laws to us did not ordain them to be subjugated to our will, but He, Glorified to He, subjected them to us only so that we can do with them as we please.

However, if a person conceitedly delude himself into thinking that he created these laws, or managed to subjugate them to his individual knowledge, without the command of Allah, The Almighty, He will command these laws to deviate from man's command and destroy him; so, the Hour (i.e., the Day of Resurrection) will come.

Allah Informed us About The Earth's Treasures

If we wish to discuss another unseen evidence that further strengthens the rational proofs for Allah's existence, we must reflect on His words:

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾ (الاية ٦ من سورة طه)

"To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil." (Surah Ta-Ha (20): 6)

Contemplate this miraculous verse that was revealed more than fourteen centuries ago, and you will find out that, at the time of its revelation, no one knew anything about the meaning of Allah's saying: ***"...and all that is under the soil." (Surah Ta-Ha (20): 6)*** Everything that is under the soil, under the clod, or in the interior of the earth was hidden and unseen to us when this verse was revealed; then, Allah, The Almighty, willed to reveal to us that these unseen matters truly exist, even if we do not realize their existence. So, He, Exalted be He, revealed to us His saying:

﴿وَمَا تَحْتَ الثَّرَى﴾ (الاية ٦ من سورة طه)

"all that is under the soil": and we found that what is under the earth contains stupendous treasures. We found oil, gold, minerals, iron, precious metals, and underground water, in addition to a huge realm holding, in its womb, materials about which we knew nothing.

And so, Allah, the Almighty, has given us another proof that what is unseen to us exists, even if we do not perceive its existence. No one in this world can claim that they are the ones who created the treasures hidden within the Earth. No one, no matter how advanced their knowledge, nor all the scholars of the Earth combined, can claim that they are the ones who created these vast reservoirs of oil or these precious metals like gold and silver, or diamonds, copper, iron, aluminum, and others.

Certainly, there are concealed unseen underground treasures hidden from our eyes, that surpass the seen aboveground treasures. These treasures did not come from nothing and are not new; rather, they have been existing in the abysmal depths of the earth since Allah, The Almighty, created it. However, they were hidden and unseen to us. So, we conclude that Allah, The Almighty, has provided us with material and rational evidence that confirms that all that is unseen to our eyes truly exists, even if we are not aware thereof.

So, when Allah, Glory be to Him, tells us about what is unseen to us like the Hereafter, the Day of Judgment, Paradise and Hell, we should not say that Allah is addressing us with what our minds cannot comprehend and that we cannot believe it. Rather, we should return to the reality of the universe, and contemplate the signs within it, and what Allah has placed in it as evidence of us. If we were to reflect, we would say: "O Lord, You have given us, along with faith-based evidence, actual proof that brings the picture closer to our minds so we can comprehend it. And we have no excuse, O Lord, on the Day of Judgment, to say that our minds could not comprehend, because You placed in Your universe the material evidence that proves the unseen is real and exists. These proofs should have been our path to faith, not our path to disbelief and atheism."

We will then move on to the earthly signs, through which Allah, Glory be to Him, willed to draw our attention to the fact that there is no god worthy of worship except Him, The Creator, The Originator, and The All-Powerful.

Chapter Four

On the Earth are Signs

﴿وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ﴾ (الاية ٢٠ من سورة الذاريات)

"And on the earth are signs for those who have Faith with certainty." (Surah Adh-Dhariyyat (51): 20)

Allah, The Almighty, has miraculous signs that inundate the earth and the heavens, but we are often heedless of them. Chief among the divine miracles is the fact that Allah's signs are limitless. If you walk on the road, you will find signs; if you climb a mountain, there are signs. If you descend to the abysmal depths of the sea, you will find signs, and if you ascend to the sky, there are even more signs.

If you descend into the depths of the earth, you will surely find countless signs. Take for instance the small shrub blossoming on the peak of the mountain; with a stem that is too fragile and delicate to withstand your grip or touch. Yet, it has smashed the rock and grown therein. Certainly, the subtle little shrub has managed to extend and penetrate the abysmal depths of the mountain to obtain nourishment. And you wonder how that could happen... when if you wanted to make a hole in the surface of the mountain, you would need sharp tools and great force... and you realize that Allah, Glory be to Him, who created it, has softened the rock for it to grow in... and softened the mountain's rocks for its roots to extend until they reached the source that provides it nourishment.

These verses do not require research or a microscope ؛they simply need contemplation. And on the Earth, there are many signs that only require us to reflect on them to recognize Allah's power and greatness and to believe in Him. That is why Allah, the Exalted, says in His Glorious Book:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾(الاية ٢٨ من سورة فاطر)

"Indeed, from among His servants, it is those who are endowed with knowledge that stand truly in awe of Allah." (Surah Fatir (35): 28)

For as they explore Allah's creatures on Earth, they witness secrets, meticulous creation, and ingenious design—things that should have made them the first to bow in prostration to Allah, the foremost in worshiping Him. Yet these materialistic scientists, instead of doing so... have sought to undermine religion and faith. Humans believe they have uncovered the secrets of the universe... but in truth, they have not even unravelled the secrets of their own selves. Instead, they move from one law [of nature] to another, unaware of how this transition occurs or the mystery behind it.

When a person is awake, he is governed by laws, some of which we may know, but when he falls asleep, he transitions to a completely different law، unknown to him. He exits from time, for a sleeping person does not sense time. Then, when he wakes up, he does not know how many hours he slept and must look at a clock to know how many hours he was absent from his surroundings.

So, the law of time does not apply to the sleeper، as he does not feel the passage of time. Why? This is simply because time is a measure of events. Events are typically measured by time، and the sleeper is outside the scope of these events.

When a person sleeps, he sees while his eyes are closed, walks and runs while his feet remain motionless on the bed, and speaks while his tongue doesn't move. In his sleep, he sees and talks with people who passed to the other world years ago. Yet he converses with them, hears them speaking, and understands what they are saying. Science is completely outside this domain and no scientist can tell us how a person sees while sleeping, how he moves or meets with people who have passed to the other world.

Everything that has been said about this in attempts labeled as "science“ is mere speculation without evidence, mostly rooted in imagination rather than reality. Yet, all of this happens to each of us every day. You find some who boldly declare that the era of religion has ended, and the era of science has begun. These people are speaking falsehood, for Allah is The One who reveals knowledge to His servants, as He says in His noble Book:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ(٤) عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ﴾ (الايات ٣ و٤ و٥ سورة العلق)

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

Why Do They Not Believe?!!

However, people refuse to believe in their Lord, although there are countless physical proofs in the universe that guide people to the path of faith and to Allah’s existence. Some of those disbelievers reject religion because they want to be the source of legislation. I mean, as the divine system and methodology of Allah, the Almighty, is based on justice among people, giving each their due rights, they, however, seek to distinguish themselves and take the rights of others. The only way to achieve this is to create a system of their own making, one that grants them everything and deprives others of everything. The only way to do this is to deny the divine system and methodology.

Other disbelievers prefer to live with the blessings rather than with the Bestower of blessings. These are the people whom Allah, The Almighty, has granted worldly blessings, but they did not think about how these blessings came to be. Instead, they sought to take as much as they could from these blessings. Human greed blinded them as they thought only of acquiring the blessings of wealth, power, or other worldly favors. These people preoccupied themselves with material things instead of reflecting on the One who created matter. They took the blessings as their right without seeking to know their Creator and Bestower. To them, we say: Nothing happens in the world without a cause. For example, we do not find a building that simply appears without an architect, workers, and others who built it. Nor do they sit in their homes and suddenly find money appearing before them. All their affairs require effort to achieve.

Although the law of matter states that there is no action without a doer, they did not apply this law to the entire universe. Instead, they claimed that the universe was created without a creator. Some of them said: This happened through the interaction of materials!!.. If they were fair, they would ask themselves: “Who created the materials in the first place, and who set them in motion?” But they overlook this question...

And even when they are struck by one of the signs of Allah, The Almighty, they respond with arrogance... This is perhaps most evident in the Western world, which tries to separate science from religion. The reason for this may lie in the fierce battle that took place between science and the Church, lasting over two centuries... The Church used to completely deny science, relying on the Torah, the holy book of the Jews, which the Church also believes in. The Torah states that the apple tree from which Adam ate was the tree of knowledge, and that when Adam ate the apple, it revealed to him many sciences, therefore Allah became angry with him and expelled him from Paradise. This was the first sin that humanity still suffers from up to now. Of course, according to that creed, people have been atoning for that sin with their lives on earth, which is replete with misery. They believed that if Adam had not eaten the apple of knowledge, we would have been still living in Paradise.

This distorted myth led to the conflict between the Church and science - a conflict in which the Italian scientist Galileo Galilei, in the 15th century, faced the wrath of the Church when he provided tangible evidence of the Earth's round shape. The Church issued a verdict to burn him alive for heresy, and the Italian scientist was forced to renounce his discovery.

However, the stance of Islam is different... The apple that Adam ate represents the evil path of Satan, who exposed and revealed their private parts. Similarly, Satan tempts people and embellishes their flaws in this world, exposing them and causing them shame and disgrace.

Science Revealed the Laws of the Universe

As for science, Islam views it as a revelation from Allah, Exalted be He, first. Allah reveals His signs on Earth to humanity, and humans discover rather than create or establish new laws of their own making in the universe. Rather, Allah, The Almighty, reveals the laws of His creation and universe to whomever He wills, and every law and discovery has an inception. So, when the time comes for the unveiling of a cosmic law, Allah reveals it to those among humanity who seek it, enabling them to understand and utilize it. ***It is Allah, The Almighty, Who says:***

﴿عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ﴾ (الاية ٥ من سورة العلق)

"He has taught man that which he knew not." (Surah Al-`Alaq (96): 5)

We must know that all knowledge comes from Allah, and Allah, The Almighty, distinguished and honored man over angels with knowledge; so, He, the Almighty, says:

﴿وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاءِ إِنْ كُنتُمْ صَادِقِينَ﴾ (الاية ٣١ من سورة [البقرة]

"And He taught Adam all the names (of everything)[1], then He showed them to the angels and said, "Tell Me the names of these if you are truthful."" (Surah Al-Baqarah (2): 31)

﴿قَالُوا سُبْحَانَكَ لا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾ (الايات من ٣١-٣٣ من سورة البقرة)

"They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"" (Surah Al-Baqarah (2): 32-33)

This is the stance of Islam on science. However, the Church had a different position in a battle that lasted two full centuries between the Church and scientists. When the scientists emerged victorious, they worked to diminish the Church's influence, so that it no longer had any involvement in science. They separated religion from the state, as history recounts. The scientists try, in their research, to overlook the role of religion due to their belief in their own self-sufficiency and individualism, seeking all the time to boast of their achievements and discoveries, and say: "we did this… we discovered this", as the Glorious Qur'an says about Qarun:

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي﴾ (الاية ٧٨ من سورة القصص)

"Answered he: 'I have been given this wealth only by virtue of the knowledge that I have.'" (Surah Al-Qasas (28): 78)

They have been denying Allah's existence, turned their backs on Him and adopted a hostile attitude toward faith. In this state of total oblivion, they will find Allah, The Almighty, Who will take them by surprise in the Hereafter, in confirmation of Allah's saying:

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ (الاية ٣٩ من سورة النور)

"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account." (Surah An-Nur (24): 39)

Let no one think that those who disbelieved did so because the signs of Allah did not reach them. Rather, these signs came to them and shone vividly before them, but they were too arrogant to accept them and believe. Allah, The Almighty, says:

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾ (الاية ٤ من سورة الأنعام)

"And never an Ayah (sign) comes to them from the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it." (Surah Al-An'am (6): 4)

Therefore, their refusal is not because the tangible evidence of Allah's existence is absent from them, but because they reject faith, either to achieve personal interests, or because they do not believe in the Hereafter. They try to take everything the world offers, believing that this is all they can gain! The result is that they use all means, lawful or unlawful, to achieve their goals... acting on the principle that the end justifies the means.

Sight... How Does It Happen?

If they thought a little, they would find the signs in the Quran to be miraculous. If they were truly scientists and researchers, they would read the Quran, which they have heard about, and study Islam without bias. Then, whoever wills may believe, and whoever wills may disbelieve. If you contemplate the following verse, you will find a great miracle in this verse:

﴿فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً﴾ (الاية ١٢ من سورة الإسراء)

"We have made the night and the day as two [of Our] signs. Then We have effaced the sign of the night while the sign of the day We have left seeing clear-eyed," (Surah Al-Isra' (17): 12)

Anyone who ponders this verse will recognize the inimitable miracle in it alone, and the miracle in it would be enough to make us all believe. ***Contemplate Allah's saying:***

﴿وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً﴾ (الاية ١٢ من سورة الإسراء)

"while the sign of the day We have left seeing clear-eyed," (Surah Al-Isra' (17): 12)

Thus, Allah describes the day as ***"seeing clear-eyed",*** that is, the one who sees. But is it the day that sees... or the eye that sees?... What we understand from the natural process of sight is that it is the eye that sees. But the scientific truth is different... It has been scientifically proven that sunlight reflects off objects, and then light rays enter the eye, enabling us to see.

Therefore, the eye does not see by itself or through its own essence. Rather, it sees through the light that reflects off the objects in front of it and enters the eye. If this light disappears and darkness comes, the eye cannot see and does not perceive anything in the pitch darkness unless a lamp or a source of light is lit and casts light on the objects, reflecting light into the eye so it can see. Thus, we witness the miraculous precision of the divine expression of the Glorious Qur'an in Allah's saying:

﴿وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً﴾ (الاية ١٢ من سورة الإسراء)

"while the sign of the day We have left seeing clear-eyed," (Surah Al-Isra' (17): 12)

Allah, The Almighty, attributed sight to daylight and did not attribute it to the eye itself. This verse was revealed at a time when all of humanity was unaware of how sight occurs. What would have happened if science had advanced and revealed that the eye sees by itself and not through the reflection of light off objects? Would we, in that case, still be able to read in prayer:

﴿وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً﴾ (الاية ١٢ من سورة الإسراء)

"while the sign of the day We have left seeing clear-eyed," (Surah Al-Isra' (17): 12)

Wouldn't this have been enough to dismantle the foundation of religion?

If this Quran were not the Word of Allah, but rather from Muhammad, Allah's blessings and peace be upon him, then what would have compelled him to risk mentioning a scientific issue like this, which could have been proven false, thereby the entire religion would be demolished?!! And where would he have obtained this information to know that sight occurs through the light of day? Isn't this tangible evidence sufficient to believe in Allah and to believe that the Quran is revealed by Allah, The Creator of this universe and The Knower of its secrets?

The Earth is Spherical

The Quran is the Word of Allah; the recitation thereof is one of the major acts of worship until the Day of Judgment. This means that there should be no contradiction between it and the scientific truths of the universe, because the Holy Quran does not change or alter. If such a conflict were to occur, the entire foundation of religion would be lost. However, conflict arises from two things: misunderstanding a Quranic truth or the inaccuracy of a scientific fact.

If we do not understand the Quran correctly and interpret it in a way that contradicts its meaning, conflict arises... If the scientific fact is false, conflict arises... But how could we misunderstand a Quranic truth? Let us give an example so that people may understand how misunderstanding a Quranic truth can lead to a conflict with the realities of the universe. Allah, the Almighty, says in His noble Book:

﴿وَالأَرْضَ مَدَدْنَاهَا﴾ (من الاية ١٩ من سورة الحجر)

"We have spread out the earth,.." (Surah Al-Hijr (15): 19)

"Spread out" means "stretched". This means that the Earth is stretched as far as our sight can reach and is made easy to traverse. If we understand this verse in this sense, we do not care about the charges darted at those who claim the Earth's sphericity, accusing them of infidelity, especially now, as we have managed, by means of spaceships and satellites, to see the Earth, in the form of a ball rotating around itself.

We say that everyone who has understood the noble verse: ***"We have spread out the earth,.." (Surah Al-Hijr (15): 19)*** to mean that the earth is spread out, did not understand the Quranic truth mentioned in this noble verse. Yet, the meaning combines the linguistic miracle and the scientific miracle together, presenting the apparent truth visible to the eye and the hidden scientific truth that was concealed from minds at the time of the Quran's revelation. When Allah, The Almighty, says:

﴿وَالأَرْضَ مَدَدْنَاهَا﴾ (من الاية ١٩ من سورة الحجر)

"We have spread out the earth,.." (Surah Al-Hijr (15): 19)

Then this means, "We extended it". Did He specify any particular Earth? No... He did not specify a particular Earth but referred to the Earth in its general sense. This means that wherever you go on Earth, you will see it spread out before you. If you are at the equator, the Earth appears flat before you. If you are at the South Pole or the North Pole, or in America, Europe, Africa, Asia or any part of the Earth, you will see it spread out before you. This can only happen if the Earth is round. If the Earth were square, triangular, hexagonal, or any other geometric shape, you would reach an edge where you would no longer see the Earth spread out before you. Instead, you would see the edge of the Earth and then space.

However, the only geometric shape in which the Earth can appear spread out in every place you reach is a sphere. Even if you start from any specific point on the Earth's surface and continue walking until you return to the starting point، then throughout your journey around the Earth, you will always see it spread out before you. As long as this is the case, you will never walk on any part of the Earth without seeing it spread out before you.

﴿وَالأَرْضَ مَدَدْنَاهَا﴾ (من الاية ١٩ من سورة الحجر)

"We have spread out the earth,.." (Surah Al-Hijr (15): 19)

Some people thought that since the Earth is extended, this is evidence of the Earth's roundness. This is the miracle of the Glorious Quran, as it uses a single expression to align with the apparent reality and indicate its cosmic truth. Therefore, those who misunderstood this noble verse and took it to mean that the Earth is flat claimed there is a conflict between religion and science. But those who understood the verse correctly said that the Noble Quran is the first book in the world to state that the Earth is round. This truth alone should have been enough to convince them, yet they do not believe.

Night and Day Existed Together

The Holy Quran does not provide evidence that confirms the Earth is spherical in just one verse, but rather provides this information in many verses. Why? Because this is a major cosmic issue, and because the ancient books that Allah had revealed before the Holy Quran were distorted by humans، this resulted in the emergence of a contradiction between religion and science. Therefore, the Holy Quran provides us with numerous proofs for the Earth's sphericity. Allah, The Almighty, says:

﴿لا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (الاية ٤٠ من سورة يس)

"It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Surah Ya-Seen (36): 40)

In this noble verse, Allah, The Almighty, refutes a false belief that prevailed among the Arabs at the time of the revelation of the Qur'an: that night comes first and then day comes after.. meaning that day does not precede night. Then Allah, The Almighty, corrects this incorrect belief in his saying:

وَلا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (الاية ٤٠ من سورة يس)

"nor does the night outstrip the day." (Surah Ya-Seen (36): 40)

Meaning, you believe that day does not precede night, but Allah, Exalted be He, informs you that the night also does not precede day. As the day does not precede night and night does not precede day, it means that they both exist simultaneously on the surface of the Earth. In fact, no change occurred in the creation of the universe or in the supreme cosmic laws after creation was completed; rather, they remained constant، moving according to a miraculously precise system until the Day of Judgment. If the Earth had been shaped as a square or a triangle, etc., then at the time of creation, day would have existed first. However, night and day cannot exist together at the same time on the surface of the Earth, unless the Earth is spherical; so that one half of the sphere is illuminated, and the other half is dark.

However, Allah, The Almighty, intended to confirm this meaning, so He mentioned another verse that defines the meaning of Earth's spherical nature and its rotation, in His saying:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾ (الاية ٦٢ من سورة الفرقان)

"And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude." (Surah Al-Furqan (25): 62)

The observation and deep consideration of the wonderful phenomenon of the alternation of day and night is proof for Allah's Oneness and His Providence so that man may feel grateful to Him and prostrate himself submissively before Him in all humility. What does the Arabic term (in the previous verse) "*khilfa*" (literally meaning, in succession" denote? It denotes that night and day succeed each other. For example, in continuous guard duties, one guard shift succeeds a previous shift, then the second shift succeeds the first، and so on. If we assume that a factory operates twenty-four hours a day, there would be four shifts succeeding each other. But we must note that in all these systems. There must be one shift that started and did not succeed any other one. So, if we decide to set up guards for a place, the first shift that starts guarding does not succeed any other shift because it is the beginning, I mean the first one. And when we started work in the factory, the first shift that initiated work didn't succeed anyone because there was no work in the factory before it. And so, in everything in the world, things succeed one another; the beginning is always without anything before it to succeed. ***Nevertheless, Allah, Glorified be He, says:***

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً﴾ (الاية ٦٢ من سورة الفرقان)

"And He it is Who has put the night and the day in succession,..." (Surah Al-Furqan (25): 62)

Since Allah is The One Who made this (I mean, ordained and ***put the night and the day in succession)*** it must have happened at the hour of creation.. He created night and day in succession on Earth. But as we have previously explained, at the beginning hour of everything there is no succession, meaning nothing succeeds anything before it; for these are the beginnings. But Allah informs us that at the hour of beginning, night and day were successive. Therefore, night and day must have existed together at the hour of creation on Earth, so that each became the successor of the other. Day didn't come first then succeeded by night, because in this case day wouldn't be successive but would be a beginning. And night didn't come first then succeeded by day because in this case night wouldn't be successive but would be a beginning. Night and day can only be successive to each other if they existed together.

We know that night and day alternate for us in any spot on Earth. There is no spot that is perpetual day without night, and no spot that is perpetual night without day. Rather, all spots on Earth have night and day. If the Earth were stationary, not rotating on its axis, and night and day existed together at the hour of creation, they wouldn't be successive, and neither would succeed the other. Rather, the situation would remain fixed as it happened at the hour of creation. Thus, day would not be successive to night nor night successive.

But for night and day to come succeeding each other, there must be the Earth's rotation to create the alternation of night and day. Earth being stationary since the beginning of creation would not make night and day alternate, but Earth's rotational movement around itself is what results in this alternation or this succession that Allah, Glory be to Him, told us about. **So, the saying of Allah, The Almighty:** ***"And He it is Who has put the night and the day in succession, …." (Surah Al-Furqan (25): 62)*** **bears two meanings. The first meaning: they were created together, so neither preceded the other; and** this is information to us from Allah, Glory be to Him, that the Earth is spherical**. The second meaning: that the Earth rotates around itself and thus night and day alternate.**

The Meaning of The Earth's Sphericity

Thus, we see the miraculous power of the Glorious Quran, for it is the Word of Allah, Who is The Creator. Allah informs us in part of a Quranic verse that the earth is spherical and that it rotates around itself. And the meaning of this noble verse only aligns with these two facts together. Is there more physical evidence than this that Allah is the Creator of this universe? Then Allah, Glory be to Him and Exalted be He, confirms the meaning in this cosmic truth, because He wills His creation to see His signs, so He says:

﴿خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى أَلا هُوَ الْعَزِيزُ الْغَفَّارُ﴾ (الاية ٥ من سورة الزمر)

"He created the heavens and the earth with truth; He rolls the night around the day, and He rolls the day around the night. And He has subjected the sun and the moon, each running for a stated term. Undoubtedly, He is the Almighty, the Forgiving." (Surah Az-Zumar (39): 5)

The Qur'an is the word of truth, and it carries its own proof. It needs no supporting evidence from what human beings may or may not discover. Yet the statement included in this verse forces us to relate it to the fact that the earth is spherical, because it describes a fact we all notice. As the Earth rotates, the part of it facing the sun receives its light, and this is daytime.

And thus Allah, Glory be to Him, informs us that He ***rolls the night around the day, and He rolls the day around the night.*** And since night and day existed together on Earth's surface, they cannot be in that state unless the Earth itself is spherical. Such that half the sphere is dark, and the other half is illuminated, and this is another Quranic truth that informs us that half of the Earth is illuminated, and the other half is dark.

If night and day existed on Earth's surface unequal in area.. such that one of them appeared as a thin strip, while the other covered most of the area, the two together would not be in the form of a sphere because the thin strip in this case would be in the shape of a rectangle or triangle or square, or any other geometric shape according to the area it occupies on Earth's surface. And the situation could have been like that in different areas, with some areas being night and others being day. Contemplate Allah's saying:

﴿يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ﴾ (الاية ٥ من سورة الزمر)

"He rolls the night around the day, and He rolls the day around the night." (Surah Az-Zumar (39): 5)

It is evident that half of the Earth is night, and the other half is day. When science advanced and humans ascended to space and saw and photographed the Earth, they found, indeed, that half of it is illuminated and half of it is dark as Allah, Glory be to Him, informed us. If we want another proof for Earth's rotation around itself, we must turn to Allah's saying:

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ﴾ (الاية ٨٨ من سورة النمل)

*"And you see the mountains, thinking them fixed, yet they pass as the passing of the clouds—the making of Allah Who has perfected everything; He is indeed All-Aware of what you do." *Surah An-Naml (27): 88)*

This means that our perception of mountains, when we see them, is not certain. Rather, there is something that Allah, The Almighty, has created and concealed from our sight. As long as we are assuming or thinking that they are fixed, then this is not the ultimate truth. Meaning what we see of mountains' stability and lack of movement is not cosmic reality but rather perfection from Allah, Glory be to Him, and absolute power from Him that He created something, making us see it different from its reality, and that is the absolute power of the Creator.

Because the mountain is huge and large such that it cannot be hidden from any eye. If the mountain's size were minute, we would say our eyes didn't perceive it as they should, or that due to its minute size we didn't notice whether it was moving or stationary. But Allah created the mountain huge, visible even to those with the weakest eyesight so no one could argue that their vision is too weak to perceive minute things. And at the same time, He told us that these stable mountains pass before us like clouds.

And why did the Truth, Glory be to Him and the Most High, use the movement of clouds while describing to us the movement of mountains? Because clouds do not have autonomous movement, they do not move from place to place by their own power but must be moved by the force of moving winds. And if the wind became still, the clouds would remain in their place without movement, and likewise the mountains.

Allah, The Almighty, intends us to know that mountains do not have autonomous movement; meaning they do not move by themselves from place to place. So, there isn't a mountain in Europe, then we find it later in America or Asia, but the mountain movement happens due to an external force that moves it. And since mountains exist on Earth, there is no force that moves mountains unless Earth itself moves and with it the mountains on its surface. Thus, mountains appear stationary before us because they do not change their location, but at the same time, they move because Earth rotates around itself and mountains are part of Earth, so they rotate with it just as wind moves clouds. And we do not feel Earth's rotation around itself, therefore we also do not feel the movement of mountains.

Reflect on Allah's saying:

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ﴾ (الاية ٨٨ من سورة النمل)

*"And you see the mountains, thinking them fixed, yet they pass as the passing of the clouds—the making of Allah Who has perfected everything; He is indeed All-Aware of what you do." *Surah An-Naml (27): 88)*

It means that there is a time interval between each passing period, because clouds do not remain the same all the time, but there are rainy periods and dry periods and periods when the sun shines; and likewise, the movement of mountains, rotating and returning to the same place each period.

And if we want to move on, the earth is replete with signs, but we are not heedful enough. If someone alerts us, the disbelievers turn away from the signs of Allah, exactly as the disbelievers did with the Messenger of Allah, Allah's blessings and peace be upon him, when they said to him what the Glorious Qur'an relates:

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنْبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الأَنهَارَ خِلالَهَا تَفْجِيرًا﴾ (من الايتين ٩٠ و ٩١ من سورة الإسراء)

"And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us; "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;" (Surah Al-Isra' (17): 90-91)

All of this was due to their stubbornness, because the verses revealed in the Quran contain numerous miracles that should have made them believe.



Traveling Through The Earth

The cosmic facts in the Holy Quran follow incessantly, and the verses come one after the other to show us the miraculous power of creation and the precision with which the Creator has informed us about the secrets of the heavens and the earth. He, Glory be to Him and Exalted be He, says:

﴿قُلْ سِيرُوا فِي الأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾ (الاية ١١ من سورة الأنعام)

"Say (O Muhammad صلى الله عليه وسلم): "*Travel through the earth and see the fate of the deniers." "" *(Surah Al-An`am (6): 11)

When this noble verse was revealed, we initially understood its meaning as referring to traveling across the land. However, we did not reflect on the deeper truth—that we are actually moving **and travelling on** the earth, that is, above its surface and not in the interior of the earth. So how come this verse states: ***""Travel through the earth.."" (Surah Al-An`am (6): 11)*** and did not say "Travel on the earth"? Then the scientific truth was uncovered to answer this query: that we actually walk and travel on the earth and not thereon, because there is an atmosphere surrounding the earth and it is part of it, and we do not exit the earth unless we exit this atmosphere.

The airplanes that fly, at different altitudes, fly through the Earth and not outside the Earth; but what exits the Earth are the spaceships that pass beyond the Earth's atmosphere. And without passing beyond the atmosphere, you cannot see the full picture of the Earth, because once you are outside something, the picture becomes clear to you. When you are outside a building, for example, you can know the shape of the building but from inside it and from any place in it, you cannot see the complete picture. Anyways, from a scientific perspective, you are not considered outside the Earth unless you exit the atmosphere that surrounds it, because Earth and the atmosphere are one thing. Contemplate Allah's saying:

﴿قُلْ سِيرُوا فِي الأَرْضِ﴾ (الاية ١١ من سورة الأنعام)

"Say (O Muhammad صلى الله عليه وسلم): "Travel through the earth...."" (Surah Al-An`am (6): 11)

It makes us wonder where we are actually travelling? We are actually travelling and walking through the Earth, that is, between the surface of the Earth and the atmosphere. So, what is below us is the Earth, and what is above us is a complementary part of the Earth, which is the atmosphere. And thus, we see the precision of the divine expression of the Glorious Quran in describing human movement through the earth. This Quranic description is, in itself, a miracle; then the earth itself provides us with another miracle.

We see and walk in the Earth's farms and gardens; and we see before us different trees and plants; but has any of us pondered on the miracle of the creation of these plants that we see far and wide, every day? We know that plants absorb nutrients and water through the tip of their fine, hairy roots, which strike into the earth, taking from it the food elements that give them growth and fruit. How do these trees feed?!

Scientists say: Food rises from plant roots to the stem, leaves, and fruits to feed them, by what is called "osmotic pressure" or "capillary tube theory". They demonstrate the validity of their theory by placing a wide vessel and inserting capillary tubes into it; consequently, we observe water rising in them. And thus, scientists wanted to make us understand that the process involves food mechanics without referring to the miraculous signs of Allah's creation and the inimitable creativity of the Creator.

We say: This scientific explanation has clarified some things but overlooked others. Water does rise through these capillary tubes, but it rises with all its contents, as capillary tubes do not distinguish between the elements of water, taking one element and leaving another. However, in plants, the matter is completely different.

The Trees...and The Miracle of Creation

The food on the earth with all its elements is one homogeneous whole, but we see each tree taking from this food what suits its fruits, selecting the necessary elements and leaving the rest. Therefore, we see plants growing in one place and watered with the same water, but each fruit has a taste, shape, color, smell, and size different from others. One is sweet, another is bitter; one is small, another is large; one is red, another is yellow, and yet another is white. And this has a strong smell, and that has no smell. Different shapes and colors, because each tree extracts from the soil the precise elements it needs for its unique composition while disregarding the rest. We see the apple tree with its sweet fruit and strong smell, and next to it the lemon with its sour taste, and next to it the colocynth with its bitter taste. We see fruit we eat, leaving what is inside like apricots, peaches, dates and fruit we peel its covering without eating it but throwing it away like oranges and watermelon, and fruit with a fragile covering like plums. There are hard-shelled fruits like walnuts, almonds, hazelnuts, and coconuts, and fruits suitable for storage for days or weeks, like some types of watermelons, and fruits suitable for storage for many months, like walnuts and almonds.

I could go on endlessly describing the countless varieties of fruits that trees produce, but instead, I will refer to the noble verse in which Allah, the Almighty, says:

﴿وَفِي الأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ (الاية ٤ من سورة الرعد)

"And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât (proofs, evidence, lessons, signs) for the people who understand." (Surah Ar-Ra'd (13): 4)

We see this highly inimitable and creative paintbrush that demonstrates the scene of the face of the Earth. I mean, we pass by these marvelous scenes throughout the earth, seeing yet overlooking these wondrous signs, then some of us question: 'Where is the physical evidence that proves that Allah is The Creator?' O my Lord! Glorified and Exalted be You, Who says:

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾ (الاية ٤ من سورة الأنعام)

"And never an Ayah (sign) comes to them from the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it." (Surah Al-An`am (6): 4)

Indeed, true is the Word of Allah, Exalted be He, Who says:

﴿قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ﴾ (الاية ١٧ من سورة عبس)

"Be cursed (the disbelieving) man! How ungrateful he is!" (Surah Abasa (80): 17)

Chapter Five

The Physical Proofs

The universe is replete with the marvelous scientific signs that indicate and bespeak Allah's existence. This does not mean that we prove or infer the authenticity of the Qur'an with scientific proofs, but rather the Glorious Qur'an is supremely dominating and reigning and it is, indisputably, the eternal truth. In fact, science is just revealing Allah's Omnipotence in the universe. Certainly, we wholeheartedly believe in what is set forth in the Glorious Qur'an; our faith in it is the unimpeachable faith in the existence of the unseen matters and the hidden realms, for which we need no evidence or proof.

This is because our evidence and certitude come from the fact that the Glorious Qur'an is the Word of Allah, however, I wrote this book to respond to non-believers and refute their allegations. Therefore, we present logical arguments and tangible evidence that cannot be rebutted. ***Of course, we cannot encompass all of Allah's marvelous signs in the universe, for Allah's signs are greater than what any human can fathom or recognize, no matter his intellectual ability or knowledge.***

On a journey through the universe around us—within the limits of our human capacity—we will demonstrate that there are divine signs and miracles of Allah, The Almighty, mentioned in the Glorious Quran, which even the disbelievers have admitted could only have come from Allah. Thus, we will explore the universe, providing examples from different realms. There are marvelous signs in the creation of man, in the mountains, in the sky above, in the depths of the earth, and in the deep seas—wondrous signs everywhere. All these realms exist. We will just provide a few glimpses, because if we were to attempt to give a comprehensive account, it would require numerous volumes. As I previously mentioned, any apparent contradiction between the Quran and science can only mean one of two things: either the scientific theory is flawed, or our understanding of the Quran is incorrect. We discussed this in the previous chapter. Allah, The Almighty, says:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾ (الاية ٥٣ من سورة فصلت)

"We will show them Our signs in the horizons and in themselves until it becomes evident to them that this (the Qur'an) is the Truth." (Surah Fussilat (41): 53)

- ***Allah's saying: "We will show them" means they will witness with their own eyes and with certainty.***

.

Allah's saying: ***"until it becomes evident to them that this (the Qur'an) is the Truth"*** indicates that those who will see these signs are non-believers—otherwise, if they were believers, they would already recognize the truth and would not require this tangible proof. Thus, Allah will reveal to a number of non-believers His signs in the universe in a way that leaves them unable to deny that they are from Him, or arrogantly claim that these signs are created by any human being, or attribute them to mere coincidence. They will be left with no choice but to acknowledge them—yet still, they may not believe.

In this chapter, we have chosen the statements of several Western scientists. Each of them, before presenting their views, asserted that they are scientists who only believe in what they can see and only deal with purely material evidence. I deliberately avoided referencing statements from Muslim scientists, despite their scientific discoveries—some of whom live in the West and hold esteemed positions—because a believer, driven by the enthusiasm of faith, strives to uncover findings that highlight the miracles of the Quran. Such enthusiasm may influence their conclusions, as they love to demonstrate the miraculous inimitability of the Quran seek to convince others to believe. For this reason, I have excluded their views and instead focused on the words of those who initially argued that science and religion have no connection—indeed, those who even claimed they are opposites that cannot be reconciled.

Science deals with tangible, observable realities, while religion speaks about unseen matters in which people believe. In their view, this was the point of divergence between the two. However, in answer to this false claim, we say: there is no obligation upon you for you are disbelievers. You are free to claim that what is stated in the Quran contradicts science, as there is no restriction on what you say, and you would not be going against your conscience.

We are certain that Allah, The Almighty, is The Creator of the universe, and that the Glorious Quran is the Word of Allah. And when the Creator speaks about His creation, He knows better than all of us.

The Miracle of the Embryo Amazed the World

If we were to begin with the miracle of the embryo and what was mentioned about it in the Holy Quran over fourteen centuries ago, and what science has definitively revealed, captured in images, and presented to us, the science of embryology was not clearly understood by the world until the 20th century.

It was not until the late nineteenth and early twentieth centuries that the human embryo emerged as an object of scientific research and the science of embryology emerged. In the 17th century, science claimed that a human being was fully formed inside the man's sperm in his human form. This means that if you examine the sperm under the microscope, you will find in it the human being, with all its details, perfectly created. This implies that a human is not created in stages within the mother's womb but is created all at once.

However, in the 18th century, the perspective changed when scientists discovered the female egg. Science then focused on the role of the woman in pregnancy and neglected the role of the man. They claimed that the female egg contained the complete human being because it was larger, and that the male sperm was merely a means of fertilization and nothing more. This view prevailed until the 20th century. Modern science, then, completely transformed this understanding, providing us with a new perspective of the embryo in the mother's womb. It brought forth images that proved this, to the extent that the process became a matter of certainty, as it became possible to photograph the embryo as it develops and grows in the mother's womb.

The Glorious Quran had a say in this matter, for the Quran provided an accurate description of the stages of the embryo over fourteen centuries ago, at a time when the entire world, with all its inhabitants, knew nothing about what was inside a mother's womb. And the Quran's mention of these verses could not have come except if this Quran was revealed from Allah, Glorified be He!

And Muhammad, the unlettered Prophet (Allah's blessings and peace be upon him) had no human knowledge about this matter. Even if he had, human knowledge at the time knew nothing about these details.

And as I said, the risk of mentioning something scientific in the Quran could not be undertaken by any human.. Why? Because the Quran is the unchanging and unalterable Word of Allah, meant to be recited in worship until the Day of Judgment. So, what would be the position of religion, and the position of Muslims, if something related to human science were mentioned in the Quran, and then research advanced, discoveries were made, and it was found to be incorrect? The entire cause of religion would have been lost. And what would make Muhammad, Allah's blessings and peace be upon him, delve into these things that all humanity was ignorant of, voluntarily providing the enemies of religion with tools to dismantle it?

The Creation of the Embryo in The Qur'an

What did the Holy Qur'an say about the stages of embryonic development? Allah, The Almighty, says:

﴿وَلَقَدْ خَلَقْنَا الإِنسَانَ مِنْ سُلاَلَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ (الايات من ١٢ و ١٤ من سورة المؤمنون)

"And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators." (Surah Al-Mu`minun (23): 12-14)

If we begin to analyze this verse in detail, it first mentions that man was created from clay. This indicates that it specifies the material from which man was created—clay, which is found everywhere on Earth. Scientists have taken clay, analyzed it, and found that it consists of eighteen elements, including iron, potassium, magnesium, and other substances. Then, they studied the human body and found that it is composed of the same materials—the eighteen elements that make up clay. Thus, the first truth was revealed—an observable, laboratory fact that is beyond dispute. The Glorious Quran then begins to describe the creation of man in his mother's womb in Allah's saying:

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ...﴾ (الايات من ١٣ و١٤ من سورة المؤمنون)

"Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood),…." (Surah Al-Mu`minun (23): 13-14)

"The safe lodging" is the mother's womb. Then comes the issue of the clinging clot. Let us turn to the words of Professor Keith L. Moore, one of the world's most renowned embryologists, former head of the Department of Anatomy and Embryology at the University of Toronto, Canada, and former president of the Canadian-American Association of Anatomists. He has authored several books translated into eight languages and is the recipient of the world's top award for his book on embryology, an award given for the best-authored book.

Dr. Keith L. Moore said that when the embryo begins to grow in its mother's womb, its shape resembles that of a leech or a worm. He showed an X-ray image of the early stage of the embryo's formation alongside an image of a leech; the similarity between the two was evident. When it was explained to him that the Arabic term "`*alaqah*" in Arabic means "clinging clot" or "clotted blood", he was astonished and said that what is mentioned in the Quran is not only an accurate description of the embryo's external shape, but also of its internal composition. This is because, in the `*alaqah* stage, the blood is trapped within the fine vessels, resembling clotted blood. **Moving on to the second stage mentioned in the verse:**

﴿فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً﴾ (من الاية ١٤ من سورة المؤمنون)

"then We made the clot into a little lump of flesh, ..." (Surah Al-Mu`minun (23): 14)

we find that the Glorious Quran provides a precisely-accurate description.

When X-ray images of the embryo in the *mudghah* (***little lump of flesh***) stage were shown alongside an image of a piece of chewed gum or clay, the shapes were identical. Furthermore, the X-ray images of the embryo in the *mudghah* stage revealed indentations resembling tooth marks. Indeed, the Glorious Qur'an has gone beyond the stage of external formation of the fetus to detailing its internal formation, as Allah, The Almighty, says:

﴿مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ (من الاية ٥ من سورة الحج)

"then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage)" (Surah Al-Hajj (22): 5)

When a human embryo at the *mudghah* stage, measuring one centimeter in length, was extracted from the mother's womb and dissected under an electron microscope, it was found that some of the embryo's organs had begun to form, while others had not. If the Quran had simply said "a fully formed lump," it would not have matched the reality of the embryo's development, as parts of it were still unformed.

The Precision of The Quranic Expression

If the Holy Qur'an had said: "***then from a little lump of flesh - unformed" (Surah Al-Hajj (22): 5)***

"a formed lump of fresh", it would not have matched the reality of the embryo's development, as parts of it were already formed. The only accurate description that applies to the *mudghah* (lump) is the Quranic statement:

﴿مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ (من الاية ٥ من سورة الحج)

"then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage)" (Surah Al-Hajj (22): 5)

The Canadian scientist presented all development stages of the embryo in its mother's womb, which were captured by the top-of-the-line scientific devices, and they perfectly aligned with everything mentioned in the Quran—from the formation of bones and flesh to other stages.

When Dr. Keith L. Moore was asked: "Could the Messenger of Allah, Allah's blessings and peace be upon him, have known these details about the stages of the embryo?" he replied, "Impossible. The entire world at that time did not know that the embryo develops in stages, let alone define these stages with such ease and precision. Even modern science has not been able to name the stages of the embryo clearly, instead assigning them complex and incomprehensible numbers. In contrast, the Quran describes them with simple, precise, and accurate terms. It is clear to me that this evidence undoubtedly was revealed to Prophet Muhammad (Allah's blessings and peace be upon him) from his Lord, and this proves to me that Muhammad is the Messenger of God."

When he was asked, "After saying what you've said, will you not embrace Islam?" he responded that he was ready to include references to what he had learned in future editions of his books.

The meaning of the Qur'anic verses was read to the world's leading embryologists, and none of them dared to claim that there was any contradiction between what the Glorious Quran states and the latest scientific discoveries.

The *Nutfah* and Genetics

However, one of them raised the point that genetics, or the genetic scheme of a human being, is contained in the male sperm, determining the details of the person to be born, whether male or female, eye color, skin color, hair color, and so on. In other words, the characteristics of a human being are encoded in the male sperm drop. When the following Quranic verse was read to him:

﴿قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ﴾ (الايات ١٧ و١٨ و١٩ من سورة عبس)

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

He said، "This could only come from God."

All the research I have mentioned, along with the testimonies of the scientists, is documented and recorded in audio and video at successive conferences on the miracles in the Quran. These conferences were held in various Islamic countries. Anyone who wishes can refer to these recordings and watch as these scientists speak and present their findings.

In fact, one of these scientists publicly embraced Islam, declaring before the attendees at one of these conferences that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah (Allah's blessings and peace be upon him). This was a Professor from Thailand, one of the world's leading experts in anatomy.. This happened while he was speaking about nerves and how they are located directly beneath the skin, so that if the skin burns, the sensation of pain is completely lost. Allah Almighty says about the people of Hell:

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾ (الاية ٥٦ من سورة النساء)

"Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment." (Surah An-Nisa': 56)

This is because Allah, The Almighty, intends to draw our attention to the fact that the punishment of Hell is continuous and unrelenting, neither alleviated nor stopped. And since He, the Creator, knows that when skin is burned, a person's sensation of pain ceases. He warns us that the skins of the people of Hell will be replaced every time they are burned, so that their suffering continues without end.

When the meaning of these verses was presented to one of the great professors, he exclaimed, "Was this said fourteen centuries ago?" They replied, "Yes." He said, "This fact was only discovered by science recently. A human being could not have said this. It must be from Allah, the Almighty. It is time for me to declare that there is no god worthy to be worshipped except Allah, and Muhammad is the Messenger of Allah (Allah's blessings and peace be upon him)." **We have to contemplate this noble verse:**

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾ (الاية ٥٦ من سورة النساء)

"Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment." (Surah An-Nisa': 56)

What would have happened if Allah had not drawn our attention to the fact that whenever the skins of the people of Hell are burned, they are replaced with new ones? Would we have known how the punishment of the people of Hell would continue without interruption، and that their suffering would be perpetual? The scientific fact states that nerves are located beneath the skin, so if the skin is burned, a person will no longer feel pain. This is what the Quran has explained to us about how the punishment continues.

If Allah had not drawn our attention to the fact that whenever the skins of the people of Hell are burned, they are replaced with new ones, the disbelievers and sinners would have said: "We will be punished for a short period until our skins are burned, and after that, we will not feel any punishment or pain.' This would have encouraged people to take lightly the punishment of the thinking that the torment would only last for a short time until the skin burns, the nerves beneath die, and the pain ends. This would have created a contradiction between the Quran and scientific facts regarding the eternal punishment of disbelievers in Hell, as stated by Allah:

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ لا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ﴾ (الايتان ٧٤ و٧٥ من سورة الزخرف)

"Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein." (Surah Az-Zukhruf (43): 74-75)

Allah' saying: "(The torment) will not be lightened for them" means that it will not be lessened. So, how can Allah say that the people of Hell will abide eternally in punishment and that it will not be lessened, even though their skins burn, and they will lose the sensation of pain? And who informed the Messenger of Allah, Allah's blessings and peace be upon him, of this scientific fact about pain sensation, which humanity only came to know recently?!! Is this not enough as tangible evidence that the Quran is from Allah? Is this not also enough as tangible evidence that the One who created is the One who revealed the Holy Qur'an? And if this led one of the greatest anatomists, who is knowledgeable in the secrets of this science, to declare his Islam before people in a public conference, having been amazed by the divine miracle and finding before him physical evidence of Allah's existence, thus he pronounced the two testimonies of faith, isn't this enough for the whole world to believe and for all people on Earth to believe?!!!



The Single Origin of the Universe

We will suffice with this discussion regarding humans, as we want to turn to other verses about the universe itself and its single origin. Allah Almighty says: Allah, The Almighty, says:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلا يُؤْمِنُونَ﴾ (الاية ٣٠ من سورة الأنبياء)

"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Surah Al-Anbya' (21): 30)

The meaning of this verse was presented at the Quranic Miracles Conference in Saudi Arabia to Dr. Alfred Kroner, one of the world's most renowned geologists. When he read the meaning, he began exclaiming: 'Impossible! Impossible for these truths to have been mentioned in any book fourteen centuries ago. We only reached this scientific truth a few years ago, using highly advanced scientific methods and after long, complex studies in nuclear physics. The single origin of the universe could not have been discovered by humans fourteen hundred years ago. But modern scientific methods are now in a position to confirm what Muhammad said fourteen hundred years ago."

We all likely remember the experiment of humans landing on the moon and how scientists dreamed, before completing this experiment, of the rare elements they would find on the moon's surface. They imagined bringing back materials that could cure diseases for which there is no cure on Earth, and substances that, when added to Earth's elements, would produce new elements unknown to humanity. Their dreams grew, and their minds were filled with visions of what they could add to Earth from elements not found here.



An Encounter with Allah On the Moon: Astronauts Found There Islam's Testimony: "There is no god worthy of worship except Allah"

What Happened Next?

Humans landed on the moon, walked on its surface, and brought back samples of rocks from the surface and beneath it. Upon returning to Earth, they discovered that the moon's surface is composed of the same elements as Earth's surface, and that the rocks of the moon are identical in composition to those of Earth. They concluded that both originated from a single source!

Was this not enough as strong, tangible evidence for them to believe? Was the proof for the theory of the single origin of the heavens and the earth—which Allah informed us about in the Quran over fourteen hundred years ago—not sufficient evidence of Allah's existence and His role as the Creator? The scientist who said, "Modern scientific methods are now in a position to confirm what Muhammad said fourteen hundred years ago," Professor Alfred Kroner, is a very evasive individual. He even tried to avoid answering directly to avoid acknowledging that this knowledge was revealed by Allah, the Almighty. In everything he said, he kept referring to "what Muhammad said." They told him, "We will prove to you that Muhammad only spoke by divine revelation and that there are numerous miraculous aspects in the hadiths of the Prophet that we hope you can explain to us."

قال رسول الله صلى الله عليه وسلم في حديث رواه أبو هريرة وجاء في البخاري ومسلم..
روى حديثا يقول في جزء منه: (لا تقوم الساعة حتى تعود أرض العرب مروجا وأنهارًا).

Abu Huraira reported Allah's Messenger (Allah's blessings and peace be upon him) said: "The Last Hour will not come until the land of Arabia returns to being meadows and rivers."

When Dr. Kroner was asked: “Was the land of Arabia once meadows and rivers, as the Messenger of Allah, Allah’s blessings and peace be upon him, said?” He replied: “Yes”. Then he was asked: ‘When was that? He said: ‘During the first Ice Age that the world went through in its earliest eras.’

Kroner was asked: ‘Who informed the Messenger of Allah, Allah’s blessings and peace be upon him, of this fact? He replied: ‘Perhaps he learned it from the Romans, who were advanced in these sciences.’ Then he was asked: ‘Will the lands of Arabia once again become orchards and rivers?’ He said: ‘Yes, this is a scientific fact!’ They asked: ‘How can you say that something that will happen in the future is a scientific fact?’ He replied: "Because the second Ice Age has begun. Among its early signs are the harsh winters and snowstorms that have started to creep into Europe in recent years. Each winter will be harsher than the previous one. The ice mass in the North Pole is slowly moving southward, and every year it gets closer, albeit very slowly, to the region where the Arabian Peninsula is located. When this movement brings it closer to the Arabian region after a long period, it will once again become meadows and rivers." Remarkably, snow recently covered parts of Saudi Arabia for the first time in centuries, with temperatures in some areas dropping several degrees below zero. Then when Dr. Kroner was asked: “Did the Romans inform the Prophet Muhammad (Allah’s blessings and peace be upon him) that the Arab lands would return to being meadows and rivers?’ He said: ‘This could only have happened through divine revelation.’

Miracle After Miracle

We return to the noble verse:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلا يُؤْمِنُونَ﴾ (الاية ٣٠ من سورة الأنبياء)

"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Surah Al-Anbya' (21): 30)

In this verse, Allah, Exalted be He, provided us with one of the greatest secrets of life: water.

This has become a scientific fact recognized by the entire world. The modern images captured by satellites, spacecraft, and planets close to Earth allow scientists to predict whether there is life on these planets or not, even though these images do not provide the precise details that would show whether there are creatures present on the surface of these planets or not.

However, merely knowing that the images do not indicate the presence of water on the surface of the planets, made them assert that there is no life there. If there is any indication that water exists, they speak of the possibilities of life. The process of water's existence is one of the capabilities of Allah, The Almighty, which He has reserved for Himself. And on our Earth, this process occurs without any human intervention, rather, it is a gift from Allah, Exalted be He! Water vapor rises from the oceans and seas, condenses in the upper layers of the atmosphere, and falls as rain. Allah, The Almighty, says in Surah Al-Waqi'a:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلا تَشْكُرُونَ﴾ (الايات من 68 - ٧٠ من سورة الواقعة)

"Then tell Me about the water that you drink. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allâh)?" (Surah Al-Waqi`ah (68-70))

Thus, water is a provision from the heavens by the power of Allah, Glorified be He, and we challenge anyone who claims otherwise to create a small river in the middle of the desert and fill it with water if he can. But he will never be able to do so. However, the acknowledgment and certainty of science that the presence of water means the presence of life did not draw their attention to what the Quran mentioned fourteen centuries ago. They should have recognized this miracle and believed in Allah as The Creator, The All-Existent, and The One and Only God. That is why Allah, Exalted be He, says:

﴿أَفَلا يُؤْمِنُونَ﴾ (الاية ٣٠ من سورة الأنبياء)

"Will they not then believe?" (Surah Al-Anbya' (21): 30)

The Heaven, Smoke, and The Origin of Creation

Allah has provided them with tangible evidence of the single origin of the heavens and the earth and that water is the secret of life. If they still do not believe, then their disbelief becomes mere stubbornness and defiance, and their punishment in Hell will be a demonstration of the justice of Allah, Who has given them proof after proof, yet they persist in disbelief.

Before we move on from the heavens and their signs, we must discuss the miraculous nature of the creation of the heavens and the Earth. When we look at the sky, we see some things, while others remain hidden. Read, dear reader, this noble verse:

﴿ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾ (الاية ١١ من سورة فصلت)

"Then He rose over (Istawâ) towards the heaven when it was smoke and said to it and to the earth: "Come both of you willingly or unwillingly." They both said، "We come willingly." (Surah Fussilat (41):11)

Professor Yoshida Kozai, director of the Tokyo Observatory, read this verse and remarked: "Science has only recently discovered that the heavens were once smoke. This is now observable and confirmed." After the launch of spacecraft and satellites, images captured of a star forming in the sky showed it as a mass of smoke, with a luminous core surrounded by smoke and a red rim indicating intense heat."

He added: "Until recently, we believed that the heaven was once a fog. But with scientific advancements, we now know it was not fog but smoke—because fog is cool and inert, while smoke is hot and dynamic. This confirms that the heaven was indeed smoke. I am deeply impressed to find this truth revealed in the Quran."

Iron Descended from the Sky

If we delve deeper to convince the skeptics, let us briefly review statements from renowned scientists at conferences on the Quran's scientific miracles. Among them is one of the most famous scientists at NASA, the American space agency, who stated: "We conducted extensive research on Earth's minerals and laboratory experiments. However, the only metal that perplexes scientists is iron. The structure of iron is unique. For electrons and neutrons in an iron atom to bond, they require immense energy ،four times the total energy of our solar system. Thus, iron could not have formed on Earth. It must be an extraterrestrial element that came to our planet." The translation of the meaning of the following noble verse was read to that reputable scientist:

﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ﴾ (من الاية ٢٥ من سورة الحديد)

"And We brought forth iron wherein is mighty power (in matters of war),..." (Surah Al-Hadid (57): 25)

He said، "These words cannot be the saying of a human being."

The Marvel of the Seas

If we leave the heavens and their mysteries and descend into the depths of the seas, we will find something astonishing. In fact, modern images taken of the seas have proven that the seas of the world are not uniform in composition; rather, they differ in temperature, salinity, density, and oxygen levels. In an image captured by satellites, each sea appears in a different color from the others; some are dark blue, some are black, and some are yellow. This is due to the difference in temperature between each sea. This image was captured using thermal imaging by satellites and spaceships. A thin white line appeared separating each sea from the other. Read, dear reader, this noble verse:

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لا يَبْغِيَانِ﴾ (الايتان ١٩ و٢٠ من سورة الرحمن)

"He merged the two waters, converging together; between them is a barrier which they do not overrun." (Surah Ar-Rahman (55): 19-20)

Notice that modern scientific methods have captured images of this barrier between the two seas, thus explained this Quranic phrase "***which they do not overrun***" as follows: when the waters of one sea enter another sea through the barrier, they adopt the properties of the sea they are entering during the time of entry, so the waters of one sea do not encroach upon the waters of another sea to alter them.

Waves, Above Which Are Waves,

These truths were uncovered after establishing hundreds of marine research stations and capturing satellite images. One of the foremost marine scientists in West Germany, remarked: "If science progresses, religion must inevitably retreat." But when he heard the meanings of the Quranic verses, he was astonished and said: "This cannot be the speech of a human."

Professor Dorja Rao, professor of marine geology, elaborated on the scientific confirmation of the Quranic verse:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ (الآية ٤٠ من سورة النور)

"Or (they are) like darkness(es) in an abysmal sea, covered by waves, above which are waves, above which are clouds—darkness(es), one upon the other. If one holds out his hand, he can hardly see it. For whomever Allah has not granted a light has no light." (Surah An-Nur (24): 40)

He explained: "In the past, humans could not dive beyond 20 meters without equipment. Now, with modern technology, we plunge into the ocean depths and find intense darkness at 200 meters. Notice the expression in the noble verse:

﴿بَحْرٍ لُجِّيٍّ﴾

"an abysmal sea.."

Similarly, the discoveries in oceanography align with the Quranic phrase:

﴿ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ﴾ (الآية ٤٠ من سورة النور)

"darkness(es), one upon the other."

It is known that the spectrum comprises seven colors—red, orange, yellow, green, blue, etc. As we descend into the ocean, these colors vanish one by one, each disappearance adding to the darkness. Red disappears first, then orange, followed by yellow. The last to fade is blue at a depth of two hundred meters, culminating in total darkness. As for Allah's saying:

﴿مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ﴾ (الاية ٤٠ من سورة النور)

"waves, above which are waves, (Surah An-Nur (24): 40)

Science confirms a boundary between the deep and upper layers of the ocean, filled with internal waves. Waves exist at the edge of the dark abyss (unseen) and on the surface (visible), forming "waves above waves"—a proven scientific reality. Professor Dorja Rao concluded: "This knowledge cannot be human in origin."

it has been scientifically confirmed that there is a boundary between the deep part of the sea and the upper part... and that this boundary is filled with waves. It is as though there are waves at the edge of the deep, dark part of the sea—waves we cannot see—and there are waves on the surface of the sea—waves we can see. It is as if there are "***waves, above which are waves***". This is a confirmed scientific fact. For this reason, Professor Dorja Rao said about these Quranic verses: "This cannot be human knowledge."

Mountains and Pegs

If modern science has confirmed that mountains have deep roots anchoring them into the Earth, a fact previously unknown. Traditional maps depicted mountains without subsurface roots. However, recent images taken of mountains show that each mountain has a stabilizing peg, which scientists call 'root' and this root extends to great depths, far underground. This validates the miracle included in this noble verse:

﴿أَلَمْ نَجْعَلِ الأَرْضَ مِهَادًا وَالْجِبَالَ أَوْتَادًا﴾ (الاية ٧ من سورة النبأ)

"Have We not made the earth as a bed, and the mountains as pegs?" (Surah An-Naba' (78): 6-70)

Then another fact was mentioned in Allah's saying:

﴿الم غُلِبَتِ الرُّومُ فِي أَدْنَى الأَرْضِ﴾ (الاية ١ ومن الاية ٢ من سورة الروم)

"The Romans have been defeated; In the nearest land" (Surah Ar-Rum (30): 2-3)

The Arabic term "*adnā*" (أدنى) (literally, nearest) was interpreted as referring to the land close to the land of the Arabs, as the battle took place near Jerusalem. Recent geological maps, captured by satellites, have confirmed that the area where the battle occurred is the lowest point on Earth, as "*adnā*" means "lowest place"—a striking alignment with the Glorious Quran.

We have presented research from conferences on the Quran's scientific miracles, attended by prominent non-Muslim scientists. All acknowledged that the Quranic verses recited to them could only originate from divine revelation, that is, The Creator of the universe.

We say to all people: It is sufficient for us that everything we have cited herein as scientific evidence of Allah's existence came from the mouths of skeptics who rejected faith even after witnessing and hearing the Quranic miracles.

These findings are not theoretical or a matter of speculation but are based on observable evidence, supported by images and data. Many scientists who contributed to these discoveries initially dismissed religion, even resisting dialogue about it. I mean, they were not concerned with proving the miracles and signs of the Glorious Qur'an; even most of them used to say, "If science advances, religion should retreat." And some even initially opposed participating in any dialogue that pertains to religion. Yet Allah, in His wisdom, employs both believers and non-believers to uphold the truth of faith, as He, The Almighty, has ordained *that both the believer and the disbeliever alike serve the cause of faith in the universe.*



Chapter Six
In Everything, There Is Evidence

Allah, The Almighty, has ordained the Glorious Qur'an to be an everlasting miracle until the Day of Judgment. For this reason, He has placed within it evidence upon evidence to challenge the disbelievers and refute their claims. It has been said that the era of miracles has ended, but the miracles of the Quran will never cease until the Hour is established. And the great meanings of its verses are not fully revealed in a single era.

Yet, in every era, we reach a meaning we had not previously attained... The Quran is both a miracle and a divine methodology. The divine methodology, that our Lord has outlined for us as a path for worship and life, has been fully explained and clarified during the lifetime of the Messenger of Allah, Allah's blessings and peace be upon him. Matters of worship, transactions, and other issues related to Allah's orders and prohibitions were explained by the Messenger of Allah, Allah's blessings and peace be upon him. For example, the obligatory prayers are five, neither increasing nor decreasing until the Day of Judgment, and the same applies to the rulings and everything related to the divine methodology. All these matters have been decisively settled and fully explained. However, the miracle of the Quran is what remains to give each generation a miraculous meaning that the previous generation did not reach.

If the miracle of the Quran had stopped at the time of its revelation, the Quran would have become stagnant and would no longer offer anything new. But because this book is a lasting and renewing miracle, it gives each generation new insights and gifts. Thus, in every era, we find a new gift from the Quran that was not present in the era before it. So, if we read, for example, this noble verse:

﴿غُلِبَتِ الرُّومُ فِي أَدْنَى الأَرْضِ﴾ (الاية الثانية من سورة الروم)

"The Romans have been defeated; In the nearest land" (Surah Ar-Rum (30): 2-3)

The meaning of the Arabic term "*adnā*" (أدنى), when the Quran was revealed, was - as we previously mentioned - understood to mean the land closest to the land of the Arabs. However, when science advanced and humans were able to and humans were able to map the Earth's surface using satellites, it was discovered that the location of the battle between the Romans and the Persians was the lowest point on Earth's surface.

So, if we read the noble verse:

﴿إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾ (من الاية ٤٢ من سورة الأنفال)

"(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you" (Surah Al-Anfal (8): 42)

We will find that Allah, The Almighty, has specified three locations: the location of the believers, who were close to Medina, and the location of the disbelievers, who were far from Mecca [meaning the believers were closer to their city and their people, while the disbelievers were far from their city and their people]. Then Allah, The Almighty, says:

﴿وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾ (من الاية ٤٢ من سورة الأنفال)

"and the caravan on the ground lower than you" (Surah Al-Anfal (8): 42)

The caravan refers to Abu Sufyan's caravan that escaped from the believers. It is known that Abu Sufyan, in order to escape with his caravan from the believers, changed his route and took the coastal route. Here, we must pay attention to Allah's saying:

﴿وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾ (من الاية ٤٢ من سورة الأنفال)

"and the caravan on the ground lower than you" (Surah Al-Anfal (8): 42)

It means a location lower than you. It is known that the seacoast is the lowest point on Earth. This is why all elevations are measured relative to sea level. For example, it is said that a place is 1,000 (or 100) meters above sea level, and so on.

Thus, the sea level, which the entire world has adopted as the baseline (zero elevation) to measure all heights on Earth is the reference point for all elevations. Contemplate Allah's saying:

﴿وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾ (من الاية ٤٢ من سورة الأنفال)

"and the caravan on the ground lower than you" (Surah Al-Anfal (8): 42)

It draws our attention to this fact. However, the Quran does not stop at merely pointing this out; it also reveals to us that there is a specific spot on Earth that is the lowest of all, and it is where the battle between the Romans and the Persians took place.

The Origin of Knowledge is from Allah

When we read the Glorious Quran, we find that Allah, the Most High, has directed our attention to the source of knowledge for all of humanity. He, Exalted be He, says:

﴿وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاءِ إِنْ كُنتُمْ صَادِقِينَ﴾ (من الاية ٣١ من سورة البقرة)

"And He taught Adam all the names (of everything) then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
(Surah Al-Baqarah (2): 31)

Thus, the Holy Quran specifies, in amazing miraculousness, the entry point of knowledge for humanity. When you want to teach your child as he begins to distinguish things, you must first teach him the names. You say to him: This is a cup, this is a pen, this is a chair, this is food, and so on. If we do not teach the child these names, he cannot understand anything. But once he learns the names, he becomes capable of comprehending knowledge. Therefore, across the entire world and for all of humanity, we must begin by teaching our children the names of things. After that, educational systems may differ from one country to another and from one method to another. But they all must start by teaching names. Thus, we understand that the beginning of knowledge is from Allah, the Most High.

Allah, Exalted be He, initially taught Adam names, and this starting point still exists today in all educational systems. Names first. Once a child learns the names, he begins to grasp anything else. And we do not only teach children names in school. This is the knowledge of knowledge of natural disposition. A mother begins teaching her child even before he goes to school. Both the educated mother and the uneducated one start by teaching their children names, because the knowledge of natural disposition always begins this way.

Later, it evolves and changes. Communication between a mother and her child, or between one child and another, cannot occur unless they first learn the names. In both advanced and developing nations, education must begin with names, as they are the foundation of understanding in life. However, there is another miracle related to human knowledge that we must pay attention to—one that brings us linguistic evidence of the existence of Allah.

Language Points to Allah's Existence

Language is the foundation of human communication... Language is not tied to environment, civilization, race, or color. It is fundamentally based on hearing. If a person hears, he speaks; if he does not hear, he does not speak. I mean, to be able to speak, we must be able to hear as well. Hearing is the primary sense that allows us to access auditory information and, from there, develop spoken language. This is why you always find that a deaf person who cannot hear is also dumb. He is often referred to as "deaf and dumb", because the basis of speech is hearing.

To fully grasp this truth—that language is solely related to hearing—consider this: If we take an Arab child and bring him to Britain, for example, immediately after birth, ensuring he only hears English, we find that this child will speak English. If you then try to speak to him in Arabic, he will not understand you, even though he is of Arab origin, with Arab parents, but he cannot utter a single word of Arabic because he has never heard it. Similarly, if we take an English child and raise him in an Arab country, he will grow up speaking Arabic, not knowing a single word of English, despite being of English origin. If we repeat the same experiment with an African child, we will achieve the same result. Thus, language has no connection to origin, color, or anything other than the ability to hear.

When Allah created Adam and Eve, there must have been a means of communication for them; otherwise, how would they have understood each other? There must have been a language that they communicated in.
Then, when Adam and Eve had children, there was intelligible language between them and their offspring. Allah, The Almighty, mentioned this in the Quran in His saying:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾ (الاية ٢٧ من سورة المائدة)

"And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious)." (Surah Al-Ma`idah (5): 27)

Therefore, it is certain from the Quran that there was a means of speech between Adam and his children... And if we have proven with tangible evidence that a person cannot speak unless they have heard... and that the foundation of language is hearing... then Adam must have heard in order to speak. Thus, when Allah, the Most High, says:

﴿وعلم آدم الأسماء كلها﴾

"And He taught Adam all the names (of everything),..." (Surah Al-Baqarah (2): 31)

Thus, it necessarily follows that Adam heard the names from Allah, The Most High. Since hearing is the means of speech, Adam's hearing of the names from Allah is what taught him to speak.
This is evidenced by Allah's statement:

﴿وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاءِ إِنْ كُنتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾ (الايات من ٣١-٣٣ من سورة البقرة)

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"" (Surah Al-Baqarah (2): 31-33)

This means that Adam spoke and informed the angels of the names that Allah had taught him. And if Adam spoke, he must have heard from Allah, The Almighty. Eve heard from Adam and spoke, and the children of Adam and Eve heard from them and spoke.

Speech Generated from Hearing

Some people claim that the first humans did not speak but communicated through gestures, and only later began to speak. In answer to this allegation, we say: This is incorrect because, for any human to speak, he must first hear. So from whom did the first human to speak—whether Adam or someone after him—hear? Speech only comes through hearing. Those who communicate through gestures continue to do so throughout their lives, unless they hear from others. Only then does the ability to speak evolve in them. Deaf and dumb individuals who are treated for their condition will not speak unless they hear.

We know that humans speak different languages and dialects, and this is evidence that proves our point of view, that language originates from the environment, not from race, color, or anything else. Speech is not an inherited trait that one is born with, but rather a trait acquired through hearing; one must hear first to be able to speak.

Thus, all the evidence shows us that Allah, The Almighty, is The One Who taught humanity speech by teaching Adam the names. And there can be no other beginning—neither logically nor intellectually— except this beginning that Allah, The Almighty, has mentioned in the Glorious Quran.

Lafz Al-Jalalah (The Name of Allah (Glorified be He) and The Miracle of Challenge

If we wish to delve further into the depths of this miracle, we will find numerous avenues to explore, such as the word "Allah", The Almighty. Where did it come from? Linguistically, it is established that meaning must exist first, then the word or name follows. If the meaning does not exist, the word cannot exist in language. All modern inventions that humanity was unaware of did not have names until they were created and known. A person cannot understand speech unless the meaning already exists in their mind. This is why linguistic academies around the world periodically add words for new meanings that did not previously exist.

In any case, the human mind is incapable of understanding any word unless it grasps its meaning first. For example, if you utter a word to someone that he does not understand, he must first know its meaning before he can comprehend it. However, Allah, the Almighty, is unseen—no one has seen Him—yet the word "Allah" exists in every language in the world, and all minds understand it. How can this be? It can only be because within us lies an innate faith that makes us recognize the meaning of Lafz Al-Jalalah (The Name of Allah, Glorified be He}. This noble verse explains to us this miracle, as Allah, The Almighty, says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾

(من الاية ١٧٢ من سورة الأعراف)

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

Therefore, it is certain that Allah has made us witness to Himself, and when He mentioned His name, we understood it. And it is certain that He, the Most High, made all of humanity witness to this, because there is no language in the world that does not contain the name of Allah. Indeed, the divine challenge and miracle go even further. Allah, the Most High, says in His noble Book:

﴿رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ (الآية ٦٥ من سورة مريم)

*"He is the **Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship." (Surah Maryam (19): 65)***

Therefore, Allah, The Almighty, has informed us that Lafz Al-Jalalah (The Word of Majesty, {Allah} will never be attributed to anyone other than His Exalted Self. In this way, Allah has challenged all of humanity in a matter of choice. A name is something chosen by humans, and in this world, there are disbelievers, atheists, human devils, and others. But have you ever heard of anyone named "Allah"? Or someone naming their child "Allah"? It has never happened and will never happen, because Allah, Glory be to Him, has reserved this name for His Noble Self. No human can transgress Allah's will to give the Divine Name to himself or any of his children. Even those who claimed divinity like Pharaoh and others, who set themselves up as gods to be worshipped besides Allah, none of them dared or even considered naming himself "Allah".

In this way, the challenge was issued to all of humanity in a matter of choice, to confirm to the entire world that no one can defy the will of Allah in His creation—even if this defiance were within the realm of human choice, or even if it came from an atheist who opposes the religion of Allah and seeks to spread corruption on Earth. Could there be a greater tangible proof than this?

Census as Evidence with the Quran

If we set aside the linguistic evidence, we will find census or statistical evidence of the existence of Allah, The Almighty, as He says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾ (الاية ١٣ من سورة الحجرات)

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

Allah, the Almighty, informs us that creation began from a male and a female - Adam and Eve - and from them came all the creation we see today. The faith-based evidence of this is that Allah Himself has stated it, and the tangible evidence is that statistics affirm it. If we trace humanity across the universe, we find that the world's population today exceeds several billion people. If we assume, for example, that the world's population today is five billion, how many people were there in the world a century ago? We would find that the number was smaller... perhaps four billion. And three centuries ago, for example, how many people were there in the world? Of course, there were fewer.

Twenty centuries ago, what was the world's population? We say it was a few million. Thirty centuries ago, what was the world's population? We say it was two or three million. Thus, the further back in time we go, the smaller the human population becomes, and the further forward we go, the larger it grows. Isn't this a statistical fact?

Can any materialist or non-believer deny that the further back in time we go, the smaller the human population becomes? If this is the accepted rule, it means that as we go back in time, the human population decreases. The population continues to decrease until we reach the starting point of human life, which began with a male and a female.

Therefore, the decrease in the human population, as we know and have recorded through statistics, must lead us back to the beginning of human reproduction, which started with a male and a female. As time passed, the human population increased until it reached the current global population.

If the human population had decreased over time—meaning the world started with a billion people and ended in our era with a hundred million—that would confirm to us that it is impossible for humanity to have begun with a male and a female, because the scientific evidence in that case would testify that such a thing could not happen.

But the fact that the human population increases over time and decreases as we go back into the past... to the point that in the earliest times, only small parts of the Earth were inhabited, while the rest was empty... gives us evidence that the beginning was from a male and a female.

The Miracle of Abrahah's Army

If we turn to history, we find within it tangible evidence of the existence of Allah, The Almighty... of His knowledge and His miracles... Read His words in this noble chapter, Surah Al-Fil:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ﴾ (سورة الفيل)

"Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]. Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of Sijjîl (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle)." (Surah Al-Fil (105): 1-5)

This is a miracle that was not brought by a messenger... nor was it revealed to strengthen the faith of a people whose prophet was calling them to believe while they disbelieved... Rather, it occurred to affirm the sanctity and protection of the Sacred House of Allah.

The Prophet Muhammad, Allah's blessings and peace be upon him, was born in the Year of the Elephant. This miracle was a sign that if all of humanity were to abandon the religion of Allah, which would be revealed to this Messenger, Allah's blessings and peace be upon him, Allah, the Almighty, would protect and preserve it.

The story is widely known, and its protagonist was Abraha, the king of Abyssinia at that time. He built a house to divert pilgrimage from the Kaaba, but some Bedouins defiled it with filth. Enraged, Abraha decided to take revenge by destroying the Kaaba. He gathered a massive army, including a large number of elephants, and marched toward Mecca. When the people of Mecca saw this army, they fled in fear. Then, birds came and dropped stones from Hell upon Abraha, his army, and his elephants, annihilating them in minutes.

In fact, the story is difficult for the unbelieving mind to accept. How could small birds destroy an army of elephants? After all, if hundreds of birds were to land on a single elephant, the elephant wouldn't even notice. Some scholars have pondered over this noble chapter and suggested that Allah sent germs to destroy Abraha and his army, as if trying to make it easier for Allah, although Allah is capable of all things. To this claim, we say: The Prophet Muhammad, Allah's blessings and peace be upon him, was born in the Year of the Elephant, began his mission at the age of forty, and this Quranic chapter was revealed in Mecca at the beginning of the Islamic call. At that time, the disbelievers held power and strength, while the Muslims were few and weak. The disbelievers sought any means to attack Islam.

We say: this Quranic chapter (Surah Al-Fil) was revealed in Mecca. The Prophet Muhammad, Allah's blessings and peace be upon him, was entrusted with the message at the age of forty. This means there were people in Mecca who were fifty-five, sixty, sixty-five, or even seventy years old—people who had witnessed this miracle with their own eyes. If the birds had not come and Abraha's army had not been annihilated in an instant, these people would have said, "This is not true. We were in Mecca at that time, and we did not see any birds come or any army destroyed." They would have used this to attack Islam, the Quran, and its claim to be the word of Allah. But because the birds came and the miracle occurred, not a single enemy of Islam dared to challenge it.

Thus, Allah, the Almighty, gives us historical evidence of a witnessed miracle... and provides proof of its truth... **If we add to this what we mentioned earlier about His words:**

﴿الم غُلِبَتِ الرُّومُ فِي أَدْنَى الأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (الايات من ١-٣ من سورة الروم)

"Alif-Lâm-Mîm. The Romans have been defeated. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. (Surah Ar-Rum (30): 1-3)

We will find another historical evidence. Then comes a third evidence that augments this historical evidence in the next section.

The Testimony of History

We observe that when Allah, The Almighty, mentions something in the Quran about the ruler of Egypt during the era of Moses (peace be upon him), He refers to him as "Pharaoh." Thus, those who ruled Egypt are called "Pharaohs" in the Quran. Allah says:

﴿قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلا تُبْصِرُونَ﴾ (الاية ٥١ من سورة الزخرف)

"And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"" (Surah Az-Zukhruf (43): 51)

This aligns with historical records confirming that the rulers of ancient Egypt were indeed the Pharaohs. Hence, the Quran refers to Egypt's ancient rulers as Pharaohs. However, when we come to the story of Joseph, peace be upon him, in Surah Yusuf, we find that Allah, the Almighty, while narrating the story of Joseph in Egypt, does not refer to the ruler of Egypt as "Pharaoh." Instead, He calls him "the King," as Allah says:

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي﴾ (الاية ٥٤ من سورة يوسف)

"And the king said: "Bring him to me that I may attach him to my person."" (Surah Yusuf (12): 54)

And Allah's saying:

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ﴾ (من الاية ٤٣ من سورة يوسف)

"And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, which seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." (Surah Yusuf (12): 54)

Thus, the Quran establishes that Joseph lived in Egypt during a period when its ruler was referred to as "the King," not "Pharaoh." With the passage of time, the Rosetta Stone was discovered, and the ancient Egyptian language was deciphered. It was then confirmed that Joseph (peace be upon him) lived in Egypt during the Hyksos occupation—a period when the rulers were not native Pharaohs but foreign Hyksos, who used the title "King." The Egyptians later expelled the Hyksos, and the Pharaohs regained power. Who informed Muhammad, Allah's blessings and peace be upon him, of these historical truths, unknown to the world until recently after the deciphering of the Rosetta Stone? How did he, Allah's blessings and peace be upon him, know that Joseph lived during the Hyksos era and that Moses lived during the era of the Pharaohs?

So, Allah, the Almighty, insists on providing us with tangible, historical evidence of the miraculous nature of the Quran and of His knowledge of all things in this world and the Hereafter. He is All-Knowing of everything. To make this clear to His servants, He brought forth a historical fact that no human knew at the time of the Quran's revelation and mentioned it in His noble Book. Then, as time progressed and Allah revealed to His creation what He willed of His knowledge, this truth emerged as a new miracle and gift of the Quran. This truth came to light centuries after the Quran's revelation, serving as one of its miracles, revealed by Allah long after the descent of the Glorious Quran.

Indeed, Allah, Glorified and Exalted, has granted from the secrets of His dominion what He wills to whom He wills. He has concealed the origins of life, the factors sustaining it, and its end—death. No matter how far science progresses or how many cosmic secrets Allah unveils, He alone gives life and causes death. This will continue until the Hereafter, when judgment is delivered, and the soul of the Angel of Death is seized, so death itself ends. Then, there will be nothing but eternity, either in Paradise or in the Fire.

Allah, The Sustainer of our Lives

Reflect on Allah's saying in Surah Ash-Shu'ara:

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ﴾ (الايات من ٧٨ ـ ٨١ من سورة الشعراء)

""Who has created me, and it is He Who guides me. "And it is He Who feeds me and gives me to drink. "And when I am ill, it is He who cures me. "And Who will cause me to die, and then will bring me to life (again).""
(Surah Ash-Shu`ara (26): 78-81)

And if we want to contemplate what came in these verses - and review their miraculous nature briefly - we find that the matter of creation is decisively established for Allah, Glory be to Him. He alone is the Creator, and everyone else is incapable! No one can claim that he is able to create anything. However, the matter of death involves some debate. So, when you read Allah's saying:

If we contemplate these verses and briefly explore their miraculous nature, we find that the matter of creation is decisively attributed to Allah alone—He is the sole Creator, and all else is powerless. No one can claim the ability to create anything. However, the concept of death has been subject to debate. Consider Allah's saying:

﴿إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ﴾ (من الاية ٢٥٨ من سورة البقرة)

"When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death.""" (Surah Al-Baqarah (2): 258)

The verse recounts the dialogue between the one whom Allah had given the kingdom and Ibrahim, peace be upon him. When Abraham said to him, ***"My Lord (Allâh) is He Who gives life and causes death",*** the one given kingship, in his arrogance, replied***, "I give life and cause death."*** He then ordered the execution of a man from his subjects, declaring him "dead," only to later pardon him and claim, "I have given him life."

Here, people often overlook the distinction between killing and death. Killing refers to corrupting the human body, rendering it unfit for the soul to remain, causing the soul to depart. Death, however, is the extraction of the soul from the body without physical corruption. For this reason, Allah distinguishes between the two in His saying:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِينْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ﴾ (الاية ١٤٤ من سورة آل عمران)

"Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful." (Surah Al-`Imran (3): 144)

Moreover, Allah, Exalted be He, says:

﴿وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ﴾ (الاية ١٥٨ من سورة آل عمران)

"And whether you die, or are killed, verily, unto Allah you shall be gathered." (Surah Al-`Imran (3): 158)

Thus, death is caused by none but Allah; He is The One who causes death. However, killing—which is distinct from death—can be carried out at the hands of the servants of Allah. Since Allah alone holds power over death, no one can escape it, for His decree prevails over all creation. But because humans can carry out *killing*, one might evade being killed once or even multiple times—for human will has no ultimate authority over the universe. Then the noble verse recounts:

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ﴾ (الاية ٧٩ من سورة الشعراء)

"And it is He who feeds me and gives me drink" ***(Surah Ash-Shu`ara (26): 79)***

Notably, in the first part of the verse, Allah does not use emphatic language for creation—saying simply,

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾ (الاية ٧٨ من سورة الشعراء)

"Who has created me, and it is He Who guides me…" (Surah Ash-Shu`ara (26): 78)

This is because none contests His role as Creator. However, regarding sustenance (food and drink), Allah employs affirmation to remind us that while He has made these provisions accessible through worldly means, they are ultimately from Him. For example, a seed in any plant is created by Allah, imbued with its unique properties and stored nourishment to sustain it until its roots penetrate the earth. He grants the seed its characteristics, creates the soil in which it grows, and enables it to absorb nutrients from the earth. The seed feeds first on the stored sustenance placed within it by Allah's will, then absorbs only what it needs from the soil, leaving the rest. It grows and bears fruit by Allah's power, not human effort. Thus, all sustenance is truly an endowment from Allah, The Almighty, Who alone decrees life, sustains it, and determines its end. Human actions are but secondary causes within His grand design.

Drink is Also an Endowment from Allah

When we consider drink, we find that all that humans consume is from Allah, The Almighty. Water descends from the sky as fresh, pure sustenance by His power. Milk is taken from animals, creatures created by His will and power. Science has attempted to replicate milk: natural milk was broken down into its components, and these elements were mixed in the same proportions as found in natural milk. Twenty mice were then tested—ten given natural milk, and ten given the synthetic version. The mice fed natural milk thrived, while those given the artificial milk perished. To this day, science remains incapable of producing even a single drop of true milk. Nations facing severe milk shortages, such as the former Soviet Union, China, South Korea, and others, ration milk for children while depriving adults—a testament to human limitation.

Divine wisdom is further evident in how milk is provided to us by animals, flowing pure and untainted by blood that flows through their veins. Yet the milk and blood never mix. Regarding this, Allah, the Almighty, says:

﴿نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾ (الاية ٦٦ من سورة النحل)

"And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers." (Surah An-Nahl (16): 66)

Yet, despite humanity's advancements, it remains incapable to this day of providing people with water or milk. The same humans who reached the moon are unable to create a small canal or a glass of milk. As for the other things that humans drink, they are derived from fruits, to which water may or may not be added

Healing & Illness: Divine Decree and Medicine

Contemplate Allah's saying:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾ (الاية 80 من سورة الشعراء)

""And when I am ill, it is He who cures me."" (Surah Ash-Shu`ara (26): 79)

Debates arise regarding this matter. People claim that doctors heal, but the truth is that healing belongs solely to Allah. A doctor merely treats; cure and healing may come through his hands, or he may make a mistake in treatment, leading to death.

Allah, The Almighty, has set a time for the healing of every illness. It often happens that a novice doctor prescribes the correct treatment for a patient who has consulted the most experienced physicians, yet they cannot find a cure for their ailment. In such cases, people may marvel and say, "This newly graduated doctor is more knowledgeable than his professors." We tell them: This is a mistaken interpretation. The professor is undoubtedly more knowledgeable than the student, as they are the ones who taught them. However, it was the decree of Allah, the Almighty, for healing to come, and He revealed the cure to this novice doctor, who then prescribed the treatment ؛as a result، healing was achieved.

This does not contradict seeking treatment. In this world, Allah, the Almighty, has commanded us to take the necessary means and then place our trust in Him for the outcomes. Read this verse:

﴿وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ﴾(الاية 81 من سورة الشعراء)

""And Who will cause me to die, and then will bring me to life (again).""
(Surah Ash-Shu`ara (26) 81)

Here, Allah does not use emphatic language, as none contests His authority over death and resurrection.

When death comes, no one can resist it or say, "I will not die." And when resurrection comes, Allah alone has the power to resurrect the dead. Thus, we have established with tangible evidence that the beginning of life, its continuation, and its end are all within the exclusive power of Allah, the Almighty.

And as we have reached the end of this book, we pray to Allah, The Almighty, to endow us success and to ordain us to be guided to what strengthens faith in hearts. We ask Him, Glorified be He, to ordain us to be among those who have provided answers to those atheists who claim there is no tangible evidence in the universe for the existence of Allah. We ask Allah, Glorified and Exalted be He, to accept this effort from us. Indeed, He is The All-Hearing, The All-Knowing.

