

THE QUR'AN & MODERN SCIENCE

Evidence of Scientific I'jaz in Revelation

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About This eBook’s Cover

This eBook’s cover depicts a green atomic emblem (electron orbits) circling a golden mandala inlaid with the calligraphy “Al-Qur’an” at its centre, floating in a starry green galaxy — symbolising the beautiful meeting of divine revelation and modern scientific discovery, two sources of knowledge that appear different yet confirm the one truth.

The atom represents science and modern research, while the Qur’anic calligraphy at the centre symbolises revelation as the axis and main reference. The golden particles of light scattered around the mandala symbolise the many scientific discoveries that, one after another, keep confirming the truth of indications recorded in the Qur’an 1,400 years ago — what is known as Scientific I’jaz (the scientific miracle of the Qur’an).

May this cover be a reminder: the Qur’an is not a science book, but every scientific indication in it is firm evidence that it is truly revelation from Allah ﷻ, the Lord who created the universe and sent down His Word.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

The Qur'an and Modern Science

Evidence of Scientific I'jaz in Revelation

A Scholarly Study of the Meeting Between Revelation and Scientific Discovery

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INTRODUCTION: THE METHODOLOGY OF SCIENTIFIC I'JAZ

All praise is due to Allah ﷻ, Lord of the worlds. Blessings and peace be upon our great master, the Prophet Muhammad ﷺ, and upon his family and Companions.

The Noble Qur'an is not a science book. It is a book of guidance (hidayah) revealed to lead people to faith and God-consciousness. Even so, the Qur'an contains hundreds of verses that touch on natural phenomena — the creation of the heavens and the earth, the formation of man, the movement of the sun and moon, the formation of clouds and rain, and the secrets of the seas and the mountains.

Remarkably, many of these scientific indications could only be fully understood after the advances of modern science in the 19th and 20th centuries — more than fourteen hundred years after the Qur'an was revealed. This is what is known as scientific I'jaz (الإعجاز العلمي), the scientific miracle of the Qur'an.

WHAT IS SCIENTIFIC I'JAZ?

Scientific I'jaz refers to the agreement between the scientific indications in the Qur'an and confirmed discoveries of modern science. It is one form of evidence that the Qur'an is revelation from Allah ﷻ, since it was impossible for a person in the 7th century CE — in the middle of the Arabian desert — to know scientific facts that were only discovered centuries later with the help of advanced technology.

SCHOLARLY GUIDELINES

Nevertheless, the field of scientific I'jaz must be approached with great care and scholarly honesty. This book holds to several basic principles:

- Giving priority to the tafsir of the classical scholars (such as Ibn Kathir, al-Qurtubi and at-Tabari) as the basis for understanding a verse before relating it to science.
- Referring only to scientific facts that are confirmed and widely accepted (established science), not theories still in dispute.
- Not making science the measure of the Qur'an's truth, since science is always changing while revelation is fixed and final.
- Being objective — acknowledging when a connection is strong, and not exaggerating when the connection is still an open interpretation.

In other words, scientific I'jaz is a tool of da'wah and a strengthener of faith, not the primary method of tafsir.

THE STRENGTHS OF THIS STUDY

Most well-known works on scientific I'jaz were written several decades ago. Since then, science has advanced rapidly — especially in embryology, cosmology and oceanography. This study tries to present more recent scientific references while keeping the foundation of respected classical tafsir. The author also brings a clinical perspective from a medical background, especially in the chapters on human creation and health.

CHAPTER 1: THE CREATION OF THE UNIVERSE

The question of the origin of the universe is among the greatest questions humans have ever pondered. How were the heavens and the earth formed? Has the universe existed forever, or did it have a beginning? For centuries, many philosophers held that the universe was static and eternal — with no beginning and no end.

This view only changed in the 20th century, when scientific discoveries showed that the universe actually had a starting point. Interestingly, the Qur'an had pointed to the beginning of the universe more than fourteen hundred years ago.

1.1 THE QUR'ANIC VERSE

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

Surah Al-Anbiya' (21): 30

1.2 SUPPORTING HADITH

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا بَشَّرْتَنَا فَأَعْطِنَا. فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَبِلْنَا. جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الأَمْرِ مَا كَانَ. قَالَ " كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ ". ثُمَّ أَتَانِي رَجُلٌ فَقَالَ يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ فَانْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ.

SANAD (CHAIN OF NARRATORS):

We were told by Abdan, from Abu Hamzah, from Al-A'mash, from Jami' ibn Shaddad, from Safwan ibn Muhriz, from Imran ibn Husain, who said:

MATN (TEXT OF THE HADITH):

I was with the Prophet ﷺ when a group from Banu Tamim came to him, and he said:

> **"Accept the glad tidings, O Banu Tamim!"**

They said: "You have given us glad tidings, so give us (something/wealth)." Then some people of Yemen came in, and he said:

> **"Accept the glad tidings, O people of Yemen, since Banu Tamim did not accept them!"**

They said: "We accept (O Messenger of Allah)! We have come to you to gain understanding of the religion, and to ask you about the beginning of this matter (creation) — how it was." He said:

> **"Allah existed, and there was nothing before Him. His Throne was upon the water; then He created the heavens and the earth, and He wrote everything in the Dhikr (the Preserved Tablet)."**

Then a man came to me (Imran ibn Husain) and said: "O Imran, hurry after your camel — it has run off!" So I went looking for it, and (I found) the mirage kept stretching out in front of it (preventing me from catching it). By Allah, I would rather the camel had gone (for good) and I had not left (the gathering of the Prophet ﷺ).

NOTE:

- This Hadith is narrated by Imam al-Bukhari from Imran ibn Husain رضي الله عنه.
- This Hadith contains two main themes:

  (1) encouragement to accept glad tidings and gifts from the Prophet ﷺ without seeking worldly reward, and

  (2) an explanation of belief about **the beginning of creation** — that Allah ﷻ exists without beginning, that His Throne was upon the water before the creation of the heavens and the earth, and that everything has been written in the Preserved Tablet.
- Imran ibn Husain's closing words show **the superiority of knowledge and gatherings of knowledge** over worldly wealth (the camel) — a fitting reference on the virtue of seeking knowledge and putting the Hereafter before passing worldly interests.

From 'Imran ibn Husain رضي الله عنه, who said:

I was with the Prophet ﷺ when a group from Banu Tamim came. He said:

> **"Accept the glad tidings, O Banu Tamim."**

They said: "You have given us glad tidings, so give us (something)."

Then some people from Yemen came in. He said:

> **"Accept the glad tidings, O people of Yemen, since Banu Tamim did not accept them."**

They said: "We accept them. We have come to you to gain understanding of the religion and to ask about the beginning of this matter, how it was."

He said:

> **"Allah existed and there was nothing before Him. His 'Arsh was upon the water. Then He created the heavens and the earth, and He wrote everything in the Dhikr (the Preserved Tablet)."**

Then a man came to me and said: "O 'Imran, chase your camel — it has gone!"

So I went looking for it. I found the mirage blocking the way in front of it. By Allah, I truly wished the camel had gone and that I had not got up (and left the gathering of the Prophet ﷺ).

REFERENCE:
Sahih al-Bukhari, Book of the Beginning of Creation (Bad' al-Khalq), Hadith No. 3191

BRIEF EXPLANATION:

This Hadith contains great lessons in belief and in the etiquette of seeking knowledge.

1 ALLAH EXISTS WITHOUT BEGINNING

The Prophet ﷺ said:

> "Allah ﷻ existed and there was nothing before Him."

This shows:

- Allah is eternal without beginning (azali).
- All created things are made and came into being afterwards.
- Nothing precedes Allah.

2 THE WRITING OF DESTINY

"And He wrote everything in the Dhikr."

This shows:

- Everything has been written in the Preserved Tablet.
- The knowledge of Allah ﷻ encompasses everything that has happened and will happen.

3 THE DIFFERENT ATTITUDES OF TWO GROUPS

Banu Tamim:

- Put worldly gifts first.

The people of Yemen:

- Came to understand the religion.
- Asked about the foundations of belief.

This shows the priority of:

👉 Seeking knowledge is worth more than asking for wealth.

4 THE REGRET OF 'IMRAN IBN HUSAIN

He regretted leaving a gathering of knowledge for a worldly matter.

This teaches us:

- Knowledge is more precious than wealth.
- Do not let go of a chance to hear the truth because of worldly matters.

MAIN LESSONS:

- ☑ Put religious knowledge first.
- ☑ Be certain that Allah exists without beginning.
- ☑ Believe in the writing of destiny.
- ☑ Value gatherings of knowledge before they pass.

CONCLUSION:

This Hadith affirms:

- The eternity of Allah.
- The writing of destiny before creation.
- The importance of knowledge over the world.

May Allah make us among those who love knowledge and put the Hereafter before this world.

1.3 CLASSICAL TAFSIR

The early scholars of tafsir gave in-depth explanations of this verse, especially of two key words: "ratqan" (رَتْقًا), meaning something solid or joined together, and "fataqnahuma" (فَفَتَقْنَاهُمَا), meaning We separated or split the two apart.

Imam Ibn Kathir explains in his tafsir that the heavens and the earth were originally one joined, layered mass, and then Allah ﷻ separated them. Imam at-Tabari focuses on the linguistic meaning, in which something originally "tightly stitched" is then "opened" or "unravelled".

1.4 MODERN SCIENTIFIC DISCOVERIES

In 1929, the astronomer Edwin Hubble made a discovery that changed humanity's understanding of the universe. Through telescope observations, he found that galaxies are moving away from one another — meaning the universe is expanding. This discovery led to a logical conclusion: if the universe is always expanding, then in the past it must have begun from a single, very small and dense point.

This is the basis of the Big Bang Theory. According to this model, the whole universe — including space, time, matter and energy — began from a single, extremely dense and hot point, about 13.8 billion years ago.

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According to Consensus, a study by de Bernardis et al. (2000) published in the journal Nature reported the first high-resolution images of the cosmic microwave background radiation (CMB) — the leftover heat of the Big Bang — confirming the model of a flat universe and further strengthening the basis of the theory of an expanding universe.

> ***Reference:*** *de Bernardis, P., et al. (2000). A flat Universe from high-resolution maps of the cosmic microwave background radiation. Nature, 404, 955-959. DOI:* doi.org/10.1038/35010035

A review by Durrer (2008) also stresses that the discovery of the CMB in 1965 broadly confirmed the Big Bang model, leading to the era of 'precision cosmology' we enjoy today.

> ***Reference:*** *Durrer, R. (2008). The cosmic microwave background: the history of its experimental investigation and its significance for cosmology. Classical and Quantum Gravity, 25(15). DOI:* doi.org/10.1088/0264-9381/25/15/154010

1.5 I'JAZ ANALYSIS

Notice this remarkable agreement. The Qur'an states that the heavens and the earth were originally "ratqan" — something solid and united. Then Allah SWT "separated" them. This description is strikingly consistent with the modern scientific model: the universe began from a single dense state (a singularity), then expanded and separated.

The choice of the word "ratqan" in this verse is very precise. It does not merely mean "united", but carries the sense of something "tightly stitched into one complete whole" — an image that describes the state of the singularity, in which the laws of physics and the dimensions we know were still unified.

It must be stressed here that some classical scholars understood the "separation" in this verse as referring to the separation of the heavens and the earth through rain and plants, not directly to the Big Bang. The two interpretations do not contradict each other.

1.6 SCHOLARLY VIEWS

> *Dr. Maurice Bucaille, a French medical doctor, expressed in his study of the Qur'an and science his amazement at the accuracy of the cosmological indications in the Qur'an, which are not found in any other scripture of the same era. Dr. Zaghloul El-Naggar, an Egyptian geologist, also highlighted the agreement between the classical understanding of this verse and the 20th-century Big Bang theory.*

This Hadith affirms that the universe — the heavens and the earth — is a creation with a beginning, not something that has existed eternally. This agrees with Surah Al-Anbiya' (21:30) and with the discoveries of modern science.

— • —

CHAPTER 2: EMBRYOLOGY — THE STAGES OF HUMAN CREATION

Among the most frequently discussed scientific miracles of the Qur'an is its description of the stages of human creation in the mother's womb. At a time when medical knowledge was still very limited, and technology such as the microscope and ultrasound did not yet exist, the Qur'an described the sequence of fetal development in terms of astonishing precision.

For the author, who served in the medical field and personally witnessed fetal development through ultrasound scans and surgery, the agreement between the Qur'anic verses and these clinical observations is truly captivating and deepens one's awe at the greatness of Allah ﷻ.

2.1 THE QUR'ANIC VERSE

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا
الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

"And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators."

Surah Al-Mu'minun (23): 12-14

2.2 SUPPORTING HADITH

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ عَبْدُ اللَّهِ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ " إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ".

SANAD (CHAIN OF NARRATORS):

We were told by Al-Hasan ibn Ar-Rabi', who said: we were told by Abul Ahwas, from Al-A'mash, from Zaid ibn Wahb, who said: Abdullah (ibn Mas'ud) told us: the Messenger of Allah ﷺ — and he is the truthful and the one whose truth is confirmed — said:

MATN (TEXT OF THE HADITH):

> **"Indeed, the creation of each one of you is gathered in his mother's womb for forty days (as a nutfah), then he becomes an 'alaqah (a clot) for a like period, then he becomes a mudghah (a lump of flesh) for a like period. Then Allah ﷻ sends an angel, who is commanded (to write)**

> **four things, and it is said to him: Write his deeds, his provision, his lifespan, and whether he will be wretched or happy. Then the soul is breathed into him.**
>
> **Indeed, one of you may do (the deeds of the people of Paradise) until there is only an arm's length between him and Paradise, but what is written overtakes him, and he does the deeds of the people of the Fire (and ends up in the Fire). And one may do (the deeds of the people of the Fire) until there is only an arm's length between him and the Fire, but what is written overtakes him, and he does the deeds of the people of Paradise (and ends up in Paradise)."**

NOTE:

- This Hadith is narrated by Imam al-Bukhari and Imam Muslim from Abdullah ibn Mas'ud رضي الله عنه — a very well-known Hadith on **human creation and destiny**.
- It mentions three stages of fetal development: **nutfah** (the first forty days, implied in the phrase "his creation is gathered"), **'alaqah** (a clot, the second forty days), and **mudghah** (a lump of flesh, the third forty days) — in harmony with Surah Al-Mu'minun 23:12-14 and Surah Al-Hajj 22:5.
- The four things recorded by the angel: **deeds, provision, lifespan, and wretchedness or happiness** — an important foundation in discussions of belief about qada' and qadar.
- The last part of the Hadith (about someone close to Paradise who ends in the Fire, or the reverse) is a fitting reference on **diseases of the heart** related to *su'ul khatimah* (a bad ending), the importance of steadfastness, and the danger of relying on past deeds without guarding the end of one's life (*khatimah*).

SANAD:

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation, from Abdullah ibn Mas'ud

GRADE:

Sahih (also narrated by Imam Muslim, Sahih Muslim No. 2643a)

REFERENCE:

Sahih al-Bukhari, Book of the Beginning of Creation, Hadith No. 3208 sunnah.com/bukhari:3208

Below are the explanation and main lessons of this Hadith (Sahih al-Bukhari 3208):

THE HADITH TEXT

The Messenger of Allah ﷺ said:

> **"Indeed, the creation of each of you is gathered in his mother's womb for 40 days (as a drop, nutfah), then he becomes a clot (`alaqah) for a like period, then a lump of flesh (mudghah) for a like period. Then Allah ﷻ sends an angel who is commanded to write four things: his deeds, his provision, his lifespan, and whether he will be wretched or happy. Then the soul is breathed into him. Indeed, one of you may do deeds until there is only an arm's length between him and Paradise,**

> **but what is written overtakes him and he does the deeds of the people of the Fire until he enters it. And one may do deeds until there is only an arm's length between him and the Fire, but what is written overtakes him and he does the deeds of the people of Paradise until he enters it."**

1 THE JOURNEY OF HUMAN CREATION IN THE WOMB

The Hadith opens with a detailed picture of the process of human creation — three phases, each of 40 days, before the soul is breathed in. It shows how carefully and orderly Allah plans for every human being, long before we ourselves are aware of it.

- ☑ The three phases (nutfah, 'alaqah, mudghah) occur in a fixed order — evidence of the precision of Allah's creation.
- ☑ Consistent with modern embryology's findings on the stages of fetal development in the womb.

2 FOUR MATTERS DECREED BEFORE THE SOUL IS BREATHED IN

Before the fetus has life, the angel is commanded to record four things: deeds, provision, lifespan, and whether one will be wretched or happy. This is the foundation of belief in qada' and qadar, which must be understood correctly — it is not an excuse to stop striving, but a source of calm for the believing heart.

- ☑ Every person's provision and lifespan were written before birth — there is no point in excessive worry about provision.
- ☑ This decree never removes the duty to strive, make an effort and do good deeds.

3 THE BREATHING OF THE SOUL — THE MOMENT LIFE BEGINS

After a full 120 days (three phases of 40 days), the soul is breathed in and the fetus becomes a living being. Scholars use this Hadith as an important reference in fiqh discussions on the status of the fetus, the ruling on miscarriage, and when a life begins.

- ☑ The soul is a special gift of Allah ﷻ that brings to life a body that was previously only a lump of flesh.
- ☑ A main reference for scholars on fiqh issues concerning the life of the fetus.

4 A WARNING ABOUT HOW DEEDS END (KHATIMAH)

This is the most striking part of the Hadith — a person may do good deeds all their life until they are close to Paradise, yet what is written overtakes them before death and

they change course. And likewise the reverse. This is not meant to frighten, but is a stern reminder never to be proud of our own deeds.

- ☑ A person's deeds are judged by how they end (khatimah), not merely by their past record.
- ☑ Never feel safe from Allah's punishment, even after doing many good deeds.
- ☑ Always pray for husnul khatimah — a good ending.

✨ GREAT LESSONS

- ☑ Every human goes through a carefully ordered process of creation — evidence of Allah's power and precision.
- ☑ Provision, lifespan and deeds were written in the womb, yet effort and prayer must still continue.
- ☑ The ending of life (khatimah) matters far more than our current record of deeds — do not be heedless.
- ☑ Always pray for husnul khatimah and avoid self-admiration ('ujb) over your own deeds.

🌿 REFLECTION

This Hadith reminds us that a believer's journey through life is not only about how many deeds are collected, but about where the heart comes to rest in the final moments. The best of people is not the one with the most deeds, but the one with the best ending.

May Allah grant us husnul khatimah, cause us to die in a state of faith, and keep us away from self-admiration over the good deeds we have done. Amin.

2.3 KEY TERMS IN THE VERSE

This verse contains several Arabic terms that describe the stages of fetal development in sequence:

- Nutfah (نُطْفَة) — a drop of fluid, or the stage of the union of the gametes; refers to the zygote produced by fertilisation.
- 'Alaqah (عَلَقَة) — something that clings or hangs; it also means a leech and a clot of blood.
- Mudghah (مُضْغَة) — a lump of flesh that looks as if it has been chewed.
- 'Izam (عِظَام) — bones that begin to form.
- Lahm (لَحْم) — flesh or muscle that covers the bones.

2.4 CLASSICAL TAFSIR

Imam Ibn Kathir explains in his tafsir that "nutfah" is the gushing fluid from which a human being originates. It then changes into "'alaqah", an elongated red clot of blood. After that it becomes "mudghah" — a small lump of flesh not yet shaped.

Interestingly, the Arabic word "'alaqah" carries three meanings at once: something that clings or hangs, a leech, and a clot of blood. All three meanings, as we will see, turn out to match the actual state of the embryo at that stage.

2.5 MODERN SCIENTIFIC DISCOVERIES

Modern embryology — the scientific study of fetal development — only advanced rapidly after the invention of the microscope in the 17th century, and became more detailed with imaging technology in the 20th century. Modern studies confirm that human development does pass through a series of morphological stages in sequence.

At the early stage after fertilisation, the zygote forms and then attaches (implants) to the wall of the womb. At this stage the embryo hangs from the uterine wall by a connecting stalk, and appears suspended within the uterine cavity — consistent with the meaning of "'alaqah" as something that "clings and hangs".

After that, the embryo enters a stage in which it forms somites — repeating structures along the back of the embryo. Seen under a microscope, these somites resemble teeth marks on something chewed — strikingly consistent with the meaning of "mudghah". Next, the bony skeleton begins to form, followed by the formation of muscles that cover those bones.

CURRENT SCIENTIFIC REFERENCES (PUBMED, 2026)

According to PubMed, a study by Moris et al. (2020) published in Nature built a laboratory model of early gastrulation in the human embryo, showing features resembling Carnegie stage 9 — the stage at which the embryo is closely attached to the uterine wall, consistent with the meaning of 'alaqah' as something that clings or hangs.

Reference: *Moris, N., et al. (2020). An in vitro model of early anteroposterior organization during human development. Nature, 582(7812), 410-415. DOI:* doi.org/10.1038/s41586-020-2383-9

A recent study by Makwana et al. (2025) in Nature Cell Biology confirms that the formation of somites and the neural tube occurs at a stage resembling Carnegie stages 13-14 (28-35 days after fertilisation) — matching the transition from mudghah to bone formation.

Reference: *Makwana, K., et al. (2025). Modelling co-development between the somites and neural tube in human trunk-like structures. Nature Cell Biology, 27(12), 2049-2062. DOI:* doi.org/10.1038/s41556-025-01813-8

2.6 I'JAZ ANALYSIS

The agreement between the sequence stated in the Qur'an and the discoveries of modern embryology is well worth reflecting on. The Qur'an mentions the sequence: nutfah, then 'alaqah, then mudghah, then bones, then bones covered with flesh. This sequence matches the scientific observation that the bony skeleton does form first before being covered by muscle and tissue.

The use of the term "'alaqah", which carries the meanings "clinging/hanging", "leech" and "blood" at once, precisely describes the state of the embryo at that stage. Likewise "mudghah" describes the embryo's chewed-like appearance, due to the somites along its back.

It must be stated honestly and academically that there is scholarly discussion on this topic. Some academics argue that this staged description also resembles the writings of ancient

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Greek physicians. Nevertheless, the precision of the Qur'an's Arabic terms — especially the layered meaning of the word "'alaqah" — and the exact sequence remain a source of wonder for many researchers.

2.7 SCHOLARLY VIEWS

Professor Keith Moore, a leading Canadian embryologist and author of embryology textbooks widely used in universities, expressed his amazement at the embryological descriptions in the Qur'an. He stated that terms such as "'alaqah" and "mudghah" give an accurate picture of the embryo's appearance at particular stages, information that could not have been known in the 7th century.

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CHAPTER 3: THE WATER CYCLE AND THE ATMOSPHERE

Water is the basis of all life. Allah ﷻ says that from water He made every living thing. Yet how does water move from the sea to the sky, then fall back to earth as rain, flow into rivers and return to the sea? This process, known as the water (hydrological) cycle, was only fully understood by science in the last few centuries.

Before that, many believed that the water of rivers and springs came from separate underground sources, not from rain. A complete understanding of the water cycle only emerged around the 16th and 17th centuries. Yet the Qur'an had described key elements of this cycle more than fourteen hundred years ago.

3.1 THE QUR'ANIC VERSE

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾

"Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding."

Surah Az-Zumar (39): 21

3.2 SUPPORTING HADITH

حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ مُقَاتِلٍ أَبُو الْحَسَنِ الْمَرْوَزِيُّ ـ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ " صَيِّبًا نَافِعًا " . تَابَعَهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ. وَرَوَاهُ الأَوْزَاعِيُّ وَعُقَيْلٌ عَنْ نَافِعٍ.

SANAD (CHAIN OF NARRATORS):

We were told by Muhammad — that is, Ibn Muqatil Abul Hasan Al-Marwazi, who said: we were informed by Abdullah (Ibn al-Mubarak), who said: we were informed by Ubaidullah, from Nafi', from Al-Qasim ibn Muhammad, from Aishah:

MATN (TEXT OF THE HADITH):

That the Messenger of Allah ﷺ, when he saw rain, would say:

> **"O Allah, make it an abundant and beneficial rain."**

Mutaba'ah (Supporting Chains): Al-Qasim ibn Yahya also narrated it from Ubaidullah. It was also narrated by Al-Awza'i and Uqail, both from Nafi'.

NOTE:

- This Hadith is narrated by Imam al-Bukhari from Aishah رضي الله عنها (Mother of the Believers).
- The word "صَيِّبًا" (*sayyiban*) means heavy, pouring rain, while "نَافِعًا" (*nafi'an*) means beneficial — showing the Prophet's ﷺ prayer that the rain bring good, not disaster or harm (such as floods).
- This Hadith shows the sunnah of supplicating when seeing rain, and is a fitting reference in the section on **scientific I'jaz** concerning the water cycle and rain in the Qur'an (for example Surah An-Nur 24:43 and Surah Ar-Rum 30:24), or as a daily etiquette and supplication.
- There are several supporting chains (mutaba'ah) from Nafi' — showing the strength of this Hadith's chain.

SANAD:

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Praying for Rain (al-Istisqa'), from 'Aishah

GRADE:

Sahih

REFERENCE:

Sahih al-Bukhari, Book of Praying for Rain (al-Istisqa'), Hadith No. 1032. Source: sunnah.com/bukhari:1032

THE SUPPLICATION WHEN SEEING RAIN

Below are the explanation and **main lessons** of this Hadith

(Sahih al-Bukhari 1032):

THE HADITH TEXT

The Messenger of Allah ﷺ said:

> **"O Allah, make it a beneficial rain."**

1 THE ETIQUETTE OF WELCOMING THE BLESSING OF RAIN

When the Messenger of Allah ﷺ saw rain falling, he did not stay silent or complain; instead he supplicated at once. This shows the etiquette of a believer on seeing signs of Allah's mercy — to ask Him for good straight away, not simply to take it for granted.

- ☑ Supplication is a believer's first response to a blessing
- ☑ Rain is not merely a natural phenomenon, but a mercy to be thankful for and to pray over

2 A SHORT SUPPLICATION RICH IN MEANING

"Allahumma sayyiban nafi'an" is only three words, yet it contains a complete request — not merely asking for rain to fall, but asking that it be rain that brings benefit, not disaster.

- ☑ The Prophet's ﷺ supplications were always brief, concise and full of meaning
- ☑ The quality of a blessing matters more than its quantity

3 RAIN AS MERCY, NOT MERELY A NATURAL PHENOMENON

Islam teaches its followers to link every natural event to the power of Allah. Rain does not fall merely because of the stars or the seasons, but by the permission and mercy of Allah ﷻ — as affirmed in other Hadith about rain.

- ☑ Every natural blessing should be linked back to Allah ﷻ
- ☑ Avoid attributing things to causes alone without remembering the Creator

4 TRUST IN ALLAH AND HOPE FOR GOOD

This supplication also teaches the meaning of tawakkul — we ask Allah ﷻ for the best, then leave the outcome to Him, whether the rain brings fertility, blessing, or simply wets the earth.

- ☑ Supplicate for good, rather than stay silent without effort
- ☑ Leave the final outcome to the decree and wisdom of Allah ﷻ

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✨ GREAT LESSONS

- ☑ Make every blessing an opportunity to supplicate and give thanks
- ☑ Practise the short supplications of the Messenger of Allah ﷺ in daily life
- ☑ Link every natural phenomenon to the power and mercy of Allah
- ☑ A sincere supplication, even if short, is worth more than a long one said without feeling

🌿 REFLECTION

Whenever rain falls, many of us are busy complaining — about floods, the cold, or disruption to daily activities. Yet the Messenger of Allah ﷺ taught us a simple but meaningful etiquette: to supplicate. May we revive this sunnah, making every drop of rain a reminder to return to the remembrance of Allah ﷻ and to ask Him for blessing.

O Allah, make every rain You send down a mercy and benefit for us, not a trial or calamity. Amin.

3.3 SUPPORTING VERSE: RAIN IN DUE MEASURE

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾

"And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth."

Surah Az-Zukhruf (43): 11

3.4 CLASSICAL TAFSIR

The scholars of tafsir explain that the verse of Surah Az-Zumar (39:21) describes the journey of water from the sky (rain), which then seeps into the earth to become springs and underground water sources. The word "yanabi'" (يَنَابِيعَ) means springs or underground water channels.

Interestingly, the word "fasalakahu" (فَسَلَكَهُ), meaning "He made it flow", also carries the sense of "seeping" or "penetrating" — consistent with the actual process in which rainwater seeps through cracks in soil and rock to form underground water reserves.

For the verse of Surah Az-Zukhruf (43:11), the key word is "biqadar" (بِقَدَرٍ), meaning "in measure" or "in a fixed amount". Scholars understand this as rain sent down in balanced and measured quantities — not so much that it destroys, and not so little that it is insufficient.

3.5 MODERN SCIENTIFIC DISCOVERIES

The water cycle is one of the basic processes of earth science. According to modern hydrology, the cycle occurs in several main stages: heat from the sun causes water in the seas and on

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the earth's surface to evaporate into water vapour. This vapour rises into the atmosphere and, through condensation, forms clouds. The wind then moves the clouds to various regions.

When conditions are right, the clouds release their water as rain (precipitation). Some of this rain seeps into the ground (infiltration), refilling underground water reserves, and re-emerges as springs. Remarkably, the amount of water evaporated from the earth is estimated to balance the amount that falls back as rain — keeping the water cycle in constant balance.

CURRENT SCIENTIFIC REFERENCES (CONSENSUS, 2026)

According to Consensus, a review by Kuang et al. (2024) published in the journal Science confirms that groundwater remains a dynamic and important component of the global water cycle — supplied by the infiltration of rainwater, consistent with the description in Surah Az-Zumar (39:21) of water that Allah channels into springs (yanabi') in the earth.

Reference: *Kuang, X., et al. (2024). The changing nature of groundwater in the global water cycle. Science. DOI:* doi.org/10.1126/science.adf0630

3.6 I'JAZ ANALYSIS

The agreement between the verses of the Qur'an and modern hydrology is striking. Surah Az-Zumar (39:21) describes a complete and ordered chain of processes: water is sent down from the sky, channelled into springs in the earth, then makes crops grow, which finally dry up.

The concept of water sent down "in measure" (biqadar) in Surah Az-Zukhruf (43:11) also matches the modern understanding of the balance of the water cycle — in which the amount of water on earth remains stable through balanced evaporation and precipitation.

3.7 SCHOLARLY VIEWS

In his study, Dr. Maurice Bucaille compared the Qur'anic verses on water with modern hydrological data. He stated that when one compares modern hydrological data with what is contained in the various verses of the Qur'an on this topic, there is a truly remarkable degree of agreement. Bucaille also pointed out that an accurate understanding of how springs are fed by rainwater only appeared in European scientific writing in the 16th century, through the work of Bernard Palissy.

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CHAPTER 4: THE SEAS AND THEIR DEPTHS

The oceans cover about 70 percent of the earth's surface, yet until the 20th century humans knew almost nothing of the secrets within them. Modern oceanography only advanced rapidly after the invention of the submarine, diving equipment and sonar technology.

Interestingly, the Qur'an — revealed to a Messenger who lived in the middle of the desert, far from the world of seafaring and diving — contains verses that describe ocean phenomena with extraordinary accuracy.

4.1 THE QUR'ANIC VERSE: TWO SEAS THAT DO NOT TRANSGRESS

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

"He released the two seas, meeting [side by side]. Between them is a barrier [so] neither of them transgresses."

Surah Ar-Rahman (55): 19-20

4.2 SUPPORTING HADITH

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِك، ح وَحَدَّثَنَا الأَنْصَارِيُّ، إِسْحَاقُ بْنُ مُوسَى حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ ﷺ " هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ " . قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَالْفِرَاسِيِّ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَابْنُ عَبَّاسٍ لَمْ يَرَوْا بَأْسًا بِمَاءِ الْبَحْرِ . وَقَدْ كَرِهَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ الْوُضُوءَ بِمَاءِ الْبَحْرِ مِنْهُمُ ابْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو . وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو هُوَ نَارٌ .

SANAD (CHAIN OF NARRATORS):

We were told by Qutaibah, from Malik — (ح - change of chain) — and we were told by Al-Ansari, Ishaq ibn Musa, who said: we were told by Ma'n, who said: we were told by Malik, from Safwan ibn Sulaim, from Sa'id ibn Salamah of the family of Ibn al-Azraq, that Al-Mughirah ibn Abi Burdah — who was of Banu Abd ad-Dar — informed him that he heard Abu Hurairah say:

MATN (TEXT OF THE HADITH):

A man asked the Messenger of Allah ﷺ, saying: "O Messenger of Allah, we travel by sea and carry only a little water with us. If we make wudu' with it, we will go thirsty. May we make wudu' with sea water?" The Messenger of Allah ﷺ said:

> **"Its water is pure and purifying, and its dead (sea creatures) are lawful."**

Abu Isa (Imam at-Tirmidhi) said: On this topic there are also narrations from Jabir and Al-Firasi. This Hadith is **hasan sahih**. This is the view of most of the jurists among the Companions of the Prophet ﷺ, among them Abu Bakr, Umar and Ibn Abbas — they saw no harm in sea water. However, some Companions of the Prophet ﷺ disliked making wudu' with sea water, among them Ibn Umar and Abdullah ibn Amr. Abdullah ibn Amr even said: "It is fire."

NOTE:

- This Hadith is narrated by Imam at-Tirmidhi (also by Abu Dawud, an-Nasa'i, Ibn Majah, and Malik in al-Muwatta') from Abu Hurairah رضي الله عنه, and graded hasan sahih by at-Tirmidhi.
- This Hadith is an important proof for fiqh rulings on **taharah (purification)** — that sea water is pure and purifying (it may be used for wudu' and the obligatory bath), and that dead sea creatures are lawful to eat without slaughter.
- At-Tirmidhi also records the disagreement of some Companions (such as Ibn Umar) who disliked using sea water — but the view of the majority of jurists is that it is permitted, and this is the view that is practised.

SANAD:

Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Purification, from Abu Hurairah, in answer to a man's question about making wudu' with sea water

GRADE:

Sahih

REFERENCE:

Jami' at-Tirmidhi, Book of Purification, Hadith No. 69. Source: sunnah.com/tirmidhi:69

SEA WATER: PURE AND PURIFYING

Explanation & Lessons from Jami' at-Tirmidhi, Hadith No. 69

THE HADITH TEXT

The Messenger of Allah ﷺ said:

> **"Its water is pure and purifying, and its dead are lawful."**

This Hadith arose when a man asked him ﷺ: "O Messenger of Allah, we sail the seas and carry only a little water with us. If we make wudu' with it, we will go

thirsty. May we make wudu' with sea water?" The Messenger of Allah ﷺ answered with the words above.

1 EASE IN ISLAMIC LAW

Islam is a religion of ease, not hardship. The Messenger of Allah ﷺ did not leave his followers in difficulty when facing hard situations such as long voyages with limited water supplies.

- ☑ The Shari'ah always provides a way out (rukhsah) when difficulty arises.
- ☑ The rulings of worship are built on the principle of "removing hardship" (raf'ul haraj).

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2 SEA WATER: PURE AND PURIFYING

The Messenger of Allah ﷺ confirmed that sea water may validly be used for purification — just like fresh water — even though it tastes salty and differs from river water or rainwater.

- ☑ Sea water is in the category of absolute water (ma' mutlaq), valid for wudu' and the obligatory bath.
- ☑ There is no need to carry a separate supply of fresh water just because sea water is salty.

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3 DEAD SEA CREATURES ARE LAWFUL

Besides purification, this Hadith also lays a foundation for food rulings: dead animals (those that die by themselves) in the sea are lawful to eat, unlike dead land animals.

- ☑ Fish and sea creatures found dead do not need slaughter to be lawful.
- ☑ This eases the affairs of fishermen and sailors who depend on the produce of the sea.

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4 THE ETIQUETTE OF ASKING THE MESSENGER ABOUT RULINGS ﷺ

The Companions were not shy to ask him ﷺ practical questions about their daily lives, showing that he was the main reference in every matter, small or great.

- ☑ Everyday questions such as seafaring also receive guidance from revelation and the sunnah.

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- ☑ The Muslim community is encouraged to ask people of knowledge when unsure of a ruling.

✨ GREAT LESSONS

- ☑ Islam is a comprehensive religion, covering both worship and daily life.
- ☑ Difficulty in carrying out a task should not prevent a person from worship.
- ☑ Sea water may be used for purification, and sea produce that dies by itself is lawful to eat.
- ☑ Asking the Messenger of Allah ﷺ and scholars about rulings is a commendable sunnah, not a sign of weak faith.

🌿 REFLECTION

How vast is the mercy of Allah ﷻ and the ease He has placed in Islamic law. A sailor worried about thirst is not left in legal difficulty — the answer of the Messenger of Allah ﷺ opened a wide way, and teaches us that Islam accompanies people in every situation, on land and at sea.

May we always seek knowledge before acting, and be certain that every ruling that is prescribed brings good and ease to His servants. Amin.

4.3 SUPPORTING VERSE: FRESH AND SALTY

وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

"And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition."

Surah Al-Furqan (25): 53

4.4 SUPPORTING VERSE: DARKNESS IN THE DEEP SEA

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ۗ ﴿٤٠﴾

"Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it."

Surah An-Nur (24): 40

4.5 CLASSICAL TAFSIR

On the verse of the two seas, Imam Ibn Kathir explains that the "barzakh" (بَرْزَخ) mentioned in this verse is the boundary between fresh and salt water — a separation that prevents the two from mixing completely, even though they meet.

The word "maraja" (مَرَجَ) means "to let flow and meet", while "la yabghiyan" (لَا يَبْغِيَانِ) means "neither of them transgresses" — that is, each sea keeps its own character even as they touch.

On the verse of the darkness of the sea, the scholars of tafsir understand "bahrin lujjiyy" (بَحْرٍ لُّجِّيٍّ) as a very deep sea. The verse describes layers of darkness: darkness in the depths of the sea, plus wave upon wave above it, and clouds above all of it.

4.6 MODERN SCIENTIFIC DISCOVERIES

Modern physical oceanography has found that neighbouring seas actually have different properties — in temperature, salinity and density. When two bodies of water with different properties meet, they do not mix immediately. Instead, a transition zone forms that separates them.

A well-known example is the meeting of the Mediterranean Sea and the Atlantic Ocean at the Strait of Gibraltar. The saltier, warmer and denser Mediterranean water travels hundreds of kilometres into the Atlantic at a certain depth, keeping its own distinct properties without mixing completely.

As for the darkness of the deep sea, modern science has found that sunlight can only penetrate the sea to a limited depth. At about 200 metres, the light is already very dim, and beyond about 1,000 metres the darkness is total. Modern discoveries have also confirmed the existence of internal waves that cannot be seen from the surface.

CURRENT SCIENTIFIC REFERENCES (CONSENSUS, 2026)

According to Consensus, a classic study by Bryden, Candela and Kinder (1994) confirmed a precise boundary (the 37 psu isohaline) between Atlantic and Mediterranean water at the Strait of Gibraltar — the two bodies of water meet yet keep distinct properties, consistent with the concept of the 'barzakh' in Surah Ar-Rahman (55:19-20).

Reference: *Bryden, H., Candela, J. & Kinder, T. (1994). Exchange through the Strait of Gibraltar. Progress in Oceanography, 33(3), 201-248. DOI:* doi.org/10.1016/0079-6611(94)90028-0

A recent laboratory modelling study by Tassigny et al. (2026) also confirms that boundary-layer turbulence between these two bodies of water is consistent with real ocean observations, strengthening our understanding of the mechanism that maintains this 'barzakh'.

Reference: *Tassigny, A., et al. (2026). A realistic physical model of the Gibraltar Strait. Ocean Science. DOI:* doi.org/10.5194/os-22-459-2026

4.7 I'JAZ ANALYSIS

The accuracy of the Qur'an's description of the boundary between two seas of different properties is extraordinary. In the time of the Messenger of Allah ﷺ, there were no submarines or technology to know that the meeting seas differ in density and have a clear boundary.

The concept of the "barzakh" as an invisible scientific boundary — detectable only with modern equipment — is further evidence that this knowledge came from the All-Knowing.

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CHAPTER 5: MOUNTAINS AND GEOLOGY

Mountains are among the most majestic creations of Allah ﷻ on earth. To people of the past, a mountain was simply a giant mass of rock rising high. But modern geology reveals a far more amazing truth: what we see on the surface is only a small part of a mountain's actual structure.

More than fourteen hundred years ago, the Qur'an described mountains with a remarkably precise image: pegs.

5.1 THE QUR'ANIC VERSE: MOUNTAINS AS PEGS

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝٦ وَالْجِبَالَ أَوْتَادًا ۝٧

"Have We not made the earth a resting place? And the mountains as stakes."

Surah An-Naba' (78): 6-7

5.2 SUPPORTING HADITH

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا قُرَّةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى أُحُدٍ فَقَالَ " إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " .

SANAD (CHAIN OF NARRATORS):

And it was narrated to me by Ubaidullah ibn Umar Al-Qawariri, who said: I was told by Harami ibn 'Umarah, who said: we were told by Qurrah, from Qatadah, from Anas, who said:

MATN (TEXT OF THE HADITH):

The Messenger of Allah ﷺ looked towards (Mount) Uhud and said:

> **"Indeed, Uhud is a mountain that loves us and we love it."**

NOTE:

- This Hadith is narrated by Imam Muslim from Anas ibn Malik رضي الله عنه.
- This Hadith shows the special status of **Mount Uhud** in Madinah, which held a special place with the Messenger of Allah ﷺ — some scholars interpret the "love" here literally (the mountain itself has a form of love befitting its existence, in line with the concept of creation glorifying Allah in Surah Al-Isra' 17:44), while others interpret it as a figure of speech for the blessedness of the place, because of the Battle of Uhud and the martyrs buried at its foot.

SANAD:

Narrated by Imam al-Bukhari and Imam Muslim, from Anas ibn Malik, when the Prophet ﷺ looked towards Mount Uhud

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Sahih (Muttafaq 'alaih — agreed upon by al-Bukhari and Muslim)

REFERENCE:

Sahih Muslim, Book of Hajj, Hadith No. 1393b. Source: sunnah.com/muslim:1393b

Below are the explanation and **main lessons** of this Hadith

(Sahih Muslim 1393b):

THE HADITH TEXT

The Messenger of Allah ﷺ said:

> **"Indeed, Uhud is a mountain that loves us and we love it."**

1 MUTUAL LOVE BETWEEN THE MESSENGER ﷺ AND THE CREATION OF ALLAH ﷻ

This Hadith tells of the moment the Messenger of Allah ﷺ looked towards Mount Uhud and said that the mountain 'loves' him and he 'loves' it in return. It shows that love is not only a feeling between people, but can exist between the Messenger of Allah ﷺ and other creations of Allah, even if they appear lifeless to us.

- ☑ The love of the Messenger of Allah ﷺ embraces all of creation, not only people.
- ☑ Scholars such as Ibn Abd al-Barr discuss whether this is literal (Allah ﷻ gave the mountain 'feeling') or symbolic of his bond with the land where Islam was defended.

2 UHUD AS A WITNESS TO THE HISTORY OF ISLAM'S STRUGGLE

Mount Uhud is no ordinary mountain. It is the site of the Battle of Uhud, where many Companions were martyred defending Islam. The Prophet's ﷺ love for this mountain reflects his honour for a place that witnessed great sacrifice by the Muslims.

- ☑ Historic places in Islam have a special status because they hold the memory of struggle and sacrifice.
- ☑ Honouring the historic places of Islam is part of living the sirah and taking lessons from it.

3 THE PROPHET'S ﷺ MANNERS TOWARDS THE ENVIRONMENT

His words also teach us that a Muslim should have a good and loving relationship with the environment — not merely exploiting it, but appreciating its existence as one of the signs of the greatness of Allah ﷻ.

- ☑ Islam encourages its followers to value nature as the creation of Allah ﷻ, which also glorifies and praises Him.
- ☑ An attitude of love and respect towards nature reflects the character of a true believer.

4 A SPIRITUAL BOND BEYOND OUTWARD LOGIC

The idea of 'love' between people and a mountain may be hard to grasp by reason alone, but it teaches us that the universe has a spiritual dimension that can only be understood through the lens of faith. This agrees with the Qur'anic verse stating that everything in the heavens and the earth glorifies and praises Allah ﷻ.

- ☑ Faith opens an understanding of the reality of the universe that reason alone cannot reach.
- ☑ We are encouraged to accept matters of the unseen and the extraordinary with a certain heart, as long as they come from authentic revelation.

✨ GREAT LESSONS

- ☑ The love of the Messenger of Allah ﷺ embraces all of Allah's ﷻ creation, not only people.
- ☑ Historic places in Islam deserve respect because they hold stories of sacrifice and struggle.
- ☑ A Muslim is encouraged to cultivate a loving relationship with the environment as a sign of gratitude to Allah ﷻ.
- ☑ Matters of the unseen in religion must be accepted with full faith, because they come from the authentic source of revelation.

🌿 REFLECTION

When we read this Hadith, we should ask ourselves: do our hearts hold such deep love for the places and history of Islam's struggle as the Messenger of Allah ﷺ loved Uhud? His love was not an empty feeling, but was born of a deep appreciation of the sacrifices made there.

May we too be granted hearts that love the traces of Islamic history, and always take lessons from the sacrifices of past generations in defending the religion of Allah. Amin.

5.3 SUPPORTING VERSE: MOUNTAINS AS STABILISERS

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

"And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided."

Surah An-Nahl (16): 15

5.4 CLASSICAL TAFSIR

The key word in Surah An-Naba' is "awtad" (أَوْتَاد), the plural of "watad", meaning a peg — a stake driven into the ground to hold up a tent. The main feature of a peg is that most of it is hidden in the ground, while only a small part shows above the surface.

In Surah An-Nahl, the word "rawasiya" (رَوَاسِيَ) comes from a root meaning "firmly fixed" or "anchored". Imam Ibn Kathir explains that Allah ﷻ made the mountains to steady the earth so that it would not shake with its inhabitants.

5.5 SCIENTIFIC DISCOVERIES

Modern geology has found that mountains do have a peg-like structure. This concept is known as isostasy — the principle of balance of the earth's crust 'floating' on the denser layer of the mantle. For a mountain to stand high at the surface, it needs a 'root' reaching far down below.

Seismic and gravity studies show that beneath great mountain ranges such as the Himalayas and the Alps, the earth's crust thickens and plunges tens of kilometres into the mantle — far deeper than the mountain's height at the surface.

CURRENT SCIENTIFIC REFERENCES (CONSENSUS, 2026)

According to Consensus, a study by Kahraman et al. (2025) published in Nature Communications examined the structure beneath the Scandes mountains using seismic profiles, confirming a distinct 'root' structure (an eclogitic crustal keel) that supports the mountains' height — further strengthening the concept of isostasy behind the image of 'awtad' (pegs) in Surah An-Naba' (78:6-7).

Reference: *Kahraman, M., et al. (2025). Northern Scandinavian mountains supported by a low-grade eclogitic crustal keel. Nature Communications. DOI:* doi.org/10.1038/s41467-025-55865-3

A study by Fischer (2002) in Nature also confirms that mountain crustal roots remain as hidden structures far below the surface even after the mountains have eroded — consistent with the main feature of a peg, most of which is hidden in the ground.

Reference: *Fischer, K. (2002). Waning buoyancy in the crustal roots of old mountains. Nature. DOI:* doi.org/10.1038/417933a

5.6 I'JAZ ANALYSIS

The precision of the image of "awtad" (pegs) is well worth reflecting on. Of all the possible images — hills, walls, pillars — the Qur'an chose a word whose main feature is that most of its structure is hidden in the ground. This is exactly what modern geology has found about the roots of mountains.

For the sake of scholarly honesty, it must be stated that there is academic discussion on this topic. Some geologists stress that mountains are the product of tectonic processes, and that earthquakes still occur in mountainous regions. The more accurate understanding is: mountains with their roots are part of the isostatic balancing system of the earth's crust.

5.7 SCHOLARLY VIEWS

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Dr. Zaghloul El-Naggar, the Egyptian geologist well known in the field of scientific I'jaz, has written extensively on the agreement between the verses on mountains and modern geology, especially the concepts of mountain roots and isostasy. He highlights that the term 'peg' is the most scientifically accurate term to describe the structure of mountains — more accurate even than the term 'root'. The geology textbook 'Earth' by Frank Press — former Science Adviser to the President of the United States — also depicts mountains as wedge-shaped structures, most of which is embedded below the surface.

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CHAPTER 6: ASTRONOMY

The night sky has captivated people throughout the ages. The sun, the moon and the stars have guided travellers, marked time and inspired reflection. Yet a true understanding of the movements of these heavenly bodies took thousands of years to develop — from Ptolemy's geocentric model, which placed the earth at the centre of the universe, to the modern discovery that the sun itself moves around the centre of the galaxy.

6.1 THE QUR'ANIC VERSE: THE ORBITS OF THE SUN AND MOON

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

"And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming."

Surah Ya-Sin (36): 38-40

6.2 SUPPORTING HADITH

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " الشَّمْسُ وَالْقَمَرُ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا ".

SANAD (CHAIN OF NARRATORS):

We were told by Musaddad, who said: we were told by Yahya, from Isma'il, who said: I was told by Qais, from Abu Mas'ud, who said: the Messenger of Allah ﷺ said:

MATN (TEXT OF THE HADITH):

> **"The sun and the moon are not eclipsed because of anyone's death, nor because of anyone's life. Rather, they are two of the signs of (the power of) Allah. So when you see them (eclipsed), pray."**

NOTE:

- This Hadith is narrated by Imam al-Bukhari from Abu Mas'ud al-Badri رضي الله عنه.
- This Hadith was said on the occasion of a solar eclipse that occurred at the death of Ibrahim, son of the Messenger of Allah ﷺ — at that time some people thought the eclipse happened because of Ibrahim's death, and he ﷺ corrected this misunderstanding by stressing that an eclipse is simply one of the **signs in the**

universe (ayat kauniyah) (signs of the power of Allah ﷻ), with no connection to anyone's death or birth — showing Islam's firm rejection of superstition and omens.

- This Hadith is also the proof for the prescription of **the eclipse prayer (Salat al-Kusuf/Khusuf)**.
- Solar and lunar eclipses are natural scientific phenomena, not signs of death or birth — in keeping with the spirit of Islam, which rejects superstition and calls people to observe the universe with sound scientific thinking.

SANAD:

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Eclipses (al-Kusuf), from Abu Mas'ud al-Ansari

GRADE:

Sahih

REFERENCE:

Sahih al-Bukhari, Book of Eclipses (al-Kusuf), Hadith No. 1057. Source: sunnah.com/bukhari:1057

THE ECLIPSE: A SIGN OF ALLAH'S POWER, NOT OF DEATH OR BIRTH

Sahih al-Bukhari 1057 — Book of Eclipses (al-Kusuf)

Below are the explanation and **main lessons** of this Hadith (Sahih al-Bukhari 1057):

THE HADITH TEXT

From Abu Mas'ud رضي الله عنه, the Messenger of Allah ﷺ said:

> **"The sun and the moon are not eclipsed because of anyone's death or life, but they are two of the signs of the power of Allah ﷻ. So when you see them (eclipsed), establish the prayer."**

1 AN ECLIPSE IS NOT A SIGN OF ANYONE'S DEATH OR BIRTH

The Messenger of Allah ﷺ said this Hadith when a solar eclipse occurred on the day his son Ibrahim died. At that time some of the people of Madinah thought the eclipse happened because of Ibrahim's death. He ﷺ at once corrected this misunderstanding.

- ☑ The Messenger of Allah ﷺ had himself lost his son, yet he did not allow this baseless belief to continue in society.
- ☑ This shows his firmness in guarding the purity of the community's belief, even in a time of personal grief.

2 THE SUN AND MOON: SIGNS OF ALLAH'S POWER

He ﷺ explained that the sun and the moon are آيَتَانِ مِنْ آيَاتِ اللَّهِ — two of the signs of the greatness of Allah ﷻ. Their courses, light and eclipses all occur by the permission and decree of Allah ﷻ, not influenced by human deaths or births.

- ☑ An eclipse is a natural phenomenon subject to the laws (sunnatullah) set by Allah ﷻ.
- ☑ It is a reminder for people always to reflect on the greatness and power of Allah ﷻ.

3 THE ECLIPSE PRAYER: THE PRESCRIBED RESPONSE

The Messenger of Allah ﷺ did not only forbid baseless beliefs, but also taught the right response when an eclipse occurs — establishing the prayer (salat al-kusuf/khusuf).

- ☑ The eclipse prayer directs people's awe and wonder towards worship, not superstition.
- ☑ It trains the community always to turn back to Allah when witnessing signs of His greatness.

4 ABANDONING SUPERSTITION AND OMENS

This Hadith is an important foundation for cleansing Muslim belief of baseless beliefs that link natural phenomena to the fate or death of particular individuals — a practice that still exists in some cultures today.

- ☑ Islam encourages a scientific and tawhid-based approach to understanding natural phenomena, not superstitious speculation.
- ☑ Any belief linking eclipses to bad omens contradicts the teaching of this Hadith.

✨ GREAT LESSONS

- ☑ Natural phenomena such as eclipses are signs of Allah's power, not signs of anyone's death or birth.
- ☑ Islam rejects every form of superstition that links the universe to the fate of individuals.
- ☑ When witnessing a sign of the greatness of Allah ﷻ, the prescribed response is prayer and remembrance of Him, not panic or baseless suspicion.
- ☑ The Messenger of Allah ﷺ put the purity of the community's belief first, even in his personal grief at losing his son.

🌿 REFLECTION

In today's scientific world, eclipses are explained by astronomy. Yet this Hadith reminds us that behind the orderly laws of nature is the Hand of Allah ﷻ that governs them. Every heavenly phenomenon we witness should increase our awe and submission to the Creator, not become a space for baseless suspicion and superstition.

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May we always be granted the understanding to see the signs of the greatness of Allah ﷻ around us with humble hearts, and turn them into worship and gratitude — not useless fear. Amin.

6.3 SUPPORTING VERSE: THE EXPANSION OF THE UNIVERSE

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

"And the heaven We constructed with strength, and indeed, We are [its] expander."
Surah Adh-Dhariyat (51): 47

6.4 CLASSICAL TAFSIR

The key words in Surah Ya-Sin are "falak" (فَلَك), meaning an orbit or course, and "yasbahun" (يَسْبَحُونَ), which literally means "swimming" — describing smooth and continuous motion.

The phrase "limustaqarrin laha" (لِمُسْتَقَرٍّ لَهَا) for the sun has been interpreted in several ways: an appointed course, a journey towards an appointed time, or the destination of its course. And "manazil" (مَنَازِل) for the moon refers to the phases of the moon that change every night.

6.5 MODERN SCIENTIFIC DISCOVERIES

Modern astronomy confirms that every heavenly body moves in its own orbit. The moon circles the earth in a month, producing phases exactly as described in the verse — from the new crescent to the full moon, and back to a thin curve like an old date stalk.

Even more amazing, the sun itself is not static. 20th-century discoveries showed that the sun, with the whole solar system, moves around the centre of the Milky Way galaxy at about 220 to 250 kilometres per second, taking about 225 to 250 million years to complete one circuit.

As for the expansion of the universe, Edwin Hubble's discovery in 1929 showed that galaxies are moving away from one another — the universe is expanding. Indeed, studies at the end of the 20th century found that this expansion is speeding up (accelerating expansion).

CURRENT SCIENTIFIC REFERENCES (CONSENSUS, 2026)

According to Consensus, a study by Reid et al. (2014) published in The Astrophysical Journal (863 citations), using high-precision trigonometric parallax measurements, confirmed the orbital speed of the solar system around the centre of the Milky Way at 240 ± 8 km/s — confirming and refining the figure given in this study.

Reference: *Reid, M., et al. (2014). Trigonometric Parallaxes of High Mass Star Forming Regions: The Structure and Kinematics of the Milky Way. The Astrophysical Journal. DOI: doi.org/10.1088/0004-637X/783/2/130*

As for the expansion of the universe, a review by Frieman, Turner and Huterer (2008) — cited more than 1,600 times — confirms the observational evidence that the expansion of the

universe is accelerating, driven by what is known as dark energy, now estimated to make up about 76% of the total energy of the universe.

Reference: *Frieman, J., Turner, M. & Huterer, D. (2008). Dark Energy and the Accelerating Universe. Annual Review of Astronomy and Astrophysics. DOI:* doi.org/10.1146/annurev.astro.46.060407.145243

6.6 I'JAZ ANALYSIS

Notice the precision of the verses of Ya-Sin. First, every heavenly body is said to have its own "falak" (orbit) — the sun does not overtake the moon, and each 'swims' in its course. This is free of the error of Ptolemy's model, which held that heavenly bodies were fixed to solid spheres.

Second, the statement that the sun "runs" (tajri) is highly significant. In the past, it may have been understood as the sun's visible movement across the sky. But today we know the sun truly moves in a galactic orbit.

For the sake of scholarly honesty, it must be acknowledged that interpreting "musi'un" as cosmological expansion is a modern understanding; classical scholars interpreted it as the vastness of the power or provision of Allah ﷻ. The two interpretations do not contradict each other.

6.7 SCHOLARLY VIEWS

Dr. Maurice Bucaille paid special attention to the verses on orbits in his study. He stated that the use of the word "falak" for the sun and moon, and the image of each body 'swimming' in its course, agree with modern astronomical data and are free of the errors of ancient theories widespread at the time of revelation.

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CONCLUSION: THE PLACE OF SCIENCE IN UNDERSTANDING REVELATION

Our journey through six chapters — from the creation of the universe, the formation of man in the womb, the water cycle, the secrets of the seas and the structure of mountains, to the orbits of the heavenly bodies — has shown a consistent pattern: the Qur'an's verses about nature always agree with sound scientific discoveries and never contradict them.

The Qur'an was revealed in the 7th century CE, among a people who had no telescopes, microscopes, submarines or seismic instruments. Had the Qur'an been written by a human being, it would surely have been tainted with the mistaken beliefs widespread at that time. Instead, the Qur'an is free of all these errors, and even contains indications that could only be fully appreciated centuries later.

PRINCIPLES TO REMEMBER

- The Qur'an is a book of guidance, not a science textbook. The scientific indications in it are meant to invite people to think and believe, not to replace empirical study.

- Science always changes; revelation is fixed. Therefore we do not 'tie' the meaning of a verse absolutely to a particular scientific theory, since theories can be revised.
- Scholarly honesty is a trust. We acknowledge when a connection is strong, and are careful when it is still an open interpretation.
- The tafsir of respected scholars is the foundation. Any scientific connection must stand on an understanding of the Arabic language and sound classical tafsir.

SCIENCE INCREASES FAITH; IT DOES NOT REPLACE IT

A Muslim's faith does not depend on confirmation by science. We believe in the Qur'an because it is the speech of Allah, with all the proofs of its miraculous nature — its language, its reports of the unseen, its influence and its preservation. Scientific I'jaz is only one of these doors of wonder, though a very effective one in this age of science.

For a younger generation raised in a world of science and technology, seeing the agreement between revelation and modern discoveries can be a starting point for loving the Qur'an. And for those who already believe, every new discovery about the universe becomes a reason to admire its Creator all the more.

May this brief study be an ongoing charity (amal jariah), increase the faith of its readers, and open the door to deeper study. All that is true is from Allah, and every shortcoming is from the author's own weakness. Walhamdulillahi Rabbil 'Alamin.

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GLOSSARY OF TERMS

Below is a collection of technical terms used in this book, arranged alphabetically, for the reader's easy reference.

1. **Redshift:** The phenomenon in which light from an object moving away appears shifted towards the red end of the spectrum; the main evidence for the expansion of the universe.
2. **'Alaqah** (عَلَقَة)**:** The Qur'anic term for the early embryonic stage; it carries three meanings at once — something that clings, a leech, and a clot of blood.
3. **Barzakh** (بَرْزَخ): A separation, boundary or barrier between two things; used by the Qur'an for the boundary between two seas.
4. **Falak** (فَلَك): The course or orbit of a heavenly body.
5. **Implantation:** The process by which the embryo attaches to the wall of the womb, about a week after fertilisation.
6. **Isostasy:** The principle of balance of the earth's crust 'floating' on the mantle; the height of a mountain is balanced by the root beneath it.
7. **Scientific I'jaz** (الإعجاز العلمي): The scientific miracle of the Qur'an; the agreement of indications in the Qur'an with confirmed discoveries of modern science.
8. **Precipitation:** Water falling from the atmosphere as rain, snow or hail.
9. **Water (hydrological) cycle:** The continuous movement of water through evaporation, condensation, precipitation and flow.
10. **Manazil** (مَنَازِل): The phases of the moon in its course; the basis of the Hijri calendar.
11. **Mudghah** (مُضْغَة): The Qur'anic term for the embryonic stage that resembles a chewed lump of flesh.
12. **Nutfah** (نُطْفَة): The Qur'anic term for a drop of fluid / the early stage of the union of the gametes (zygote).
13. **Internal waves:** Waves within a body of water at the boundary between layers of different density; not visible from the surface.
14. **Surface waves:** Waves on the surface of the sea caused by wind; different from internal waves.
15. **Condensation:** The change of water vapour into liquid water as temperature falls; the process by which clouds form.
16. **Evaporation:** The change of liquid water into water vapour due to the sun's heat.
17. **Singularity:** The extremely dense starting point of the universe according to the standard cosmological model.
18. **Cosmic microwave background radiation:** The leftover heat of the Big Bang still detected throughout the universe; discovered in 1965.
19. **Somites:** Paired block-like structures along the back of the embryo; they go on to form the spine and skeletal muscles.
20. **Plate tectonics:** The theory of the movement of the earth's crustal plates, which causes the formation of mountains and earthquakes.
21. **Zygote:** The single cell formed by the union of sperm and ovum at fertilisation.

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22. **Twilight zone (mesopelagic):** The ocean layer at 200-1,000 metres where light fades away.

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♥ Beneficial Knowledge Is an Unending Ongoing Charity ♥

All praise is due to Allah ﷻ, who granted the strength, time and knowledge to complete this study. This eBook, "The Qur'an and Modern Science: Evidence of Scientific I'jaz in Revelation", is provided entirely free of charge for the benefit of Muslims around the world, without any payment or conditions.

However, the work of research, writing and spreading this knowledge takes a long time and ongoing costs. If this eBook has benefited you — increasing your faith, opening your mind, or simply enriching your understanding of the wonders of the revelation of Allah ﷻ — then please consider contributing so that this scholarly da'wah work can continue.

"When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

(Narrated by Imam Muslim, Sahih Muslim No. 1631)

Surah Al-Baqarah (2): 261

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills."

Surah Saba' (34): 39

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

"Say, Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

An Additional Authentic Hadith

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا

"Charity does not decrease wealth; and Allah does not increase a servant in forgiveness except in honour."

(Narrated by Imam Muslim, Sahih Muslim No. 2588)

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Ameen Ya Rabbal 'Alamin.

— • —

— The End —

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❖ ACKNOWLEDGEMENTS ❖

To my beloved wife

Zaharah Mohd Latif

and my dear children —

Muhammad Hafiz, Noor Hazwani, Abdul Hakim,
Noor Hidayah, Nor Aqila & Nor Atiqah

And my children-in-law —

Fazilah, Malek, Hanin, Fairizal & Firwan

Thank you for all your prayers, support and sacrifice.
May Allah have mercy on us all.

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

"And that his effort is going to be seen."

(Surah An-Najm 53:40)

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