



الطريق إلى السعادة
The Path to Happiness



**The path of knowledge and
civilization**

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The path of knowledge and civilization

Islam and knowledge

The path to happiness is without a doubt bound to pass through avenues of knowledge and civilization, but it cannot, in any way, pass through valleys of ignorance or backwardness. There is no religion or ideology that has raised the status of scientists and scholars, treated them with honor, urged its followers to seek knowledge and use reason, and called for studying and contemplating as has the religion of Islam, which was conveyed by the Prophet (pbuh) who built a great civilization that expanded all over the world. This is the reason why his mission could be considered as a revolution of knowledge in an environment that was not accustomed with the spirit of knowledge and had never become used to it. The religion of Islam was revealed to bring knowledge and illuminate the world with the light of divine guidance. Allah says: **Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.** (Al-Mâ'idah:50)

For there is no place in this religion for ignorance, conjecture, doubt or suspicion. The first verse that was revealed to the illiterate Prophet (pbuh) was: **1. Read! In the Name of your Lord, Who has created (all that exists), 2. Has created man from a clot (a piece of thick coagulated blood). 3. Read! And your Lord is the Most Generous, 4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], 5. Has taught man that which he knew not.** (Al-'Alaq:1-5)

It is clear that this issue is the key to understanding Islam, the key to



understanding this world, and even to understanding the Afterlife - to which all people shall return.

Indeed, it can be noted that the attention given by the Qur'an to knowledge did not appear only in the first moments of its revelation. Rather, it first appeared at the beginning of the creation of man himself, as recounted in the verses of the Qur'an. Allah created Adam and made him His viceregent on earth and commanded the angels to prostrate themselves to him. He honored and dignified him, and raised his status. Subsequently, He informed us and the angels that the reason for this honor, dignity and high rank is knowledge. The Almighty says the following when recounting this fact: 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations

after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know." 31. 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." 32. 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." 33. 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 Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" (Al-Baqarah:30-33)

READ...The Call of Islam

"There is no doubt that Islam – which is a religion of science and knowledge - invites its adherents to acquire knowledge and act upon it. There is nothing surprising about that for the first verse of the Qur'an is the verse: 'Read in the name of your Lord who created (All that exists.)'"

Pierre Francois Robert

French Lawyer, Politician and Professor of Public Law



What indicates the importance of knowledge and its value in Islam is not only that the first verse revealed in the Qur'an talks about knowledge, as mentioned in Allah Almighty's saying: **(Read!)** Rather, this is a consistent approach in this eternal constitution. Almost every surah in the holy Qur'an mentions knowledge, either directly or indirectly. Allah commanded us to be knowledgeable about the greatest, clearest truth, which is the Oneness of Allah Almighty. In the proceeding Ayah, Allah Says: **So know** (O Muhammad [sal-Allâhu 'alayhi wa sallam]) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes). **(Muhammad or Al-Qitâl:19)**

This indicates the high status of knowledge and learned men, and indeed rejects putting those who know and those who do not on an equal level. Say: **"Are those who know equal to those who know not?"** It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). **(Az-Zumar:9)**

Furthermore, Allah raised the status of those who were given knowledge to high ranks in the life of this world, and in addition to this



The masjid is a university

"Mosques were - and some of them still are - the universities of Islam. They were swarmed with students who were completely filled with a desire for knowledge. They came to listen to the lectures of scholars on the sciences of religion, law, philosophy, medicine and sports. The scholars themselves came from all over the Arab speaking world, and they welcomed all students, whatever their nationalities were."

Stanly Lane-Pool

British Scientist

reward they will be rewarded again in the Hereafter. Allah says: **Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.** (Al-Mujâdilâh:11)

Not to mention that there is no ayat in the Qur'an that urges to seek an increase in anything except an increase in knowledge. Allah says: **"My Lord! Increase me in knowledge."** (Tâ-Hâ:114)

Hence it was not an overstatement when the Prophet (pbuh) said: "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in delight for one who seeks knowledge. The inhabitants of the heavens and the earth, and the fish in the deep waters will ask forgiveness for the one who seeks knowledge. The superiority of the learned man over (one who is only) a devout worshipper is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the prophets, and the prophets do not leave dinar or dirham, only knowledge. And he who takes it, takes an abundant portion (of good)." [Muslim] It was for that reason that after his mission, masjids became strongholds of knowledge and scholars.

The Qur'an and its miraculous scientific nature

"The Holy Qur'an contains clear verses on natural sciences, as indicated by Professor Yousef Marwa in his book Natural sciences in the Quran. It amounted exactly to (774) verses, detailed as follows: mathematics (61), physics (264), atoms (5), chemistry (29), relativity (62), astronomy (100), climatology (20), aquaculture (14), space science (11), zoology (12), agronomy (21), biology (36), geography(73), anthropology (10), geology (20), cosmology and the history of cosmic events (36)."



Maurice Bucaille

French medical
Doctor and Scientist

We will be very surprised when we numerate the number of times the word (knowledge), with all its different derivatives, is mentioned in the book of Allah. We find that it reaches (779) times, that is an average of almost seven times in every surah of the Qur'an! This is true about the word (knowledge), yet there are many other words that refer to the meaning of knowledge, but are not mentioned as much. There are, for instance, words such as: certainty, guidance, the mind, thought, consideration, wisdom, jurisprudence, evidence, proof, argument, sign and testimony. There are also other meanings that fall under the meaning of knowledge and encourage it. As for the Prophetic Sunnah, counting the number of such words in it is extremely difficult indeed for they are plentiful.

The holy book is not a book of physics, chemistry, biology or mathematics, but a book of guidance. Nevertheless, nothing in the Qur'an violates anything that has been proven by modern knowledge.

Later, all of this had a far-reaching impact on the Islamic state, since it created broad activities of knowledge in various fields of information and science, an activity which has not been equaled in all history. This led to the achievement of a great civilized prosperity at the hands of Muslim scholars, and provided the human heritage with a wonderful repertoire of information to which the world remains ever indebted. Regarding this, Max Meyerhof said: "The evolution of chemistry in Europe can be traced directly to Jaber Ibn Hayan. The biggest proof of this is that many of the terms that he innovated are still used in various European languages."

Moreover, Aldo Mieli said: "If we move to mathematics and astronomy we shall meet, from the very dawn of these sciences, first-class scholars.



Of the most important of these is Abu Abdullah Muhammad ibn Musa al-Khwarizmi⁽¹⁾ ... Khwarizmi had splendidly started a series of great mathematicians. His books continued to be taught in European universities until the sixteenth century.”

Sigrid Hunkehad had the following to say about the surgical part of the book ‘At-Tasreef Liman ‘Ajaza ‘anit-Ta’leef’ (The Method of Medicine)⁽²⁾ by Az-Zahrawi (Abulkasis): “The third section of this book has played an important role in Europe; for it laid down the foundations of European surgery. It soared with this branch of medicine to a high status. So surgery became independent and based on its principles of anatomy.” Az-Zahrawi’s book had a significant impact, over five centuries, on the European renaissance, for it was taught at universities in Europe, and European surgeons referred to and quoted from it as well.

(1) The original inventor of Algebra. He was principally responsible for spreading the Indian system of numeration. He wrote many researches about mathematics, astronomy and geography.

(2) A medical encyclopedia in thirty volumes which is full of abundant drawings as well as abundant forms of machinery that its author, Zahrawi, used in the surgery. The Gerard of Cremona section on surgery of this book was translated into Latin in the twelfth century, and different editions were issued; one in Venice in 1497, and another in Basel in 1541, and a third in Oxford in 1778. Also Dr. Leclerc translated it into French in the nineteenth century.



Passion for culture

“Never, in the history of civilization, was there a movement more impressive than the sudden passion for culture that took place all over the Muslim world. Every Muslim, from the Muslim Caliph (Muslim ruler) to the workman, all seemed as if they had suddenly been hit by a longing for knowledge and a thirst for travel. That was the best thing, in all respects, that was introduced by Islam. Seekers of knowledge rushed to such centers as Baghdad, and then later to other centers that were the cradle of arts and sciences, similar to the modern trend of European scientists who swarmed universities seeking new knowledge, but it was even more magnificent than it.”

Stanly Lane-Pool
British Scientist



Gustave Le Bon

French Historian

A civilization of knowledge

"Whenever we study the Arabs' civilization, their scientific books, inventions, and arts, new facts and broad aspects appear to us. We soon learned that credit was and is due to Arabs regarding their medieval knowledge of ancient sciences, and that western universities did not know for five centuries a scientific resource except their books. The Arabs were those who brought civilization to Europe materialistically, intellectually and morally. History did not know a nation which has produced what that nation did in such a short time, and no people have surpassed them in technical innovation."

Muslim scholars continue to provide achievements to all of mankind. In his book 'The Era of Knowledge' Ahmed Zewail⁽¹⁾ said: "My job was located in a place within the heart of atoms where there is fusion and division of molecules, and was located in time within a second where a second becomes a giant length of time."

This is not surprising since this knowledge, guidance and light that was brought by Muhammad (pbuh) rescued humanity from stagnant swamps and raised it with knowledge, civilization and culture that spread throughout history.

The advent of Islam introduced scientific methodology. Islam, for instance, warned of brainlessly imitating others. The Almighty says the following about the disbelievers: **When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following."** (Would they do that!) Even though their fathers did not understand anything nor were they guided? (Al-Baqarah:170)

What's more, about following conjecture without any scientific approach, the Almighty says: **And if you obey most of those on earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.** (Al-An'âm:116)

(1) An Egyptian Chemist who won a Nobel Prize in Chemistry for the year 1999 for an invention of a camera to analyze the spectrum which works in Femtoseconds (Femtosecond Spectroscopy) as well as his study of chemical reactions using it. It took the whole world into a new era which the world did not expect to comprehend, being able to control the movement of atoms within molecules during a chemical reaction through fast laser technology. Dr. Ahmed Zewail created an ultra-fast laser imaging system that has the ability to monitor the movement of molecules as they are created and while each is fusing with the other. The unit time in which the image is taken is the femtosecond, which is a fraction of a million billion fraction of a second.

The miraculous Qur'an

"I followed all the verses that have a link to science and nature, and found that these verses are all fully applicable to our modern knowledge, because I realized that Muhammad (pbuh) came with the explicit truth more than a thousand years ago, before there were any human instructors or teachers. If any scholar, scientist or artist thoroughly compares all the verses associated with the topic he understands well, as I did, he will undoubtedly acquiesce to the holy Qur'an, that is if he is a reasonable person, devoid of any dubious purposes."



René Guenon

French Philosopher

In addition, about whims, which are contrary to knowledge and logic, reason and study, the Almighty says: **And surely many do lead (mankind) astray by their own desires through lack of knowledge. (Al-An'âm:119)**

About aversion and hatred, which distances one from justice, He says: **and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well- Acquainted with what you do. (Al-Mâ'idah:8)**

Regarding the objectivity of scholars, the Almighty says about the Jews: **Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad [sal-Allâhu 'alayhi wa sallam]) and disobey (An-Nisâ':46)**

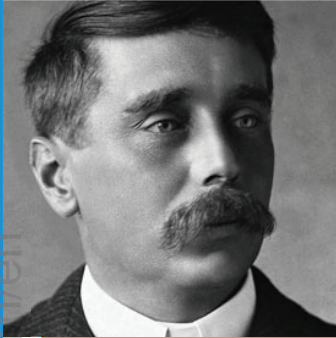
About not being oppressive and causing discord, the Almighty says: **The way (of blame) is only against those who oppress men and wrongly rebel in the earth (Ash-Shûra:42)**

He mentions the consequences about having scientific integrity and being just with the people: **... and that when you judge between men, you judge with justice. (An-Nisâ':58)**

About being just and standing up firmly for justice, and giving truthful testimonials, Allah says: **O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves (An-Nisâ':135)**

Regarding the importance of looking for evidence, proof and an argument, Allah says: **Say, "Bring forth your proofs, if you are truthful." (An-Naml:64)**

Furthermore, there is so much more than this that formulates a scientific methodology for the path of knowledge and civilization.



The path of civilization:

No nation or group, whether primitive or advanced, is devoid of having a culture that binds it together and gives it its outstanding characters. Culture is a way of living, an attitude towards life and existence, and a set of values and a social system that govern aspects of life and all its elements. It is reflected in the forms of activity and behavior as a whole, and gives the community its identity and maintains its cohesion. As for civilization, it is considered more than just the cultural aspect of the group. It includes the meaning of progress, qualitative and quantitative excellence, a realistic achievement for the man in the street, a remarkable level of influence that is felt for many generations, and the playing of a major role in the shaping of events and in directing them - a role that could even be so great that it could make history take a new shining path at any particular time and place. Thus, every civilization represents a unique fabric of the natural and physical environment, politics, religion, culture, knowledge and ethics. All of these elements that we see melted together in one container is the civilization

The best of systems

"Islam prevailed because it was the best social and political order that the times could offer. It prevailed because everywhere it found politically apathetic peoples; robbed, oppressed, bullied, uneducated and unorganized, and it found selfish and unsound governments which were out of touch with any of its people at all. It was the broadest, freshest and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the masses of mankind."

H.G.Wells

British Author and Writer

of these or those people, with all its unique characteristics and traits.

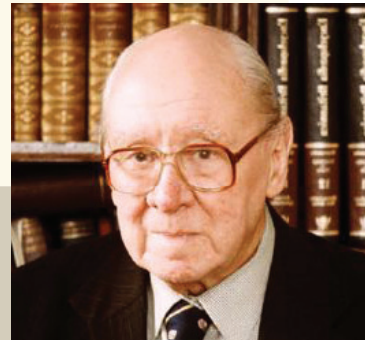
Islam successfully turned the hearts of the first group of believers from a nomadic life, which was dominated by intolerance and backwardness, to a life that showed high moral character and fostered high principles. This spread a community spirit and a civilization within a few decades during which they conquered the world. Myriads of people responded with this civilization at that time because of the ease, justice, fraternity and equality shown by the religion preached by Muhammad (pbuh). The Islamic civilization emerged at a time when people were tired of the old system based on slavery and tyranny, and were looking forward to a new system in which they could find their dignity and humanity, after the oppression they had tasted at the hands of autocratic kings and tyrant priests. Islam, therefore, was their golden chance, because it reformed

much of their conditions and they saw in it that decent life they yearned for. At the same time, injustice, ignorance and backwardness was lifted from them.

Islamic civilization raised the status of human beings. It has never distinguished between man and his fellow man on the basis of race, color or language. Rather, everybody finds in this civilization one type of treatment and also equal rights. The Islamic civilization effectively contributed to the progress of the human community after it replaced the tribal system, which was based on blood-ties and kinship, with a community which shared the same belief and thought-system, and which was bound together on the basis of fraternity and equality.

The first aim of a civilization from the Islamic point of view is to achieve tranquility, peace and security, the establishment of an ideal society and the happiness of mankind, holding all that is beneficial while fighting against all factors of evil. The reason for this is that the progress of civilization -in its various dimensions -is not intended and is not an aim in itself; for the correct aim of a civilization should be to achieve happiness and psychological reassurance for mankind, while at the same time achieving peace and progress of society and nations, by attaining all that is good and beneficial and by avoiding all that is evil and harmful.

It was unlike the modern civilization, which led to an increase in anxiety and agitation, grinding man in the prevailing material delusions, as well as the distancing from good morals, virtues, religion and the like of high human values, turning people into soulless human machines - the strong crushing the weak.



A mark of false pride

"It is appropriate to publish a study about Islamic influences on Europe in this time when the interdependence of Muslims and Arab Christians with the Europeans in the one and the same world is increasing. It has been recognized for some time that medieval Christian writers created an image of Islam that was in many respects denigratory, but through the efforts of scholars over the last century or so, a more objective picture is now taking shape in the minds of the people of the West. For our cultural indebtedness to Islam, however, we Europeans have a blind spot. We sometimes belittle the extent and importance of the Islamic influence on our heritage, and sometimes overlook it altogether. For the sake of good relations with Arabs and Muslims we must acknowledge our appreciation of them to the full. To try to cover it over and deny it is a mark of false pride."

William Montgomery Watt

British Orientalist



The world is heading toward suicide

"The West is now in great need of Islam, more than at any other time before. Islam can give life a meaning and history a sense. It can alter the West's method of separating science from wisdom, thinking from the means, and thinking from the results. Islam never erects a wall between science and faith. On the contrary, it ties them together as an inseparable whole.. Islam can revive the hope in our western societies, which are split apart by individuality to such an extent that they are pulling the whole world towards suicide."

MarmadukePickthall

An English Thinker and Author



Scientific achievements

"Islam has accomplished great scientific achievements over eight centuries; thus it is a mistake to believe that Islam is just a carrier of civilization, or that western civilization is entirely western. Islam has to take a great amount of credit in supplying the West with the first rules that led to their achievements."

Prince Charles

Britain's Heir Apparent

Elements of the path of civilization

The Islamic civilization has distinct elements with its prominent features and obvious characteristics, which creates for that civilization a complete unique unit of independent landmarks with regards to its foundation, its purpose and principles, despite the existence of some common factors between it and other civilizations.

The basis of the Islamic civilization is not the glorification of the mind, as was the case with the Greeks, nor the glorification of power and the extension of influence and power, as it was with the Romans. It is not based on caring about physical pleasures, military power and political dominance, as it was with the Persians, nor giving high consideration to spirituality, as the case is with Indians and some Chinese. Moreover, its foundation is not set on the dominance of the clergy, with the myths and legends that accompanied it which led to the darkness of the Middle Ages in Europe, nor being overly fascinated by scientific knowledge, abusing the resources of the Universe and concentrating too much

on the materialistic side of life, as is the method of the contemporary civilization inherited from the Greeks and Romans. The basis of the Islamic civilization is monotheism, the intellect, knowledge, work, the soul, populating, cultivating and constructing the earth, respect for the mind and honor towards man; that is, what encompasses all fields of human life. Thus, the Islamic civilization is completely unique and independent. It has a specific comprehensive constitution by which it is radically different from the principles of other civilizations. The Islamic civilization surpassed other civilizations with what it contains of the power of the spirit of jihad, diligence, fairness, justice, tolerance of the opponent, benevolence and the spread of knowledge through the entire world. It is for this reason that this civilization is again a candidate to lead humanity by virtue of the elements it possesses.

Islamic civilization is characterized with multiple features and components, which include:

1-Belief and Monotheism (the Oneness of Allah):

Belief is considered as the very substance of the path to happiness and the greatest caller to acquire knowledge and establish a civilization. Every civilization that is not based on the belief in Allah and monotheism is a civilization that is torn with internal conflict, with sects fighting amongst themselves and destroying each other. For this is a civilization in which other gods beside Allah, with different names, are worshipped, which leads to the corruption of human life and to misery!! Allah says: **Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him! (Al-Anbiyâ':22)**

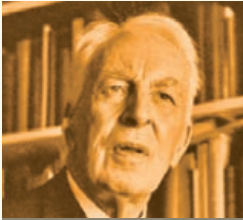
Medieval darkness

"If Musa Bin Nusairbeen was able to cross Europe, he would have converted it to Islam, and he would have achieved religious unity for the civilized nations. He would have also saved it from the backwardness it suffered from the darkness of the medieval ages, which was not experienced by Spain because it was under the rule of the Arabs."

Gustave Le Bon

French Historian





Arnold Toynbee

British Historian

The conquered captivated the conquerors

"The conquered world of Islam captivated her savage conquerors (the Crusaders) and introduced the arts of civilization into the rustic life of Latin Christendom. In certain fields of activity, such as architecture, this Islamic influence pervaded the entire western world in its so-called 'mediaeval' age; and as for the two territories of Sicily and Andalusia, the influence of the Arab Islamic empire on the new local Crusader states there was naturally even wider and deeper."

He also says: No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him! (Al-Mu'minûn:91)

The Almighty also says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam] to these polytheists, pagans, etc.): "If there had been other âliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him)." (Al-Isrâ':42)

The reflection of this is seen in what has happened and what is currently happening in many civilizations. They diverge from their aims and deviate from their destination, bringing misery, even if they originally meant to bring well-being to mankind. Allah says: They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him). (At-Taubah:31)

2-Universality:

Islam is a universal religion that came to create well-being for every time and place, language and sex, color and race. Allah says: And We have not sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Saba':28)

He also says: Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad [sal-Allâhu 'alayhi

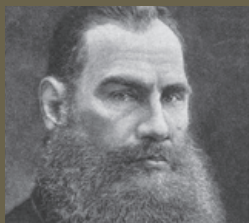
wa sallam]) that he may be a warner to the 'Alamîn (mankind and jinns). (Al-Furqân:1)

The Almighty says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth." (Al-A'râf:158)

Furthermore, Allah says: And We have sent you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ':107)

Islam instilled a firm doctrine that does not change with circumstances, and a legislation based on the principles of justice, truth and goodness to suit human nature in every time and place. This is the case because it originated from Allah; Who knows what is best for His creation and what benefits them. Allah says: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

Moreover, Islam is not a religion for a special category or color, or a particular gender of people; it is for the white, black, yellow and red. It is for the people of the past, the present and the future. A researcher will not be able, however great his scientific ability may be, to find in what the Prophet of Islam (pbuh) brought anything which was only limited to the area he was living or only suited for his people or his race. That is a clear sign that his call is global, that it is not biased



Permeates life

"Islam is the best religion for humanity; Islam permeates all areas of a Muslim's life,, and also has the final word in each and every activity carried out by a Muslim. There is no religion other than Islam that has the potential to solve all the problems of the people in the modern world, and this is a feature which is exclusive to Islam."

K. Lal Gaba

An Indian Politician and Journalist



Where is the appropriate leader

"If there exists an appropriate leader who speaks properly about Islam, it is possible for this religion to reappear as one of the fundamental great forces in the world."

William Montgomery Watt

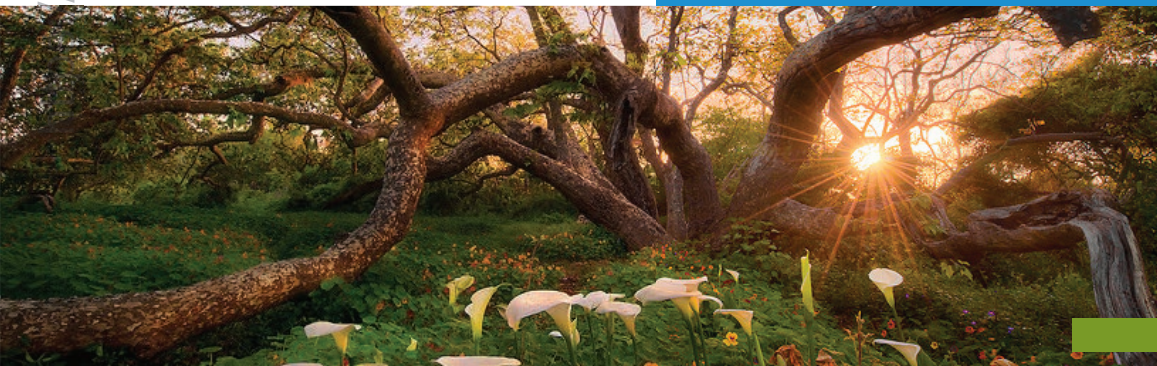
British Orientalist

to any particular category of people, nor is it directed to any certain sect; its legislations and morals are all suitable for all humans of every time.

We cannot say that justice or good manners are not fit for any certain people or any certain time, as they are suitable for all – but this all-embracing view is only found in Islam. As for some other religions, the fact that their application is limited to only one area, one group of people or one race is clearly obvious. An example of this prejudice is clear with the Jews in the manner in which they deal with those who belong to other religions. Allah Almighty says the following about them: Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it. (Âl-'Imrân:75)

The Gospel of Matthew

"I am not sent but to the lost sheep of the house of Israel." (Matthew 15:24). And when Jesus chose twelve disciples to call the Jews, he commanded them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter you not. But go rather to the lost sheep of the house of Israel." (Matthew 10:5 – 10:6)





3-A civilization that encourages knowledge, population growth, cultivation, and construction:

The Islamic view of man is that Allah created him to be His viceregent and to populate, cultivate and construct the earth. Allah says: He brought you forth from the earth and settled you therein (Hûd:61)

He, the Almighty, also says: He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred, with their Lord. And the disbelief of the disbelievers adds nothing but loss. (Fâtir or Al-Malâ'ikah:39)



Constructive and not destructive

"Again, Islam recognizes genius and individuality. It is constructive and not destructive. For example, if a landowner who is rich and is not in need of cultivating his land refrains from doing so for some time, his property, therefore, becomes public property, and according to Islamic law, passes into the hands of the first person who cultivates it."

Sir Charles Edward Archibald

British Politician



It edifies souls

"From among all religions, Islam best suits the discoveries of science and is the most ready to edify souls and charge them to abide by justice, kindness and toleration."

Gustave Le Bon

French Historian

In the religion of Islam, anyone commits a sin if he is neglectful of any knowledge that might benefit humanity, and populate, cultivate and build this planet. Prophet Muhammad (pbuh) was sent at a time when mankind lived at the center of scientific and cultural backwardness. People were busy with philosophies and debates, immersing themselves in them instead of busying themselves with construction, work, and cultivating, building and populating the earth. The Prophet (pbuh) rescued mankind and raised it through the religion of Islam, the religion that creates a civilization, and encourages population growth, cultivation and construction, without there being any struggle between populating and building the earth and enriching the soul. There is no contradiction within the soul of a Muslim between worship and work, or between building and his spiritual life and working to please His Lord, rather all that is for Allah and on the path that leads to His Pleasure, Allah says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-An'âm:162)





A Public declaration

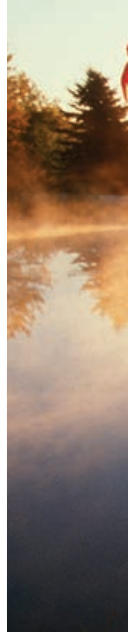

“You all know that I am Harilal, the son of the great idolatrous leader, Gandhi. I announce publicly, and among this great assembly of Muslims, that I adore Islam and love the Qur’an. I believe in Allah Alone and the purest messenger Muhammad, may the blessings of Allah Almighty be upon him, and I believe that he is the seal of the prophets and that there is no prophet after him. I believe that what is revealed in the Qur’an is the truth and that all the revealed books are truthful, and that all the prophets and messengers of Allah are truthful. For Islam and the Qur’an I shall live and die, and I will defend and struggle for it. I shall be one of Islam’s major supports, and I shall preach and call for it among my family and clan. This true religion is the religion of science, culture, justice, honesty, compassion and equality.”

Abdullah Harilal Gandhi
Son of the Mahatma Gandhi

4- A civilization of good morals:

Having good morals in Islam is a form of worship. The Prophet (pbuh) even informed us that the aim of his mission was to perfect morals. He said (pbuh): “I was sent to perfect good morals.” [Malik] The path to civilization and happiness is a path of good morals that urges people to perform virtuous acts. Morals in Islam include all aspects of life; man dealing with himself, with Allah and with others. It also includes dealing with Muslims and non-Muslims, the young and the old, men and women, those one agrees with and those one disagrees with. Islam commanded the believers to be generous, courageous, just, merciful, humble, and to have good manners when dealing with others. It also commands them to be honest, modest, forbearing, and to have a sound heart and love the good, and so on. In ascertaining the importance and the necessity of justice, even with the violator, Allah says: **O you who believe! Stand out firmly for Allāh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.** (Al-Mâ'idah:8)

The Almighty says that the message of Islam is a mercy for all the worlds and not just a private message only to those who believe in him. About the message of Prophet Muhammad (pbuh), Allah says: **And We have sent you (O Muhammad [sal-Allāhu 'alayhi wa sallam]) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).** (Al-Anbiyâ':107)



This morality is an integral part of the Islamic civilization and an essential pillar of it. Good morals cannot be absent from a Muslim for any reason, whatever it may be; if it is in order to populate, cultivate or build on the earth, or in order to fulfill any certain interest, or any other reason. Allah taught his Prophet Muhammad (pbuh) good morals, so as to be an example of good morals and ethics, and to be a good model in everything. Allah says: *Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu ‘alayhi wa sallam]) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.* (Al-*ʾAhzâb*:21)

Allah describes just some of his mercy and his eagerness to guide people to the path of happiness. Allah says: *Verily, there has come unto you a Messenger (Muhammad [sal-Allâhu ‘alayhi wa sallam]) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad [sal-Allâhu ‘alayhi wa sallam]) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he [sal-Allâhu ‘alayhi wa sallam] is) full of pity, kind, and merciful.* (At-*Taubah*:128)



5-A civilization of reason and reflection:

There is no priesthood in Islam which cannot be questioned or any secret that cannot be fathomed. On the contrary, Allah has commanded us to contemplate and ponder over His signs and proofs, and over the creation and the nations. Allah says: *Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Âl-'Imrân:191)*

He also says: *Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (Yûnus:24)*

Moreover, He says: *With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl:44)*

The Almighty says: *Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir At-Tabarî, Part 21, Page 24]. (Ar-Rûm:8)*

Furthermore, Allah says: Such are the parables which We put forward to mankind that they may reflect. (Al-Hashr:21)

Almighty Allah also taught us that knowledge is not just a set of assumptions, but that the correctness of any information must be proven. Allah says: Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful." (Al-Baqarah:111)

There are no secrets that no one has knowledge of or any priesthood that cannot be deciphered by anyone.

6-A civilization of inner and outer peace:

Inner peace means human internal happiness and one's survival from conflicts that ravage many of the people in modern civilization. Thus, peaceful coexistence is established in man's mind between the life of this world and the Hereafter, between worship, work and the populating and constructing of this life, between the spiritual and materialistic aspects of worldly life, and between knowledge and religion. Inner peace in the Islamic civilization is a clear landmark that is the result of monotheism, which smoothly and easily combines all of the above in the believer's soul. In Islam, the world is not an aim or a target in itself; rather, it is a cultivation land for the Hereafter, and a corridor and a bridge that leads to it. This is evident in the words of Allah:

But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins,



Reason and logic

"One of the traits of Islam is that it is based on mental aptitude. It does not call its followers to kill their divine intellectual abilities. Islam also loves research and inquiry. It calls its followers to study, search and consider before believing. Islam supports the wise saying: 'prove the soundness of everything, then adhere to the good.' This is not surprising since wisdom is the quest of a believer and, wherever he finds it, he is the most deserving to have it. Islam is the religion of reason and logic. We find, therefore, that the first word revealed to Prophet Muhammad was 'read'. We also find that the motto of Islam is the call to ponder and reflect before believing. Islam is the truth and its weapon is knowledge, and its arch-enemy is ignorance. "

Harun Mustafa Lyon

British Linguist



oppressors, tyrants, mischief-makers, corrupts). (Al-Qasas:77) It is also evident in the following Ayah: Then when the (Jumu'ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful. (Al-Jumu'ah:10)

That is: when you complete your prayer, go to your worldly work, as long as it is permissible, and try your best to be sincere while performing it, by doing it only for the sake of Allah. The Prophet (pbuh) said to one of his companions: "You will be rewarded for whatever you spend for Allah's sake, even if it were a morsel which you put in your wife's mouth." [Malek] In our religion, there is no separation between this world and the Hereafter, provided that we do not get caught up in this world so much that we forget to work for the Hereafter. Allah says: O you who believe! Let not your properties or your children divert (Al-Munafiqûn:9)

He also says: But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you (Al-Qasas:77)

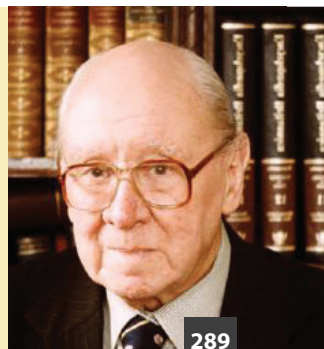
Loving your work, loving your wife, playing with your children and caring for them, and other matters within the limits of the religious legislation and the guidance of the Messenger of Allah (pbuh), if any of this is done for the sake of Allah, one will be rewarded for it. The Almighty says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-An'âm:162)

Genius solutions

"The Qur'an lays down genius solutions to the economic, social and ethical problems of the times. It is for this reason that there cannot be any doubt about the wisdom of the Qur'an, due to the success of Muhammad in communicating the message that Allah had commanded him to communicate. In my opinion, we must, whatever our religious position may be, consider the message of the Qur'an; a creative emergence in the locale of Mecca".

William Montgomery Watt

British Orientalist



One's life will be entirely for Allah, even those affairs that we do for our own selves are obedience to Allah, the Almighty, provided that one's intention is good. External peace will be with people, relatives and those who we are not related to, as well as with those who agree or disagree with you. In fact, even the greeting of a Muslim to his Muslim brother is: peace, mercy and blessings of Allah be upon you. No religion, in any period of time, gave freedom and protection like that experienced under the rule of Islam. How much the world has lost by the degradation of some of the Muslims!! Allah says: **and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.** (Al-Mâ'idah:2)



A good life

"If we want to be fair in relation to Islam, we should agree that in its teachings there is an effective force that pushes people towards good, and that life according to the teachings of this force can be morally impeccable. These teachings require one to show mercy to all of God's creation, honesty in people's relationships to each other, love and devotion, as well as to suppress the instincts of selfishness, just as it requires other virtues as well. The result of all this is that a good Muslim lives a life consistent with the most detailed requirements of morality. "

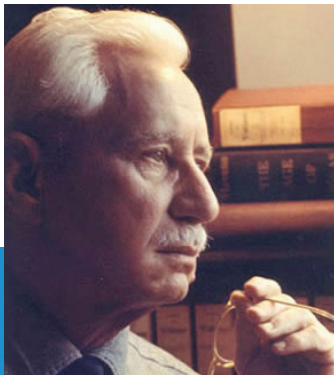
Ignaz Goldziher

Hungarian Islamic Studies Scholar of Jewish descent

7-The civilization of serenity and love:

Islamic civilization obliges its followers to have sound hearts and pure souls. Allah says the following concerning the supplication of the believers: **And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.** (Al-Hashr:10)

He also says: 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]. (Ash-Shu'arâ':88-89)



Real men's morals

"Muslims, as it seems, were real men and better than Christians; they cared more about keeping their promises, and were more merciful. They seldom committed, during their entire history, as much tyranny as the Christians did when they attacked Jerusalem in the year 1099 C.E."

Will Durant

American Historian

The Prophet (pbuh) said: "Do not harbor grudges, jealousy or enmity against one another; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother, one turning his face to one side and the other turning his face to the other side, beyond three days. Lo! The better of the two is the one who greets the other first." [Muslim] He (pbuh) also said, urging us to love and be close to others: "By the One in Whose Hand my soul is! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other." [Tirmidhi] The Prophet (pbuh) was asked: "Which people are the best?" He replied: "The best people are those whose tongues are truthful and their hearts are Makhmoom". They said: "We know the meaning of a truthful tongue, but what is a heart that is Makhmoom?" He said: "It's a heart that is pious and pure, with no sin. This heart has no aggression, malice or envy in it."

[Ibn Majah]

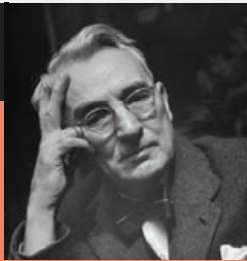
8- A physical and spiritual civilization:

The Islamic civilization brought light to the soul, and at the same time it did not forget the physical side of man, nor did it neglect it. Allah Almighty created man of physical and spiritual components. He provided him with all the means of life in both its physical and spiritual sides. He prepared for the body a good environment in which it could live on earth, and He created for the spiritual side sustenance which was revealed from

Dale Carnegie

American Author

Spiritual values



"I am tremendously interested in what religion does for me, just as I am interested in what electricity and good food and water do for me. They help me to lead a richer, fuller, happier life; however, religion does far more than that. It brings me spiritual values and gives me, as William James puts it, 'a new zest for life ... a life which is full, an easier, richer, and more satisfying life.' It gives me faith, hope, and courage. It banishes tensions, anxieties, fears, and worries. It gives purpose to my life and direction. It vastly improves my happiness. It gives me abounding health. It helps me to create for myself 'an oasis of peace amidst the whirling sands of life.'"

Salhab

A Lebanese Author

The greatness of Islam



"Islam does not need our pen, however eloquent that pen may be. Our pen, however, needs Islam, with that which it includes of spiritual and moral wealth, and with its wonderful Qur'an from which we can learn so much."

the heavens to man through the messengers of Allah. Allah says the following about the creation of man from physical and spiritual components: 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud." 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." (Al-Hijr:28-29)

The soul and the flesh are two inseparable components that are never detached from one another except by death. Both the soul and the flesh have their own needs and requirements. The body lives on food, drink and clothing, and if we neglect any of these aspects, we find that the whole body would be affected. If a person does not eat enough food, he will grow weak and sick and he will not be able to live a good, stable life. The same is true about drink and clothing.

The neglect of any of the requirements of the body affects the whole body, and it becomes too weak to live and so it is not able to assist its spiritual part to live a peaceable life.

The soul also has requirements. It cannot live without love, affection or sacrifice. How can the soul live when it cannot find a god to worship, pray to, fear and run to?! How can a soul live when it is hollow from the inside and cannot find support or repose, or cannot find peace, a spirit of generosity, or find inside himself a tender, loving heart which is at ease and is roused by the warmth of the love between the people?! If man fails to provide his soul with such needs, it would be the same as if he failed in providing his body with its need of food and drink. How can one live with a peace of mind, and how can his condition be settled when half of him is groaning with pain?! Unfortunately, western civilization neglects the joys of the soul, which results in its misery in this world, in spite of all the luxury they have. Contemporary civilization excels in serving the body and the materialistic side of existence, but forgets or neglects that the body without a soul has no happiness, success or tranquility, and indeed is not civilized, and so such souls have no real civilization.

9-A civilization that is concerned about man and his rights:

It has become known that the application of human rights is a criterion to determine the extent of the commitment of a certain state to the principles of justice, fairness and protection of the rights of its citizens and their freedoms. It is also considered as a standard for measuring the extent to which these people perceive and are aware of these rights. Indeed the most important element in democratic regimes is to take care of human rights.

The fault is in us

“It should be clear to us that the negligence of Muslims - and not a deficiency in the Islamic teachings - is the cause of the present decay.”

Leopold Weiss

Austrian Thinker



The Islamic civilization has launched a unique realistic blueprint for human rights. This is the greatness of the Islamic civilization: it was never merely a civilization of hollow slogans. It is for this reason that the most prominent aspects which distinguish human rights in Islam are the following:

1. That the source of these rights is based on the fact that sovereignty and governance are for Allah Alone. The Almighty says: **Say (O Muhammad [sal-Allâhu ‘alayhi wa sallam]): “I am on clear proof from my Lord (Islâmîc Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” (Al-An’âm:57)**

The Islamic project conceived rights according to the divine perception of this creature (man), and what best suites him.

2. Stability: it does not change with time or changing circumstances and conditions.
3. Taking into account the fact that human rights are fulfilled when there is a state of perfect belief: for the application of human rights in Islam stem from (and are the fruit of) the state in which a person is governed by the fear of Allah Almighty, which is the state of perfect belief, as was described by the Prophet (pbuh): “It is to worship Allah Almighty as if you can see Him, for although you cannot see Him, He can see you.” [Muslim] (25)
4. Harmony and integration between human rights and the nature of this religion. Islam did not leave rights just as they are; rather Islam put them in the context and framework of the religious legislation, and in line with the perspective of the aims of the religion. Islam connected human rights with its disciplines and morals, and ascertained that violation of those morals is a violation of these rights. Islam, after all this, linked human rights with religion, and considered them to have a divine origin. It is for this reason that these rights are considered as duties for a Muslim individual, and not just simply rights. The building of rights in Islam is a fully integrated structure that is in harmony with the divine nature of this religion.





<https://www.path-2-happiness.com/en>

Cat Stevens

British Singer

"I was shaken by how the Holy Qur'an informed me about the Creator of the universe; I discovered Islam from the Qur'an and not from the actions of Muslims. O Muslims, be true Muslims so that Islam spreads in the world, for it is peace for the whole world."

Peace to the World

5. Human rights emerge in Islam from the fact that the reins of power and influence of the society is in reality subordinate to the reins of power and influence of its members, and not the opposite, as is imposed on the community in the case of man-made systems. Allah says: *Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land! (Al-Mâ'idah:32)*
6. Human rights in Islam are very forward for their time, compared to other systems. These rights are guaranteed for man by Islam, and they did not materialize as a result of intellectual conflicts, revolutions or demands, as is the case in the history of human rights in democratic systems and the causes for its inception, as happened in France, America and other countries. Rather, the principles and laws of human rights in Islam were revealed by Allah Almighty, without prior discussions about them, or longing to achieve them, or after a long struggle to attain them.
7. Human rights in Islam are realistic and linked to life. They tackle the need of the human, unlike rights in foreign legislations, which have a philosophical nature.
8. There are human rights which are exclusively called for by Islamic law. The most important of these are the rights of parents and close relatives from the children, rights of people with their kins, rights of the fetus, the right to religious and worldly education, the right for permissible earnings and the prevention of usury, and the right to advocate good as well as the promotion of virtue and the prevention of vice.
9. The Islamic method pertaining to human rights is based initially on human dignity and motivating strong feelings about the belief in Allah Almighty, unlike other ways that are used to address this issue. It is also based on the concept that Allah Almighty subjugated everything in this universe for the benefit of man according to an integrated harmony of the entire system of life, as it is common knowledge that history



has not once encountered any civilization which has implemented human rights without considering the interests of the people. But if the basis of human rights is different from that mentioned above, then we should take into account how easy slogans are when they are adorned and released through the throat (as empty words), and are raised on banners, but how hard it is to discover or detect the facts and intentions lying behind these slogans, especially when those raising them are people who one is not usually suspicious about.

Despite the human civilization that pervaded his mission (pbuh), some may wonder at the backwardness of Muslims and the condition they are suffering from nowadays, despite all that has been mentioned above about the greatness of the civilization of Islam! This wonder, however, disappears when we learn that the condition of Muslims today does not represent the reality of their religion, for many of them suffered backwardness when they abandoned the principles of their religion and what is mentioned in their book and in the Sunnah of their Prophet (pbuh). This is certainly true, since the world has not known a civilization that has caused happiness for all mankind other than the Islamic civilization. It is sufficient to read the books of history and hear the quotes of the fair-minded, even of the non-Muslims, in order to learn what the world has lost after the degradation of Muslims!

The shallow world

“Muslims can spread their civilization in the world at the same speed they did before provided they return to the morals they had when they assumed their initial role, because this shallow world cannot stand up to the spirit of their civilization.”

MarmadukePickthall

English Author

Miracles of the Qur'an and Sunnah.

For every messenger there is a miracle or a proof to substantiate his prophet-hood and message. There was, for instance, the miracle brought by Prophet Moses (pbuh), which was his stick, and the miracle brought by Prophet Jesus (pbuh), which is that he was able to heal the blind and the leper and bring the dead back to life by the will of Allah. Moreover, the sign, proof and miracle brought by the seal of the prophets and messengers had to be suitable for any time or place, as long as humanity shall exist. It was for this reason that this miracle or proof, i.e. the holy Qur'an, was revealed. If the Qur'an is a book of guidance, it may also be considered as a book which is miraculous in everything. The miraculous nature of the Qur'an was and still is a proof of the truthfulness of the message and of the Prophet (pbuh), and that it is the book revealed by the Sustainer, the Ever-living, Ever-Existing Creator, and that it is the book revealed unto the seal of the prophets and messengers, one which is fit for every time and place. In addition to the miraculous aspect aforementioned, the Qur'an is miraculous as well in its scientific ayat. This is disclosed by the efforts made by contemporary researchers in relation to the Qur'an's statements related to intricate scientific facts, which have only been discovered in the present era. This includes, for instance, phases of the creation of man and the fetus, which were described in the most accurate description centuries before humanity knew anything about these matters, Allah says: 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. 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). 14. 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 be Allāh, the Best of creators. (Al-Mu'minûn:12-14)

He also says: He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allâh your Lord. His is the kingdom, Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turned away? (Az-Zumar:6)

When doctors checked their references and discoveries they found that they confirm what had already been mentioned by the All-Knowing, All-Aware Creator.

In addition to this, Allah indicates the place of pain receptors in the body. Allah says: Surely! Those who disbelieved in Our Ayât (proofs, evidences, 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. Truly, Allâh is Ever Most Powerful, All-→Wise. (An-Nisâ':56)

Allah also mentions the fact that space is widening. Allah says: With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. (Az-Zâriyât:47)

He also states how the sun runs in its orbit. The Almighty says 37. And a sign for them is the night, We withdraw there from the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Yâ→Sîn:37-38) (28)




Descriptions of the embryo

"I did not find it difficult to accept that the Qur'an is the word of God, for the descriptions of the embryo in the Qur'an could not have been built on the scientific knowledge of the seventh century. The only reasonable conclusion is that these descriptions were revealed to Muhammad from God."

Dr. Yoshiodi Kozan

Director of the observatory of
Tokyo, Japan



The Sunnah, as well, has its share of this miraculous nature. It is narrated by the mother of the believers 'Aisha (may Allah be pleased with her) that she said: "The Messenger of Allah (pbuh) said: 'Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes a stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty solama , will walk that day having saved himself from the Fire.'" [Muslim]

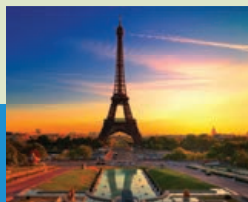
It has been scientifically confirmed today that without these joints in the human body it would not have been possible for him to enjoy his existence in this life, nor carry out his duties of populating, building and cultivating the earth. It is for this reason that man has the responsibility of praising and thanking Allah every day for this blessing that testifies to the existence of the Almighty Creator and His wonderful precise measure in all creation. The miraculous matter in this Hadeeth is that the chosen prophet (pbuh) defines the exact number of joints in a human body in an age in which there was not the slightest idea about such matters, and even the overwhelming majority of people today at the beginning of the twenty first century do not know this fact, and suprisingly some of those people who are even medical professors are unaware of it. It was only recently announced that the number of joints in the human body is three hundred and sixty, as was announce by the prophet of Islam (pbuh) some fourteen centuries ago; (147) joints in the spine, (24) joints in the chest, (86) joints in the upper part of the body, (88) in the bottom part, and (15) in the pelvis.

The question that imposes itself here: who other than Allah, the Creator; could have informed the Seal of the Prophets and Messengers (pbuh) of that specialized scientific fact which the knowledge of man was not able to reach except in the late twentieth century?!

Moreover, who could have made the Prophet (pbuh) engage in such a metaphysical matter were it not for the fact

that Allah Almighty knows with His Encompassing Knowledge that man would realize one day this anatomical fact of the human body, and then this ray of light in this Hadith would become a testimony that proofs the prophecy of this seal of Prophets and Messengers, and the truthfulness of the fact that he received revelation from the heavens?!

It should, nevertheless, be pointed out here that unless the path of knowledge and civilization is that of morality, such a civilization would be one of destruction, as such knowledge would lead to destruction, misery and ruin, and not to people's happiness or to be in their service! It is for this reason that the path to knowledge and civilization is also the path of morals, and just as the path to happiness that is lacking in knowledge and civilization is a myth and heresy, the path to knowledge and civilization without morality is devastating for individuals, nations, societies and the entire human race.



An unlettered man

“The mind is confused over the fact of how these verses were produced by an unlettered man, and it is well-recognized in the East that the human mind could not produce the like of these verses, in word or meaning. “

Henry de Castries

A former Lieutenant in the French Army

Miracles of the universe

“How could Muhammad, an unlettered man who grew up in an environment of ignorance, know the miracles of the universe described by the Qur'an which modern science is still to this day seeking to discover?! These words then must be the words of Almighty Allah.”

Deborah Potter

American Journalist

