

The Islamic Comparative Scientific Series

**The Wondrous Nature
Of The Holly Qura'n
And
The Best Names of Allah**

A Comparative Study of the Holy Qura'n with Modern Science

Dr. Ghassan Hamdoon

**Translated into English by
Dr. Ahmad Al-Samawi**

To the one whose love resides between my ribs and penetrates into my heart
and veins,

To the great caller who knows Allah, my Darling scholar,
Sheik Muhammad Al-Hamid and his students

To my compassionate mother whose parting from her country grows longer.
To my father whose death overtook him as a stranger (His reward is surely
incumbent upon Allah)

To my faithful friends from among teachers and students in Yemen, United
Arab Emirates and Syria,

To all those, my family, and the defenders of Islam in the modern age,
I present my work in a hope to be rewarded by Allah the Most Generous
Most Merciful.

Dr. Ghassan Hamdoon

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Dr. Ghassan Hamdoon.

Preface:

All praise is due to Allah, the Lord of the Universes, who has the Best Names. Peace and Mercy of Allah be upon Prophet Muhammad, Master of all prophets and upon his undefiled family, his finest blessed companions and those who follow his path from among active scholars, sincere callers and patient strivers to the Day of Judgement.

The source of human faith foundation:

The human takes the foundation of his faith from the open magnificent book that contains the Universe, Life and the Human himself and is seen by all human being. He performs deep meditation at this open book to figure out many of the attributes and names of the Almighty Allah. He has to look at this tertiary (Universe, Life and Human) freely without being affected by the corrupted doctrines whose foundation was not taken from meditating at the Universe, Life and Human. He has also to perform such meditation before some criminal human hand tempers it with, otherwise the results of his meditation would be wrong regarding the Almighty Allah who has created this Universe, Life and Human purposefully.

Hazardous phenomena to humanity:

The unwise usage of energy as well as harmful industries in giant industrial countries led to a hole in the ozone layer. Along with the phenomenon of cutting the forests and even exterminating them in many of the world countries, that hole in the ozone led to many shortcomings in human life. That can be apprehended from looking at the frequent weather change and its effect on human life. Can the human beings, through such uselessness that harms life, figure out the names of He who founded Universe, Life and Human?

The ground water pollution in some giant industrial countries, the continuous worry of the third world countries regarding basic human needs in the life and the compulsory frequent immigration have resulted in psychological anxiety as well as many psychological and physical ailments in many place in the world. It also resulted in numerous harmful reflexes on many of the world's children.

The cultural clash is advocated by many western Culture pioneers who try to defeat all the cultures of the third world in general and the Islamic culture in particular, using unenlightened ways in many of the political, economical and social life issues. Such cultural clash was created by those pioneers or by their agents who followed the path of those pioneers for the sake of

personal gain. It happened that instead of conducting an impartial negotiation between cultures, those pioneers provoked cultural clash that will lead to tough fierce reactions along the twenty-first Century. Allah knows best.

This cultural clash resulted in many disasters on humanity due to principles' hypocrisy. Such hypocrisy was expressed partially by the French scholar, Roger Jaroudi in his book "A Call to the Lives" addressing Western Culture as follows:

The words reflect the shattering of this culture. From now on, peace should be called (the balance of fright); nations' disloyalty should be called (the national security); the corporation violence should be called (the system); the competition in the jungle laws should be called (liberalism); and the total of these backwards should be called (advancement). (p. 10). As a result of these erroneous speculations, these deceiving manifestations will collapse at the end. Regarding this, Jaroudi says in the same book: "The west is a casual event. Its literacy is distortion; it was cut off from ultimate dimensions" (p. 15).

Is it possible, then, for the human to build the basis of his faith of this accumulation of the Western culture in its modern system? Would he say that he is a slave to the Western culture? Or would he take the foundations of his faith freely from the open grand book, i. e., from the universe, the life and the human, without the principles' hypocrisy? The Islamic culture will present, by Allah's Will, a fair dialogue as strong as the waves that are not stopped by the seashores. That is because its energy is supplied through the connection with Allah, who has the Best Names. Such a connection has resulted from knowing Him through looking at the universe, life and human -and then at the Qur'an.

Where is the cardinal system of human life?

As the reader approaches through the book, two of its chapters, by Allah's Will, show how the signs of mercy tell about Allah the Most Gracious Most Merciful and the signs of wisdom tell about Allah the Ever Wise in a real scientific way. Since Allah is Ever Merciful and Ever Wise, He would not leave humanity without a life system. His Wisdom and Mercy's clues are plain in human, universe and life. Would the God who has completed and perfected a lot of His Graces upon the human apparent and hidden; wisely, mercifully, protectively, and generously leave this human without a life system? Did He leave the human without defining his relationship with himself, his family, his society and the humanity? If there is a system from this Merciful and Wise God, where is it then?

There are three distinctive features of this system. The first is its legislative eminence, as shall be seen, by Allah's Will, when talking about the signs of justice and about Paris Convention that was held at the Faculty of Law, University of Paris. The second is its scientific eminence, which will be discussed, by Allah's Will, all over the book. The last is the eminence of the results. In short, it is the wondrous nature of this system, which humans can never produce the like thereof.

What does the Qur'anic Wondrous Nature mean?

The miraculous nature is the real indicator inside this system and this book (the Holy Qur'an) that proves that it is a revelation from the Lord of the Universes, the Most Gracious Most Merciful. The Qur'anic wondrous nature is the sign between the Creator and the creature that it is the divine book, and this is the divine system by which the truthfulness of the Prophet is proven since this wondrous nature is beyond the humans' capability.

Authenticity and Modernity:

I tried, in our study, to rely on what has been stated in the Qur'an and on what has been discovered by modern science, so that the human may get acquainted through looking at the universe, life and human with the faith foundation (i. e., the enormous number of Allah's names and attributes). It is, in fact, the shortest but the soundest way to reach a sound faith foundation, which is based on a scientific system that comprises authenticity and modernity. It is authentic in terms that the Qur'an presented scientific evidences to prove the Best Names of Allah from universe, life and human. It is modern because it depends on books written by specialized scholars and professors who present the most precise modern scientific facts through which one can discover the Best Names and attributions of Allah, the Most Exalted. [The reader will find through our studies that the Qur'an pointed to the Names of Allah, the Most Exalted, through scientific evidences about universe, life and human. From this, I understand that the Qur'an indicates that the foundation of faith should be taken from our looking at universe, life and human. The Almighty Allah said: "Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out? So remind them, you are only a one who reminds. You are not a dictator over them" (Al-Ghashiah: 17-22). He also said: "Say: 'Behold all that is in the heavens and the earth,' but neither Ayat nor warners benefit those who

believe not” (Yunus: 101). He also said: “And also in your own selves. Will you not then see?” (Az-Zariyat: 22). Furthermore, the Qur’an blames those who disbelieve for their disbelief after they saw the heaven and earth. Allah said: “Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then I parted them? And I have made from water every living thing. Will they not then believe?” (Al-Anbiya: 21). The Qur’an even denies blind imitation in faith matters. Allah said: “And when it is said to them: ‘Come to what Allah has revealed and unto the Messenger’, they say: ‘Enough for us is that which I found our fathers following,’ even though their fathers had no knowledge whatsoever and no guidance” (Al-Maidah: 104).]

Each research will be studied in six stages as follows:

- **Stage One: The miraculous nature of the signs of Allah’s Best Names:**

I will try to derive each of the Best Names from the modern scientific look at the universe, the life and the human. Then I compare this scientific method and my derivation with the surpassing method used in the Holy Qur’an to lead to the Best Names of Allah. This is where the miraculous nature of the Holy Qur’an and its superiority to all other miraculous methods that lead to the discovery of the Best Names and Attributes of Allah.

What attracted my attention was that when any scientist in the modern time wanted to prove the existence of Allah, he consciously or subconsciously dealt with the Best Names or the Attributes of the Almighty Allah. I found this in the book: “The evidence of God in expounding universe”, which was written by chosen American scientists on the occasion of the geophysics international year; edited by John Clover Monsima. Although some scientists, in this book, do not believe in the surrounding religions and even reject these religions’ speculations of God, they proved the existence of God as well as some of His Names. For example, Dr. Walter Oscar Lendburg, the Physiology and Biochemistry Scholar proved with evidences the existence of God after rejecting his surrounding religion. He questioned the possibility of all orderliness and our ability to predict all phenomena without an inventor, planner and keeper for such a wonderful system. Dr. Clued M. Hathway, an engineering consultant in General Electric Company who designed a computer for one of the scientific associations, confirms that this universe is merely a mass that submits to certain order. There should be then a prime *raison d’être* ... And that *raison d’être* is not materialistic in nature. It is He, God the Most Subtle and Courteous, well Acquainted, whom no vision can grasp Him.

Dr. John William Clouts (a Geneticist specialized in Genetics and Ecology and a professor of Biology and Physiology), figures out, after investigating some matters related to balance in Earth as indications of God, that people should wait before any attempt to change the nature balances because the human intelligence is less able to comprehend the wisdom of the Creator.

These results of the scientific experiments and the unbiased scientific observation have led those recent non-Muslim specialists to some of the names and attributes of Allah. Truly speaking, the work of those scientists that led to some of the names of Allah through scientific signs, casts upon us (Muslims) an intense responsibility, to call to the path of the Holy Qur'an, so that those scientists would perform their duty towards the names of Allah.

Specialist Muslim scholars express their ideas about the names and the attributions of Allah through their specialization. Dr. Ma'moon Shafaqah, a fellow of the Obstetricians and Females Collage in London – a former associated professor in Damascus University, investigated in his book **The Deep-rooted Site (1987)**, the mechanism of the uterus during and after the delivery process and its indication about Allah. He wrote:

This is little of much, and only examples about the many competencies and efficiencies which Allah has bestowed upon this amazing uterus during pregnancy (the deep-rooted site) and during the delivery (the appointed term). If any of these competencies and efficiencies stops, the Ill-developed and Ill-advanced medicine will stand powerless. So blessed be the All Knowing Supreme Creator. (p. 87)

Dr. Abdul-Aleem Abdurrahman Khader, a fellow of the Royal Geographers in England – the head of the Geography Department at Imam Muhammad Bin Saud University in Qasseem, wrote in one of his latest scientific research (1987):

Has the human now realized the importance of the safe and Ill-guarded roof? Has he realized that he will not be left neglected? Has he turned to Allah with clean heart? Has he realized the greatness of Allah in horizons and in himself? And is it clear for you, Humans, that it is the truth? (p. 6)

Dr. Muhammad Kamal Abdul Aziz (19**), a professor of medicine at Al-Azhar University, talked about the placenta in an extensive but interesting research. He concluded:

Placenta also excretes a hormone that fixes the fetus in uterus and helps the growth of mammary glands to be ready to produce milk, so that the fetus will find food when he comes to this world. So, Glory be to He who gave to each thing its form and nature, then guided it right. Glory be to He who has created everything and then proportioned it, and He who has measured then guided. He created the fetus and created the placenta and measured its great functions. (p. 96)

Dr. Nadhmi Khaleel Abul-Ata (19**), a professor of Botany at Ain Shams University, studied the viruses and bacteria and concluded:

The bacteria are an amazing and strange species; Allah has created it for certain profound wisdom. He said, “Verily, I have created all things with Qadar”. If the bacteria that decompose the dead bodies do not exist, the earth will be full of the dead bodies of animals, plants and humans. (p. 24)

Thus I find those specialists in modern sciences among Muslims and non-Muslims talk about the attributes and the Best Names of Allah after they conducted valuable studies in their fields. It is a miracle by itself that there is no contradiction between the Holy Qur'an and the accumulative results of the scientific knowledge. In other words, modern science is the results of the mental effort and scientific experiments which human being has performed since many thousands of year until now. The confirmation of Allah's names and attributes by modern science through scientific evidence and the congruence between that and what was mentioned in the Holy Qur'an is a great miracle of the Holy Qur'an.

When Allah revealed the Holy Qur'an containing His Best Names, the Roman Empire and the Persian Empire are not believers of these Best Names as they are stated in the Holy Qur'an. What these two empires missed was the oneness of Allah, the Only One, though the Romans are Christian. In my book “The Qur'an Challenges” I pointed in a chapter titled “The Holy Qur'an did not excerpt from Judaism or Christianity” to the fact that the Holy Qur'an exalts Allah above things that cannot be attributed to Him better than the Torah and the Gospel. The Persians were fire worshipers, though fire does not have the names or the attributes of the creator. Arabs are idol-worshipers, associating with Allah idols. This missing concept was a miracle of the Holy Qur'an as shall be seen when defining the term miracle.

There were many dogmas and creeds that fell down in front of such tremendous scientific discoveries and advancement. Islamic concepts in the Holy Qur'an, however, remain firm and modern science confirms them. This is by itself a miracle since all other dogmas could not come up with similar concepts.

If the significance of the scientific research those specialists performed about the Names of Allah could not be understood except by those who possess of high eminence, the Holy Qur'an brought simple and easy-to-understand evidences that prove these Names. That is because the Holy Qur'an is a mercy for the whole universe and Muhammad is also a mercy to all human being. Today, we are in need to the soul highness in the middle of the material cultures' clashing that was set up by Western

pioneers. Our research here in the Names of Allah is a kind of new energy that enables you to bear perseverance and patience. Moreover, it enables you to attack and follow up on blasphemy and atheism. You may have noticed that many Muslim callers care about faith principles only that protect them from falling into the trap of the astray traditions, leaving aside the reasons for believing and embracing Islam and the rationale for calling people into Islam. Such neglected areas are the significance of the names of Allah. That does not mean, however, not to have specialists in faith principles; rather it is necessary to know first the evidences of the Holy Qur'an that lead us to the Best Names of Allah.

To prove the importance of knowing the names of Allah, the first verse in the Holy Qur'an is: "All the praises and thanks be to Allah, the Lord the Alamin (mankind, jinn, all that exists)". The word praise means the verbal beautiful compliment for blessing (Abu Hayan, 1992 1/32). The best complement to Allah is to call Him by His Names, with which He called Himself. The Basmalah (Starting with the name of Allah the Gracious, the Merciful) is before the Hamdalah (praising and thanking), because in Basmalah He is complemented with two of His Best Names: the Gracious and the Merciful.

To make it more explicit regarding the eminence of these names, it was narrated by Abi Huraira (may Allah be pleased with him) that Prophet Muhammad (pbuh) said "Allah has ninety-nine names, whosoever memorizes them will enter paradise; and Allah is Uneven loves the uneven". In another narration, the phrase "whosoever calculate them" and in a third "To Allah belong ninety-nine names; anyone who keeps them would enter paradise and He is an Uneven love the uneven" Imam Bukhari said: calculate means keep". Reported in Bukhari and Muslim. Attirmithi also narrated this Hadith but with the names mentioned in details.

I have taken the Names of Allah the Exalted, which I studied here, from the Holy Qur'an. Truly speaking, the examples, which I give for signs, may be included within more than one Name of Allah the exalted, though I tried to see how close is the sign from our study. Besides, many signs can be found within each name. For example, the sign of the wisdom is an evidence of the Wise, and the sign of mercy is an evidence of the merciful, the sign of generosity is an evidence of the generous, the sign of keeping is an evidence of the keeper. At the same time, all that which I have said is an evidence of the wisdom of Allah in every sign. His mercy is with wisdom; his generosity is with wisdom; his keeping is with wisdom and so on. Thus I can see that the name of Allah "the Wise" has included many signs that will be dealt with in other places.

I should say that the advancement of sciences in the twentieth centuries and the recognition of Allah's Names by the specialists to be in accordance with that which was stated in the Holy Qur'an- all that confirm plainly that the future is for Islam though. I move now to the scientific miraculous nature of the holy Qur'an and the miraculous nature of the signs of each name of Allah to assure again that the Holy Qur'an is the book that Allah revealed as a mercy for all universe. I have tried to include the miraculous nature of the names within the miraculous nature of the signs of each name in order to associate both scientific miracles along with miracles of the signs in order to prove the name of Allah.

- **Stage Two: The scientific miraculous nature of the Holy Qur'an:**

Before approaching the scientific miraculous nature of the Holy Qur'an, it is important to explain the requirements of interpreting the Holy Qur'an scientifically, which crucially form the basis of scientific miraculous nature. These requirements are:

1. Interpretation should be taken from one of the Holy Qur'an's five interpretation sources. These five sources are: the Qur'an itself, the Sunnah, the companions' sayings, the agreed upon interpretation of followers of the second generation and the Arabic Language. In the case of the last source, there could be more than one meaning assigned to the same term. The meaning that accords with the previous four resources has the priority to be adopted. Aside from these resources, there are certain qualifications stated by many Muslim scholars that should be met by the interpreter to be eligible to interpret the Holy Qur'an. Such qualifications include knowledge of the needed sciences in interpretation like Arabic, Hadith, History, ...etc (Ad-Dhahabi, 1976). In addition, the interpreter should be known by his great fear of Allah that he would not say things about the words of Allah without knowledge.
2. The interpretation should be coherent with the context of the verses.
3. The scientific interpretation should not repudiate miracles with which Allah supported his prophets since miracles are incredible matters but not in contradiction with reasoning.
4. The interpreter should not twist the meanings of the verses or go far away from the original meaning to prove theories that are not confirmed yet or mentioned in the Holy Qur'an.

I hope that I myself fear Allah in that I quoted the interpreters who relied on the aforementioned five sources and were unanimously accepted as qualified interpreters whenever stating any scientific miracle.

The Holy Qur'an is a book of guidance as stated "That is the book, whereof there is no doubt, guidance for those who are Almuttaqeen" (Al-Baqarah: 2). It is not a book in Geometry, Mathematics, Medicine, Physics, or Astronomy, though it contains verses that talk about scientific, geometrical, medical and astronomic phenomena. It leads to Allah through universal signs, however. So, no one can attribute to the Qur'an what is not in it; to say that it contains all sciences. As a matter of fact it contains the fruits of the knowledge, and the most important fruit is the guidance to the Names of Allah and the glad tiding to those who are righteous and the threat to those who deny it.

There is no doubt that the scientific miracle gives an absolute evidence of Prophet Muhammad's trueness (pbuh). What is meant by the scientific miracles here is that the Holy Qur'an stated scientific issues at the time of Prophet Muhammad (pbuh) that were not known, or practiced by humanity at that time. These issues were recently discovered or proved by scientists using modern and advanced scientific instruments. All this assures that the information found in the Holy Qur'an were impossible to be invented by humans. Such information is scientific and this is the scientific miracle.

When declaring the miraculous nature of Allah's Names and the scientific miracles of the Holy Qur'an and combining them in calling people into Islam, we can convince every righteous and every truth-seeker in the world of the basis of the Qur'anic macros of faith, then the micros. That can be achieved by drawing attentions to the universe, life and human and extracting from them the Names of Allah. In addition, we can be entirely sure that Muhammad (pbuh) was the messenger of Allah. In other words, we started by confirming that to Allah belong the Best Names, including the One and only, the generous, the Merciful and the Ever-Protector who deserve to be worshiped alone. And this is the meaning of "There is no god but Allah". Then through scientific miracle and its association with the miraculous nature of Allah's Best Names we can assert that Muhammad is the messenger of Allah. Disassociating these two evidence results in making our call less powerful and less light delivering to people, all people.

- **The third stage: the meaning of each Name of Allah.**

I depend in this matter, on the qualified interpreters such as Ibn Katheer and Az-Zajaj, and on Arabic Language dictionaries such as Lisan Al-Arab by Ibn Mandhoor and Tajul-Aroos by Az-Zabidi, in addition to the specialized publications in this regard. One of my beloved brothers suggested putting the meaning of the name at the beginning. Despite my respect to him and to his suggestion, I deliberately insist that the reader

should deduct the meaning of each name by looking at the universe, life and human whether using the modern science or the meaning of the Holy Qur'an in order to declare how harmonious what I write with what the readers deducts. I don't bring the name that I explain into trivial disputes that result from dull devoutness raised by those who want Muslims but to dispute in this modern age. I intentionally associate simplicity and spontaneity with clarification. It is enough the clarity of faith issues as presented in the Holy Qur'an and explained by Prophet Muhammad (pbuh) and his companions. It is the duty of the today-callers to unify themselves in their fight with the nasty state of ignorance that tries to eradicate, silence, and divide all Muslims in every occasion, especially in relation to faith issues and to the Names of Allah. Whatsoever is necessary to perform a duty becomes a duty in itself.

- **The fourth stage: the duty of the one who believes in a name of Allah.**

We infer the Best Names of Allah from our look at the universe, life and human. Among such names are those that are permissible to imitate such as the merciful, the Generous and the Wise. Human has to act with mercy, generosity, and wisdom in dealing with the universe, life and human in order to be compatible with them, with the creation of He who has the Best Names and to increase the fascination of this universe through such compatibility. If the human acts in opposite direction of these names, he will be considered a strange entity in this earth that may harm the whole universe. As the eye has functions that are compatible to the rest of the body, so is the human. He did not exceed the truth he who said "Be beautiful to see the universe beautiful".

What benefits the human society gets from the apple seed if planted but did not come up to the surface? No shade to protect from heat, no fruit to nourish and no greenery to soothe the soul. To take some of the Best Names as good examples, Ibn Battal (Quoted in Ibn Hajar, 1408H. Vol 11/229) said:

The way to apply those (The Best Names) which are permissible to imitate such as the Merciful and the Generous appears in that Allah loves to see their endowment on His slave. The slave should then train himself to be characterized by them. For those names that belong to Allah alone (e. g., the Greater and the Almighty), the slave should admit them, submit to them and never try to imitate any of them. If they connote the promise, we should beg for hope and wish; but if they connote the threat we should beg for submissiveness and fear. This is the meaning of "Calculate and keep" (He is referring to the early mentioned Prophetic saying). As evidence to this, the one who memorizes and calculates them with no application resembles the one who memorizes the holy Qur'an but does not apply it.

The masterpieces of the past Islamic civilization in politics, sociology, economic and architecture – as witnessed in Spain and Turkey – testify for the Islamic civilized highness as a reflection of the mercy and wisdom of Allah and the compatible actions of the merciful and wise Muslims. The more so is with the modern effective facilities. They will facilitate re-establishing a new giant Islamic civilization based on Islamic morals. Roger Jaroudy complimented the past Islamic civilization saying (Jaroudy, 1984) :

If we abandon considering Europe as the core of the world life (umbilical cord); and if we look at the human development comprehensively, we must then admit that between the seventh century and the fourteenth century there were no dark ages, but rather blooming one of the most shining and glittering civilizations: the Arab-Islamic civilization. (p. 108)

The question that casts itself here is “How far should we go in relation to the Names of Allah that are permissible to imitate?” The answer is that: as the Mercy of Allah includes every thing as Allah say: “And my Mercy embraces all things” (Al-A’araf, 156), so should the man tries to do his best toward the Name ‘Merciful’ of Allah. The same is applied to all other permissible to imitate names such as the Generous, the Ever Wise, and the Protector. As a result of this perception, I tried to enlarge my research on any name of Allah for the sake of spreading good and piety so that the Muslim may become highly compatible with the masterpieces of Allah’s creation in the universe, life and human.

- **The fifth stage: Invocations:**

After the Muslim knows that Allah has the Best Names; that He is the One and Only, the Generous, the Merciful, the Ever Wise, the Protector, ..., he should praise Him for His Blessings. One form of praising Him is to worship Him only, and the best worship is to invoke Him. Invocation is the link of the beneficiary to the beneficent. It is the link of the slave to his Lord. An-Numan bin Basheer (May Allah be pleased with him) narrated that the Prophet (pbuh) said: “Supplication is the worship” and recited “And your Lord said: invoke me! I will respond to your (invocation). Verily those who scorn My worship will surely enter Hell in humiliation” (Ghafir, 60). His companions said: Is our Lord near by so that we can talk to or far away so that we can call Him?” Allah then revealed “And when My slaves ask you concerning Me, then I am indeed near. I respond to the invocation of the supplicant when he calls on me” (Al-Baqarah, 186) {Reported by Abu Dawood and Tirmithi}. Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (pbuh) said: Nothing is more virtuous in the sight of Allah than invocation” {Reported by Tirmithi, Ibn Majah, Ibn Hibban and Al-Hakim). Allah, the Exalted encouraged us to invoke Him saying: “Say!

Invoke Allah or invoke the Most Beneficent, by whatever name you invoke Him, for to Him belong the Best Names” (Al-Esra, 110). So, Our Lord! Accept our invocation in this book, and make us among the residents of your Paradise whom you described their saying there “Verily, we used to invoke Him before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful” (An-Najm, 28).

Finally, the present work is part of “The Islamic Comparative Scientific Series” that dedicates the first two volumes to the miracles of the Holy Qur’an and the Best Names of Allah and their significance. This book is the first volume that tackles seven Best Names of Allah; the second volume will tackle other Names of Allah, while the third one will deal with “Muhammad, the Messenger of Allah, speaks to our age”. The fourth volume will be about “Islam has the finest legislation in the world”.

Our Lord! Accept from us. Our Lord! Honor us with a righteous invocation from every fair reader in this life and in the life after. Amen.

Ghassan Hamdoon

Sana’a in Ramadhan 1st, 1419h

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Introduction

Miracle is something which man is not normally capable of making happen and which is therefore thought to be done by God. Miraculous Nature means refers to possessing things that cannot be attribute to human, but rather to God. In Arabic the word “E’ajaz” (miraculus) means missing, antecedence and beat. Eajaz Al-Qu’an might be translated then as ‘the miraculous nature of the Holy Qur’an’ which means what humans missed during and after the time of prophet Muhammad (pbuh) and the Qur’an anteceded or beat them in providing that which they missed.

Miracles with which Allah supported His prophets refer to incredible issues, free from any opposing and associated with challenge as a confirmation that prophets were telling the truth.

The Purpose of the Miracle: The purpose of the miracle is not to prove the creatures’ inability per se; rather it is the results of such inability, i. e., to hold a plea that the claim is true and the messenger who brought such a claim is truthful (Moslem, 1996).

The Continuation Miracle of the Holy Qur’an: Witchcraft, at the time of Moses (pbuh), was famous and Allah the Exalted made the miracle of Moses in turning his stick into a snake. Medicine was famous at the time of Jesus (pbuh), Allah made the miracle of Jesus of the same context; to bring dead back into life, and to heel the blind and the leper by the Will of Allah.

At the time of Muhammad (pbuh), however, the world’s parts started to communicate on land and on sea more distinctively than before which led to knowledge spread widely. Quraish, the tribe of Muhammad (pbuh) had two trips: in summer to Syria and in winter to Yemen. That resulted in communication with the Roman civilization in the north and Arabian civilization in the south. Such communication continued to grow fast until the present time came with the fast communication via land, sea and air that took the forms of wireless communication, telephone, television, computer, Internet, faxmail, electronic mail ... etc. Through this widespread communication, knowledge spread and extended more. That may explain why Allah the Exalted has made the miracle of the Holy Qur’an scientific and universal. It is scientific to express the advancement of sciences and universal to express the connection between the different parts of the world. The miracle appears continuously in different aspects that would not run out since the time of the Prophet to the time of the Last Day.

Aspects of the Miraculous nature of the Holy Qur’an:

Some scholars think that the miracle of the Holy Qur’an is in its eloquence and verse; others indicate that it is in its telling about the future unseen.

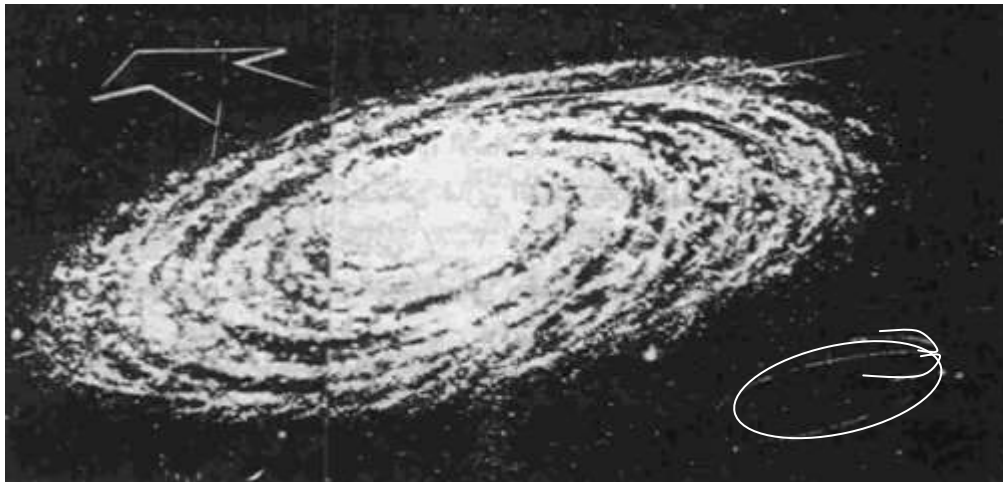
There are others who say that it is in its inclusion of various sciences; yet a fourth party say it is in its legislation and human rights. I would add that it is also in its general conceptions, i. e., there are evidences of certain issues in certain topics miraculously including the evidences of the Best Names supported by modern science.

Truly speaking, the Holy Qur'an is miraculous in all previously mentioned aspects. Moreover, more aspects may be revealed in the future. A beautiful expensive diamond appears differently from different directions. You may see different color, different reflections and different brightness when you look at it from different places. The Holy Qur'an is higher prestigious than that. Every specialist discovers something miraculous related to his specialization. Our duties as callers to Islam to address each one according to his specialization and intellectual levels. We should address scientists with the scientific miracles, linguists with eloquence and the verse miracles, physicians with medical miracles, and so on. And that by itself is a miracle since it expresses the universality in different way. Allah the Exalted say about Prophet Muhammad (pbuh) "And We have sent you not but as a mercy for all universes" (Al-Anbia', 107).

The signs of Oneness in the Universe indicates that Allah is One

A. The oneness of action in the universe guides to Allah, the One:

Stars revolve in clock-counter direction; the earth also revolves round its orbit in clock-counter way; the sun revolves in clock-counter direction, and the whole solar system follows the sun; other planets revolve in clock-counter direction (Hawwa, 1985, 103). Such unified movement of all that mentioned indicates that the creator of this universe is One Lord One God. The apparent unified movement in this universe is an evidence of the Exalted One.



The sun moves and revolves in the space depth along with its galaxy (the big arrow). It revolves with neighboring stars systematically and because of that the sun goes through the spiral shape printed to the lower right.

- Source of picture: (Life: the Scientific Library p. 19).

B. The oneness of the components guides to Allah, the One:

Allah, the Exalted said: “Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?” (Al-Anbia’, 30). Ibn Jareer reported that Ibn Abbas said regarding the meaning of Allah’s saying “were joined together as one piece”: adherent and Allah parted them means separated the earth from the heaven (Ibn Jareer, vol 10/25). From this we can note that the interpreters said that the heavens and the earth were adherent, which was later discovered by non-Muslim scholars. Roy Worfill, an astronaut, pointed out that we have in our galaxy about one 100 million suns, and the only thing

that we are sure about is that the components of our universe (i.e., elements) seem to be the same all over the universe. Such conclusion leads us to conclude that the unity of these elements indicates the oneness of the Creator. Az-Zindani (nd) said: