

إِعْجَازَات مِنَ الْقُرْآنِ الْكَرِيمِ وَالسُّنَّةِ النَّبَوِيَّةِ

Miracles in Qur'an and Sunnah

الإعجازات الواردة في القرآن الكريم والسنة النبوية كثيرة ومتنوعة، ويعرض هذا الكتاب أمثلة عليها باللغتين العربية والإنجليزية.

There are many miracles in Qur'an and Sunnah, this Book shows examples in both English and Arabic

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(ملاحظة): لا يتم طباعة الجزء الأسفل مع بطاقة الفهرسة

تأمل مكتبة الملك فهد الوطنية تطبيق ما ورد في نظام الإيداع بشكل معياري موحد ، و من هنا يتطلب تصوير الجزء الاعلى بالأبعاد المقننة نفسها خلف صفحة العنوان الداخلية للكتاب ، كما يجب طباعة الرقم الدولي المعياري ردمك مرة أخرى على الجزء السفلي الأيسر من الغلاف الخلفي الخارجي .

و ضرورة إيداع نسختين من العمل في مكتبة الملك فهد الوطنية فور الانتهاء من طباعته، بالإضافة إلى إيداع نسخة إلكترونية من العمل مخزنة على قرص مدمج (CD) وشكرا ،،،

الإعجاز في سورة المسد



اشتملت سورة المسد على إعجاز بديع،
وهو إعجاز استوقف الكثيرين قديماً
وحديثاً، ومن ضمن من استوقفهم الدكتور
الكندي (جاري ميلر - Gary Miller)،

والذي تحدث في مقطع فيديو عن الإعجاز في هذه السورة. ووجه
الإعجاز أن السورة تنبأت بأن أبا لهب سيدخل النار، وكان يمكن لأبي
لهب أن يخرج الرسول ويكذب القرآن لو أنه أعلن إسلامه، لكنه لم
يفعل، رغم أنه عاش عشر سنوات بعد نزول سورة المسد.

(انظر: تفسير ابن كثير. ومقطع فيديو على اليوتيوب للدكتور Gary Miller).

Miracle in Surat Al-Masad

Surat Al-Masad includes a wonderful miracle, which attracted the attention of many current and past researchers; like the Canadian doctor Gary Miller, who spoke in a video about the miracle in this surah.

The miracle in the surah:- predicts that Abo Lahab would go to Hell. he could have embarrassed the prophet and refuted the prophecy of the Qur'an by declaring his Islam, but he did not, although he lived ten years after the revelation of this surah on the prophet.

(See: 1- Tafsir Ibn Katheer. 2- A video clip on YouTube by Gary Miller).

مُعْجَزَةُ الْجِبَالِ فِي الْقُرْآنِ

قَالَ تَعَالَى: {وَالْجِبَالِ أَوْتَادًا}. {وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ}.

[النَّبَأُ: ٧ - النَّحْلُ: ١٥]

كَانَتِ الْجِبَالُ فِي نَظَرِ النَّاسِ وَالْعُلَمَاءِ مُجَرَّدَ مُرْتَفَعَاتٍ فَوْقَ سَطْحِ الْأَرْضِ، ثُمَّ اِكْتَشَفَ الْعُلَمَاءُ فِي الْعَصْرِ الْحَدِيثِ أَنَّ لِلْجَبَلِ جُذْرًا تَحْتَ الْأَرْضِ، وَأَنَّ لِلْجِبَالِ دَوْرًا فِي تَثْبِيثِ الْقَشْرَةِ الْأَرْضِيَّةِ. وَقَدْ أَشَارَ الْقُرْآنُ الْكَرِيمُ إِلَىٰ كُلِّ ذَلِكَ، فَالْوَتْدُ هُوَ مَا يُغْرَسُ فِي التُّرَابِ كَمَا تَثْبُتُ بِهِ الْخَيْمَةُ، وَحِينَ يُشَبَّهُ الْقُرْآنُ الْجِبَالَ بِالْأَوْتَادِ فَإِنَّ فِي ذَلِكَ إِشَارَةً إِلَىٰ أَنَّ جُزْءًا مِنَ الْجَبَلِ مُنْغَرَسٌ تَحْتَ سَطْحِ الْأَرْضِ، وَإِلَىٰ أَنَّ وظيفَةَ الْجِبَالِ هِيَ تَثْبِيثُ الْأَرْضِ فَلَا تَمِيدُ بِمَنْ عَلَيْهَا.

(انظر: الإعجاز العلمي في القرآن والسنة - عبد الله المصلح ص ١٢٩ - بتصرف).

The Miracle of Mountains in the Holy Qur'an

Allah says,

{وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ}

"And He has affixed into the Earth Mountains standing firm, lest it should shake with you"[16:15].

This verse refers to the purpose of mountains (stabilizing the earth). People and scientists thought that mountains were just heights above the surface of the earth. Recently, scientists discovered that a mountain has a root underground, so it plays an important role in fastening the earth's crust.

However, the Qur'an refers to that when Allah says, "And the mountains as pegs" [78:7].

A peg is a chunk looking like a big nail, we can use it to fix tents in the soil to keep them steady. The Qur'an highlights the similarity by indicating that mountains are pegs; meaning that the mountains extend below the surface of the earth.

(See: Scientific Miracles of the Qur'an and Sunnah by Abdullah Al- Musleh, p. 129).

إِعْجَازُ قُرْآنِي تَارِيخِي (١)



طَابَقَ الْقُرْآنُ التَّوْرَةَ فِي كَثِيرٍ مِنْ تَفَاصِيلِ قِصَّةِ
فِرْعَوْنَ مُوسَى، لَكِنَّهُ ذَكَرَ أَنَّ فِرْعَوْنَ ادَّعَى الْإِلَهِيَّةَ
{فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى} [النَّازِعَاتُ: ٢٤]، وَهُوَ مَا لَمْ
تَذْكُرْهُ التَّوْرَةُ رَغْمَ وَصْفِهَا فِرْعَوْنَ بِصِفَاتٍ سَيِّئَةٍ
كَثِيرَةٍ. وَالْآنَ بَعْدَ فَكِّ الْخَطِّ الْهِيْرُوغْلِيْفِيِّ اتَّفَقَ كُلُّ
الدَّارِسِينَ لِلْحَضَارَةِ الْمِصْرِيَّةِ الْقَدِيمَةِ عَلَى أَنَّ
الْفِرَاعِنَةَ كَانُوا يَدَّعُونَ الْإِلَهِيَّةَ فِعْلًا.

فَائِدَةٌ: الرَّاجِحُ أَنَّ فِرْعَوْنَ مُوسَى هُوَ رَمْسِيْسُ الثَّانِي.

(شَاهِدْ عَلَى الْيُوْتِيُوْبِ مَقْطَعًا لِسَامِي عَامِرِي بِعَنْوَانِ الْإِعْجَازِ التَّارِيخِيِّ فِي الْقُرْآنِ: أُلُوْهِيَّةُ فِرْعَوْنَ).

Historical Miracle in the Qur'an (1)

The Qur'an matches the Torah in many details of Moses' pharaoh. An exception of this is his claim to be god that was mentioned in the Qur'an only. Allah (Glory be to him) says, "Saying, "I am your Lord, Most High"" [79:24] Despite listing many of his shameful acts, Torah didn't specify his claim to be god. Recently, after the hieroglyphs decryption, all researchers of the ancient Egyptian civilization agree that pharaohs did claim to be gods.

FYI: Moses' pharaoh is most likely to be Ramses II

(Watch YouTube videos for Dr. Sami Ameri).

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (١)

قَالَ تَعَالَى: {وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ . وَلَيْنَ مِتُّمْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ}. [آلِ عِمْرَانَ: ١٥٧-١٥٨]

س / قَدَّمَ قُتِلْتُمْ عَلَى مِتُّمْ فِي الْآيَةِ الْأُولَى، وَقَدَّمَ مِتُّمْ عَلَى قُتِلْتُمْ فِي الْآيَةِ الثَّانِيَةِ. فَلِمَذَا؟ **ج** / تَتَحَدَّثُ الْآيَةُ الْأُولَى عَنِ الْجِهَادِ بِدَلِيلِ قَوْلِهِ: (فِي سَبِيلِ اللَّهِ)، وَلِذَا كَانَ الْأَنْسَبُ تَقْدِيمَ قُتِلْتُمْ. وَتَتَحَدَّثُ الْآيَةُ الثَّانِيَةُ عَنِ الْمَوْتِ الطَّبِيعِيِّ أَي دُونَ جِهَادٍ، وَلِذَا كَانَ الْأَنْسَبُ تَقْدِيمَ مِتُّمْ. وَنَلَاحِظُ أَيْضًا أَنَّ جَزَاءَ الشَّهِيدِ فِي الْآيَةِ الْأُولَى أَفْضَلُ مِنْ جَزَاءِ مَنْ مَاتَ مِيتَةً طَبِيعِيَّةً فِي الْآيَةِ الثَّانِيَةِ، فَالشَّهِيدُ جَزَاؤُهُ (مَغْفِرَةٌ مِنْ اللَّهِ وَرَحْمَةٌ)، وَغَيْرُ الشَّهِيدِ قَالَ فِي شَأْنِهِ: (لِإِلَى اللَّهِ تُحْشَرُونَ) فَقَطَّ.

(انظر: إعجاز القرآن البياني لصالح الخالدي ص ٢٦٩).

Precise Expression of the Qur'an (1)

Allah says, "And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths, etc.) And whether you die, or be killed, verily, unto Allah you shall be gathered." [3: 157-158].

Q / Why in the first verse "killed" was mentioned ahead of death and then the order was reversed in the second verse?

Ans / The first verse speaks about jihad, for he said (in the way of Allah), and therefore, it was more appropriate to mention killing at first. The second verse speaks about natural death, without jihad, so it is better to mention death first. We also note that the reward of the martyr in the first verse is better than the reward after a natural death in the second verse. Allah gives martyrs, (remission and mercy), and the non-martyr are only told, "unto Allah you shall be gathered".

(See: Eajaz Al-qur'an Al byany by Salah al-Khalidi, p. 269).

الإعجاز في تشريعات النظافة



فِي مُقَابَلَةٍ مَعَ أَحَدِ الْمُسْلِمِينَ الْجُدِّ
وَهُوَ تِيمِيثْيُوسٌ أَوْ أَمِينٌ مِنْ هُولَنْدَا،
ذَكَرَ أَمِينٌ أَنَّ مِنْ أَهَمِّ سَبَابِ إِسْلَامِهِ
هُوَ عِنَايَةُ الْإِسْلَامِ بِالنِّظَافَةِ،
كَالْوُضُوءِ عِنْدَ الصَّلَاةِ، وَالْإِغْتِسَالِ

بَعْدَ الْعَلَاقَةِ الزَّوْجِيَّةِ، وَالِاسْتِنْجَاءِ. وَذَكَرَ أَنَّهُ أُصِيبَ بِالذَّهْشَةِ حِينَ اِكْتَشَفَ
ذَلِكَ، فَلَمْ يَكُنْ يَتَوَقَّعُ أَنَّ يَكُونَ الْمُسْلِمُونَ كَذَلِكَ بِسَبَبِ الْفِكْرَةِ الْخَاطِئَةِ الَّتِي
كَانَتْ لَدَيْهِ عَنِ الْمُسْلِمِينَ، وَقَالَ أَمِينٌ إِنَّ كَثِيرًا مِنَ الْأُورُوبِيِّينَ يَنْظُرُونَ
بِتَعَالٍ إِلَى الْآخَرِينَ وَلَا سِيَّمَا الْمُسْلِمِينَ، إِلَّا أَنَّ الْحَقِيقَةَ هِيَ أَنَّ الْمُسْلِمِينَ هُمْ
الَّذِينَ عَلَّمُوهُ كَيْفَ يَكُونُ نَظِيفًا.

(شاهد على اليوتيوب حلقة أمين من هولندا في برنامج بالقرآن اهتديت).

Miracle in Cleanliness Legislations in Islam

In an interview with a new Muslim, Temethios (now Ameen) from Netherlands, he said, "one of the most important reasons for embracing Islam is the care for cleanliness. Examples are:

Wudoo (ablution) when praying, washing after marital relationship and washing the genitals". He said, "I was surprised when I knew that Muslims are like that; because of the misconception which I had about Muslims". Ameen added that many Europeans look at others arrogantly; especially Muslims, but the fact is that Muslims taught him how to be clean.

(See on YouTube: episode Ameen from Netherlands, program "with Qur'an Ahtadit").

الإعجاز التأثيري (١)

عِنْدَمَا سَافَرَ الْعَلَامَةُ عَلِي الْقَوْشَجِي [١٤٠٣-١٤٧٤م] إِلَى بِلَادِ الرُّومِ جَاءَهُ أَحَدُ أَحْبَارِ الْيَهُودِ وَنَاقَشَهُ فِي الْإِسْلَامِ، وَاسْتَمَرَ نِقَاشَهُمَا شَهْرًا، وَطِيلَةَ هَذَا الشَّهْرِ لَمْ يَنْجَحْ أَيُّ دَلِيلٍ قَدَّمَهُ الْقَوْشَجِي فِي إِفْنَاعِ هَذَا الْحَبْرِ. وَذَاتَ يَوْمٍ جَاءَ الْحَبْرُ صَبَاحًا إِلَى مَنْزِلِ الْقَوْشَجِي، وَكَانَ الْقَوْشَجِي حِينَهَا يَقْرَأُ الْقُرْآنَ عَلَى سَطْحِ مَنْزِلِهِ، وَكَانَ لِلْقَوْشَجِي صَوْتٌ كَرِيهٌ جَدًّا، فَلَمَّا سَمِعَ الْيَهُودِيُّ الْقُرْآنَ أَثَّرَ فِيهِ كَثِيرًا وَأَعْلَنَ إِسْلَامَهُ أَمَامَ الشَّيْخِ، فَسَأَلَهُ الشَّيْخُ عَنِ السَّبَبِ فَقَالَ: لَمْ أَسْمَعْ فِي حَيَاتِي رَجُلًا كَرِيهَ الصَّوْتِ مِثْلَكَ، فَلَمَّا وَصَلْتُ إِلَى الْبَابِ سَمِعْتُ مِنْكَ الْقُرْآنَ، وَقَدْ حَصَلَ تَأْثِيرُهُ الْبَلِيغُ فِيَّ؛ فَعَلِمْتُ أَنَّهُ وَحِيٌّ.

(انظر: إظهار الحق - رحمة الله الهندي الجزء ٣ ص ٨٢٣).

Effect of the Quranic Words (1)

When the scholar (Ali Al-Goshji) traveled to Rome [1403-1474 AD]. One of the Jewish rabbi came and discussed him in Islam; their debate lasted for a month. All this month, no evidence from (Ali Al-Goshji) succeeded in convincing this rabbi, one day the rabbi came to Al-Goshji's house in the morning; during that Al-Goshji was reading the Qur'an above the roof of his house, he had a very bad voice. When the Jewish heard the Qur'an, he influenced of the Qur'an and declared his Islam in front of the Sheikh. The Sheikh asked him why?! He said, I've never heard a very bad voice like you. But when I went to the door and heard from you the Qur'an, I was influenced greatly. So, I knew that it was a divine revelation.

(See: "Showing the Truth" by Rahmat Allah Al-Hindi, Part 3, p. 823).

آية تسببت بإسلام دُرَيْدٍ



قَالَ تَعَالَى: {ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا}. [المؤمنون: ٤٤]

في عام ١٩٩١م كان الشاب العراقي النصراني دُرَيْدٌ مَتَّى بَطْرُسُ يَدْرُسُ عُلُومَ الْحَيَاةِ فِي الْجَامِعَةِ. وَفِي إِحْدَى الْمَحَاضِرَاتِ قَالَ الْأُسْتَاذُ إِنَّ الْعُلَمَاءَ كَانُوا يَعْتَقِدُونَ أَنَّ خَلْقَ الْإِنْسَانِ يَبْدَأُ بِالْأَجْسَامِ الرَّخْوَةِ ثُمَّ الصَّلْبَةِ، وَأَنَّ الْمَجْهَرَ الْإِلِكْتْرُونِي بَيَّنَّ خَطَأَ هَذَا الْإِعْتِقَادِ، وَأَنَّ خَلْقَ الْإِنْسَانِ يَبْدَأُ بِالْأَجْسَامِ الصَّلْبَةِ ثُمَّ الرَّخْوَةِ. وَبَعْدَ أَنْ خَرَجَ الْأُسْتَاذُ مِنَ الْقَاعَةِ قَالَ أَحَدُ الطُّلَّابِ إِنَّ الْقُرْآنَ ذَكَرَ ذَلِكَ مُنْذُ ١٤٠٠ عَامٍ! فَانْذَهَلَ الطُّلَّابُ مِنْ كَلَامِ زَمِيلِهِمْ وَطَلَبُوا مِنْهُ التَّوْضِيحَ، فَأَخْرَجَ لَهُمُ الْمُصْحَفَ وَقَرَأَ قَوْلَهُ تَعَالَى: {فَكَسَوْنَا الْعِظَامَ لَحْمًا}. وَكَانَتْ هَذِهِ هِيَ الشَّرَارَةُ الْأُولَى الَّتِي قَادَتْ دُرَيْدًا لِلدُّخُولِ فِي الْإِسْلَامِ.

(توجد عدة مقاطع فيديو على اليوتيوب لـ دُرَيْدٍ يروي فيها قصته).

A Verse led to Duraid's Islam

Allah says, {Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh}. [23:14]

In 1991, a young Christian Iraqi, Duraid Matta Boutros, was studying Biology at the University. In one of the lectures, the professor said: "scientists used to believe that the creation of man begins with soft and then solid bodies, and the electron microscope showed the error of this belief, and that the creation of man begins with hard and then soft bodies".

After the professor came out of the hall. One of the students said: "the Qur'an mentioned that 1,400 years ago!". Students were surprised by his colleague's words and asked him to explain. He brought the Qur'an to them and read the Almighty's saying {and clothed the bones with flesh}.

This was the first spark that led Duraid to convert to Islam.

(There are several YouTube videos of Duraid telling his story).

إِعْجَازُ نَبِيِّ فِي تَحْدِيدِ الْمَسَافَاتِ



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيحِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى).
رَوَاهُ مُسْلِمٌ
(مِصْرَاعُ الْبَابِ هُوَ إِحْدَى دَرَفَتَيْهِ).

يُحَدِّدُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسَافَةَ بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيحِ أَبْوَابِ الْجَنَّةِ بِأَنَّهَا تُعَادِلُ الْمَسَافَةَ مَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ مَا بَيْنَ مَكَّةَ وَبُصْرَى. وَهَذَا يَعْنِي أَنَّ الْمَسَافَةَ مَا بَيْنَ مَكَّةَ وَهَجَرَ تُسَاوِي الْمَسَافَةَ نَفْسَهَا مَا بَيْنَ مَكَّةَ وَبُصْرَى. وَهَذَا أَمْرٌ أَثْبَتَهُ الْمَسْحُ الْجَوِّيُّ حَدِيثًا، فِيمَا لَا يُمَكِّنُ لِأَحَدٍ أَنْ يَعْرِفَهُ فِي زَمَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(انظر: مقطع فيديو على اليوتيوب للشيخ عبد المجيد الزنداني).

Prophetic Miracle in telling about Distances

The prophet (Peace be upon him) said, (The distance between the two door leaves of Paradise is as long as the distance between Makkah and Hajar, or as between Makkah and Busra). Sahih Muslim
"a door leaf is one of its shutters"

The prophet determined that the distance between the two door leaves of Paradise equals the distance from Makkah to Hajar, or to Busra. This means that the distance between Makkah and Hajar equals the distance between Makkah and Busra.

This was proven recently by sky survey, while no one could have known it in the era of Prophet Muhammad (Peace be upon him).

(See: a YouTube video clip for Sheikh Abdul Majeed Al-Zindani).

نظريّة الانفجار العظيم

قَالَ تَعَالَى: {أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا}. [الأنبياء: ٣٠]

جاء في تفسير البغوي: قال ابن عباس رضي الله عنهما وعطاء وقتادة: كانتا شيئاً واحداً ملتزقتين (ففتقناهما) فصلنا بينهما بالهواء. تتفق الآية الكريمة مع نظرية الانفجار العظيم التي طرحها العلماء عام ١٩٢٧م، والتي تقول إن الكون بدأ كنقطة واحدة منذ زمن بعيد، ثم امتد وتوسع ليصبح على الحال التي هو عليها الآن.

(انظر: إسلام ويب. فتوى رقم ١٦٩٧٥).

Miracle of the Qur'an in Cosmogony

Allah says,

{أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا}.

(Have those who disbelieved not considered that the skies and the earth were a joined entity, and we separated them). [21:30]

This Quranic verse agrees with the Big Bang theory that Scientists had come up in 1927. The theory states that the universe, as we know it, started with a small singularity, then inflated to the cosmos that we know today.

(See: islamweb.net, Fatwa No. 16975).

إِعْجَازُ الْكُسُورِ فِي نِظَامِ الْإِرْثِ

قَالَ تَعَالَى: {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ...}. [النساء: ١١]

وَضَعَ الْإِسْلَامُ نِظَامًا مُتَمَيِّزًا لِتَوْزِيْعِ الْمِيرَاثِ، وَمِنْ عَجَائِبِ هَذَا النِّظَامِ اسْتِخْدَامُهُ لِلْكَسُورِ كَالنِّصْفِ وَالثُّلُثِ وَالرُّبْعِ وَالسُّدُسِ وَالثَّمَنِ، فِي زَمَنٍ يَجْهَلُ فِيهِ الْبَشَرُ وَخَاصَّةً الْعَرَبُ مِثْلَ هَذِهِ الْعَمَلِيَّاتِ الْحِسَابِيَّةِ. إِنَّ هَذَا لَدَلِيلٌ كَبِيرٌ عَلَى أَنَّ هَذَا النِّظَامَ لَا يُمَكِّنُ أَنْ يَكُونَ مِنْ وَضْعِ رَجُلٍ أُمِّيٍّ. لَقَدْ كَانَ مِنَ السَّهْلِ لَوْ كَانَ هَذَا النِّظَامُ مِنْ وَضْعِ رَجُلٍ أُمِّيٍّ أَنْ يَقَعَ فِي وَرْطَةٍ حِسَابِيَّةٍ بِاسْتِخْدَامِ نِظَامِ الْكُسُورِ هَذَا، وَلَكِنَّ الدَّارِسَ الْمُتَفَحِّصَ لِنِظَامِ الْإِرْثِ فِي الْقُرْآنِ يَكْتَشِفُ مَدَى الدَّقَّةِ الَّتِي تَمَّ بِهَا اخْتِيَارُ حِصَصِ الْوَرِثَةِ بِاسْتِخْدَامِ الْكُسُورِ.

(انظر: الموسوعة الميسرة في الإعجاز العلمي لشحاتة صقر ص ٢٢٨).

Miracle of Fractions in Inheritance System

Allah says, "Allah commands you as regard your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if... etc." [4:11]

Islam has developed a unique system for the distribution of inheritance. One of the wonders of this system is its use of fractions as half, one-third, one-quarter and one-sixth, at a time when human beings, especially Arabs, were unaware of such calculations. This is a great proof that an illiterate man cannot create this system, this system was put by an illiterate man, it would have been easy if to fall into a computational predicament, but a researcher examining the inheritance system in Qur'an discovers the accuracy of the selection of heir shares by using fractions.

(See: Al-Mawsoah Al- Moyasrah in Al-Ayajazz Al-Almy by Shehata Saqr, p. 228).

الإعجاز في الذبح الإسلامي



عند قطع مقدمة رقبة الحيوان في الذبح الإسلامي يبدأ الجهاز العصبي بإرسال إشارات من المخ إلى القلب وبقية أجزاء الجسم، طالباً إمداده بالدماء لأنها لم تعد تصل إليه، فتقوم العضلات بالضغط فوراً كي تخرج

الدماء وتتدفق نحو القلب، ويقوم القلب بدوره بإرسالها إلى المخ، ولكنها لا تصل طبعاً بل تذهب إلى الخارج، وهكذا يستمر الحيوان بالضغط وضخ الدماء حتى يتخلص جسمه من معظم الدم الموجود فيه، وبذلك يتخلص جسم الحيوان من أكبر بيئة خصبة لنمو الجراثيم. والعجيب أنه وفقاً للذبح الإسلامي فإنه لا يتم فصل الرأس عن الجسد في البداية، وبذلك لا تنقطع الرسائل التي يرسلها المخ إلى أجهزة الجسم كي تمده بالدم.

(انظر: موقع الهيئة العالمية للكتاب والسنة. بتصرف).

Miracle in Islamic Slaughter

In the Islamic method of slaughter, when the front part of the neck of the animal is cut, the nervous system begins to send signals from the brain to the heart and the rest of the body, asking to supply blood because it no longer reaches it. Immediately, the muscles contract to send blood flow to the heart, and the heart in turn sends it to the brain, but at this moment, the blood goes out of the body. This process continues until the body gets rid of most of the blood in it, and thus rid the meat of germs. According to the Islamic method of slaughter, the head is not separated from the body at first, so the messages sent by the brain to the organs of the body and the supply of blood are not interrupted.

(See: <https://www.ioqas.org.sa/>).

كورونا والإعجاز النبوي

- مع انتشار مرض فيروس كورونا (كوفيد ١٩) عام ٢٠٢٠م تداول الناس نصائح الأطباء، والتي تطابقت بشكل مذهل مع توجيهات سيدنا محمد (صلى الله عليه وسلم)، مثل:
- ١- الحجر الصحي. فقد قال عليه الصلاة والسلام: (إذا سمعتم بالطاعون بأرض فلا تدخلوها، وإذا وقع بأرض وأنتم بها فلا تخرجوا منها). [رواه البخاري]
 - ٢- العطاس في مرفق اليد إذا لم يوجد منديل. فقد قال أبو هريرة إن رسولنا (صلى الله عليه وسلم): (كان إذا عطس غطى وجهه بيده أو بثوبه وغض بها صوته). [رواه الترمذي وقال حسن صحيح]
- وقد أثار هذا التطابق إعجاب الكثيرين واندعاشهم، ومنهم الدكتور كريغ كونسيدين الذي كتب تقريراً مطولاً عن ذلك في مجلة نيوزويك بتاريخ ١٧ / ٣ / ٢٠٢٠م.

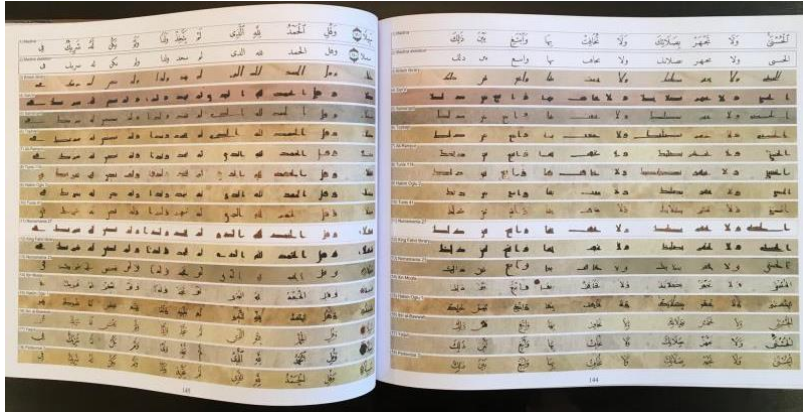
COVID-19 Precautions Identified by the Prophet

With the spread of COVID-19 pandemic in 2020, many were amazed at the resemblance between what the doctors are recommending and the prophet Mohammed's (Peace be upon him) instructions 1,400 years ago. Such as:

- 1) Quarantine. The prophet (Peace be upon him) said, "If you hear that the plague is in a land, do not enter it. If it befalls the land in which you are, do not leave it." Narrated by Al-Bukhari.
- 2) Sneezing in the elbow if you do not have a tissue. Abu Hurairah (RA) narrated: (that when the Prophet (Peace be upon him) would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it). Narrated by At-Tirmidhi who verified it as Hasan Sahih.

Admired by many this similarity lead Dr. Craig Considine to write an article about it that was featured in the Newsweek magazine in March 17, 2020.

الْقُرْآنُ كَلَامُ اللَّهِ حَقًّا



قَامَ الشَّيْخُ مُصْطَفَى الْأَعْظَمِيُّ بِعَمَلِ
مُقَارَنَةٍ بَيْنَ نُسْخَةٍ حَدِيثَةٍ مِنَ الْقُرْآنِ
الْكَرِيمِ وَهِيَ نُسْخَةٌ مُجْمَعُ الْمَلِكِ فَهْدٍ
مَعَ تِسْعَ عَشْرَةَ نُسْخَةً قَدِيمَةً لِلْقُرْآنِ
مِنْ عُصُورٍ وَأَمَاكِنَ مُخْتَلِفَةٍ، مِثْلُ:
مُصْحَفِ الْمَكْتَبَةِ الْبَرِيطَانِيَّةِ الَّذِي
يَعُودُ تَارِيخُهُ إِلَى الْقَرْنِ الْأَوَّلِ

الهِجْرِيِّ، وَمُصْحَفِ صَنْعَاءَ، وَمُصْحَفِ سَمَرْقَنْدَ، وَمُصْحَفِ طُوبِ قَابِي، وَمُصْحَفِ عَلِي
رَامْبُورَ، وَمُصْحَفِ تُونِسَ، وَمُصْحَفِ حَكِيمِ أَوْغْلُو، وَمُصْحَفِ ابْنِ مُقْلَةَ، وَمُصْحَفِ ابْنِ
الْبَوَابِ، وَمُصْحَفِ يَاقُوتِ الْمُسْتَعْصِمِيِّ. وَكَانَتِ الْمُقَارَنَةُ فِي سُورَةِ الْإِسْرَاءِ، كَلِمَةً كَلِمَةً.
وَقَدْ أَكَّدَتِ نَتِيجَةُ الْمُقَارَنَةِ عَلَى حَقِيقَةِ يُؤْمِنُ بِهَا كُلُّ مُسْلِمٍ. وَهِيَ عَدَمُ وُجُودِ أَيِّ اخْتِلَافٍ
بَيْنَ النُّسخِ. فَسُبْحَانَ اللَّهِ الْعَظِيمِ الَّذِي تَكْفَلَ بِحِفْظِ كِتَابِهِ.

(انظر المقارنة في كتاب النص القرآني الخالد لمحمد مصطفى الأعظمي. والكتاب باللغتين العربية والإنجليزية).

The Qur'an is Truly the Words of Allah

Sheikh Mustafa Al-Azamy did a comparison of one of the Quranic verses, word by word, in the Mus-haf of Qur'an which is printed today (the Mus-haf of Qur'an of King Fahd Complex, the most popular copy in the world) with 19 different ancient Quranic texts.

The Sheikh selected Surat Al-Israa and compared its words in the Mus-haf of King Fahd Complex with other copies of the Qur'an from different eras and places such as: Mus-haf of the British Library, which dates back to the first century AH, Sana'a's Mus-haf, Samarkand's Mus-haf, Toob Qaby, Rambor's Mus-haf, Tunisia's Mus-haf, Hakim Oglu's Mus-haf, Ibn Muqla's Mus-haf, Ibn Al-Bawab's Mus-haf, and, Yaqut al-Mustassmi's Mus-haf and other manuscripts. The result was amazing; the comparison showed the compatibility of all the Qur'an's copies with high accuracy ... Glory be to Allah Almighty who preserved His Qur'an.

(See: The History of the Qur'anic Text by: Muhammad Mustafa Al-Azami).

كَيْفَ اسْتَنْبَطَ عُلَمَاءُ الْإِسْلَامِ أَقْلَ مَدَّةِ الْحَمْلِ؟

يَرَى جُمْهُورُ عُلَمَاءِ الْمُسْلِمِينَ أَنَّ أَقْلَ مَدَّةِ الْحَمْلِ هِيَ سِتَّةُ أَشْهُرٍ، وَقَدْ اسْتَنْبَطُوا ذَلِكَ مِنَ الْقُرْآنِ الْكَرِيمِ. حَيْثُ ذَكَرَ الْقُرْآنُ أَنَّ مَدَّةَ الرَّضَاعِ عَامَانِ: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ}. [البقرة: ٢٣٣] وَذَكَرَ أَنَّ مَدَّةَ الرَّضَاعِ مَعَ الْحَمْلِ ثَلَاثُونَ شَهْرًا: {وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا}. [الأحقاف: ١٥] (الفِصَالُ هُوَ الْفِطَامُ). فَإِذَا أَخَذْنَا مِنَ الثَّلَاثِينَ شَهْرًا عَامَيْنِ لِلرَّضَاعِ، تَبَقِيَ لِلْحَمْلِ سِتَّةُ أَشْهُرٍ. وَهِيَ أَقْلُ مَدَّةِ الْحَمْلِ. وَيُرْوَى أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ هَمَّ بِرَجْمِ امْرَأَةٍ لِأَنَّهَا وُلِدَتْ فِي سِتَّةِ أَشْهُرٍ، فَشَرَحَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ هَذَا الْإِسْتَنْبَاطَ، فَتَرَاجَعَ عُمَرُ عَنِ رَجْمِ الْمَرْأَةِ.

(انظر: إسلام ويب. فتوى رقم ٢٣٨٨٢).

The Shortest Period of Pregnancy in Islam

The majority of Muslim scholars believe that the shortest period of pregnancy is six months, and they derived it from the Holy Qur'an. Where the Qur'an mentioned that the duration of breastfeeding is two years: (The mothers shall give suck to their children for two whole years) [2:233], it is also stated that the duration of breastfeeding with pregnancy is thirty months: "and the bearing of him and the weaning of him is thirty (30) months". [46:15] (Separation is weaning). If we subtract two years (24 months) of breastfeeding from 30 months, the pregnancy will be six months only; It is the shortest period of pregnancy. It was narrated that ' Umar ibn al-Khattaab (RA) decided to stone a woman, because she gave birth after six months of marriage, and Ali bin Abi Talib (RA) explained this matter to him, so he understood these verses of the Qur'an correctly and retracted the woman's stoning.

(See: islamweb.net, Fatwa No. 23882).

إِعْجَازُ قُرْآنِي تَارِيخِي (٢)

قَالَ تَعَالَى: {تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا}. [هُود: ٤٩]

مِنْ وَجْهِهِ إِعْجَازِ الْقُرْآنِ الْكَرِيمِ مَا تَضَمَّنَهُ مِنْ أَخْبَارِ الْأَوَّلِينَ مِنْ أَنْبِيَاءٍ وَأَقْوَامٍ وَشَرَائِعٍ، وَهُوَ مَا لَا يُمْكِنُ لِلْعَالَمِ الْمُتَبَحَّرِ أَنْ يُحِيطَ بِهِ كُلَّهُ بَلْ وَلَا حَتَّى بِالْقَلِيلِ مِنْهُ. ثُمَّ يَأْتِي التَّارِيخُ لِيَكُونَ شَاهِدًا صَادِقًا عَلَى كُلِّ مَا جَاءَ فِي قِصَصِ الْقُرْآنِ الْكَرِيمِ. كُلُّ هَذَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِّيٌّ يَعِيشُ فِي بَيْئَةٍ أُمِّيَّةٍ. وَمِنْ عَجِيبِ هَذَا الْإِعْجَازِ الْقُرْآنِيِّ أَنْ بَعْضَهُ مِنْ الْمَخْفِيِّ فِي الْكُتُبِ غَيْرِ الْمَشْهُورَةِ، فَمَثَلًا لَمْ تَرُدْ فِي التَّوْرَةِ قِصَّةَ مُجَادَلَةِ إِبْرَاهِيمَ لِأَبِيهِ أَزَرَ فِي عِبَادَةِ الْأَصْنَامِ، وَلَكِنَّهَا وَرَدَتْ فِي التَّلْمُودِ، وَالتَّلْمُودُ لَمْ يَتَرَجَّمْ إِلَى الْعَرَبِيَّةِ إِلَّا فِي عَامِ ٢٠١٢م، فَكَيْفَ عَرَفَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(انظر: الإتقان في علوم القرآن للسيوطي - النوع الرابع والستون في إعجاز القرآن. ومدخل إلى علوم القرآن الكريم والسنة النبوية - عطا المفتي ص ١٤٣).

Historical Miracle in the Qur'an (2)

Allah says, "These stories [which we tell you before] are a part of what was beyond your knowledge [Muhammad]. We revealed them to you. Neither you nor your people knew them before now" [11:49]

One of the miracles of Qur'an is that it tells us tales of the ancients (prophets, nations and religions). No scholar can know all that, not even a little of it.

History is an honest witness of all what the Qur'an tells us, although the prophet was illiterate, and lived in an illiterate community. It is extraordinary as some of these miracles were unseen in books; Like a story of an argument between Ibrahim (Peace be upon him) and his father (Aazar) about worshipping idols. This story wasn't mentioned in Torah, but was mentioned in Talmud; which was not translated into Arabic until 2012.

Therefore, how did the prophet (Peace be upon him) know about it.

(See: perfection in the Sciences of the Qur'an by Al - Suyuti - Part 1 - p 1880 and, an introduction to the sciences of the Holy Qur'an and Sunnah by Atta Mufti - p. 143).

الإعجاز الإسلامي في العطاس والتثاؤب

يَقُولُ الْأَطِبَّاءُ إِنَّ الْعَطَّاسَ يُنْظِفُ الْمَسَالِكَ التَّنَفُّسِيَّةَ مِنَ الْجَرَائِمِ وَالْأَجْسَامِ الْغَرِيبَةِ، وَإِنَّ التَّثَاؤُبَ يُسَبِّبُ دُخُولَ الْهَوَاءِ عَنْ طَرِيقِ الْفَمِ، وَالْفَمُ لَيْسَ الْمَجْرَى الطَّبِيعِيَّ لِلنَّفْسِ، وَلِذَلِكَ فَهُوَ لَيْسَ مَجْهَزًا بِجِهَازٍ لِتَصْفِيَةِ الْهَوَاءِ مِثْلَ الْأَنْفِ، وَهُوَ مَا يُؤَدِّي إِلَى دُخُولِ الْجَرَائِمِ وَالْأَجْسَامِ الضَّارَّةِ إِلَى دَاخِلِ الْجِسْمِ. وَبِهَذَا التَّوْصِيفِ لِلْأَطِبَّاءِ يَبْدُو الْعَطَّاسُ نَافِعًا، وَالتَّثَاؤُبُ ضَارًّا. وَهُوَ تَوْصِيفٌ لَيْسَ بَعِيدًا عَنِ تَوْصِيفِ الْإِسْلَامِ، فَإِلَّاإِسْلَامٌ يَفْرُقُ بَيْنَ الْعَطَّاسِ وَالتَّثَاؤُبِ؛ فَالْعَطَّاسُ مِنَ اللَّهِ وَاللَّهُ يُحِبُّ الْعَطَّاسَ، وَالتَّثَاؤُبُ مِنَ الشَّيْطَانِ وَاللَّهُ يَكْرَهُ التَّثَاؤُبَ. وَالْإِسْلَامُ يُوصِي الْمُسْلِمَ بِأَنْ يَقُولَ (الْحَمْدُ لِلَّهِ) إِذَا عَطَسَ، فَكَأَنَّهُ يَشْكُرُ اللَّهَ تَعَالَى عَلَى نِعْمَةٍ تَخْلِيصِهِ مِنْ تِلْكَ الْجَرَائِمِ وَالْأَضْرَارِ. بَيْنَمَا يُوصِيهِ عِنْدَ التَّثَاؤُبِ بِأَنْ يُحَاوِلَ رَدَّ التَّثَاؤُبِ فَيَغْلِقَ فَمَهُ وَإِنْ لَمْ يَسْتَطِعْ يَضَعُ يَدَهُ عَلَى فَمِهِ، وَكَأَنَّهُ حَرَصٌ عَلَى تَجْنِيْبِهِ دُخُولَ الْجَرَائِمِ وَالْأَجْسَامِ الضَّارَّةِ ... فَسُبْحَانَ اللَّهِ الْعَظِيمِ.

Islamic Miracle in Sneezing and Yawning

Doctors say that sneezing cleans the respiratory tract from germs and foreign bodies. Yawning causes air to enter the body through the mouth. The mouth is not the normal organ for breathing, so it does not have an air-filtering mechanism such as the nose, which can lead germs and harmful substances into the body.

This Diagnosis of the doctors show that sneezing is useful while yawning is harmful. It is a diagnosis not far from the diagnosis of Islam. Islam distinguishes between sneezing and yawning; the sneeze is from Allah and Allah loves sneezing, yawning is from Satan and Allah hates yawning.

Islam recommends that a Muslim should say (praise be to Allah- Alhamdulillah) if he sneezes, as if he thanks Allah for a blessing that will rid him of these germs and damages. On the other hand, a Muslim is required when yawning to try to close his mouth and if he could not do that, he puts his hand on his mouth to avoid entering of germs and harmful bodies. **Glory be to Allah Almighty.**

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (٢)

قَالَ تَعَالَى: {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ}. وَقَالَ فِي الْآيَةِ الَّتِي تَلِيهَا:
{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ}. [الصَّف: ٥-٦]

س / نُلَاحِظُ أَنَّ مُوسَى نَادَى بَنِي إِسْرَائِيلَ بِـ (يَا قَوْمِي)، بَيْنَمَا نَادَاهُمْ
عِيسَى بِـ (يَا بَنِي إِسْرَائِيلَ). فَلِمَاذَا اِخْتَلَفَ نِدَاءُ عِيسَى، فَلَمْ يُنَادِ بَنِي
إِسْرَائِيلَ بِـ (يَا قَوْمِي) كَمَا فَعَلَ مُوسَى؟

ج / لِأَنَّ مُوسَى مِنْ بَنِي إِسْرَائِيلَ فِعْلًا فَأَبُوهُ مِنَ الْيَهُودِ، أَمَّا عِيسَى فَلَا
تَرْبُطُهُ بِبَنِي إِسْرَائِيلَ هَذِهِ الرَّابِطَةُ لِأَنَّهُ وُلِدَ مِنْ غَيْرِ أَبِي.

(انظر: تفسير الوسيط لـ سيد طنطاوي).

Precise Expression of the Qur'an (2)

Allah says in [61:5], (When Moses said to his people, O my people). Then He says in [61:6], (When Jesus, the son of Mary, said, O children of Israel).

Q / We note that Moses called the Jews (O my people), while Jesus called them (O children of Israel). So, why are their callings different?

Ans / This is because Moses was already from the Jews as his father was from them, while Jesus didn't have a father so he was not linked to them.

(See: Al-Waseet interpretation to sayyid Tantawi).

إِشَارَةُ الْقُرْآنِ إِلَى ثِقَلِ وَزْنِ السَّحَابِ

يَرَى النَّاسُ السَّحَابَ مُعَلَّقًا فِي الْجَوِّ وَهُوَ مَا يَجْعَلُهُمْ يَعْتَقِدُونَ أَنَّهُ لَا وَزْنَ لَهُ أَوْ أَنَّ وَزْنَهُ خَفِيفٌ جَدًّا، وَالْحَقِيقَةُ أَنَّ لِلسَّحَابِ وَزْنَ وَهُوَ وَزْنٌ ثَقِيلٌ أَيْضًا. فَقَدْ كَشَفَ الْعِلْمُ الْحَدِيثُ أَنَّ السَّحَابَةَ الرَّقِيقَةَ الَّتِي نَرَاهَا فِي الطَّقْسِ الْمُعْتَدِلِ يُمَكِّنُ أَنْ تَرِنَ أَلْفَ طُنٍّ وَهُوَ مَا يُعَادِلُ وَزْنَ مِئْتَيْ فَيْلٍ. وَالْعَجِيبُ أَنَّ الْقُرْآنَ الْكَرِيمَ قَدْ أَشَارَ إِلَى ثِقَلِ وَزْنِ السَّحَابِ قَبْلَ ١٤٠٠ عَامٍ كَمَا فِي قَوْلِهِ تَعَالَى: {وَيُنشِئُ السَّحَابَ الثَّقَالَ}. [الرَّعْدُ: ١٢]

Qur'an refers to the Weight of Clouds

People believe that clouds are weightless because it's hanging in the air. Indeed, the clouds are heavy.

Modern science has revealed that a thin cloud we see in a moderate weather can weigh 1,000 tons which is equivalent to the weight of two hundred elephants.

The wondrous thing is that the Holy Qur'an referred to the weight of clouds 1400 years ago as the Almighty said, {And it is He Who brings up (or originates) the clouds, heavy (with water)}[13:12].

الإعجاز في أعجمي القرآن

وَهُوَ أَنْ يَذْكَرَ الْقُرْآنَ بِجَوَارِ الْأَسْمِ الْأَعْجَمِيِّ مَا يَدُلُّ عَلَى مَعْنَاهُ فِي لُغَتِهِ الْأَصْلِيَّةِ. وَهَذَانِ مِثَالَانِ: ١- قَالَ تَعَالَى: {وَأَمْرَأَتُهُ قَانِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ}. إِسْحَاقُ: اسْمٌ أَعْجَمِيٌّ عِبْرِيٌّ وَمَعْنَاهُ الضَّاحِكُ، وَقَدْ وَرَدَتْ فِي الْآيَةِ كَلِمَةٌ (ضَحِكْتَ) كَيْ تَدُلَّ عَلَى مَعْنَاهُ فِي اللُّغَةِ الْعِبْرِيَّةِ. ٢- قَالَ تَعَالَى: {ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا}. زَكَرِيَّا: اسْمٌ أَعْجَمِيٌّ عِبْرِيٌّ وَمَعْنَاهُ ذَاكِرُ اللَّهِ، وَقَدْ وَرَدَتْ فِي الْآيَةِ عِبَارَةٌ (ذَكَرُ رَحْمَتِ رَبِّكَ) كَيْ تَدُلَّ عَلَى مَعْنَاهُ فِي اللُّغَةِ الْعِبْرِيَّةِ. وَهَذَا اللَّوْنُ مِنَ الْإِعْجَازِ جَدِيدٌ، وَأَوَّلُ مَنْ اِكْتَشَفَهُ وَكَتَبَ فِيهِ الْأُسْتَاذُ مُحَمَّدُ أَبُو سَعْدَةَ.

(انظر: من إعجاز القرآن في أعجمي القرآن لأبي سعد ج ١ ص ٢٩٠ و ج ٢ ص ٢٢٧. والآيتان: هود: ٧١- مريم: ٢).

Miracles in non-Arabic words in Qur'an

Sometimes the Qur'an mentioned a non-Arabic name that reflect the same meaning on the original language on same Verse, for example:

1- Allah says, {and his wife was standing (there), and she laughed. But We gave her glad tidings of Is'haq (Isaac)}. [11:71] Isaac: is a Hebrew name, which means laughing; the word "laughed" is used to indicate its meaning In Hebrew.

2- Allah says, {(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah)}. [19:2] Zakariyya: is a Hebrew name, which means makes mention of Allah; the word "mention of the mercy of your Lord" is used to indicate its meaning In Hebrew. This type of miracle is new, it was discovered and written for the first time by Professor "Mahmoud Abu Seada".

(See: from the Qur'an Miracles in non-Arabic words in Qur'an by Abu Seadah, vol.1, p. 290, and vol. 2, p. 227).

إِعْجَازَانِ فِي مَطَلَعِ سُورَةِ الرُّومِ



قَالَ تَعَالَى: {الْم . غَلِبَتِ الرُّومُ . فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ . فِي بَضْعِ سِنِينَ}.
[الرُّومُ: ١-٤]

اِسْتَمَلَّ مَطَلَعُ سُورَةِ الرُّومِ عَلَى إِعْجَازَيْنِ: الْأَوَّلُ عِلْمِيٌّ: حِينَ أَخْبَرَ بَأَنَّ الرُّومَ قَدْ خَسِرُوا مَعْرَكَتَهُمْ مَعَ الْفُرسِ فِي أَدْنَى الْأَرْضِ، وَقَدْ اِكْتَشَفَ الْعِلْمُ الْحَدِيثَ أَنَّ الْمَنْطِقَةَ الَّتِي وَقَعَتْ فِيهَا الْمَعْرَكَةُ (بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ) هِيَ أَكْثَرُ الْمَنَاطِقِ انْخِفَاضًا فِي الْعَالَمِ. وَالثَّانِي غَيْبِيٌّ: حِينَ أَخْبَرَ بَأَنَّ الرُّومَ سَيَنْتَصِرُونَ عَلَى الْفُرسِ بَعْدَ هَذِهِ الْهَزِيمَةِ، وَأَنَّ ذَلِكَ سَيَكُونُ بَعْدَ بَضْعِ سَنَوَاتٍ، وَالْبَضْعُ هُوَ الرَّقْمُ مَا بَيْنَ (٣-٩)، وَهُوَ مَا تَحَقَّقَ فِعْلًا فَانْتَصَرَ الرُّومُ عَلَى الْفُرسِ بَعْدَ سَبْعِ سَنَوَاتٍ.

(انظر: الإعجاز العلمي لـ عبد الله المصلح ص ٤٥ . بتصرف).

Two Miracles at the Start of Surat al-Rum

Allah says, “Alif Lam Mim. The Romans have been defeated in the lowest land. In a few years’ time, after their defeat, they shall be victorious.” (30:1-4)

The beginning of Surat al-Rum entails two miracles:

- 1) The first one is scientific: the surah mentions that the Romans lost their battle with the Persians in the lowest spot on earth. Recent sciences has discovered that the ground wherein this battle took place (between Jordan and Palestine) is the lowest spot on earth.
- 2) The second one is related to the unseen: when Allah told us that the Romans would win over the Persians after they were defeated, and this would be after a few years (bedha of years) where (bedha in Arabic language) means a number from 3 to 9, and that was actually happened when the Romans won over the Persians after seven years.

(See: Scientific Miracles of the Qur'an and Sunnah by Abdullah Al- Musleh, p. 145).

تَخَلَّى الرَّسُولُ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) عَنِ الْحَرَسِ

قَالَ تَعَالَى: {يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ}. [الْمَائِدَةُ: ٦٧]

قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: (كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: {وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ} قَالَتْ: فَأَخْرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الْقَبَّةِ، وَقَالَ: يَا أَيُّهَا النَّاسُ انصَرِفُوا، فَقَدْ عَصَمَنِي اللهُ عَزَّ وَجَلَّ).
[صَحَّحَهُ أَحْمَدُ شَاكِرٌ]

إِنَّ تَخَلَّى الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَرَسِ بَعْدَ نُزُولِ هَذِهِ الْآيَةِ دَلِيلٌ عَلَى صِدْقِ نُبُوَّتِهِ؛ فَقَدْ تَعَرَّضَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِمَحَاوَلَاتٍ مُتَعَدِّدَةٍ لِلْقَتْلِ مِنْ قَبْلِ الْكُفَّارِ، وَلَوْ كَانَ كَاذِبًا مَا فَرَّطَ أَبَدًا فِي وُجُودِ الْحَرَسِ حَوْلَهُ.

The Prophet (Peace be upon him) without guarding

Allah says, "O Messenger, deliver what is sent down to you from your Lord; if you do not, you will not have conveyed His Message.

Allah protects you from the people". [5:67]

Narrated 'Aishah, "The Prophet (Peace be upon him) was being guarded until this Verse was revealed: 'Allah will protect you from mankind.' So the Messenger of Allah (Peace be upon him) stuck his head out from the room and said, 'O you people! Go away, for Allah shall protect me". Grade: Sahih (Ahmad Shakir)

The Prophet (Peace be upon him) had abandoned the guards until this Verse was revealed, a definitive proof of the truth of his prophecy. The Prophet was subjected to multiple attempts to be killed by infidels. If he had been a liar, he would have never forsaken the guards around him.

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (٣)

قَالَ تَعَالَى: {وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ}. وَقَالَ: {وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ}. [الأنعام: ١٥١-الإسراء: ٣١]

قَدَّمتِ الْآيَةُ الْأُولَى رِزْقَ الْأَبَاءِ عَلَى رِزْقِ الْأَبْنَاءِ: (نَرْزُقُكُمْ وَإِيَّاهُمْ)، بَيْنَمَا قَدَّمتِ الْآيَةُ الثَّانِيَةُ رِزْقَ الْأَبْنَاءِ عَلَى رِزْقِ الْأَبَاءِ: (نَرْزُقُهُمْ وَإِيَّاكُمْ). فَلِمَ أَدَا؟
نَلَاحِظُ أَنَّ الْفَقْرَ فِي الْآيَةِ الْأُولَى وَاقَعَ فِعْلًا بِالْأَبَاءِ بِدَلِيلِ قَوْلِهِ: (مِنْ إِمْلَاقٍ) أَي بِسَبَبِ الْفَقْرِ وَلِذَلِكَ قَالَ: (نَرْزُقُكُمْ)، أَمَا فِي الْآيَةِ الثَّانِيَةِ فَإِنَّ الْفَقْرَ لَمْ يَقَعْ بِالْأَبَاءِ لَكِنَّهُمْ يَخْشَوْنَ وُقُوعَهُ إِذَا جَاءَهُمْ أَبْنَاءٌ بِدَلِيلِ قَوْلِهِ: (خَشْيَةَ إِمْلَاقٍ)، وَلِذَلِكَ قَالَ: (نَرْزُقُهُمْ).

(انظر: من بلاغة القرآن لعبد العزيز العسكر ص ١٠).

Precise Expression of the Qur'an (3)

Allah says, (kill not your children because of poverty - We provide sustenance for you and for them). [6:151] He says in another Surah, (And kill not your children for fear of poverty. We shall provide for them as well as for you). [17:31]

The first verse began with the livelihood of the fathers then mentioned the livelihood of the children: (giving livelihood to you and them), while the second verse began with the livelihood of the sons then the fathers: (giving livelihood to them and you). **Why?**

We note that poverty in the first verse is actually attributed to the fathers because of the phrase: (from bad need), that is because of poverty and therefore Allah says, (provide you), but in the second verse, poverty is not attributed to the fathers, but they fear it if they have a children; evidence is: (fear of poverty), and therefore Allah says, (provide them).

(See: From the Eloquence of the Qur'an by Abdul Aziz Al-Askar p. 10).

مُعْجَزَاتُ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

مُعْجَزَاتُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرَةٌ وَمُتَعَدِّدَةٌ، وَقَدْ جَاوَزَتْ الْأَلْفَ، مِثْلُ:

- ١- انشِقَاقِ الْقَمَرِ.
- ٢- الْإِسْرَاءِ وَالْمِعْرَاجِ.
- ٣- تَكْثِيرِ الْقَلِيلِ مِنَ الطَّعَامِ.
- ٤- تَسْلِيمِ الْحَجَرِ عَلَيْهِ.
- ٥- شِفَاءِ الْمَرَضِيِّ.

وَأَهَمُّ مُعْجَزَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ الْكَرِيمُ، فَهُوَ الْمُعْجَزَةُ الْعُظْمَى، وَالآيَةُ الْكُبْرَى عَلَى نُبُوَّتِهِ. وَهِيَ مُعْجَزَةُ خَالِدَةٌ تَحَدَّى اللَّهُ الْإِنْسَ وَالْجِنَّ أَنْ يَأْتُوا بِمِثْلِهَا. قَالَ تَعَالَى: {قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا}. [الْإِسْرَاءُ: ٨٨] وَأَوْجُهُ إِعْجَازِ الْقُرْآنِ مُنْتَوَعَةٌ، فَهَنَّاكَ الْإِعْجَازُ الْبَلَاغِيُّ، وَالْعِلْمِيُّ، وَالتَّارِيخِيُّ، وَالْغَيْبِيُّ، وَالتَّشْرِيْعِيُّ، وَإِعْجَازُ قِصَصِ الْأَوَّلِينَ وَغَيْرُ ذَلِكَ.

The Miracles of the Prophet

The prophet was gifted with over 1,000 various miracles, such as:

- 1- The splitting of the moon.
- 2- The Isra and Mi'raj (Night Journey).
- 3- The increase in food.
- 4- The stone greeting him.
- 5- Healing the ill.

Above all, the miracle of the Qur'an which is the greatest sign of his prophecy and an immortal miracle that Allah (Glory be to him) challenged both humans and jinns to match. Allah (Glory be to him) says in the Qur'an, {Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."}. [17:88]

The miracles of the Qur'an come in different ways including eloquence, science, history, the unknown, legislation and the miracles of the tales of the ancients and many others.

إِعْجَازُ قُرْآنِي تَارِيخِي (٣)

أَطْلَقَ الْقُرْآنُ الْكَرِيمُ لِقَبِّ (فِرْعَوْنَ) عَلَى حَاكِمِ مِصْرَ فِي عَهْدِ سَيِّدِنَا مُوسَى، وَلَمْ يُطْلَقَ هَذَا اللَّقْبُ عَلَى حُكَّامِ مِصْرَ فِي الْعُصُورِ الَّتِي قَبْلَهُ، فَقَدْ أُطْلِقَ عَلَى حَاكِمِ مِصْرَ فِي عَهْدِ سَيِّدِنَا يُوسُفَ لِقَبِّ (مَلِكٍ)، بَيْنَمَا عَمَّتِ التَّورَةُ لِقَبِّ فِرْعَوْنَ عَلَى حُكَّامِ مِصْرَ فِي عَهْدِ مُوسَى وَيُوسُفَ. وَيَقُولُ عُلَمَاءُ الْأَثَارِ: إِنَّ كَلِمَةَ فِرْعَوْنَ لَمْ تَكُنْ بِمَعْنَى (مَلِكٍ) زَمَنَ يُوسُفَ، بَلْ كَانَتْ تَعْنِي (الْقَصْرَ الْمَلِكِيَّ)، وَأَنَّ مَعْنَاهَا تَطَوَّرَ إِلَى مَعْنَى (مَلِكٍ) زَمَنَ سَيِّدِنَا مُوسَى. إِنَّ مِرَاعَاةَ الْقُرْآنِ لِذَلِكَ دَلِيلٌ عَلَى أَنَّهُ مِنْ عِنْدِ اللَّهِ، وَإِنَّ اسْتِخْدَامَ التَّورَةِ لِهَذَا اللَّقْبِ فِي أَرْزَمِنَةٍ لَمْ يَظْهَرْ فِيهَا دَلِيلٌ عَلَى تَحْرِيفِهَا.

(انظر: إسلام ويب. فتوى رقم ٢٠٥٠٥١، ومعجزات القرآن من مقارنات الأديان لخالد كبير ص ٦٣).

Historical Miracle in the Qur'an (3)

The Qur'an does not name the ruler of Egypt (Pharaoh) before the era of Moses. The Qur'an calls him (king) in the era of Joseph, whereas Torah used this title for all rulers of Egypt in the era of Moses and Joseph. Archeologists say that the term (Pharaoh) initially didn't mean (king), but rather (royal palace), and then it developed to the meaning of (king) in Moses' era. The Qur'an's consideration of such a detail is another proof that it is from Allah while the Torah's failure to consider it is a proof of distortion.

(See: islamweb.net, Fatwa No. 205051, and moglezat al qur'an from mokerant al-adyan to khaled kabeer p. 63).

الإعجازُ في تَقْلِيْبِ أَهْلِ الْكَهْفِ

قَالَ تَعَالَى: {وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ}. [الْكَهْفُ: ١٨]

ذَكَرَ الْقُرْآنُ الْكَرِيمُ أَنَّ أَهْلَ الْكَهْفِ نَامُوا فِي كَهْفِهِمْ ٣٠٩ سَنَوَاتٍ، وَأَنَّ اللَّهَ تَعَالَى كَانَ يُقَلِّبُهُمْ خِلَالَهَا. وَفِي تَقْلِيْبِ أَهْلِ الْكَهْفِ إِشَارَةٌ إِلَى حَقِيقَةٍ طَبِيبِيَّةٍ لَمْ يَكْتَشِفْهَا الْإِنْسَانُ إِلَّا فِي الْعَصْرِ الْحَدِيثِ، وَهِيَ ضَرُورَةٌ تَقْلِيْبِ مَنْ تَضَطَّرُّهُمْ ظُرُوفُهُمُ الصَّحِيَّةُ لِلْبَقَاءِ طَوِيلًا فِي السَّرِيرِ، فَهَؤُلَاءِ مُعَرَّضُونَ لِمَا يُسَمَّى بِقُرْحَةِ السَّرِيرِ، وَهِيَ تَقَرُّحَاتٌ تَحْدُثُ بِسَبَبِ ضَغْطِ السَّرِيرِ عَلَى الْجِلْدِ، وَهُوَ مَا يُؤَدِّي إِلَى إِعَاقَةِ وُصُولِ الدَّمِ إِلَى الْجِلْدِ، وَالْأَكْسُجِينِ إِلَى الْأَنْسِجَةِ.

(انظر: الموسوعة الميسرة في الإعجاز العلمي لـ شحاتة صقر ص ٤١٣).

Miracle in Turning the Cave Men

Allah says, (And We turned them on their right and on their left sides). [18:18]

The Holy Qur'an mentioned that cave men slept in their cave for 309 years, and Allah had turned them on their sides during this period. In this incident there is reference to a medical fact that has been discovered only in modern times. For patients forced to stay a long time in bed, it is necessary to continuously turn them right and left, because they are exposed to the so-called bed ulcers. Ulcers occur because of the pressure of the bed on the skin, which prevents blood from going to the skin, and oxygen to the tissues.

(See: Almoswah Almoysara in Scientific Miracles by Shehata Saqr, p. 413).

إِعْجَازُ نَبِيِّ فِي خَلْقِ الْإِنْسَانِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ. وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعَهُ شَيْءٌ) رَوَاهُ مُسْلِمٌ.

فِي هَذَا الْحَدِيثِ إِعْجَازٌ كَامِلٌ؛ فَلَمْ يَكُنْ أَحَدٌ يَعْلَمُ أَنَّ جُزْءًا يَسِيرًا مِنَ الْمَنِيِّ هُوَ الَّذِي يُخَلَقُ مِنْهُ الْوَلَدُ. فَلَمْ يَكُنْ أَحَدٌ يَتَصَوَّرُ أَنَّ فِي الْقَذْفَةِ الْوَاحِدَةِ مِنَ الْمَنِيِّ مَا بَيْنَ مِئَتَيْنِ إِلَى ثَلَاثِ مِئَةِ مِليُونِ حَيَوَانَ مَنَوِيٍّ، وَأَنَّ حَيَوَانًا مَنَوِيًّا وَاحِدًا فَقَطُّ هُوَ الَّذِي يَقُومُ بِتَلْقِيحِ الْبُؤْيُضَةِ.

(انظر: الموسوعة الميسرة في الإعجاز العلمي - شحاتة صقر. ص ٤٥٥).

Prophetic Miracle in Humans Creation

The prophet (Peace be upon him) said, "The child does not come from all the liquid (semen). And when Allah intends to create anything, nothing can prevent it (from coming into existence)". Sahih Muslim.

There is a complete miracle in this Hadith. No one knew that a small part of the semen produces the fetus. No one can imagine that there are about two to three hundred million sperms in one single ejaculate, and that only one sperm fertilizes the egg.

(See: The Easy Encyclopedia in the Scientific Miracle by Shehata Sakr, p. 455).

الإعجاز القرآني في أشعة الشمس والقمر

قال تعالى: {هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا}، [يونس: ٥] وقال أيضا: {وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا}. [نوح: ١٦]

فرقت الآيات الكريمة بين أشعة الشمس وأشعة القمر، فسَمَّتْ أشعة الشمس ضياءً، وسمت أشعة القمر نورًا. وفي ذلك إشارة إلى حقيقة علمية لم تُعرف إلا في العصر الحديث، وهي أن الشمس مصدر ذاتي الإضاءة فهي تضيء بنفسها، أما القمر فإنه مصدر غير ذاتي الإضاءة لأنه لا يضيء بنفسه بل يعكس الضوء الذي يصل إليه. وفي تشبيه الشمس بالسراج تأكيد لهذا المعنى لأن السراج ذاتي الإضاءة كالشمس. وفيه أيضا إشارة إلى صفة الحرارة التي تتميز فيها الشمس عن القمر.

(انظر: إسلام ويب. فتوى رقم ١٢٤٧٩ وتفسير الشعراوي).

Quranic Miracle in the Rays of the Sun & Moon

Allah says, "It is He who made the sun a shining light and the moon a derived light" [10:5] and said "And made the moon therein a [reflected] light and made the sun a burning lamp" [71:16]

The verses of Qur'an differentiate between sunshine and moonlight; so named the sun a splendor and the moon a light. This distinction is a scientific fact that was not discovered until recently, the sun is a self-lighting source that illuminates itself, while the moon is not a self-lighting source, because it doesn't illuminate itself but reflects the light. In these verses, the sun resembles a lamp, which affirms this meaning, because the lamp is self-lighting like the sun. It also points out that the heat is emitted from the sun, not from the moon.

(See: islamweb.net, Fatwa No. 12479 and interpretation of Al-Sha'rawi).

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (٤)

قَالَ تَعَالَى: {وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ}. [الْحَجَّ: ٢٧]

س / لِمَاذَا لَمْ يَقُلِ الْقُرْآنُ: {مِنْ كُلِّ فَجٍّ بَعِيدٍ}؟

ج / لَوْ كَانَتْ الْأَرْضُ مُسْتَوِيَةً مُسَطَّحَةً لَكَانَ لَفْظُ (بَعِيدٍ) أَنْسَبَ؛ لِأَنَّ (بَعِيدٍ) تُفِيدُ الْمَسَافَةَ بَيْنَ شَيْئَيْنِ عَلَى مُسْتَوَى وَاحِدٍ. وَلَكِنَّ الْأَرْضَ كُرْوِيَّةً، فَالْقَادِمُونَ إِلَى مَكَّةَ يَأْتُونَ مِنْ بَقَاعٍ عَمِيقَةٍ بِالنِّسْبَةِ لَهَا، وَذَلِكَ حَسَبَ انْحِنَاءِ الْأَرْضِ الْكُرْوِيِّ، لِذَلِكَ قَالَ: {مِنْ كُلِّ فَجٍّ عَمِيقٍ}.

(انظر: الأطلس التاريخي لسيرة الرسول. لـ سامي المغلوث ص ٣٣).

Precise Expression of the Qur'an (4)

Allah says, "And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)" [22: 27]

Q / Why did not the Qur'an say, (from every distant area)?

Ans / If the earth was flat, it would have been a far more appropriate term, because the distance between the two objects is at one level. However, the earth is spherical, and those who come to Makkah come from deep spots for it, according to the curvature of the earth, so he said, {From every deep area}.

(See: The Historical Atlas of the Prophet's Biography by Samy Al-Maghloos p.33).

ضيق الصدر والتصعد في السماء

قال تعالى: {فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ}. [الأنعام: ١٢٥]

اكتشف العلماء أنّ الأكسجين يتناقص كلما ارتفع الإنسان عن سطح البحر، وأنّ الإنسان يشعر حينها بضيق واضطراب في تنفسه. وكلما زاد الارتفاع زاد تناقص الأكسجين، واشتدّ ضيق الإنسان حتى يصل إلى مستوى حرج فيختنق ويموت. إن هذه الحقيقة العلمية لم تكن معروفة زمن نزول القرآن الكريم، ولكن القرآن أشار إليها بوضوح في الآية السابقة، حين شبه ضيق صدر الكافر بضيق صدر الذي يتصاعد في السماء.

(انظر: هذا محمد لـ عبد الله المصلح ص ٨٤٠).

Rising to the Sky

Allah says, "And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.

Thus Allah puts the wrath on those who believe not". [6:125]

The scientists discovered that oxygen would decrease as humans move up from the surface of the sea. At that time, a human feels dyspnea. As a human climbs up, oxygen becomes too little to breathe normally, until it reaches a serious level that leads to suffocation and death. This scientific fact wasn't known before revelation of the Holy Qur'an. The Qur'an refers to it in this verse that describes life suffering of the disbeliever as similar to a man who suffers from breathing when he climbs up to the sky.

(See: This is Prophet Muhammad by Abdullah Al- Musleh, p. 840).

تَأْثِيرُ الْأَذَانِ الْعَجِيبُ

• قَالَ الْمُمْتَلُّ مُورْغان فَرِيمَانُ فِي حَلْقَةٍ مِنْ سِلْسِلَتِهِ الْمَشْهُورَةِ قِصَّةِ اللَّهِ: (وَاحِدٌ مِنْ أَكْثَرِ الْأَصْوَاتِ جَمَالًا وَرَوْحَانِيَّةً فِي الْعَالَمِ هُوَ صَوْتُ نِدَاءِ الْمُسْلِمِينَ لِلصَّلَاةِ). وَقَامَ بِتَجْرِبَةِ الْأَذَانِ بَعْدَهَا.

• قَالَ الْمُمْتَلُّ لِيَامِ نَيْسُونِ فِي بَرْنَامِجِ (60 Minutes Overtime) عَنْ أَذَانِ الْفَجْرِ حِينَ سَمِعَهُ فِي تَرْكِيَا: (إِنَّ الْأَذَانَ يَبْدَأُ كُلَّ يَوْمِ السَّاعَةِ الْخَامِسَةِ فَجْرًا، فِي الْأُسْبُوعِ الْأَوَّلِ كَانَ الصَّوْتُ مُزْعَجًا، فِي الْأُسْبُوعِ الثَّانِي كَانَ لَطِيفًا، وَلَكِنْ فِي الْأُسْبُوعِ الثَّلَاثِ كَانَ أَخَاذًا وَأَحْبَبْتُهُ. جَعَلَنِي أَفْكَرُ أَنَّ الْإِسْلَامَ رَبَّمَا هُوَ الْإِجَابَةُ الصَّحِيحَةُ).

• تَأَثَّرَتْ كَيْتْ هَمْبِلْ مُذِيعَةُ الْبِي بي سِي الْبَرِيطَانِيَّةِ بِصَوْتِ الْأَذَانِ حِينَ سَمِعَتْهُ فِي مَدِينَةِ جَدَّةَ حَتَّى انْهَمَرَتْ دُمُوعُهَا مِنْ شِدَّةِ التَّأَثُّرِ وَقَالَتْ: (إِنَّهُ سَاحِرٌ، صَوْتُ وَمَنْظَرٌ جَمِيلٌ، شَعَرْتُ أَنَّ نَفْسِي كُلَّهَا مَأْخُودَةٌ بِهِ).
وَلَا عَجَبَ فِي ذَلِكَ فَكَثِيرًا مَا كَانَ صَوْتُ الْأَذَانِ سَبَبًا فِي دُخُولِ غَيْرِ الْمُسْلِمِينَ فِي الْإِسْلَامِ.

The Captivating Sound of Adhan (The Call to Prayer)

- Morgan Freeman, in an episode of National Geographic's *The Story of God*, praised the Muslim call to prayer (Adhan) calling is one of the most "beautiful and haunting" sounds in the world. He went on to recite the call to prayer himself.
- Liam Neeson, in an interview for *60 Minutes overtime* said, "In Turkey, the call for prayer starts at 5:00 AM. In the first week the sound was annoying, in the second week it was nice but in the third week it was captivating and I loved it, I felt maybe Islam is the answer".
- Kate Humble was filming a documentary for BBC, when she was overwhelmed with tears by the sound of Adhan and said: "it's just magical; it's such an incredible sight and sound, that I've found myself completely overcome with".

No wonder indeed, as the sound of Adhan was reportedly the reason for many to search and convert to Islam.

الإعجاز في: {فَذَرُوهُ فِي سُنْبُلِهِ}



قَالَ تَعَالَى عَنْ سَيِّدِنَا يُوسُفَ وَهُوَ يُرْشِدُ قَوْمَهُ حَتَّى
يُوجِّهُوا سَنَوَاتِ الْقَحْطِ: {قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ
دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا
تَأْكُلُونَ}. [يُوسُفَ: ٤٧]

{فَذَرُوهُ فِي سُنْبُلِهِ}: تَتَضَمَّنُ الْآيَةَ الْكَرِيمَةَ إِعْجَازًا
عِلْمِيًّا مِنْ خِلَالِ إِشَارَتِهَا إِلَى طَرِيقَةٍ مُبْتَكِرَةٍ فِي تَخْزِينِ حُبُوبِ الْقَمْحِ، وَذَلِكَ بِإِبْقَاءِ
الْحُبُوبِ فِي سَنَابِلِهَا، فَتَظَلُّ مَحْفُوظَةً عَنِ النَّسُوسِ وَالْأَضْرَارِ الْمُخْتَلِفَةِ. وَهَذِهِ الطَّرِيقَةُ
لَمْ تَكُنْ مَعْرُوفَةً، وَإِنَّمَا جَاءَ بِهَا الْوَحْيُ الْإِلَهِيُّ لِيُوسُفَ عَلَيْهِ السَّلَامُ، بِدَلِيلٍ أَنَّهُ هُوَ مَنْ
أَرشَدَ قَوْمَهُ إِلَيْهَا. وَقَدْ أَكَّدَ الْعِلْمُ الْحَدِيثُ عَلَى فَاعِلِيَّةِ هَذِهِ الطَّرِيقَةِ وَبَيَّنَّ الْأَسْبَابَ الَّتِي
تَجْعَلُهَا مِنْ أَفْضَلِ وَسَائِلِ تَخْزِينِ الْحُبُوبِ ذَاتِ السَّنَابِلِ كَالْقَمْحِ وَالذَّرَّةِ وَالشَّعِيرِ.

(انظر: هذا محمد للدكتور عبد الله المصلح ص ٧٠٩).

Leave Wheat in its Ears

Allah says about Yusuf (Joseph), as he guided his people to face the years of depression, "He (yusuf) said, For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat". [12:47]

The precious verse contains a scientific miracle in referring to an innovative method of storing wheat grain, by keeping the grain in its ears, it will be protected from decay and other harm. This method was not known, but the divine revelation taught to prophet Joseph (Peace be upon him), and he was the only one who guided his people to do it. The modern science has emphasized the effectiveness of this method and has given the reasons why it is one of the best means of storing grains of ears such as wheat, corn and barley.

(See: This is prophet Mohammed by Dr. Abdullah Al- Musleh, p. 709).

الإعجاز في التحنيك



عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ:
(وُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ
بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ). رَوَاهُ الْبُخَارِيُّ

فِي هَذَا الْحَدِيثِ إِعْجَازٌ طَبِّيّ؛ فَقَدْ
اكتَشَفَ عُلَمَاءُ الْقَرْنِ الْعِشْرِينَ أَنَّ
الْمَوَالِيدَ يَحْتَاجُونَ لِلسُّكَّرِ الْجُلُوكُوزِ

بَعْدَ وِلادَتِهِمْ مُبَاشَرَةً، وَبِالتَّالِيِ فَإِنَّ إِعْطَاءَ الْمَوْلُودِ التَّمْرَ الْمَذَابَ يَقِيهِ
بِإِذْنِ اللَّهِ مِنْ مُضَاعَفَاتِ نَقْصِ السُّكَّرِ الْخَطِيرَةِ.

(انظر: الإسلام سؤال وجواب فتوى ١٠٢٩٠٦).

Miracle of the Prophet in Tahneek

It was narrated that Abu Musa (May Allah be pleased with him) said, "A son was born to me and I took him to the Prophet (Peace be upon him) who named him Ibrahim, did Tahneek for him with a date, invoked Allah to bless him and returned him to me." Narrated by Al-Bukhaari

In this Hadith, there is a medical miracle; the twentieth century scientists have discovered that newborns need glucose immediately after birth; therefore, giving the baby the dissolved dates, by the will of Allah, protects it from serious complication of diabetes.

(See: Islam Question and Answer Fatwa N.102906).

العسر واليسر

عِنْدَمَا سَمِعَ ابْنُ عَبَّاسٍ قَوْلَ اللَّهِ تَعَالَى: {فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا}، [الشَّارْحُ: ٥-٦] قَالَ: (لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ). فَمَا مَعْنَى ذَلِكَ؟

كَلِمَةُ (الْعُسْرِ) مَعْرِفَةٌ؛ بِسَبَبِ دُخُولِ أَلٍ عَلَيْهَا، أَمَّا كَلِمَةُ (يُسْرًا) فَهِيَ نَكْرَةٌ. وَمِنَ الْمَعْرُوفِ فِي قَوَاعِدِ اللُّغَةِ الْعَرَبِيَّةِ أَنَّ الْمَعْرِفَةَ إِذَا تَكَرَّرَتْ فَإِنَّ الْإِسْمَ الثَّانِي هُوَ الْإِسْمُ الْأَوَّلُ، وَلِذَلِكَ فَإِنَّ الْعُسْرَ فِي السُّورَةِ عُسْرٌ وَاحِدٌ حَتَّى لَوْ تَكَرَّرَ، أَمَّا النُّكْرَةُ حِينَ تَتَكَرَّرُ فَإِنَّ الْإِسْمَ الثَّانِي يَكُونُ غَيْرَ الْأَوَّلِ، وَلِذَلِكَ فَالْيُسْرُ فِي السُّورَةِ يُسْرَانِ وَلَيْسَ يُسْرًا وَاحِدًا، وَبِذَلِكَ تُقَدِّمُ هَذِهِ السُّورَةُ بَشْرَى طَيِّبَةً؛ فَنِسْبَةُ الْعُسْرِ إِلَى الْيُسْرِ هِيَ نِسْبَةٌ وَاحِدٍ إِلَى اثْنَيْنِ.

(الإسلام سؤال وجواب. فتوى ١٣٧١٥١).

Hardship & Relief

Allah says,

{فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا}

When Ibn Abbas heard the words of Allah, "Verily, along with every hardship is relief - Verily, along with every hardship is relief ", [94:5-6] he said, (one hardship cannot overcome two reliefs). What does that mean?

The word (العسر hardship) is definite because it was accompanied by the letters (العسر Alef&lam) while (يسرا relief) is not. It is known in the Arabic grammar that if a definite is repeated, the second name is the same as the first name, so the hardship in the surah is one hardship even if it is repeated, while the indefinite if repeated the second name is not the first at all, so the relief in the surah is two and not one. This surah gives good news; the proportion of hardship to the relief is one to two.

(See: Question and Answer, Fatwa 137151).

الإِعْجَازُ فِي النَّوْمِ عَلَى الْجَانِبِ الْأَيْمَنِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ) رَوَاهُ الْبُخَارِيُّ. أَوْصَى الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْ نَامَ عَلَى الْجَانِبِ الْأَيْمَنِ، وَقَدْ بَيَّنَّ الْعُلَمَاءُ أَنَّ وَضْعِيَّةَ النَّوْمِ عَلَى الْجَانِبِ الْأَيْمَنِ مُفِيدَةٌ وَصَحِيَّةٌ، وَأَنَّ الْوَضْعِيَّاتِ الثَّلَاثِ الْأُخْرَى ضَارَّةٌ، وَقَدْ ذَكَرُوا نَفَاصِيلَ كَثِيرَةً حَوْلَ ذَلِكَ، وَسَنَذْكُرُ فِيمَا يَلِي بَعْضَهَا: ١- النَّوْمُ عَلَى الْبَطْنِ: يُسَبِّبُ ضَيْقًا فِي التَّنَفُّسِ بِسَبَبِ ثِقَلِ كِتْلَةِ الظَّهْرِ الْعَظْمِيَّةِ. ٢- النَّوْمُ عَلَى الظَّهْرِ: يُسَبِّبُ التَّنَفُّسَ مِنْ خِلَالِ الفَمِ، وَأَضْرَارُ ذَلِكَ مُتَعَدِّدَةٌ. ٣- النَّوْمُ عَلَى الْجَانِبِ الْأَيْسَرِ: يُؤَثِّرُ سَلْبًا عَلَى آدَاءِ الْقَلْبِ وَالْمَعِدَةِ؛ لِأَنَّ الْقَلْبَ سَيَكُونُ تَحْتَ ضَغْطِ الرِّئَةِ الْيُمْنَى وَالتِّي هِيَ أَكْبَرُ مِنَ الْيُسْرَى، وَالْمَعِدَةُ سَتَكُونُ تَحْتَ ضَغْطِ الْكَبِدِ وَالتِّي هِيَ مِنْ أَكْبَرِ أَعْضَاءِ الْجِسْمِ الدَّاخِلِيَّةِ. ٤- النَّوْمُ عَلَى الْجَانِبِ الْأَيْمَنِ: يَكُونُ الْقَلْبُ مُرْتَاحًا لِأَنَّ الرِّئَةَ الْيُسْرَى أَصْغَرَ مِنَ الْيُمْنَى، وَالْمَعِدَةُ تَكُونُ مُرْتَاحَةً لِأَنَّهَا تَكُونُ فَوْقَ الْكَبِدِ لَا تَحْتَهَا ... فَسُبْحَانَ اللَّهِ الْعَظِيمِ!

Miracle in Sleeping on the Right Side

The Prophet (Peace be upon him) said, "If you come to your bed, do your ablution as if you are going to pray and then lie down on your right side." Narrated by al-Bukhaari. The Prophet (Peace be upon him) recommended that we must sleep on the right side. Scientists have affirmed that the position of sleep on the right side is useful and healthy, and the other three positions of sleeping are harmful. They mentioned many details about that such as: - 1- Sleeping on the stomach: causes shortness of breath due to the weight of the backbone. 2- Sleeping on the back: causes breathing through the mouth which is associated with many problems. 3- Sleeping on the left side: adversely affects the performance of the heart and stomach; because the heart will be under the pressure of the right lung, which is larger than the left, and the stomach will be under the pressure of the liver, which is the largest internal organ of the body. 4- Sleeping on the right side: the heart is relaxed because the left lung is smaller than the right, and the stomach is comfortable, because it is above the liver not below it.

Glory be to Allah the Great.

الإعجاز في الإشارة إلى خلق الأزواج

قال تعالى: {وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ}. [الذاريات: ٤٩]

أشار القرآن الكريم إلى أن نظام الزوجية موجود في كل المخلوقات والموجودات في الكون، والمقصود بالزوجية هو وجود المقابل، فالأرض تقابلها السماء، والذكر تقابله الأنثى، والقوة يقابلها الضعف. ومع تقدم العلوم في العصر الحديث تأكد للعالم صحة هذا الأمر، وكثرت الأمثلة عليه؛ فالتكاثر جنسي ولا جنسي، والأرض لها قطبان مغناطيسيان شمالي وجنوبي، حتى الذرة التي هي قاعدة البناء الكوني تتضمن شحنة موجبة وأخرى سالبة. وهكذا شاءت إرادة الله تعالى أن يخلق كل شيء في زوجية واضحة حتى يبقى هو سبحانه متفردًا بالوحدانية.

Miracle of the Creation of Pairs

Allah says, "And of everything We have created pairs, that you may remember (the Grace of Allah)". [51:49]

The Holy Qur'an points out that the pairings system exists in all creatures in the universe, so we find the Earth vs Sky, Male vs Female, Power vs Weakness.

Modern science confirms this as there are many examples of pairing: sexual and non-sexual reproduction, the earth has two magnetic poles in the North and South, and even the atom (which is the basis of this universe) contains a positive and a negative charge.

This is Allah's will to create everything in pairs so that He remains the only one who does not have a partner in the Universe.

إِعْجَازٌ عِلْمِيٌّ فِي سُورَةِ الْكَهْفِ

قَالَ تَعَالَى: {وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا}. [الْكَهْفُ: ٢٥]

نَلَاحِظُ أَنَّ الْقُرْآنَ لَمْ يَقُلْ: {وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ وَتِسْعَ سِنِينَ}, وَلَكِنَّهُ اخْتَارَ التَّعْبِيرَ بِـ {وَازْدَادُوا تِسْعًا}. وَلِذَلِكَ قَالَ الْمُفَسِّرُونَ إِنَّ هَذِهِ الْآيَةَ تَتَّضَمَّنُ إِعْجَازًا عِلْمِيًّا بَدِيعًا، مِنْ خِلَالِ إِشَارَتِهَا إِلَى مِقْدَارِ الْفَرْقِ بَيْنَ التَّقْوِيمَيْنِ الشَّمْسِيِّ وَالْقَمَرِيِّ، وَأَنَّهُ تِسْعُ سِنِينَ قَمَرِيَّةٍ زَائِدَةٌ لِكُلِّ ثَلَاثِ مِائَةٍ سَنَةٍ شَمْسِيَّةٍ. وَذَلِكَ أَنَّ السَّنَةَ الشَّمْسِيَّةَ تَزِيدُ عَنِ الْقَمَرِيَّةِ بِـ ١١ يَوْمًا فِي السَّنَةِ، وَيَتْرَاكُمُ هَذَا الْفَارِقُ لِيُصْبِحَ ٣ سِنِينَ لِكُلِّ مِائَةٍ سَنَةٍ، وَ ٩ سِنِينَ لِكُلِّ ثَلَاثِ مِائَةٍ سَنَةٍ. وَبِذَلِكَ تَكُونُ مُدَّةُ نَوْمَةِ أَهْلِ الْكَهْفِ هِيَ: بِالْحِسَابِ الشَّمْسِيِّ (٣٠٠) سَنَةً، وَبِالْحِسَابِ الْقَمَرِيِّ (٣٠٩). وَالتَّعْبِيرُ بِالْحِسَابِ الشَّمْسِيِّ يُنَاسِبُ أَهْلَ الْكِتَابِ فَهُوَ مَا يَعْتَمِدُونَهُ، وَالتَّعْبِيرُ بِالْحِسَابِ الْقَمَرِيِّ يُنَاسِبُ الْعَرَبَ وَالْمُسْلِمِينَ فَهُوَ مَا يَعْتَمِدُونَهُ.

(انظر: التحرير والتنوير لابن عاشور).

A Scientific Miracle in Surat Al Kahf

Allah says, "And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years)." [18: 25]

We note that the Qur'an does not say, (and stayed in their cave three hundred and nine years), but chose the expression "and add nine". The scholars of interpretation say that this verse includes a scientific miracle, by mentioning the amount of difference between the solar and lunar calendars (nine lunar years more for every three hundred solar years). A solar year is more by eleven days a year; three years in every 100 years, and nine years in every three hundred years. Therefore, the duration of sleep of the cave's men was by the solar calculation (300) years, and (309) by the lunar calculation. The expression of the solar calculation fits the people of the Scripture (Jews and Christians); the expression of the lunar calculation fits the Arabs and Muslims.

(See: al-Tahrīr wa'l-Tanwīr by Ibn Ashour).

أَخْطَارُ مُخَالَطَةِ الْكَلَابِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ).
وَقَالَ: (مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ، أَوْ صَيْدٍ، أَوْ زَرْعٍ، انْتَقَصَ مِنْ أَجْرِهِ
كُلَّ يَوْمٍ قِيرَاطٍ). مُتَّفَقٌ عَلَيْهِ.

عِنْدَمَا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ اقْتِنَاءِ الْكَلَابِ إِلَّا
لِضْرُورَةٍ، لَمْ يَخْطُرْ بِبَالٍ أَحَدٍ مَا تَحْمِلُهُ الْكَلَابُ مِنْ جَرَاثِيمٍ وَطَفِيلِيَّاتٍ،
تُسَبِّبُ الضَّرَرَ لِمَنْ يُخَالَطُهَا، وَالتِّي لَمْ يَعْرِفْهَا الْعُلَمَاءُ إِلَّا بَعْدَ تَطَوُّرِ عِلْمِ
الطَّبِّ فِي الْقُرُونِ الْمُتَأَخِّرَةِ؛ مِمَّا يَدُلُّ عَلَى أَنَّ كَلَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِهَذَا الْخُصُوصِ مُعْجَزٌ.

(انظر: هذا محمد لـ عبد الله المصلح ص ٦٤٣).

Dangers of Mingling with Dogs

The Messenger of Allah (Peace be upon him) said, (Angels do not enter a house in which there is a dog). Also, the Prophet (Peace be upon him) said, (If anyone gets a dog, unless it is for herding, hunting or farming, a qirat of his reward will be deducted daily) [Agreed upon]. When the Messenger of Allah (Peace be upon him) forbade the possession of dogs except for necessity, no one thought of the germs and parasites that the dogs carry, causing harm to those who mingle with them. Scientists did not know this information until the development of modern medical care in recent centuries. That is considered a conclusive proof that the words of the Prophet (Peace be upon him) are miraculous in this regard.

(See: *This is Muhammad* by Abdullah Al-Musleh, p. 643).

الإعجاز التشريعي في آية الدين

قال تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ... }.
[البقرة: ٢٨٢]

أَخَذَتْ مُعْظَمُ الدُّوَلِ العَرَبِيَّةِ قَوَانِينَهَا التِّجَارِيَّةَ مِنْ فَرَنْسَا، ثُمَّ تَبَيَّنَ فِيمَا بَعْدَ أَنْ هَذِهِ القَوَانِينِ مَذْكُورَةٌ فِي كِتَابِ اللَّهِ تَعَالَى وَتَحْدِيدًا فِي آيَةِ الدِّينِ. وَمِنَ الأنْظِمَةِ الَّتِي تَضَمَّنَتْهَا الآيَةُ: نِظَامُ التَّوْثِيقِ، نِظَامُ الكَاتِبِ بِالْعَدْلِ، نِظَامُ الوَلِيِّ وَالْوَكَالَةِ، نِظَامُ الشُّهُودِ، نِظَامُ التِّجَارَةِ الحَاضِرَةِ. وَقَدْ أَوْصَلَ السَّعْدِيُّ - فِي تَفْسِيرِهِ - الأحْكَامَ الَّتِي تَضَمَّنَتْهَا هَذِهِ الآيَةُ إِلَى خَمْسِينَ حُكْمًا. وَنُلاحِظُ أَنَّ الأَمْرَ بِالنَّفْوَى تَكَرَّرَ فِي الآيَةِ {وَلْيَتَّقِ اللَّهُ رَبَّهُ}، وَهَذَا يُلْفِتُ النَّظْرَ إِلَى أَحَدِ أَوْجِهِ القُصُورِ الكَبِيرَةِ فِي القَوَانِينِ الوَضْعِيَّةِ وَهُوَ عَدَمُ فَاعِلِيَّتِهَا عِنْدَ غِيَابِ الرَّقِيبِ، بَيْنَمَا يَذْكَرُنَا القُرْآنُ بِأَنَّ قَوَانِينَهُ يُرَاقِبُهَا اللَّهُ تَعَالَى الَّذِي لَا يَغِيبُ عَن عِلْمِهِ شَيْءٌ.

(انظر: الموسوعة الميسرة في الإعجاز العلمي لشحاتة صقر ص ٢٥٥).

Legislative Miracle in Debt Verse

Allah says, {O Believers! When you have a debt for a fixed period, write it down....}. [2:282]

Most Arab countries have taken their trade laws from France, and it was later discovered that these laws are mentioned in Allah's Almighty Book specifically on the Verse that discussed the debt. The regulations contained in the verse include: Authentication system, notary system, the guardian and agency system, the witness's system, the commerce system at hand. Al-Sa'di counted in his interpretation the provisions embedded (existed) in this verse are up to 50. We note that the urging for piety is repeated in Verse many times {and he must fear Allah}, this draws attention to one of the great shortcomings of positive laws, It's ineffective in the absence of the Watcher. While the Qur'an reminds us that its laws are watched by Allah, nothing is unknown for his knowledge.

(See: The Facilitated Encyclopedia of the Scientific Miracles by Shehata Saqr, p. 255).

إِعْجَازُ قُرْآنِي لُغَوِي

لَا يُمَكِّنُ لِأَيِّ أَدِيبٍ أَنْ يَسْتَخْدِمَ أَكْثَرَ مِنْ ٥٪ مِنْ أَصُولِ كَلِمَاتِ اللُّغَةِ الَّتِي يَكْتُبُ فِيهَا، بَيْنَمَا تَضْمَنَ الْقُرْآنُ الْكَرِيمُ ٣٤٪ مِنْ أَصُولِ كَلِمَاتِ اللُّغَةِ الْعَرَبِيَّةِ، حَيْثُ إِنَّ مَجْمُوعَ الْجُذُورِ الثَّلَاثِيَّةِ لِلْكَلِمَاتِ الْقُرْآنِيَّةِ هُوَ ١٦٤٠، وَمَجْمُوعُ الْجُذُورِ الثَّلَاثِيَّةِ فِي مَعْجَمِ الصَّحَاحِ هُوَ ٤٨١٤. وَهَذِهِ نِسْبَةٌ عَجِيبَةٌ تَسْتَحِقُّ التَّأَمُّلَ وَتَدُلُّ عَلَى أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ وَلَيْسَ مِنْ كَلَامِ الْبَشَرِ.

(انظر: إعجاز القرآن البياني لصلاح الخالدي ص ٣٣٢).

Linguistic Miracle of the Qur'an

It is impossible for any Author to use more than 5% of the roots of the language he/she is using, whereas in the Holy Qur'an, 34% of the Arabic roots are used.

The total number of triple roots mentioned in the Holy Qur'an is 1640, compared to the total number of triple roots in the Arabic Language which is 4814.

This information deserves deep thinking and indicates that the Qur'an is not human made.

(See: the miracle of Al Qur'an Albyany by Salah al- Khalidi, p. 332).

الإشارات القرآنية المعجزة حول السراب



قَالَ تَعَالَى: {وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ
فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ}. [النور: ٣٩]

عَرَفَ النَّاسُ السَّرَابَ مِنْذُ الْقَدَمِ، لَكِنَّهُمْ لَمْ يَكُونُوا عَلَى
دِرَايَةٍ بِحَقِيقَتِهِ، بَيْنَمَا أَشَارَ الْقُرْآنُ إِلَى السَّرَابِ مِنْذُ أَكْثَرِ

مِنْ ١٤ قُرْآنًا. وَفِيمَا يَلِي تَوْضِيحٌ لِبَعْضِ ذَلِكَ:

- ١- أَثْبَتَتِ الْكُشُوفُ الْفِيزِيَاءِيَّةُ الْحَدِيثَةُ أَنَّ السَّرَابَ يُشْتَرَطُ لِحُدُوثِهِ أَنْ يَكُونَ السَّطْحُ مُنْبَسِطًا، وَهُوَ مَا
أَشَارَ إِلَيْهِ الْقُرْآنُ بِقَوْلِهِ (بِقِيعَةٍ) وَهِيَ الْمُنْبَسِطُ مِنَ الْأَرْضِ.
- ٢- أَثْبَتَتِ الْكُشُوفُ الْفِيزِيَاءِيَّةُ الْحَدِيثَةُ أَنَّ السَّرَابَ يُشْتَرَطُ لِحُدُوثِهِ وَجُودُ الْحَرِّ، وَهُوَ مَا أَشَارَ إِلَيْهِ
الْقُرْآنُ بِقَوْلِهِ (يَحْسَبُهُ الظَّمَانُ) وَالظَّمَانُ يَكُونُ عِنْدَ الْحَرِّ.
- ٣- شَبَّهَ الْقُرْآنُ السَّرَابَ بِالْمَاءِ، بَيْنَمَا شَبَّهَ الْعَرَبِيُّونَ السَّرَابَ بِالْمِرَاةِ (كَلِمَةُ mirage أَصْلُهَا mirari
اللاتينية وَتَعْنِي مِرَاةً)، وَتَشْبِيهُ الْقُرْآنِ أَدَقُّ لِأَنَّ طَبَقَاتِ الْهَوَاءِ فِي السَّرَابِ تَظْهَرُ مَتَمَوِّجَةً كَالْمَاءِ.
(انظر: هذا محمد لعبد الله المصلح. ص ٧٩٣. بتصرف).

Miraculous Qur'anic Signs about Mirage

Allah says, {as for those who disbelieve, their deeds are like a mirage in a desert.

The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah with him, who will pay him his due (Hell). And Allah is Swift in taking account}. [24:39]

People knew about the mirage since ancient times, but they weren't familiar about what it was, while the Qur'an referred to mirage more than 14 centuries ago.

Some of those are highlighted below:

1-Modern physical discoveries proved that the mirage requires the surface to be flat to occur; that's what the Qur'an referred in word (Baqi'a); which means a flat area of land. 2-Modern physical discoveries proved that the mirage requires the heat to occur; that's what the Qur'an referred in (a thirsty person deems to be water); the thirst when there's the heat. 3-Qur'an likened the mirage to water, while Western likened the mirage to mirror (word "mirage" means "mirari", It's Latin for "mirror") Qur'an is more accurate because the layers of air in the mirage appear to be ripple like water.

(See: "This is Muhammad" by Abdullah Al-Moslah, p. 793. Acting).

انْشِقَاقُ الْقَمَرِ

قَالَ تَعَالَى: {اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ}. [الْقَمَرُ: ١]

انْشِقَاقُ الْقَمَرِ هُوَ إِحْدَى مُعْجَزَاتِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، جَاءَ ذِكْرُهَا فِي الْقُرْآنِ وَالْحَدِيثِ الصَّحِيحِ، فَقَدْ طَلَبَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً، فَأَرَاهُمْ الْقَمَرَ وَقَدْ انْشَقَّ شِقَّتَيْنِ، فَقَالَتْ قُرَيْشٌ إِنَّ هَذَا سِحْرٌ، وَأَخَذَتْ تَسْأَلُ الْقَادِمِينَ مِنَ السَّفَرِ هَلْ رَأَوْا ذَلِكَ أَيْضًا فَكَانُوا يُجِيبُونَ بِنَعْمٍ. وَالْآنَ فِي الْعَصْرِ الْحَدِيثِ يَكْتَشِفُ الْعُلَمَاءُ شُقُوقًا مُمْتَدَّةً عَلَى سَطْحِ الْقَمَرِ، وَلَمْ يَجْزِمُوا بِسَبَبِ حَدُوثِهَا، فِيمَا يَرَى الْمُخْتَصِّصُونَ فِي الإِعْجَازِ الْعِلْمِيِّ أَنَّهَا مِصْدَاقٌ لِلانْشِقَاقِ الَّذِي تَحَدَّثَ عَنْهُ الْقُرْآنُ الْكَرِيمُ وَالسُّنَّةُ الشَّرِيفَةُ.

(انظر: التحرير والتنوير لابن عاشور، وموسوعة الإعجاز العلمي لـيوسف الحاج أحمد ص ٣٢٣).

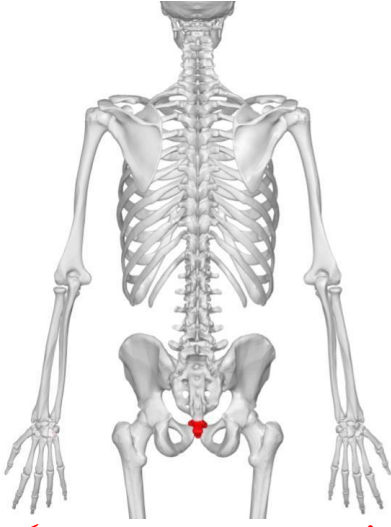
Splitting of the Moon

Allah says, (The Hour has drawn near, and the moon has been cleft asunder). [54:1]

Splitting of the moon is one of the miracles of the Prophet (Peace be upon him). It was mentioned in the Qur'an and the hadeeth. The people of Makkah requested Prophet Muhammad (Peace be upon him) to show them a miracle, so he showed them the splitting of the moon. After they saw that miracle, they said, "it is magic", they also asked travelers, if they saw what they had seen and they answered yes. Nowadays, scientists discovered cracks extending on the surface of the moon but they did not discover how they occurred! The specialists in scientific miracles believe that it is a confirmation of the splitting that the Holy Qur'an and the honorable Sunnah have talked about.

(See: Tahrir and Tanweer by Ibn Ashour, and the Encyclopedia of Scientific Miracles of Yusuf Al-Haj Ahmad p. 323).

الإعجاز في عجب الذنب



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجَبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيهِ يَرْكَبُ). رَوَاهُ مُسْلِمٌ

عَجَبُ الذَّنْبِ هُوَ آخِرُ جُزْءٍ فِي الْعَمُودِ الْفَقْرِيِّ وَيُسَمَّى الْعُصْعُصَ، وَبِاللُّغَةِ الْإِنْكِلِيزِيَّةِ هُوَ Coccyx. وَقَدْ أُثْبِتَ الْمُتَخَصِّصُونَ فِي عِلْمِ الْأَجْنَةِ أَنَّ جَسَدَ الْجَنِينِ يَنْشَأُ مِنْ شَرِيْطٍ دَقِيْقٍ لِلْغَايَةِ، يُسَمَّى بِالشَّرِيْطِ الْأَوَّلِيِّ، هَذَا الشَّرِيْطُ يَتَخَلَقُ فِي الْيَوْمِ الْخَامِسِ عَشَرَ مِنْ تَلْقِيْحِ الْبُؤْيُضَةِ وَانْعِرَازِهَا بِجِدَارِ الرَّحِمِ، وَنَتِيْجَةً لظُهُورِ هَذَا الشَّرِيْطِ يَبْدَأُ

تَكْوُنُ الْجِهَازِ الْعَصْبِيِّ، وَبَدَايَاتِ الْعَمُودِ الْفَقْرِيِّ، وَبَقِيَّةِ أَعْضَاءِ الْجِسْمِ. وَمَا إِنْ يَنْتَهِي الشَّرِيْطُ الْأَوَّلِيُّ مِنْ تِلْكَ الْمَهْمَةِ فِي الْأَسْبُوعِ الرَّابِعِ، حَتَّى يَبْدَأَ فِي الْإِنْدَثَارِ، وَيَبْقَى مِنْهُ جُزْءٌ يَسِيرٌ فِي نِهَايَةِ الْعَمُودِ الْفَقْرِيِّ، وَهُوَ مَا يُعْرَفُ بِالْعُصْعُصِ، وَلَا يَكَادُ يَرَى بِالْعَيْنِ الْمَجْرَدَةِ، وَقَدْ حَاوَلَ مَجْمُوعَةٌ مِنْ عُلَمَاءِ الصِّينِ مِنْ خِلَالِ عَدَدٍ مِنَ التَّجَارِبِ الْمُخْتَبَرِيَّةِ إِفْنَاءَ هَذَا الْجُزْءِ عَنْ طَرِيقِ إِذَابَتِهِ فِي أَقْوَى الْأَحْمَاضِ، أَوْ حَرْقِهِ، أَوْ سَحْقِهِ، أَوْ تَعْرِيزِهِ لِلْأَشْعَةِ الْمُخْتَلِفَةِ، فَلَمْ يَسْتَطِيعُوا ذَلِكَ.

(انظر: إسلام ويب. استشارة رقم: ٤٣٤٢٤٧).

Miracle in the Tailbone

The Prophet (Peace be upon him) said, "Everyone of Adam's offspring will be eaten by earth; except the Tailbone from which man was created first time, and in it the body will be recreated". Narrated by Muslim. Tailbone is the last part of the spine called Coccyx. The scientists of embryology affirmed that the fetus's body is formed from a very thin ribbon called the Primitive Streak. This ribbon forms on the fifteenth day of the egg fertilization and its insertion into the uterine wall.

As a result of the apparition of this ribbon, the nervous system forms, and the beginnings of the spine and the rest of the body begin. The task of the initial strip ends in the fourth week and it begins to disappear, leaving a small part at the end of the spine, known as the Coccyx, and it can barely be visible to the naked eye.

A group of Chinese scientists have tried through a number of laboratory experiments to destroy this part by dissolving it in the strongest acids, burning it, crushing it, or exposing it to different rays, and they could not destroy it.

(See: Islam Web, consultation no. 434247).

مُعْجَزَةُ الْقُرْآنِ فِي الْإِشَارَةِ إِلَى هَامَانَ

وَرَدَ اسْمُ هَامَانَ فِي الْقُرْآنِ الْكَرِيمِ مُتَّصِلًا بِاسْمِ فِرْعَوْنَ مُوسَى وَكَشَّخِصٍ مِنَ الْمَقْرَبِينَ إِلَيْهِ، قَالَ تَعَالَى عَلَى لِسَانِ فِرْعَوْنَ: {فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنه من الكاذبين}. [القصص: ٣٨] وَتَخَالَفَ صُورَةُ هَامَانَ فِي الْقُرْآنِ الْكَرِيمِ الصُّورَةَ الَّتِي ظَهَرَ بِهَا فِي أَحَدِ كُتُبِ الْعَهْدِ الْقَدِيمِ (كُتُبِ الْيَهُودِ الْمُقَدَّسَةِ)، حَيْثُ ظَهَرَ كَمُسَاعِدِ لِمَلِكِ بَابِلَ (فِي الْعِرَاقِ) وَأَوْقَعَ الضَّرَرَ الْكَبِيرَ بِالْإِسْرَائِيلِيِّينَ، وَقَدْ حَدَّثَ هَذَا بَعْدَ سَيِّدِنَا مُوسَى بِحَوَالِي أَلْفِ وَمِئَةِ سَنَةٍ. وَقَدْ أُثْبِتَتِ الْاِكْتِشَافَاتُ الْفِرْعَوْنِيَّةُ صِحَّةَ مَا جَاءَ بِهِ الْقُرْآنُ الْكَرِيمُ؛ فَمِنْ خِلَالِ الْكُتَابَاتِ وَالنَّقُوشِ الْهَيْرُوغْلِيفِيَّةِ تَمَّ التَّعَرُّفُ عَلَى مَعْلُومَةٍ مُهِمَّةٍ جَدًّا وَهِيَ أَنَّ اسْمَ هَامَانَ وَرَدَ فِعْلًا فِي الْكُتَابَاتِ الْمِصْرِيَّةِ الْقَدِيمَةِ بَلْ ظَهَرَتْ وَظَيْفَتُهُ وَأَنَّهُ كَانَ رَئِيسَ عَمَّالِ الْحِجَارَةِ.

(انظر: إسلام ويب. فتوى رقم ٢٠٥٠٥١، والإسلام سؤال وجواب فتوى ٢١٦٤٩٣).

Miracle of the Qur'an in Referring to "Haman"

The name of Haman was mentioned in the Holy Qur'an in relation to the name of Pharaoh of Moses as a man close to him. Pharaoh said, as stated in the Qur'an, "so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars." [28:38] This contradicts what was mentioned about Haman in one of the books of the Old Testament (the Holy Books of Jews), where he appeared as an assistant to the King of Babylon (in Iraq) and caused a great harm to Israelis. This happened after 1,100 years of Prophet Moses's period. The latest discoveries proved the validity of what is mentioned in the Holy Qur'an. The writings and inscriptions of hieroglyphics affirmed that Haman's name was actually mentioned in the ancient Egyptian writings referring to him as the chief builder.

(See: Islam Web, Fatwa No. 205051 and Islam Question and Answer Fatwa 216493).

الإعجاز في الإشارة إلى الثقوب السوداء



قَالَ تَعَالَى: {فَلَا أُقْسِمُ بِالْخُنسِ . الْجَوَارِ
الْكُنسِ}. [التكوير: ١٥-١٦]

ذَكَرَ الْقُرْآنُ الْكَرِيمُ ثَلَاثَ صِفَاتٍ تَنْطَبِقُ عَلَى
مَا يُسَمِّيهِ الْعُلَمَاءُ حَدِيثًا بِالثُّقُوبِ السَّوْدَاءِ:

١- ذَكَرَ أَنَّهَا (جَوَارٍ)، وَالثُّقُوبِ السَّوْدَاءِ نُجُومٌ
عِمْلَاقَةٌ مَيِّتَةٌ؛ فَهِيَ إِذْ تَجْرِي فِي مَدَارَاتِهَا

مِثْلَ بَقِيَّةِ النُّجُومِ. ٢- ذَكَرَ أَنَّهَا (كُنسِ)، وَهِيَ تَمْتَلِكُ قُوَّةَ جَذْبٍ هَائِلَةً جِدًّا تَجْعَلُهَا تَبْتَلِعُ
كُلَّ مَا يَمُرُّ بِجَوَارِهَا. وَلِذَلِكَ وَصَفَهَا أَحَدُ الْعُلَمَاءِ الْأَمْرِيكِيِّينَ بِأَنَّهَا (مَكَانِسٌ شَافِطَةٌ
عِمْلَاقَةٌ). وَهُوَ نَفْسُ الْوَصْفِ الْقُرْآنِيِّ! ٣- ذَكَرَ أَنَّهَا (خُنسِ) أَيُّ مُسْتَتِرَةٌ، وَهِيَ غَيْرُ
مَرِيئَةٍ بِسَبَبِ جَاذِبِيَّتِهَا الْكَبِيرَةِ الَّتِي تَجْذِبُ حَتَّى الضَّوْءَ.

(انظر: الإعجاز العلمي في القرآن والسنة لعبد الله المصلح. ص ١٠٠).

Miracle of Reference to Black Holes in the Qur'an

Allah says, (verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night, And by the planets that move swiftly and hide themselves). [81: 15-16]

The Qur'an mentioned three qualities that apply to what scientists call today black holes: Allah mentions that 1- They (move quickly). Black holes are giant dead stars, so they orbit like other stars. 2- They (sweep everything in front of them), and they have a very huge attraction force to swallow everything that passes besides them. Therefore, an American scientist described a black hole as "a huge vacuum that swallows everything". It is the same description of the Qur'an! 3- They (are hidden) or covered, and not visible because of their great attractiveness, which attracts even light.

(See: Scientific Miracles in the Qur'an and Sunnah for Abdullah Al- Musleh, p. 100).

الإعجاز في تحديد مدة الرضاعة

قَالَ تَعَالَى: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرَّضَاعَةَ}. [البقرة: ٢٣٣]

أَوْصَى الْقُرْآنُ الْكَرِيمُ بِأَنْ تَكُونَ مُدَّةُ رَضَاعَةِ الطِّفْلِ حَوْلَيْنِ أَيْ عَامَيْنِ،
وَهِيَ نَفْسُ الْمُدَّةِ الَّتِي صَارَتْ مُنْظَمَةً الصِّحَّةِ الْعَالَمِيَّةُ تُنَادِي بِهَا حَدِيثًا،
وَذَلِكَ بَعْدَ أَنْ اِكْتَشَفَ الْعِلْمُ الْحَدِيثُ: ١- أَنَّ الْجِهَازَ الْهَضْمِيَّ لَا يَكْتَمِلُ نُمُوهُ
إِلَّا فِي نِهَآيَةِ الْعَامِ الثَّانِي، وَهَذَا مَا يُعْرَضُ الطِّفْلَ الْمَفْطُومَ قَبْلَ ذَلِكَ لِبَعْضِ
الْأَضْرَارِ الصِّحِّيَّةِ. ٢- أَنَّ مُدَّةَ الرِّضَاعَةِ مِنْ تَدْيِ الْأُمِّ تَتَنَاسَبُ عَكْسِيًّا مَعَ
حُدُوثِ مَرَضِ السُّكَّرِيِّ. ٣- أَنَّ الطِّفْلَ الْمَفْطُومَ مُبَكَّرًا سَيَفْقِدُ قِيَمَةً صِحِّيَّةً
كَبِيرَةً كَانَ يَحْصُلُ عَلَيْهَا مِنْ حَلِيبِ الْأُمِّ.

Duration of Breastfeeding in the Qur'an

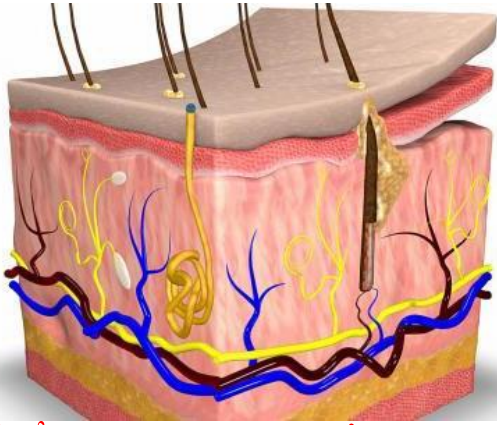
Allah says, "Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling".

[2:233]

The Qur'an advises mothers to breastfeed their children for two complete years; the miracle here is that this is the same duration that World Health Organization (WHO) called for recently, after discovering the following:

1. Growth of the digestive system is complete at the end of the second year, so weaning early could cause some health damages.
2. Duration of breastfeeding is inversely proportional to diabetes.
3. Early weaned children lose a great health value, which they could have gained from their mothers' milk.

آية تسببت بإسلام ٥٠٠ شخص



قَالَ تَعَالَى: {إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا}.
[النساء: ٥٦]

يَقُولُ الدَّاعِيَةُ مُحَمَّدُ العَرِيفِيُّ إِنَّ الشَّيْخَ عَبْدَ المَجِيدِ الزَّندَانِيَّ أَخْبَرَهُ أَنَّ الإِعْجَازَ العِلْمِيَّ فِي هَذِهِ الآيَةِ

جَعَلَ بَرُوفِسُورًا غَرِيبًا يُسَلِّمُ، وَيُسَلِّمُ عَلَى يَدَيْهِ بَعْدَهَا خَمْسُ مِئَةِ شَخْصٍ؛ فَقَدْ تَضَمَّنَتِ الآيَةُ:

١- إِشَارَةٌ إِلَى أَنَّ الجِلْدَ هُوَ مَوْضِعُ الإِحْسَاسِ بالألم، وَذَلِكَ حِينَ رَبَطَتْ بَيْنَ الجِلْدِ وَالإِحْسَاسِ بِالْعَذَابِ: {بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ}. ٢- إِشَارَةٌ إِلَى أَنَّ الجِلْدَ المُحْتَرَقَ حَرَقًا شَدِيدًا لَا يَنْقُلُ الألم، وَذَلِكَ حِينَ بَيَّنَّتْ أَنَّ الجِلْدَ إِذَا نَضِجَ بِالنَّارِ أَحْتَاجُ إِلَى التَّغْيِيرِ كَيْ يَسْتَمِرَّ الإِحْسَاسُ بِالْعَذَابِ. وَكُلُّ هَذَا لَمْ يَعْرِفَهُ الإِنْسَانُ إِلَّا فِي العَصْرِ الحَدِيثِ.

(انظر: مقطع فيديو على اليوتيوب للداعية محمد العريفي. وكتاب هذا محمد لعبد الله المصلح ص ٥١٧).

Skin and Feeling of Pain

Allah says, “Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment.

Indeed, Allah is ever Exalted in Might and Wise”. [4:56]

This verse contains a scientific miracle that caused many to convert to Islam. It points out that the skin is the center of pain by linking the skin and the feeling of torment (We will replace them with other skins so they may taste the punishment). It also points out the skin replacement, which indicates that the burned out skin does not transmit the feeling of pain. A fact that human came to know only recently.

(See: This is Prophet Muhammad by Abdullah Al- Musleh, p. 517).

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (٥)

قَالَ تَعَالَى: {وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا}. [المائدة: ٣٨]
وَقَالَ أَيْضًا: {الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ}. [النور: ٢]

س / لِمَاذَا قَدَّمَ الرَّجُلَ فِي السَّرِقَةِ، وَقَدَّمَ الْمَرْأَةَ فِي الزَّانَا؟
ج / قَدَّمَ الرَّجُلَ فِي السَّرِقَةِ؛ لِأَنَّهَا فِي الرِّجَالِ أَكْثَرُ، فَالسَّرِقَةُ تَتَطَلَّبُ قُوَّةً وَشَجَاعَةً،
وَالرِّجَالُ مُتَّفَوِّقُونَ عَلَى النِّسَاءِ فِي ذَلِكَ. وَقَدَّمَ الْمَرْأَةَ فِي الزَّانَا؛ لِأَنَّ دَوْرَهَا فِيهِ
أَعْظَمُ؛ فَهِيَ مُتَّفَوِّقَةٌ عَلَى الرَّجُلِ فِي التَّزْيِينِ وَالْإِعْرَاءِ، وَهِيَ الَّتِي تُثِيرُ الرَّجُلَ
وَتُهَيِّجُ عَاطِفَتَهُ، فَقَدْ يَخْرُجُ الرَّجُلُ يُرِيدُ الزَّانَا وَلَا يَجِدُهُ، بَيْنَمَا لَوْ خَرَجَتْ الْمَرْأَةُ
تُرِيدُ الزَّانَا لَوَجَدَتْهُ.

(انظر: تفسير الوسيط لسيد طنطاوي، وتفسير الشعراوي).

Precise Expression of the Qur'an (5)

Allah Says, {And the man thief or the women thief should cut off their hands}. [5:38] Also, {the fornicatress and the fornicator, flog each of them with a hundred stripes}. [24:2]

Q / Why the man was mentioned before women in theft Verse while the woman mentioned first in fornication Verse?

Ans / Because men more likely to steal from others than woman as it requires power and courage so men can do it more.

On the other hand, Woman was mentioned before men in fornication because her impact is higher than men as she can seduce and effect on men on this area. A man may search for fornication and could not find it, while a woman is more likely to find fornication.

(Reference: Tafsir al-Waseet by Sayed Tantawi, and al-Shaarawi's interpretation).

كُرْوِيَّةُ الْأَرْضِ

يَرَى عُلَمَاءُ الْمُسْلِمِينَ أَنَّ الْأَرْضَ كُرْوِيَّةٌ، وَاسْتَدَلُّوا عَلَى ذَلِكَ بِأَدِلَّةٍ مُخْتَلِفَةٍ، وَمِنْ أَدِلَّتِهِمُ الْقُرْآنِيَّةُ قَوْلُهُ تَعَالَى: {خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ}. [الزمر: ٥]

{يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ}: فَإِنَّ تَكْوِيرَهُمَا يَقْتَضِي تَكْوِيرَ مَا تَحْتَهُمَا.

قَالَ ابْنُ عُثَيْمِينَ: وَالتَّكْوِيرُ جَعْلُ الشَّيْءِ كَالْكَوْرِ، مِثْلُ كَوْرِ الْعِمَامَةِ، وَمِنْ الْمَعْلُومِ أَنَّ اللَّيْلَ وَالنَّهَارَ يَتَعَاقَبَانِ عَلَى الْأَرْضِ، وَهَذَا يَقْتَضِي أَنْ تَكُونَ الْأَرْضُ كُرْوِيَّةً؛ لِأَنَّكَ إِذَا كَوَّرْتَ شَيْئًا عَلَى شَيْءٍ، وَكَانَتِ الْأَرْضُ هِيَ الَّتِي يَتَكَوَّرُ عَلَيْهَا هَذَا الْأَمْرُ لَزِمَ أَنْ تَكُونَ الْأَرْضُ الَّتِي يَتَكَوَّرُ عَلَيْهَا هَذَا الشَّيْءُ كُرْوِيَّةً.

(كَوْرُ الْعِمَامَةِ: مَحَلُّ إِدَارَتِهَا).

(انظر: من روائع البيان لـ مثنى هيبان ج ٨ ص ٣٧٠ والإسلام سؤال وجواب فتوى ١١٨٦٩٨).

Earth is Round

Islamic scholars believe that the earth is round. They have come to this conclusion based on several evidences. One evidence comes from the Qur'an. Allah says, "He created the heavens and earth for a true purpose; He wraps the night around the day and the day around the night" [39:5]

Sheikh ibn al-Uthaymeen said, "The word yukawwir (translated here as "wraps around") means to make something round, like a turban. It is well-known that night and day follow one another on earth, which implies that the Earth is round, because if you wrap one thing around another thing, and the thing that is wrapped around is the Earth, then Earth must be round".

(See: Islam Question and Answer. Fatwa number: 118698).

رِعايَةُ الْفُقَرَاءِ فِي التَّشْرِيعِ الْإِسْلَامِيِّ

أَوْجَبَ الْإِسْلَامُ قِضَاءَ الدَّيْنِ عَنِ الْمَدِينِ الْفَقِيرِ مِنْ بَيْتِ مَالِ الْمَصَالِحِ الْعَامَّةِ إِنْ كَانَتْ الدَّوْلَةُ غَنِيَّةً، وَهُوَ تَشْرِيعٌ لَمْ تَعْرِفْهُ التَّشْرِيعَاتُ الْوَضْعِيَّةُ فِي الْعَالَمِ قَاطِبَةً إِلَى الْيَوْمِ، فَقَدْ قَالَ تَعَالَى: {النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ}. [الأحزاب: ٦] وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، فَمَنْ تُوِّفِيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَيْ قِضَاؤِهِ).
رَوَاهُ الْبُخَارِيُّ

(انظر: هذا محمد لـ عبد الله المصلح ص ٤٥٣).

Caring for the Poor in Islamic legislation

Islam made it obligatory to pay the debts of the poor from the State Treasury, if the country is rich. This legislation has never been practiced by secular legislations all over the world till today. Allah says, "The Prophet is closer to the believers than their own selves". [33:6] The Messenger (Peace be upon him) said, "I am closer to the believers than their own selves. So, whoever dies leaving a debt, the responsibility of repaying it shall be upon me". [Agreed upon].

(See: *This is Muhammad* by Abdullah Al-Musleh, p. 453).

إِعْجَازُ قُرْآنِي فِي النَّحْلِ

قَالَ تَعَالَى عَنِ النَّحْلِ: {يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ}. [النحل: ٦٩]
كَانَ السَّابِقُونَ يَعْتَقِدُونَ أَنَّ كُلَّ مَا يَخْرُجُ مِنْ بُطُونِ النَّحْلِ عَسَلٌ، وَلَكِنَّ الْقُرْآنَ
الْكَرِيمَ اسْتَحْدَمَ لَفْظَ (شَرَابٌ) وَلَيْسَ (عَسَلٌ)، وَلَفْظَ (شَرَابٌ) أَعْمٌ مِنْ لَفْظِ
(عَسَلٌ)، فَالشَّرَابُ يَشْمَلُ العَسْلَ وَغَيْرَهُ. وَقَدْ أَثْبَتَ العِلْمُ الحَدِيثُ أَنَّهُ يَخْرُجُ مِنْ
بُطُونِ النَّحْلِ عِدَّةٌ أَنْوَاعٍ مِنَ الشَّرَابِ، العَسْلُ وَاحِدٌ مِنْهَا، وَيَجْمَعُهَا أَنهَا شَرَابٌ،
وَهِيَ: العَسْلُ، الغِذَاءُ المَلَكِيُّ، الشَّمْعُ، العِكْبَرُ، حُبُوبُ اللِّقَاحِ، السَّمُّ.

(انظر: إعجاز القرآن البياني لصالح الخالدي ص ٤٢٨).

The Miracle of Bees in the Qur'an

Allah says about bees, {يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ}

(There comes forth from their bellies, a drink of varying colors). [16:69]

In the past, people thought that the only thing that is produced from the belly of bees was honey.

But the Qur'an used the word "drink" instead of "honey". The expression "drink" includes the honey and otherwise. Modern science has proven that the belly of bees produces several types of drink, and honey is one of them. The other kinds are beeswax, royal jelly, propolis, pollen, and a bee poison (used by the bee to defend itself from any external aggression).

(See: the miracle of Al Qur'an Albyany by Salah al-Khalidi, p. 428).

الإعجاز الغيبي في سورة القمر

قال تعالى: {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ}. [القمر: ٤٥]

يُخْبِرُ الْقُرْآنُ عَنِ الْمُشْرِكِينَ بِأَنَّهُمْ سَوْفَ يُهْزَمُونَ وَيُوَلُّونَ الْأَدْبَارَ، وَقَدْ نَزَلَتْ هَذِهِ الْآيَةُ فِي مَكَّةَ، حِينَ كَانَ الْمُشْرِكُونَ أَقْوِيَاءَ، وَالْمُسْلِمُونَ ضُعَفَاءَ. مِمَّا جَعَلَ سَيِّدَنَا عُمَرَ يَتَعَجَّبُ وَيَتَسَاءَلُ: أَيُّ جَمْعٍ سَيُهْزَمُ؟! وَبَعْدَ سَنَوَاتٍ قَلِيلَةٍ تَتَحَقَّقُ الْبَشَارَةُ، وَيَنْهَزِمُ جَيْشُ الْمُشْرِكِينَ أَمَامَ الْمُسْلِمِينَ فِي مَعْرَكَةِ بَدْرٍ، وَيُوَلِّي الْمُشْرِكُونَ الْأَدْبَارَ هَارِبِينَ إِلَى مَكَّةَ، وَيَقُولُ سَيِّدَنَا عُمَرُ إِنَّهُ فِي ذَلِكَ الْيَوْمِ عَرَفَ تَأْوِيلَ هَذِهِ الْآيَةِ.

(انظر: التحرير والتنوير لابن عاشور).

Miracle of the unseen in Surat Al Qamar

Allah says, (Their multitude will be put to flight, and they will show their backs). [54:45]

The Qur'an tells that infidels will lose the battle and will run away. This verse was revealed in Makkah, when Quraish was strong and Muslims were weak. Our master Umar wondered about this verse, how was that possible!

After few years, the good news came true; Muslims defeated infidels in the battle of "Badr". Quraish fled to Makkah. Our master Umar understood the interpretation of this verse after that event.

(See: Tafsir al-Tahrir wa'l-Tanwir of ibn Ashur).

نبوءة جيولوجية

قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (لَا تَقُومُ السَّاعَةُ حَتَّى تَعُودَ أَرْضُ الْعَرَبِ مَرْوَجًا وَأَنْهَارًا). رَوَاهُ مُسْلِمٌ

المعنى الظاهر للحديث: أن صحراء شبه الجزيرة العربية ستغطيها المروج والأنهار في آخر الزمان، وقوله: (حتى تعود) يدل على أنها كانت كذلك في وقت سابق، وأنها ستعود إلى حالتها الأولى. وقد أثبتت البحوث الجيولوجية الدقيقة المتعلقة بتاريخ أرض الجزيرة العربية أنها كانت تجري فيها أنهار كبيرة، وتغطيها جنات وارفة، تسكنها قطعان من حيوانات متنوعة. كما أكدت البحوث الاستشراافية المسنفيضة في علوم الطقس والدورات المناخية أن أرض العرب ستعود بإذن الله إلى ما كانت عليه. وهذا يتطابق تمامًا مع منطوق الحديث الشريف.

(انظر: هذا محمد لـ عبد الله المصلح ص ٧٧٣. بتصرف).

Geological prophecy

The Messenger of Allah (Peace be upon him) said, "The Last Hour will not come till the land of Arabia reverts to meadows and rivers".

[Sahih Muslim 157 b]

The apparent meaning of the hadith is that the desert of the Arabian Peninsula will be covered by meadows and rivers at the end of time. His saying: (Until it reverts) shows that it was like that, and it will return to its initial state. Geological research on the history of the Arabian Peninsula has shown that wide rivers used to run through it, and it was covered with big trees and inhabited by herds of various animals. Anticipatory research interested in Meteorology and climate cycles also confirmed that Arabia will return, Allah willing, to what it was. This conforms exactly with what was mentioned in the hadith of the prophet.

(See: *This is Muhammad* by Abdullah Al-Musleh, p. 773. Modified).

إِعْجَازٌ فِي سُورَةِ الطَّارِقِ

قَالَ تَعَالَى: {وَالسَّمَاءِ ذَاتِ الرَّجْعِ . وَالْأَرْضِ ذَاتِ الصَّدْعِ}. [الطارق: ١١-١٢]

تَضَمَّنَتِ الْآيَتَانِ الْكَرِيمَتَانِ إِعْجَازًا عِلْمِيًّا، إِذْ أَشَارَتَا إِلَى صِفَةٍ لِلسَّمَاءِ وَأُخْرَى لِلْأَرْضِ، وَلَمْ تُكْتَشَفْ هَاتَانِ الصِّفَتَانِ إِلَّا فِي الْعَصْرِ الْحَدِيثِ؛ فَقَدْ بَيَّنَّتِ الْعُلُومُ الْحَدِيثَةُ أَنَّ السَّمَاءَ ذَاتُ إِرْجَاعٍ أَيُّ ذَاتُ ارْتِدَادٍ، فَهِيَ تَرُدُّ إِلَى الْأَرْضِ كَثِيرًا مِمَّا يَخْرُجُ مِنْهَا كَالْمِيَاهِ الْمُتَبَخَّرَةِ، وَتَرُدُّ عَنْهَا كَثِيرًا مِمَّا يَهْبِطُ إِلَيْهَا كَالنِّيَازِكِ وَالرِّيَّاحِ الشَّمْسِيَّةِ. وَبَيَّنَّتِ أَنَّ الْأَرْضَ ذَاتُ صُدُوعٍ أَيُّ شُقُوقٍ، إِذْ تَمَّ اكْتِشَافُ شَبَكَةِ هَائِلَةٍ مِنَ الصُّدُوعِ الْكَبِيرَةِ تُحِيطُ بِالْأَرْضِ، وَتَتَّصِلُ مَعَ بَعْضِهَا وَكَأَنَّهَا صَدْعٌ وَاحِدٌ.

(انظر: الموسوعة الميسرة في الإعجاز العلمي لشحاتة صقر ٥٢١ - ٥٢٩).

Miracle in Surat Al-Tariq

Allah says, {by the sky (having rain clouds) which gives rain, again and again. and the earth which splits (with the growth of trees and plants)}. [86:11-12]

Those two Verses (ayahs) included a scientific miracle; they referred to a characteristic of heaven and another of the earth; These two attributes were only discovered in modern times; modern science has shown that the sky has a returning back; it gives back to the ground a lot; like vaporized water, it protects the earth from what is going down like meteorites and solar winds. It showed that the Earth had cracks (splits); an enormous network of big cracks surrounding the Earth has been discovered. It is linked together like a single crack.

(See: Al-Mosawah Al-Moyasrah of Scientific Miracles by Shehata Saqr p.521-529).

دِقَّةُ التَّعْبِيرِ الْقُرْآنِيِّ (٦)

قَالَ تَعَالَى: {أَلْهَاكُمُ التَّكَاثُرُ . حَتَّىٰ زُرْتُمُ الْمَقَابِرَ}. [التَّكَاثُرُ: ١-٢]

قَالَ (الْمَقَابِرُ) وَلَمْ يَقُلِ (الْقُبُورُ) وَذَلِكَ لِلتَّنَاسُبِ الصَّوْتِيِّ بَيْنَ الْمَقَابِرِ وَالتَّكَاثُرِ، وَأَيْضًا لِأَنَّ كَلِمَةَ (مَقَابِرُ) تُضِيفُ إِلَى الْمَعْنَى شُمُولًا وَمُبَالَغَةً لَا يُوجَدَانِ فِي كَلِمَةِ (قُبُورُ)؛ فَالْمَقَابِرُ جَمْعُ مَقْبَرَةٍ، بَيْنَمَا الْقُبُورُ جَمْعُ قَبْرِ، وَهَكَذَا فَالْمَقَابِرُ أَفْضَلُ لِأَنَّ فِيهَا شُمُولًا وَمُبَالَغَةً وَهُوَ مَا يُنَاسِبُ الْحَدِيثَ عَنِ التَّكَاثُرِ فِي السُّورَةِ.

(انظر: التفسير البياني لعائشة عبد الرحمن ج ١ ص ٢٠١).

Precise Expression of the Qur'an (6)

Allah says, "The mutual rivalry (for piling up of worldly things) diverts you, until you visit the cemeteries (i.e., till you die)". [102:1-2]

He said, (المقابر almaqaper cemeteries) and he didn't say (القبور alqopor graves); that's for acoustic proportionality (rhyme) between the two Arabic words; (المقابر almaqaper cemeteries) and (التكاثر altaqasor propagation), also because the word (المقابر almaqaper cemeteries) in Arabic language adds to the meaning comprehensive and exaggeration; not found in word (القبور alqopor graves); (المقابر almaqaper cemeteries) are plural for (المقبرة almaqparah cemetery), it includes many graves; while (القبور alqopor graves) are plural for one grave. Thus, (المقابر almaqaper cemeteries) are better because of comprehensive and exaggerated; which is appropriate for talking about competing in the life of this world at the surah.

(See: Al-Tafseer al-Bayani by Aisha Abd al-Rahman, vol.1, p. 201).

الْعَدَاوَةُ بَيْنَ النَّصَارَى .. نُبُوءَةٌ قُرْآنِيَّةٌ

قَالَ تَعَالَى: {وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ}. [المائدة: ١٤]

تَنَبَّأَ الْقُرْآنُ الْكَرِيمُ بِالْإِنْشِقَاقِ الدَّائِمِ فِي صُفُوفِ النَّصَارَى، وَهِيَ صِفَةٌ لَمْ يُثْبِتْهَا الْقُرْآنُ لِلْيَهُودِ وَلَا لِلْمَجُوسِ. وَقَدْ كَانَ مَا قَالَهُ الْقُرْآنُ؛ إِذْ لَمْ يَجْتَمِعِ النَّصَارَى بَعْدَ الْبَعْثَةِ النَّبَوِيَّةِ، وَإِنَّمَا هُمْ فِي تَفَرُّقٍ دَائِمٍ حَتَّى بَلَغَ عَدَدُ الْفِرَقِ النَّصْرَانِيَّةِ ٤١٠٠٠ فِرْقَةً وَتَجَمَّعَ نَصْرَانِيٌّ. وَلَا يَزَالُ الْإِنْشِقَاقُ مُتَوَاصِلًا بِسَبَبِ نِزَاعِ النَّصَارَى الْمُتَجَدِّدِ فِي أُمُورِ اللَّاهُوتِ وَغَيْرِ ذَلِكَ مِنْ دَعَاوَى النَّصْرَانِيَّةِ.

(انظر: براهين النبوة لـ سامي عامري ص ٢٩٤).

The Enmity among Christians, Quranic Prophecy

Allah says in the Qur'an, "And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection". [5:14]

The Holy Qur'an predicted that the Christians will be permanently divided. This prophecy was not stated about Jews nor the Zoroastrians. After the prophecy, the Christians have never been united since the days of the prophet (Peace be upon him) and they continued to divide, because of their disagreement in theology, until they reached over 41,000 sects.

(See: barahen alnoboah. For: Sami Ameri. P.294).

نُبُوَّةُ نَارِ الْحِجَازِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تَضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى). مُتَّفَقٌ عَلَيْهِ

شَرْحُ الْحَدِيثِ: يَذْكُرُ الْحَدِيثُ أَنَّهُ سَتَخْرُجُ نَارٌ فِي الْحِجَازِ، وَأَنَّ هَذِهِ النَّارَ عَظِيمَةً جَدًّا حَتَّى أَنَّ ضَوْءَهَا سَيَصِلُ إِلَى بَلَدَةِ بُصْرَى الْبَعِيدَةِ، وَحَتَّى أَنَّ أَعْنَاقَ الْإِبِلِ فِي بُصْرَى سَتُشَاهَدُ بِاللَّيْلِ عَلَى ضَوْءِ تِلْكَ النَّارِ. وَبُصْرَى: مَدِينَةٌ فِي الشَّامِ تَبْعُدُ عَنِ الْمَدِينَةِ الْمُنَوَّرَةِ -حَيْثُ ظَهَرَتِ النَّارُ- بِحَوَالِي ١٠٠٠ كَم.

وَقَدْ ظَهَرَتْ هَذِهِ النَّارُ فِي عَامِ [٦٥٤ هـ - ١٢٥٦ م]، وَكَانَتْ نَارًا عَظِيمَةً أَفَاضَ الْعُلَمَاءُ مِمَّنْ عَاصَرَ ظُهُورَهَا، وَمَنْ بَعْدَهُمْ فِي وَصْفِهَا. قَالَ النَّوَوِيُّ: (خَرَجَتْ فِي زَمَانِنَا نَارٌ بِالْمَدِينَةِ سَنَةَ أَرْبَعٍ وَخَمْسِينَ وَسِتِّ مِائَةٍ، وَكَانَتْ نَارًا عَظِيمَةً جَدًّا مِنْ جَنْبِ الْمَدِينَةِ الشَّرْقِيِّ وَرَاءَ الْحَرَّةِ، تَوَاتَرَ الْعِلْمُ بِهَا عِنْدَ جَمِيعِ الشَّامِ وَسَائِرِ الْبُلْدَانِ، وَأَخْبَرَنِي مَنْ حَضَرَهَا مِنْ أَهْلِ الْمَدِينَةِ).

(انظر: شرح صحيح مسلم للنووي).

Prophecy of the Hijaz Fire

The prophet (Peace be upon him) said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra". [Agreed upon]

Explanation of the Hadith: it says there's a fire will come out of the land of Hijaz; this fire is very great so that its light will reach Busra town even that the necks of camels at Busra will be watched at night through the Fire of Hijaz. Busra is a city in Al-Sham which is far from al-Madinah (where fire appeared) with around 1000 km.

The Hijaz Fire came out in the year [654 AH - 1256 AD]. Scholars who lived at the time of its occurrence, and who came after them described it as a great fire. Al-Nawawi said, (great fire came out at our time in al-Madinah in [654 AH]. It was a so great fire from the East side of al-Madinah in behind Al-Harraa (area). It was known to all Al-Sham and other countries. People of al-Madinah who saw it, told me about).

(See: Sahih Muslim explanation by Al-Nawawi).

إِعْجَازُ قُرْآنِي فِي الذَّبَابِ



قَالَ تَعَالَى: {وَإِنْ يَسْلُبْهُمُ الذَّبَابُ شَيْئًا
لَّا يَسْتَنْقِذُوهُ مِنْهُ}. [الْحَجَّ: ٧٣]

كَشَفَ الْعِلْمُ الْحَدِيثَ أَنَّ الذَّبَابَةَ تَمْتَلِكُ
خَاصِيَّةَ تَحْلِيلِ الطَّعَامِ خَارِجَ جِسْمِهَا، فَإِذَا
وَجَدَتِ الذَّبَابَةُ طَعَامًا مَدَّتْ إِلَيْهِ خُرْطُومَهَا
(proboscis) وَأَفْرَزَتْ مِنْ خِلَالِهِ

إِنْزِيمًا هَاضِمًا، ثُمَّ تَمْتَصُّ الطَّعَامَ وَقَدْ صَارَ مَهْضُومًا مُتَحَوِّلاً، وَهَذَا يَعْنِي أَنَّا
لَوْ أَمْسَكْنَا ذَبَابَةً وَاسْتَخْرَجْنَا مَا فِي بَطْنِهَا أَوْ فَمِهَا فَإِنَّهُ لَنْ يَكُونَ نَفْسَ مَا أَخَذْتَهُ،
بَلْ هُوَ شَيْءٌ آخَرٌ وَمُرَكَّبَاتٌ أُخْرَى مُتَحَلِّلَةٌ.

(انظر: إسلام ويب. فتوى رقم ٣٨٩١٦).

Quranic Miracle in Flies

Allah says, {And if the fly snatches away a thing from them, they will have no power to release it from the fly}. [22:73]

Modern science reveals that the fly has the feature of dissolve food outside its body. So, if the fly find food, it will extend its long proboscis to attain its food; releases digestive enzymes; then absorbs converted digestive food. Thus, this means that if we catch a fly and extract what's in its abdomen or mouth, it will not be the same thing as it absorbs; It's something else; another decaying compounds.

(See: islamweb.net, Fatwa No. 38916).

الإعجاز التَّأثيري (٢)

أَقَامَ سَيِّدُ قُطْبٍ وَبَعْضُ رِفَاقِهِ صَلَاةَ الْجُمُعَةِ فِي سَفِينَةٍ، وَكَانَ رُكَّابُ السَّفِينَةِ مِنَ الْأَجَانِبِ غَيْرِ الْمُسْلِمِينَ، وَبَعْدَ انْتِهَاءِ الصَّلَاةِ جَاءَتْهُ امْرَأَةٌ يُوْغُسْلَافِيَّةٌ تُبَدِي إِعْجَابَهَا بِخُطْبَتِهِ مَعَ أَنهَا لَمْ تَفْهَمْ مِنْهَا شَيْئًا، وَلَكِنَّهَا تَأَثَّرَتْ -كَمَا قَالَتْ- بِالسَّحْرِ الْمَوْسِيقِيِّ لِللُّغَةِ الَّتِي كَانَ يَتَكَلَّمُ بِهَا سَيِّدُ أَثْنَاءِ خُطْبَتِهِ، وَذَكَرَتْ أَنَّ أَكْثَرَ مَا شَدَّ انْتِبَاهَهَا هُوَ مَقَاطِعُ مُعَيَّنَةٌ تَرِدُ أَثْنَاءَ الْخُطْبَةِ تَخْتَلِفُ عَنِ بَاقِي الْكَلَامِ، فَهَذِهِ الْمَقَاطِعُ كَمَا تَقُولُ كَانَتْ تُحَدِّثُ فِيهَا رَعْشَةً وَقَشَعْرِيرَةً! وَتَقُولُ عَنِ هَذِهِ الْمَقَاطِعِ: (إِنَّهَا شَيْءٌ آخَرٌ كَمَا لَوْ كَانَ الْإِمَامُ مَمْلُوءًا مِنَ الرُّوحِ الْقُدُسِ) -حَسَبَ تَعْبِيرِهَا الْمُسْتَمَدِّ مِنْ دِيَانَتِهَا الْمَسِيحِيَّةِ- إِنَّهَا تَقْصِدُ الْآيَاتِ الْقُرْآنِيَّةَ الَّتِي تَضَمَّنَتْهَا الْخُطْبَةُ!! فَسُبْحَانَ اللَّهِ الْعَظِيمِ حَتَّى مَنْ لَا يَعْرِفُ الْعَرَبِيَّةَ يَشْعُرُ بِسِحْرِ الْقُرْآنِ الْكَرِيمِ.

(انظر: في ظلال القرآن لسيد قطب. سورة يونس).

Effect of the Quranic Words (2)

Sayyid Qutb performed Friday prayer with his companions on a cruise, which had non-Muslim passengers. After the prayer, a Yugoslavian woman came to Sayyid Qutb to tell him that she liked his sermon although she did not understand anything. She was affected by the musical fascination of the language used in the sermon and said that the thing which caught her attention the most was some parts mentioned during the sermon that sounded different from the rest of the sermon. These parts, as she said, made her tremble and shiver! She said about these parts: They were different, as if the Imam was filled with the holy spirit –in her words derived from Christian religion. What she meant was the Quranic verses that were mentioned in the sermon. Even one who doesn't know Arabic feels the charm of the Qur'an. Glory be to Allah, the Greatest.

(See: "In the Shades of the Qur'an" by sayyid qutb, Surat Yunus).

إِعْجَازٌ فِي حَدِيثِ الْمَفَاصِلِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثَ مِئَةِ مَفْصَلٍ). رَوَاهُ مُسْلِمٌ

اكتشف العلماء حديثاً أن عدد المفاصل في جسم الإنسان ٣٦٠ مفصلاً فعلاً! وهي موزعة على النحو التالي: (الجمجمة: ٨٦، الحنجرة والرقبة: ٦، الطرفان العلويان: ٦٤، الففص الصدري: ٦٦، العمود الفقري والحوض: ٧٦، الطرفان السفليان: ٦٢). ولا شك أنه لا يمكن لإنسان قبل ألف وأربع مئة سنة أن يعرف هذه المعلومة إلا إذا كان نبياً قد أوحى الله إليه.

(انظر: ١- مقطع فيديو على اليوتيوب للدكتور عبد الله المصلح. ٢- عدة مواقع مكتوبة بالنسخة الإنجليزية من الموضوع).

Prophetic Miracle in the Number of Joints

Prophet Mohammad (Peace be upon him) said, “Everyone has been created with 360 joints“[Sahih Muslim].

Recently, the scientists discovered that the human body joints are 360. They are distributed as follows (skull: 86, throat and neck: 6, the upper limbs: 64, thoracic cage: 66, spine and pelvis: 76, the lower limbs: 62). There is no doubt that only a prophet of Allah, sent 1400 years ago, would be able to know such a fact.

Look at:

- 1- <http://www.nekosdedricks.com/certified-fitting/>
- 2- <https://hudsonphysicians.com/bones/>
- 3- <http://www.mplsortho.com/faq/#how-many-joints>
- 4- <http://naturatomica.com/category/joints-bones-muscles>

إِعْجَازُ قُرْآنِي تَارِيخِي (٤)

قَالَ تَعَالَى مُخَاطِبًا سَيِّدَنَا مُحَمَّدًا: {ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ}.

[آلِ عِمْرَانَ: ٤٤]

يَقُولُ الدُّكْتُورُ سَامِي عَامِرِي: (إِنَّ الْبُرْهَانَ الْأَوَّلَ الَّذِي يُقَدِّمُهُ الْقُرْآنُ بِكَثَافَةٍ لِرَبَّانِيَّتِهِ – مَعَ إِعْجَازِهِ الْبَلَاغِيِّ/الْبَيَانِيِّ- هُوَ مُوَافَقَتُهُ لِأَخْبَارِ أَهْلِ الْكِتَابِ). وَمِنْ أَمْثَلَةِ ذَلِكَ إِشَارَتُهُ إِلَى قِصَّةِ كِفَالَةِ زَكَرِيَّا لِمَرْيَمَ وَأَنَّ ذَلِكَ كَانَ مِنْ خِلَالِ الْإِقْتِرَاعِ، فَهَذِهِ الْقِصَّةُ لَمْ تَرِدْ فِي الْأَنْجِيلِ الرَّسْمِيَّةِ. وَلَكِنَّهَا وَرَدَتْ فِي أَنْجِيلِ الطُّفُولَةِ لِيَعْقُوبَ، وَهُوَ أَنْجِيلٌ لَا تَعْتَرَفُ بِقَدَاسَتِهِ الْكَنِيسَةُ الْيَوْمَ، وَإِنْ كَانَ مِنَ الْأَنْجِيلِ الْمُبْجَلَةِ فِي الْقُرُونِ الْأُولَى ... فَسُبْحَانَ اللَّهِ الْعَظِيمِ!

(انظر: براهين النبوة لـ سامي عامري ص ٣٠٧).

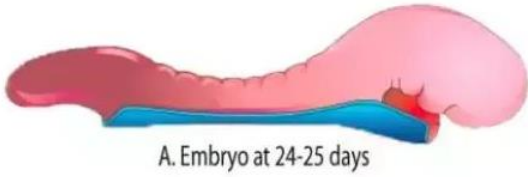
Historical Miracle in the Qur'an (4)

In His address to the prophet (Peace be upon him), Allah says, “That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed”. [3:44]

Dr. Sami Ameri says, “The main evidence that the Qur'an is from Allah, besides its Rhetoric miracle, is providing stories of the People of the Book”. For example, the story of Zakaria being chosen to take care of Maryam through voting. This story was not mentioned in the official gospels but was mentioned in the infancy gospel. Although it had great value in earlier centuries, the infancy gospel is not recognized by the church today... Glory be to Allah Almighty!

(See: barahen alnoboah. For: Sami Ameri. P.307).

الإعجاز القرآني في لفظة العَلَقَة



A. Embryo at 24-25 days



B. Leech or bloodsucker

قَالَ تَعَالَى: {ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً}. [المؤمنون: ١٤]

قَالَ بَرِيطَانِي يُدْعَى أُنْدَرُو فِي بَرْنَامَج (بِالْقُرْآنِ اهْتَدَيْتُ) إِنَّ وَقُوفَهُ عِنْدَ كَلِمَةِ الْعَلَقَةِ فِي الْآيَةِ الْكَرِيمَةِ قَادَهُ إِلَى الدُّخُولِ فِي الْإِسْلَامِ. فَمَاذَا فِي كَلِمَةِ الْعَلَقَةِ؟

يَدُورُ الْمَعْنَى اللَّغَوِيُّ لِكَلِمَةِ الْعَلَقَةِ حَوْلَ عِدَّةٍ مَعَانٍ:

١- التَّعَلُّقُ بِشَيْءٍ. ٢- دُودَةٌ فِي الْمَاءِ تَلْتَصِقُ بِالْكَائِنَاتِ الْأُخْرَى وَتَمصُّ دَمَهَا. ٣- الدَّمُ الْجَامِدُ. وَكُلُّ هَذِهِ

الْمَعَانِي تَنْطَبِقُ عَلَى أَحَدِ أَطْوَارِ خَلْقِ الْجَنِينِ، وَهُوَ الطَّوْرُ الَّذِي سَمَّاهُ الْقُرْآنُ بِالْعَلَقَةِ. فَالْعَلَقَةُ:

١- تَكُونُ مُعَلَّقَةً بِقُوَّةٍ فِي جِدَارِ الرَّحِمِ. ٢- تَتَغَذَّى مِنْ خِلَالِ امْتِصَاصِ دَمِ الْأُمِّ. ٣- يَبْدُو شَكْلُ الْعَلَقَةِ الْمُسْتَطِيلِ مُشَابِهًا لِدُودَةِ الْعَلَقِ (الشكل B). ٤- تَبْدُو الْعَلَقَةُ مِثْلَ قِطْعَةٍ مِنَ الدَّمِ الْجَامِدِ بِسَبَبِ احْتِبَاسِ الدَّمِ فِي الْأَوْعِيَةِ الدَّمَوِيَّةِ لِلْجَنِينِ (أَيَّ عَدَمِ دَوْرَانِهِ).

(انظر: موسوعة الإعجاز العلمي في القرآن الكريم والسنة المطهرة لـيوسف الحاج ص ١٠٣).

The Qur'anic Miracle in the Word "Leech"

Allah says, {Then We made the Nutfah into a clot (a piece of thick coagulated blood)}. [23:14]

A British man named Andrew said in the program of "Guided Through the Quran", that he stopped reading Qur'an at the word leech (coagulated blood) in the Verse, which made him announce his Islam. So, what's in the word "leech"?

The linguistic meaning of the word "leech" in Arabic includes several meanings: 1-clinging to something. 2-A worm in the water sticks to other organisms and sucks its blood. 3-Solid blood. All these meanings apply to one of the stages of embryo creation; the phase that Qur'an called (coagulated blood): 1-firmly attached to the wall of the uterus. 2-Feeds by absorbing mother's blood. 3-The rectangular of (coagulated blood) looks similar to the leech worm. 4- (coagulated blood) looks like a piece of solid blood due to the retention of blood in the fetus's blood vessels (no spin).

(See: Encyclopedia of Scientific Miracles in the Noble Qur'an and the Sunnah, by Youssef Al-Hajj, p.103).

الإعجاز التشريعي في مقادير الزكاة

يَعْلَمُ الْكَثِيرُونَ أَنَّ الزَّكَاةَ رُكْنٌ مِنْ أَرْكَانِ الْإِسْلَامِ، وَلَكِنَّ الْقَلِيلِينَ يَعْلَمُونَ أَنَّ هُنَاكَ إِعْجَازًا تَشْرِيْعِيًّا فِي تَحْدِيدِ مَقَادِيرِ الزَّكَاةِ، بِحَيْثُ يَكُونُ هُنَاكَ تَوَازُنٌ بَيْنَ رِعَايَةِ الْفُقَرَاءِ وَعَدَمِ التَّسَلُّطِ عَلَى الْأَغْنِيَاءِ، فَعَلَى سَبِيلِ الْمِثَالِ فَإِنَّ مِقْدَارَ الزَّكَاةِ فِي الْمَرْزُوعَاتِ الَّتِي تُسْقَى بِمَاءِ الْمَطْرِ أَيْ بِلَا جُهْدٍ أَوْ نَفَقَةٍ هُوَ الْعَشْرُ، بَيْنَمَا مِقْدَارُ الزَّكَاةِ فِي الْمَرْزُوعَاتِ الَّتِي يَتَطَلَّبُ سَقْيُهَا جُهْدًا أَوْ نَفَقَةً كَالسَّقِيِّ عَلَى الدَّوَابِّ هُوَ نِصْفُ الْعَشْرِ أَيْ أَقَلُّ، وَأَمَّا مِقْدَارُ الزَّكَاةِ فِي الذَّهَبِ وَالْفِضَّةِ وَالنُّقُودِ فَإِنَّهُ رُبْعُ الْعَشْرِ فَقَطُ لِأَنَّ الْإِنْسَانَ يَتَعَلَّقُ بِهَا أَكْثَرَ وَيَبْذُلُ فِي تَحْصِيلِهَا جُهْدًا أَكْبَرَ.

(انظر: إعجاز القرآن لفضل عباس ص ٢٩٢).

legislative Miracle in Quantifying Zakat

Many know that Zakat is one of the pillars of Islam but not many realize the quantities legislation behind it, a legislation that balances between taking care of the poor and not suppressing the rich. For example, the quantity of Zakat in agricultural goods grown by rainfall (no cost) is one-tenth (10%). On the other hand, agricultural goods requiring irrigation (cost exists) is half of one-tenth (5%). Finally, the quantity of Zakat in gold, silver and money is a quarter of one tenth (2.5%) since people are more attached to it and are more likely to have worked harder to obtain.

(See: 'i'jāz Al-Qur'an for Fadl ibn Abbas. Page-292).

الإشارة إلى ظلمة الكون

عندما بدأ الإنسان يرتاد الفضاء في عام ١٩٦١م فوجئ بحقيقة أن الكون يغشاه الظلام الدامس، وأن حزام النهار في نصف الكرة الأرضية المواجه للشمس لا يتعدى سمكه ٢٠٠ كيلومتر فوق مستوى سطح البحر. وقد أشار القرآن الكريم إلى هذه الظلمة في عدة مواضع، مثل:

١. قال تعالى: {وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ . لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ}. [الحجر: ١٤-١٥] وفيه تمثيل لمن يفاجئه ظلام الفضاء بمن سكرت عيناه فلا يرى سوى الظلام.

٢. قال تعالى: {وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ}. [يس: ٣٧] حيث شبه النهار بسلخة جلد ذبيحة رقيقة تخفي خلفها ظلام كامل البدن.

(انظر: كتابي الإعجاز العلمي، وهذا محمد لعبد الله المصلح. ص ٩١-٨٣٣).

Reference to the Darkness of Universe

When the Human began to go into space in 1961, he was surprised by the fact that the universe is being enveloped by the complete darkness. The daylight belt in the Sun-facing hemisphere its thickness only 200 kilometers above sea level. The Holy Qur'an referred to this darkness in several places such as: 1. Allah says, {And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched}. [15:14-15]; It is a representation of those who are surprised by the darkness of space to those whose eyes are closed, and only see darkness. 2. Allah says, {And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness} [36:37]; He likened the daytime as the process of removing the skin from the animal body, which hides the darkness of the entire body.

(See: the scientific miracles, and This is Muhammad by Abdullah al-Muslih, pp. 91-833).

بَلَاغَةُ التَّقْدِيمِ وَالتَّأخِيرِ

قَالَ تَعَالَى: {وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ}. [الأنعام: ١٠٠]

س / أَصْلُ هَذِهِ الْجُمْلَةِ هُوَ: {وَجَعَلُوا الْجِنَّ شُرَكَاءَ لِلَّهِ}. فَلِمَاذَا غَيَّرَ الْقُرْآنُ فِي تَرْتِيبِ الْكَلِمَاتِ؟ **ج /** قَالَ الْعُلَمَاءُ لَوْ أَنَّهُ قَالَ: {وَجَعَلُوا الْجِنَّ شُرَكَاءَ لِلَّهِ} لَرُبَّمَا ظَنَّ أَحَدُهُمْ أَنَّ الْإِعْتِرَاضَ عَلَى الْمُشْرِكِينَ هُوَ لِجَعْلِهِمُ الْجِنَّ تَحْدِيدًا شُرَكَاءَ لِلَّهِ، وَأَنَّهُمْ لَوْ جَعَلُوا غَيْرَ الْجِنَّ مِنَ الْمَخْلُوقَاتِ كَالْمَلَائِكَةِ أَوْ الْأَنْبِيَاءِ لَجَازَ. وَلَكِنَّهُ حِينَ قَالَ: {وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ}، فَإِنَّ هَذَا التَّرْتِيبَ يُبَيِّنُ أَنَّ الْإِعْتِرَاضَ عَلَى الْمُشْرِكِينَ هُوَ بِسَبَبِ إِشْرَاكِهِمْ بِاللَّهِ، سَوَاءً أَكَانَ الشُّرَكَاءَ جِنًّا أَوْ مَلَائِكَةً أَوْ أَنْبِيَاءً.

(انظر: الوسيط لسيد طنطاوي).

The Eloquence of Hyperbaton in the Qur'an

Allah Says, "Yet, they join the Jinn as partners in worship with Allah", [6:100]. The origin of this sentence is: They made the Jinn partners with Allah in worship. Why did the Qur'an change the order of words? Scholars said if it was on the order like: (They made the Jinn partners with Allah in worship), others may thought to object to those pagans to make them specifically Allah's partners in worship. And if they were to make non-Jinn of creatures like Angels or Prophets, they would be possible. But when Allah Says, "They join the Jinn as partners in worship with Allah", this arrangement shows that the objection on pagans, because of their blasphemy. Whether there partners were Jinn, Angels, or Prophets.

(See: Al-Waseet by Sayed Tantawi).

كَلَامُ عِيسَى فِي الْمَهْدِ

قَالَ تَعَالَى: {فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا . يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا . فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا . قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا}. [مَرْيَمُ: ٢٧-٢٨-٢٩-٣٠]

يَذْكُرُ الْقُرْآنُ الْكَرِيمُ فِي ثَلَاثِ سُورٍ مُعْجِزَةً تَكَلَّمَ عَلَيْهَا السَّلَامُ فِي الْمَهْدِ، وَهِيَ مُعْجِزَةٌ مُهِمَّةٌ؛ لِأَنَّهَا دَلِيلُ بَرَاءَةِ مَرْيَمَ الْوَحِيدِ، وَبِدُونِهَا لَا يُمْكِنُ فَهَمُ قَبُولِ أَهْلِ مَرْيَمَ لِرِوَايَتِهَا حَوْلَ إِجَابَتِهَا عِيسَى مِنْ غَيْرِ أَبِي، وَلَا فَهَمُ سُكُوتِ النَّاسِ عَنِ الطَّعْنِ فِي شَرَفِهَا. وَالْغَرِيبُ أَنَّ الْكِتَابَ الْمُقَدَّسَ عِنْدَ النَّصَارَى لَا يَذْكُرُ هَذِهِ الْمُعْجِزَةَ رَغْمَ أَهْمِيَّتِهَا. وَلَكِنَّا إِذَا نَظَرْنَا خَارِجَ الْكِتَابِ الْمُقَدَّسِ فَإِنَّا سَنَجِدُ مَا يَدُلُّ عَلَى أَنَّ هَذِهِ الْمُعْجِزَةَ كَانَتْ مَعْرُوفَةً لِلنَّصَارَى فِي بَعْضِ الْأَزْمَانِ: ١- رَوَاهَا إِنْجِيلُ الطُّفُولَةِ وَهُوَ أَحَدُ الْأَنْجِيلِ الَّتِي لَا تَعْتَرَفُ بِهَا الْكَنِيسَةُ. ٢- جَاءَ فِي مَفَاتِيحِ الْغَيْبِ لِلرَّازِيِّ: نَقَلَ عَنْ جَعْفَرِ بْنِ أَبِي طَالِبٍ أَنَّهُ لَمَّا قَرَأَ عَلَى النَّجَاشِيِّ سُورَةَ مَرْيَمَ، قَالَ النَّجَاشِيُّ: لَا تَفَاوَتْ بَيْنَ وَاقِعَةِ عِيسَى، وَبَيْنَ الْمَذْكُورِ فِي هَذَا الْكَلَامِ بِذَرَّةٍ.

Jesus Spoke in the Cradle

Allah says about Mary when her people asked her, "how did you give birth while you are not married":- «Then she pointed to him (the baby). They said, "How can we talk to one who is a child in the cradle?". He [Iesa (Jesus)] said, "Verily! I am a slave of Allah ..."». [Surat Maryam]

The holy Qur'an mentions in three Surahs Isa's miracle of speech, which was an important miracle, because it was the only evidence of Mary's innocence. Without it, we could not understand neither how her relatives accepted her story about giving birth (Jesus) and how people did not attack her chastity. Strangely, the Bible doesn't mention this miracle despite its importance. If we look outside the holy book, we will find what proves that the miracle was known to the Christians at some periods: 1-It was narrated by "the Infancy Gospel", one of the Gospels, which is not recognized by the Church. 2- When Al-Najashi (king of Abyssinia) heard Surat Maryam in the Qur'an (he was a Christian man at that time) he said, "there is no difference between Isa's miracle and what is mentioned in this speech at all".

إِعْجَازٌ فِي حَدِيثِ الطَّاعُونَ

أَصَابَ وَبَاءُ الطَّاعُونَ أوروبًا فِي الْقَرْنِ الْخَامِسِ عَشَرَ فَقَضَى عَلَى رُبْعِ سُكَّانِهَا، وَلَكِنَّهُ تَوَقَّفَ عِنْدَمَا وَصَلَ إِلَى حُدُودِ الْعَالَمِ الْإِسْلَامِيِّ. فَلِمَ آذَا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا). [رَوَاهُ الْبُخَارِيُّ] أَوْصَى الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْ لَا يَذْهَبَ النَّاسُ إِلَى مَدِينَةِ مُصَابَةِ بِالطَّاعُونَ، وَأَنْ لَا يَخْرُجُوا مِنْهَا إِذَا كَانُوا فِيهَا. وَهُوَ مَا يَعْنِي حَجْرًا صَحِيًّا عَلَى الْمَدِينَةِ الْمَوْبُوءَةِ. وَوَجْهُ الْإِعْجَازِ هُوَ أَنَّ الْإِنْسَانَ لَمْ يَعْرِفِ الْحَجْرَ الصَّحِيَّ وَفَوَائِدَهُ إِلَّا بَعْدَ ذَلِكَ بِمِائَاتِ السِّنِينَ. فَلَمْ يَكُنِ الْإِنْسَانُ يَعْلَمُ أَنَّ هُنَاكَ مَنْ يَحْمِلُونَ الْمَرَضَ وَلَكِنْ لَا تَظْهَرُ عَلَيْهِمْ أَعْرَاضُهُ، وَأَنْهُمْ حِينَ يَخْرُجُونَ مِنْ مَدِينَتِهِمُ الْمَوْبُوءَةِ فَإِنَّهُمْ يُشَكَّلُونَ خَطَرًا كَبِيرًا عَلَى الْمَنْطِقَةِ الَّتِي يَذْهَبُونَ إِلَيْهَا.

(انظر: الإعجاز العلمي لـ عبد الله المصلح ص ٧٥).

Prophetic Miracle in Plague Spread

Plague struck Europe in the 15th century, killing a quarter of its population but it stopped when it reached the borders of the Muslim world. Why? The prophet (Peace be upon him) said, "If you hear that the plague is in a land, do not enter it. If it befalls the land in which you are, do not leave it". (Narrated by Al-Bukhari) The Prophet (Peace be upon him) recommended that people must not go out of their city if they came under plague and not go to an infected city, which means a quarantine system on the infected city. The miracle here is that, humans knew about quarantine and its benefits only hundreds of years later. People did not know that one could carry the disease but not show any symptoms, and that when people leave their infected city, they represent a great danger to the area they go to.

(See: Scientific Miracles of the Qur'an and Sunnah by Abdullah Al- Musleh, p. 75).

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أخي القارئ الكريم /

• شارك في ترجمة هذه الموضوعات مجموعة من الإخوة ولا سيما محمد المقبل.

• نسأل الله أن يتقبله من الجميع وأن يكتب لكل من قرأ الهداية والفلاح.

• طُمُوحنا أن تُترجم الكتاب أو بعض موضوعاته إلى لغتك الأصلية.

• إذا كان لديك اقتراح أو تعليق فنرجو إرساله إلى البريد:

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Dear reader brother /

*A group of brothers, especially Muhammad Al-Muqbel, participated in preparing and translating these topics into English.

* We hope Allah accept these efforts and charts the path of divine guidance for everyone who has read the book.

*Our ambition is to translate the book or some of its topics into your native tongue/language.

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