

In the name of God, the Most Gracious, the Most Merciful

The Encyclopaedia of Proofs and Miracles

The evidence for the prophethood of Muhammad ﷺ and the truth of the Qur'an

Scientific miracles · Historical and archaeological witnesses · Prophecies fulfilled

The foretellings of the Torah and the Gospel · The world of jinn, sorcery and the unseen

Explained so that a child can follow · 151 colour illustrations

151 proofs, ordered by their strength

Before You Begin — Read This



This is not a book of argument. It is a book of presentation: we lay the evidence in front of you, explain it as plainly as we can, and then leave your mind to judge.

How to read each page

- **The text in the gold frame** — a verse of the Qur'an, a saying of the Prophet ﷺ, or a passage from an ancient scripture.
- **The coloured illustration** — a picture that explains the idea without words.
- **In plain words** — the whole idea in two lines, as if we were explaining it to a ten-year-old.
- **What did people believe then?** — the state of the entire world on the day the text came.
- **What does science say today?** — what was discovered centuries afterwards.
- **Why is this a decisive miracle?** — the conclusion there is no way around.

You will notice that we do not say "commentator so-and-so said" and then go on at length. The reason is simple: the early commentators, God have mercy on them, explained the text with the tools of their age, and they had neither telescopes nor microscopes. It is entirely natural that they did not arrive at a precise meaning that would not be discovered for another thousand years. This takes nothing away from them — it is **the proof itself**: had the text come from a human being, it would not have carried a meaning beyond the reach of the cleverest people of its own time.

"We shall show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth."

What Does “Miracle” Actually Mean?

A miracle is not merely something strange. A miracle is something human beings are incapable of producing the like of, brought by a prophet, as a sign that the One who sent him is the Maker of the universe.

Put it to a child this way

Imagine a first-grader writing an equation on the board that only university professors understand — and a thousand years later it turns out to be exactly right. You would not say “what a clever child!” You would say: “**Who dictated that to him?**” That is precisely the situation with the Qur'an.

Three conditions we hold to on every page

- **The text is fixed before the discovery.** The Qur'an has been written, preserved and transmitted by mass narration for fourteen centuries, and we have carbon-dated manuscripts that prove it. No one can claim it was written after the fact.
- **The meaning is plain in the wording.** We do not twist a word; we take the Arabic sense recorded in the dictionaries.
- **People at the time believed the opposite.** This is the strongest part: the text did not agree with the culture of its age — it **contradicted** it, and was then shown to be right.

“Do they not reflect upon the Qur'an? Had it been from other than God, they would have found within it much contradiction.”

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Total: 151 proofs in 6 parts



Part One

The Great Proofs



The heart of the book: the signs in the heavens, the earth, the human body and the record of history, gathered into one part and **ordered from the strongest proof to the weakest**. What you read first is the one there is no escaping; as you move through the part, the weight of the evidence eases a little.

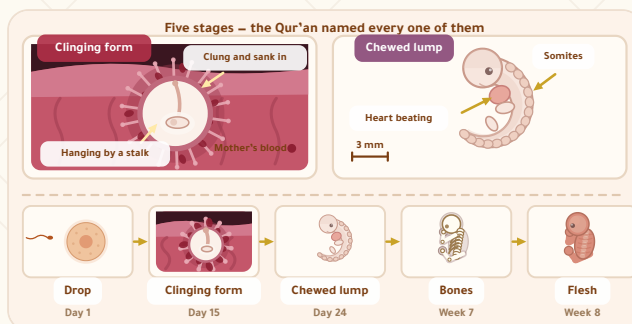
75 entries



Seven Stages — In the Right Order

Then We made the drop into a clinging form, and We made the clinging form into a lump, and We made the lump into bones, and We clothed the bones with flesh.

Surah al-Mu'minun — verse 14



Drawn to the Carnegie stages and to real embryo photographs — same proportions, same scale. The stages by name and in order, exactly as medical textbooks give them today

In plain words

Five stages, named by name in the Qur'an fourteen centuries ago: a drop of fluid, then an **alaqah** — something that fastens into the wall of the womb and then hangs suspended in it like fruit from a branch — then a **mudghah**, a small piece scored with grooves **as though teeth had chewed it**, then bones that are laid down, then flesh that clothes the bones. The drawing above is **traced from the photographs of the embryos themselves** — look with your own eyes, then go back and read the verse again.

What did people believe then?

Nothing was known of what happens inside the womb. The prevailing view — Aristotle's, and that of everyone after him — was that the embryo formed from **congealed menstrual blood**. Another view, Galen's, held that bone and flesh formed **together, at the same time**.

What does science say today?

The alaqah — roughly the first two weeks: three documented facts occurring together: the embryonic vesicle **fastens into the wall of the womb and burrows into it** until it is embedded in the tissue; it then **hangs within its sac, suspended by a connecting stalk** — which is what you see in the drawing above; and **spaces open around it that fill with the mother's blood**, so that it comes to be surrounded by it.

The mudghah — roughly the fourth week: blocks called **somites** appear along the embryo's back, added one after another until they approach forty pairs, with deep grooves between them, so that its surface is scored — and it is three millimetres long, invisible without magnification.

Then bones, then flesh: the skeleton is laid down first as cartilage models, and the muscles then wrap around them and take their shape from them — a garment upon something already there to clothe, exactly as He said.

Why is this a decisive miracle?

Stop at these two words. Do not pass over them lightly. **Two words** — "alaqah" and "mudghah" — described what no human eye fell upon for another fourteen centuries, and then only through a microscope and a camera.

The first: "alaqah". Do not take it from me — take it from the dictionaries. Al-Jawhari, who died **a thousand years ago**, writes in al-Sihah: **"and the 'alaqah is a worm in water that sucks blood."** The same words stand in Lisan al-'Arab. And the root itself turns on **fastening and clinging**, and on **hanging and being suspended**.

Now lift your eyes to the drawing at the top of this page. What do you see? You see a creature that has **fastened** into the wall of the womb and burrowed in until it is buried in its flesh; then **hangs** suspended by a stalk inside its sac, as fruit hangs from a branch; and **the blood of its mother surrounds it** on every side. One name that struck all three. **Who told him?**

The second: "mudghah". It comes from **chewing**. Khalid ibn Janbah, quoted in Lisan al-'Arab: **"a mudghah of flesh is the amount a person puts into his mouth"** — a morsel to be chewed. Then the microscope arrives fourteen centuries later and photographs the embryo in its fourth week, and the standard university textbook The Developing Human says these blocks **appear externally as beadlike elevations** along its back, with deep grooves between them. Look at the drawing: as though it had been pressed between two jaws! And remember it is **three millimetres** long — no eye can see it, and its shape cannot be known without a magnification that did not exist.

And the third: bones, then flesh. What human being looks at a soft mass and says: the bone comes first?! Reason says the opposite. But science says: the skeleton is laid down first, and the muscles then wrap around it and take their shape from it. Which is exactly His word: **"and We clothed the bones with flesh"** — and clothing is only ever put upon something already standing there!

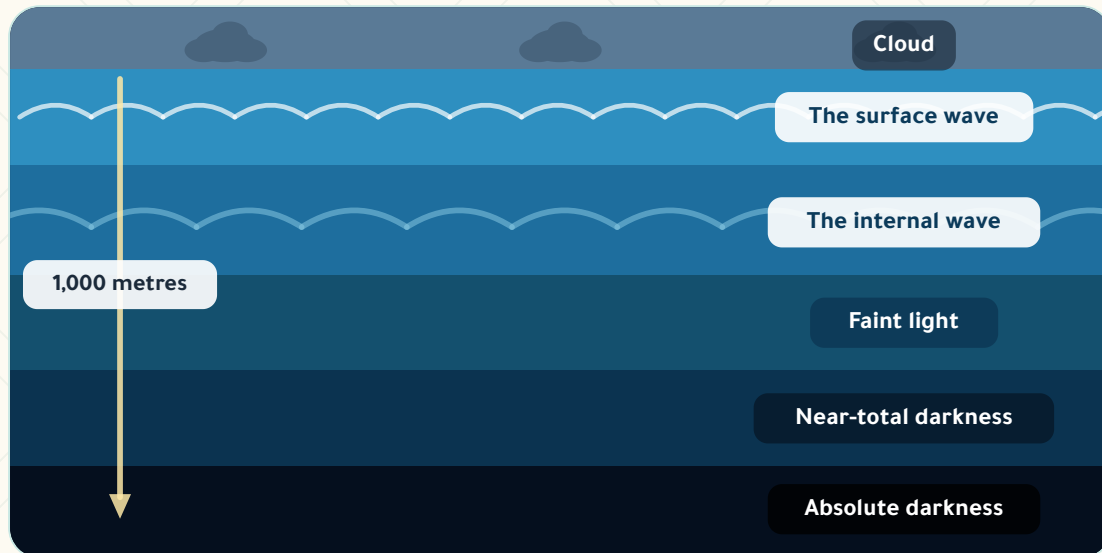
Four successive words in a single verse. **Four blows, one after another.** Any one of them would have been enough on its own to bring the text down had it been wrong — and not one of them was wrong. An unlettered man in a desert, who could neither read nor write, naming stages no eye can see... and striking each one by its name. **So who taught him?**



Darknesses, One Above the Other

Or like darknesses in a deep sea, covered by a wave, above it a wave, above it a cloud — darknesses, one above the other.

Surah an-Nur — verse 40



Light is swallowed layer after layer until it vanishes entirely below one thousand metres



In plain words

In the depths of the sea there is darkness upon darkness: the cloud blocks, then the wave blocks, then the water swallows the colours one by one, until no light at all remains.



What did people believe then?

No human being descended deeper than a few metres on a held breath. The depths of the sea were an absolute unknown. No one knew that the darkness down there came in **graded layers**, nor that beneath the visible wave lay another wave that cannot be seen.



What does science say today?

Light is absorbed in water in stages: red disappears at about fifteen metres, then orange, then yellow, then green, and only the faint blue remains until it too fades at around two hundred metres. Below one thousand metres there is **absolute darkness, not a single photon**. Science also discovered **internal waves**, which travel along the boundaries between water layers of differing density — waves beneath the waves.



Why is this a decisive miracle?

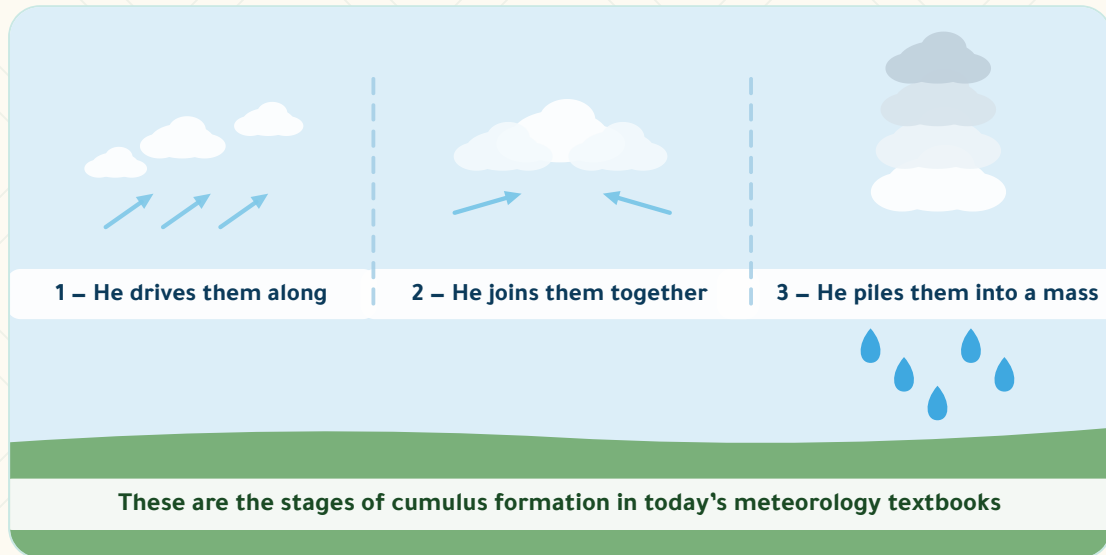
The verse arranges three veils in the correct order from top to bottom: a cloud, then a wave, then **another wave beneath it**. The existence of a second wave below the surface of the sea is a fact that was not known until the twentieth century. It then closes with the comprehensive description: “darknesses, one above the other” — that is, **layered, stacked darkness**, not a single darkness. That is the precise physical description of how light is absorbed in water.



Three Stages in the Making of Rain

Have you not seen that God drives the clouds, then joins them together, then makes them a heaped mass, and you see the rain emerging from within it? ❖

Surah an-Nur — verse 43



Driving, then joining, then vertical stacking — and then the rain falls



In plain words

Rain does not simply fall. It has three steps, in order: the wind **drives** the small pieces of cloud, then **joins** them to one another, then **heaps** them on top of each other like a mountain — and only then does it rain.



What did people believe then?

Rain was a single event: cloud, then water. No one knew that clouds had **ordered stages of construction**, nor that a raining cloud differs in structure from one that does not rain.



What does science say today?

This is precisely what meteorology teaches about the formation of **cumulonimbus**: air currents drive small cloud cells together, the cells then merge, and the mass then grows vertically in stacked layers that can reach fifteen kilometres. **Only at this stage** do the droplets grow large enough to fall.



Why is this a decisive miracle?

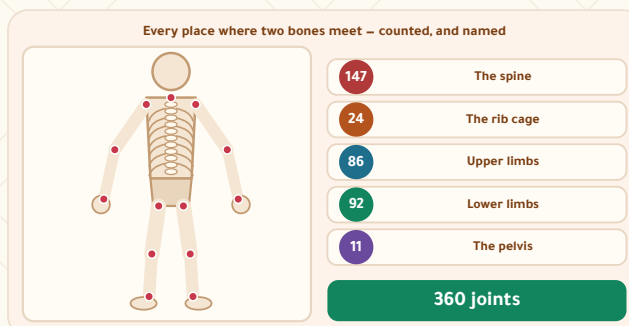
Three successive verbs joined by a particle that indicates order with an interval: “drives” (moves them gently) → “joins them together” (merges the pieces) → “makes them a heaped mass” (stacks them vertically). This is an order that **cannot be reversed or abbreviated**, and it is exactly the scientific order. Then comes the final precision: the rain emerges **“from within it”** — from openings and folds inside the mass, not from underneath it. That is what radar imagery shows.



Three Hundred and Sixty Joints — Counted Before Dissection

Every human being among the children of Adam was created upon three hundred and sixty joints.

Narrated by Muslim — authentic



A plain number that admits no interpretation — said nine centuries before the first systematic dissection

In plain words

Your body has **three hundred and sixty joints** — no more and no fewer. The Prophet ﷺ said so fourteen centuries ago, and tied to each one of them **a charity to be given every day**. Modern anatomy counts them and finds them exactly as he said.

What did people believe then?

There was no dissection in Arabia, no school of medicine, no scalpel with which to open a body. Dissecting a human being was forbidden in most ancient civilisations — so much so that **Galen**, who ruled medicine for fifteen hundred years, built his anatomy on apes and pigs, and fell into errors that went on being taught for centuries.

What does science say today?

The joints of the body have been counted one by one — every place where two bones meet, whether it moves or not — and they come to: **the spine, 147; the rib cage, 24; the upper limbs, 86; the lower limbs, 92; and the pelvis, 11**. Total: **three hundred and sixty**. And the wording of the hadith itself settles which count is meant, for in full it calls them **sulama** — a word that in Arabic covers every joint in the body, small and large, the moving ones and the fixed. So the number is not a modern convention imposed on the text — **it is the text that defined what to count**. And the first accurate anatomical atlas in human history did not appear until 1543, at the hand of **Vesalius**.

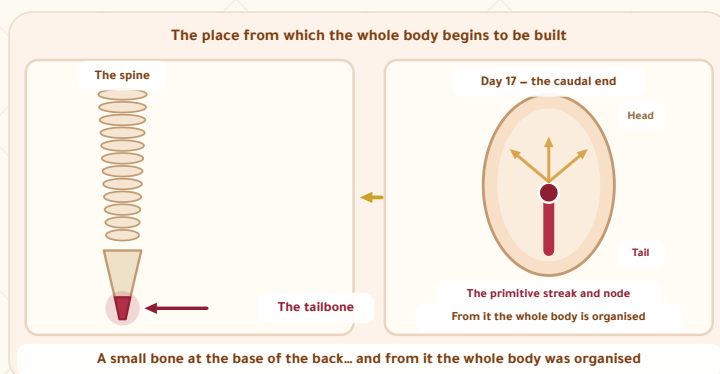
Why is this a decisive miracle?

Notice what kind of statement this is. It is not a description open to interpretation, nor an image brought in to make a meaning plainer — it is a **number**. And a number either lands or it falls; there is no third case. Had its speaker wanted safety he would have said “many joints”, or “hundreds of joints”, and nothing could be held against him. But he said: **three hundred and sixty**. One definite, counted figure, about a body that had never been opened, in an age with neither scalpel nor microscope. **And the strangest part is that the number was not given for its own sake**. It came in the course of a command: upon every one of those joints there is **a charity, every single day** — a word of remembrance, or clearing something harmful from a path, or a good word. So the figure is **load-bearing in the ruling, not ornament in the sentence**; had it been wrong, the ruling built on it would have fallen with it. And a man inventing a religion does not hang a daily act of worship on an anatomical number that centuries could later refute. **It may be said: perhaps it reached him from Chinese medicine, where there is a similar number**. That is the first thing that ought to be examined rather than brushed aside — and examining it makes the argument stronger on three counts: **The number is not fixed**: in the Huangdi Neijing it is 365, not 360, and across its chapters 365, 360 and 354 all appear. **And what is counted is not the same thing**: the Chinese *jie* are points of needling along the channels of energy, not joints between two bones, and the text itself says they were set **to match the number of days in the year** — a cosmological correspondence, not a census of a body; so much so that scholars of Chinese medicine themselves say the number is meant to convey “completeness”, not a real count. **And the road was closed**: the earliest documented transmission of Chinese medicine into the Islamic world is the *Tansuqnama* of Rashid al-Din al-Hamadani, completed in 1313 CE — **seven centuries after the hadith**. And the decisive point remains: the hadith named what is counted “**sulama**”, an Arabic word that itself defines what to count — had it been borrowed, the term would have come with it. An unlettered man who never opened a body, who never saw a bare bone except in a slaughtered animal, hands his nation an anatomical figure and builds a daily worship on it... and then the scalpel arrives nine centuries later, counts, and finds it exactly as he said. **So who counted them for him?**

The Tailbone — From It the Human Was Made

Every part of the son of Adam is eaten by the earth except the tailbone; from it he was created and from it he will be reassembled.

Narrated by al-Bukhari and Muslim — agreed upon



The primitive streak appears at the caudal end of the embryo, and from it the axes and the germ layers are all built

In plain words

The tailbone is **the small bone at the very bottom of the spine**. The Prophet ﷺ said that the human being was **created from it**. And embryology today says: the building of the whole body begins from **a streak that appears at the caudal end of the embryo**, with a node at its head called **the organizer** — from which the three germ layers and all the axes of the body are laid out.

What did people believe then?

Nothing was known of the embryo in its earliest stage; it is under two millimetres and no eye can catch it. As for the coccyx, it was regarded as **a leftover with no function** — a shrunken tail; so much so that nineteenth-century scientists listed it among the “vestigial organs” of no use. To make this place in particular **the origin of the forming** runs against intuition itself: reason begins with the head or the heart, not with the base of the back.

What does science say today?

On **day seventeen** a line appears in the embryonic disc called **the primitive streak**, and its position is **the caudal end** of the embryo. At its head is **the primitive node**, which embryology calls **the organizer**: it establishes the symmetry between the two sides, determines where gastrulation occurs, starts the three germ layers, and lays down the body's axes — head from tail, and right from left.

Spemann and Mangold proved in 1924 that transplanting this node alone into another embryo produces in it **a complete second embryo** — and Spemann received the Nobel Prize for it in 1935.

The streak then regresses and what remains of it becomes **the tail bud** on day twenty. And a known clinical link remains: **the sacrococcygeal teratoma** is attributed to remnants of the primitive streak, and its surgery is not content with removing the tumour — **the coccyx is removed with it**, because leaving it is what brings the tumour back.

Why is this a decisive miracle?

Look at the preposition alone. It did not say “in it he was created”, nor “it was created before the rest”, but **“from it he was created”** — making the place a **source** out of which the building comes. And that is exactly the description of the organizer: not the first organ to form, but the place **from which the rest are organised**.

Then look at the place chosen: the base of the back. Nothing in seventh-century observation pushes anyone to name it the origin of creation; everything turns the mind away from it. And no one could have seen it: the embryo on day seventeen is far too small for the naked eye.

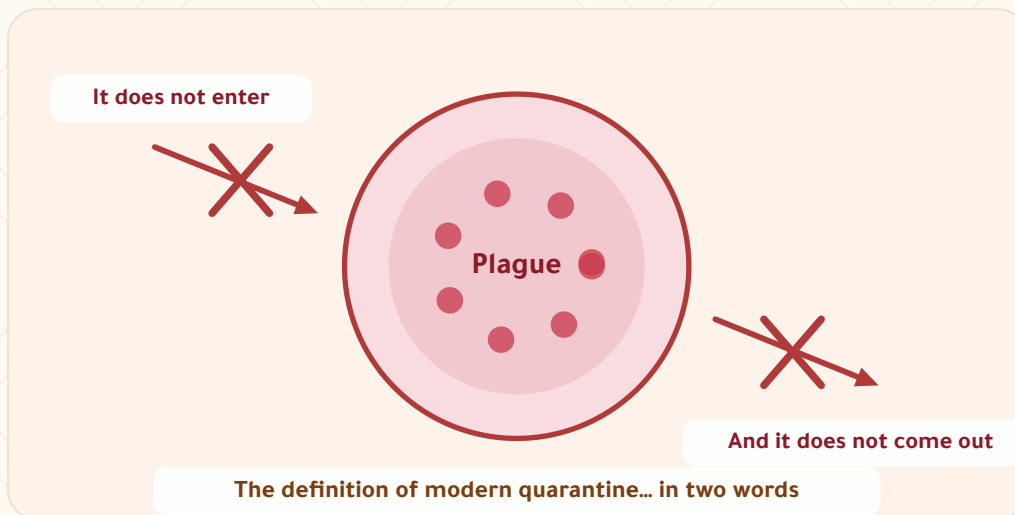
And here we stop at a limit that ought to be stated. The second half of the hadith — **“and from it he will be reassembled”** — is a report about the Resurrection, a matter of the unseen that no experiment reaches, and we build nothing on it here. As for the common claim that science “proved the coccyx cannot be destroyed”, we know of no published peer-reviewed study supporting it — **and leaving out what has no evidence serves the argument better than padding it**. The whole weight is in the first half: a short sentence about a place in the body, open to checking, spoken a thousand years before the microscope... and it held. **So who pointed him to it?**



Quarantine — A Thousand Years Before Medicine

If you hear of a plague in a land, do not enter it; and if it breaks out in a land where you are, do not leave it fleeing from it.

Narrated by al-Bukhari and Muslim — agreed upon



A global public-health principle formulated in the seventh century

In plain words

If an epidemic appears in a country: **do not enter it** if you are outside, and **do not leave it** if you are inside. This is exactly the definition of **quarantine** that the entire world applied during the coronavirus pandemic.

What did people believe then?

Epidemics were understood as wrath, or evil spirits, or corrupted air. The natural response when one struck was **mass flight** — which is the worst possible thing to do, because it carries the infection everywhere. Germs were unknown, and it was not known that disease spreads by contact.

What does science say today?

Germ theory was not established until the nineteenth century, with Pasteur and Koch. The first organised quarantine in Europe was at Venice in 1377 — seven centuries after this saying. And the principle stated here is a **two-way quarantine**: no entry and no exit — exactly what the International Health Regulations of the World Health Organization specify, and what the whole world applied in 2020.

Why is this a decisive miracle?

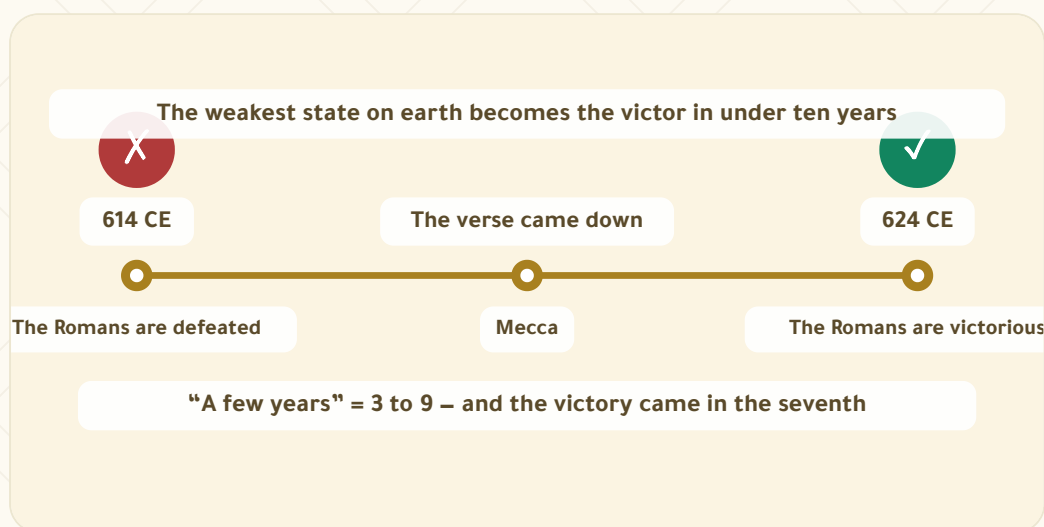
The second half of the saying is the harder and the cleverer. Forbidding entry into a plague-stricken land is something caution alone might suggest. But **forbidding exit from it** runs against the instinct for survival itself, and makes sense only if one knows that a person leaving may carry the disease **without feeling it** — that is, the idea of the **silent carrier of infection**. That idea was not understood until the twentieth century. Umar ibn al-Khattab applied it in practice during the plague of Amwas, turning the army back from Syria; when he was challenged he said: "We flee from the decree of God to the decree of God."



The Romans Have Been Defeated — And They Will Win

Alif Lam Mim. The Romans have been defeated in the lowest land, and they, after their defeat, will be victorious within a few years.

Surah ar-Rum — verses 1-4



A report revealed in Mecca about a war being fought thousands of miles away

In plain words

The Romans lost a war so crushingly that people assumed they were finished. Then a verse came down saying: **the Romans will win within a few years**. It happened seven years later.

What did people believe then?

In 614 CE the Persians crushed the Romans: they took Syria, Egypt and Jerusalem, and carried off the Holy Cross. The Roman state was on the edge of total collapse — an empty treasury, a shattered army, internal revolt. No one on earth was betting on its return. The pagans of Mecca wagered with Abu Bakr that the verse was false — and wagering was still permitted at the time.

What does science say today?

In 622 Heraclius launched a counter-campaign, and in **December 627** he crushed the Persian army at the Battle of Nineveh near Mosul, then brought down Khosrow and restored the Cross. This is documented in Byzantine, Persian and Syriac sources independently of any Islamic source. It coincided with the Muslim victory at Badr, as the following verse said: "And on that day the believers will rejoice."

Why is this a decisive miracle?

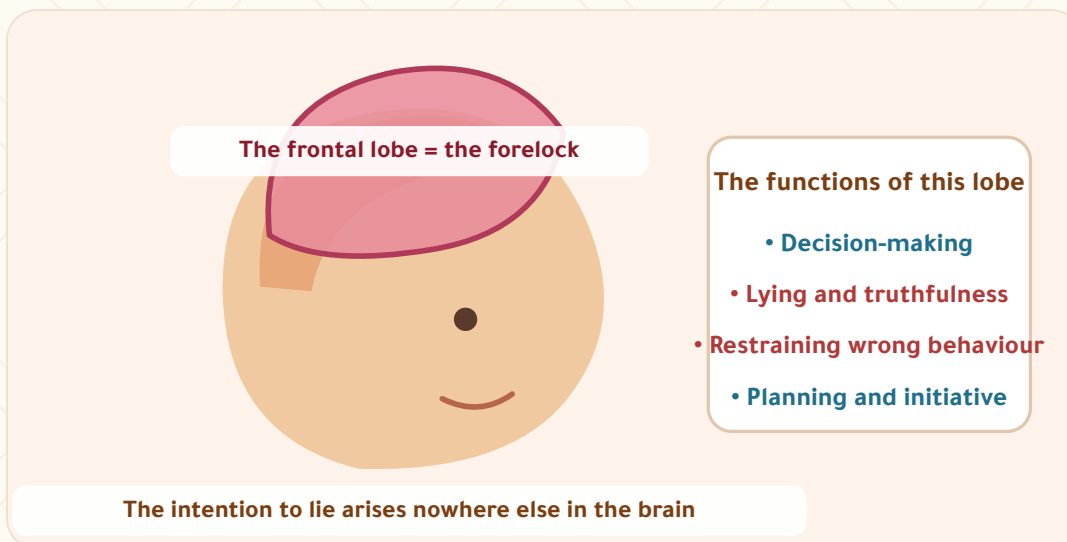
This is not wisdom or description — it is a **prophecy with a defined subject and a defined time limit**, issued at the worst possible moment for the party it favoured. The Arabic word used for the period is bounded between three and nine years — a closed window that could be falsified. Had ten years passed without a victory, the entire message would have collapsed in front of its opponents. And more precisely still: **"in the lowest land"** — the battle took place in the region of the Dead Sea, which is **the lowest point of dry land on the planet** at 430 metres below sea level — a geographical fact not measured until the nineteenth century.



A Lying, Sinful Forelock

No indeed! If he does not desist, We will surely drag him by the forelock — a lying, sinful forelock.

Surah al-Alaq — verses 15-16



Functional imaging shows the prefrontal cortex activating at the moment of a lie



In plain words

The “forelock” is the front of the head. The Qur'an describes it as “lying and sinful” — that is, **lying and wrongdoing issue from this very place**. That is what neuroscience has established.



What did people believe then?

No link existed between a specific part of the head and a moral function such as lying. The philosophers disagreed even about the basics: Aristotle placed the centre of thought in the **heart**, not the brain. The mapping of brain regions to functions did not begin until the nineteenth century.



What does science say today?

The **prefrontal cortex** — which lies directly behind the forehead — is the centre of decision-making, planning and behavioural inhibition. Functional MRI studies show that **deliberate lying activates this region specifically**, because it requires suppressing the truth and constructing an alternative to it. Damage to this region destroys a person's ability to govern his own conduct — as in the famous case of Phineas Gage in 1848.



Why is this a decisive miracle?

Note the precision of the attribution. The verse does not say “the forelock of a liar and a sinner” — that is, of its owner. It describes **the forelock itself** as lying and sinful, making the act issue from the organ rather than the person. That is an anatomical localisation of function. And more striking still: the man addressed here was being threatened in what he held most noble — and it was neither his heart nor his tongue that was singled out, but the front of his head: the seat of decision and of lying in the brain.

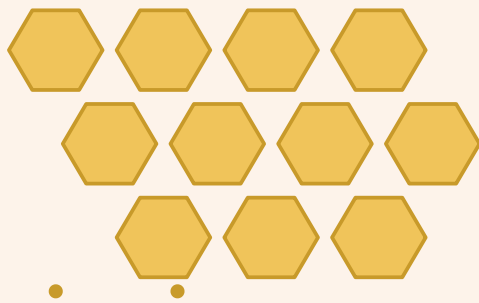


The Worker Bees Are All Female

And your Lord inspired the bee: take for yourself dwellings in the mountains ...

❖ *then eat from all the fruits and follow the ways of your Lord, made smooth.* ❖

Surah an-Nahl — verses 68-69



Take · eat · follow

All of them in the feminine

The worker bees are female without exception

Every bee you see gathering nectar and building wax is female

🔍 In plain words

Every command God gives the bee in these verses is in the **feminine form**: "take", "eat", "follow". And science says: the bees that build, gather and make honey are **entirely female**, without a single male among them.

⌘ What did people believe then?

It was the common belief throughout the ancient world that the head of the hive was a **male king**. Aristotle stated this explicitly and called it the King, and Europeans followed him for centuries, calling it the King Bee. It was not proved that the head of the hive is female until 1668, by the Dutch scientist Jan Swammerdam.

🐝 What does science say today?

A bee colony has three castes: one **female queen**, thousands of **female workers** — and it is they who build the wax, gather the nectar, make the honey, guard and clean — and a few hundred **males** whose only function is to mate with the queen, after which they die or are driven out. The male never goes out to forage, never builds, and takes no part whatsoever in making honey.

★ Why is this a decisive miracle?

The complete adherence to the feminine form across three consecutive verbs, in a language that defaults to the masculine when both sexes are present, is not a grammatical accident. And the specification grows more precise still: the three verbs are exactly the functions of the **female worker** — building dwellings, foraging on fruits, and travelling the paths out and back. Had the whole species been meant, the masculine plural would have been used. And this contradicts what the most learned people on earth believed at the time.



Hearing Before Sight — Every Single Time

And He gave you hearing and sight and hearts, that perhaps you would be grateful.

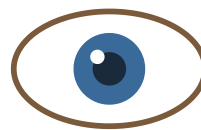
Surah an-Nahl — verse 78

The ear is working



Week 24

The eye is working



Week 28

Hearing is complete four weeks before sight

In the entire Qur'an, sight never once precedes hearing in the context of human creation

In plain words

The Qur'an mentions hearing **always** before sight, in every single place without exception. And science says: the ear of the foetus works and hears months before its eyes work.

What did people believe then?

The eye is the sense every human being puts first by instinct: "I saw it with my own eyes" outranks "I heard", and eyewitness testimony stands above report. The natural order in every language begins with sight. And it was not known that a foetus hears at all.

What does science say today?

The cochlea completes its structure at around the twentieth week, and the foetus shows a confirmed response to sound from **week twenty-four**. The retina and the visual pathway, by contrast, do not become functional before **week twenty-eight**. A newborn recognises its mother's voice from the moment of birth, while it cannot see clearly for months.

Why is this a decisive miracle?

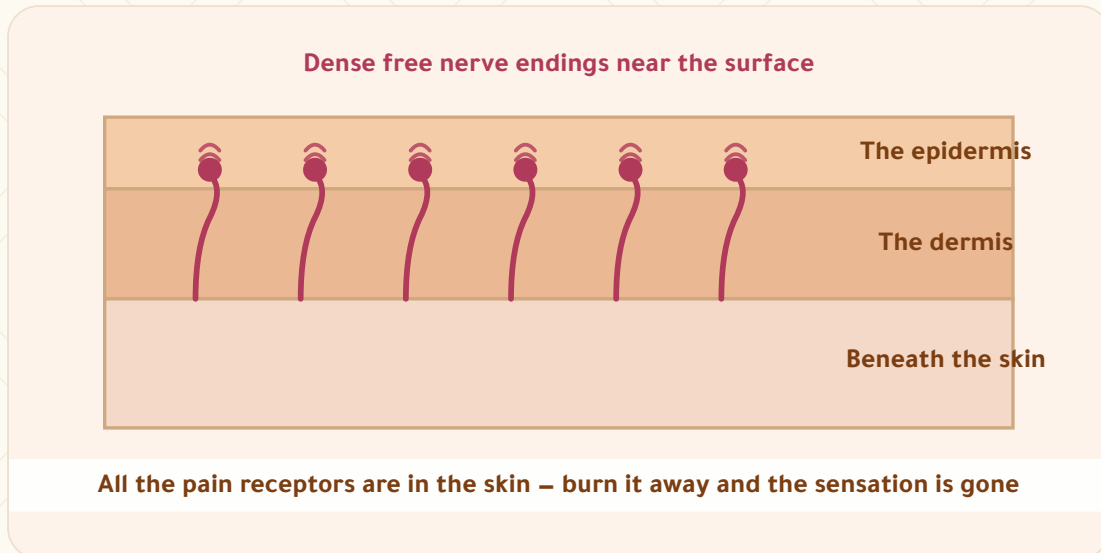
The miracle is not in one place but in the **perfect consistency**. Had the order been coincidence, it would have varied at least once across thirteen separate passages. Yet it holds without exception, even though it runs against the general instinct of language. And the precision goes further still: "hearing" appears **always in the singular** and "sight" **always in the plural** — because hearing is one faculty receiving one kind of input from every direction, whereas the two eyes produce two different images that are merged in the brain.



Pain Lives in the Skin

Every time their skins are roasted through, We will replace them with other skins so that they may taste the punishment.

Surah an-Nisa — verse 56



A deep third-degree burn does not hurt — because the pain receptors have burned away



In plain words

The sensation of pain is not spread through the whole body — it is in the **skin** specifically. That is why, when skin burns deeply, sensation stops in that place. The verse replaces the skin so that the sensation continues.



What did people believe then?

Pain was imagined as a general feeling in the whole body, or in the heart, or in the soul. It was not known that it has **specialised nerve receptors**, nor that those receptors have a particular location. Pain receptors were not described scientifically until 1906, by Charles Sherrington.



What does science say today?

Pain receptors (nociceptors) are free nerve endings concentrated in the **layers of the skin**. In third-degree burns, where the skin is destroyed through its full thickness, **the patient loses the sensation of pain in the burned area** entirely — this is a recognised diagnostic sign that doctors use to distinguish burn depth. Treatment requires skin grafting for sensation to return.



Why is this a decisive miracle?

The reason is given in the verse itself: **“so that they may taste the punishment”**. The replacement of the skin is not an addition to the penalty — it is **the condition for the sensation of it continuing**. That requires knowing two things together: that the sensation of pain is located in the skin, and that when skin is roasted through, **the sensation ceases**. The verse does not merely describe pain; it builds a logical consequence on it that holds only if this medical fact is true.

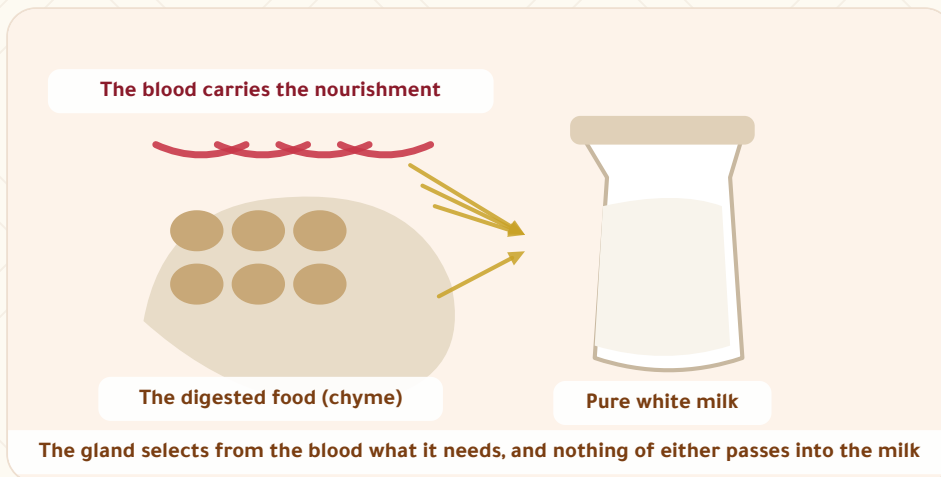


Pure Milk From Between Digested Food and Blood

And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their

❖ *bellies — from between digested food and blood — pure milk, palatable to drinkers.* ❖

Surah an-Nahl — verse 66



Milk is manufactured in the udder from materials the blood carries from the intestine

🔍 In plain words

The pure white milk you drink is made inside the cow at a point **between** the digested food in the intestine and the blood running in the veins. And yet it comes out **pure**, carrying no colour from either of them.

⌘ What did people believe then?

The mechanism by which milk forms was completely unknown. The assumption was that milk collected in the udder the way water collects in a waterskin. As for linking it to digested food and blood together, and placing it **between them**, no one had any knowledge of that.

🔬 What does science say today?

Food is digested in the intestine, and its components are then absorbed into the blood. The blood carries them to the mammary gland in the udder, where the epithelial cells take from the blood the sugars, amino acids, fats and salts they need, and then **synthesise milk anew** and secrete it. Milk is therefore neither filtered blood nor dissolved food, but a manufactured substance whose place of origin lies between the digestive tract and the circulation.

✦ Why is this a decisive miracle?

The phrase **"from between"** is where the miracle sits. The verse does not say "from digested food and blood", which would make the milk extracted from them and mixed with them; nor "after digested food and blood". It says "from between them" — that is, the site of production **falls between them in the sequence**: after digestion and after the blood has carried them, and before the milk emerges. It then describes the product as **"pure"** — entirely free of any trace of what it came from. This describes a physiological pathway that was not understood until the circulation of the blood was discovered in 1628.



Wash Your Hands Before You Know Why

❖ *When one of you wakes from sleep, let him not dip his hand into the vessel until he has washed it three times, for he does not know where his hand has spent the night.* ❖

Narrated by al-Bukhari and Muslim — agreed upon

"For he does not know where his hand spent the night" — a reason resting on the unseen



Ablution five times

Per day



Washing the hand

On waking



The tooth-stick

After every prayer



Rinsing the mouth

And the nose and the face

Hand-washing is the single most important preventive measure in medicine

The World Health Organisation

A daily regime of purity imposed on every Muslim five times a day

🔍 In plain words

The Prophet ﷺ commanded washing the hands on waking, before touching food, and he gave a remarkable reason: **"he does not know where his hand has spent the night"** — that is, there is a possible harm that **cannot be seen by the eye**.

⌘ What did people believe then?

Germs were unknown in any form. Cleanliness was a matter of **appearance and smell**: if a hand looked clean, it was clean. There was no concept of a hidden contamination transmitted by touch. Indeed, doctors in Europe went on moving from dissecting the dead to delivering babies without washing their hands until the nineteenth century.

🔧 What does science say today?

Hand-washing is today **the single most important preventive measure in all of medicine** by the acknowledgement of the World Health Organization, and by itself prevents millions of infections a year. It was discovered in 1847 by the Hungarian physician **Semmelweis**, who observed that washing doctors' hands cut deaths among new mothers from about 18 per cent to about 2 — **and his colleagues mocked him, he was driven from his post, and he died in an asylum**. The Muslim, meanwhile, washes his hands, face, mouth, nose, forearms and feet five times a day.

★ Why is this a decisive miracle?

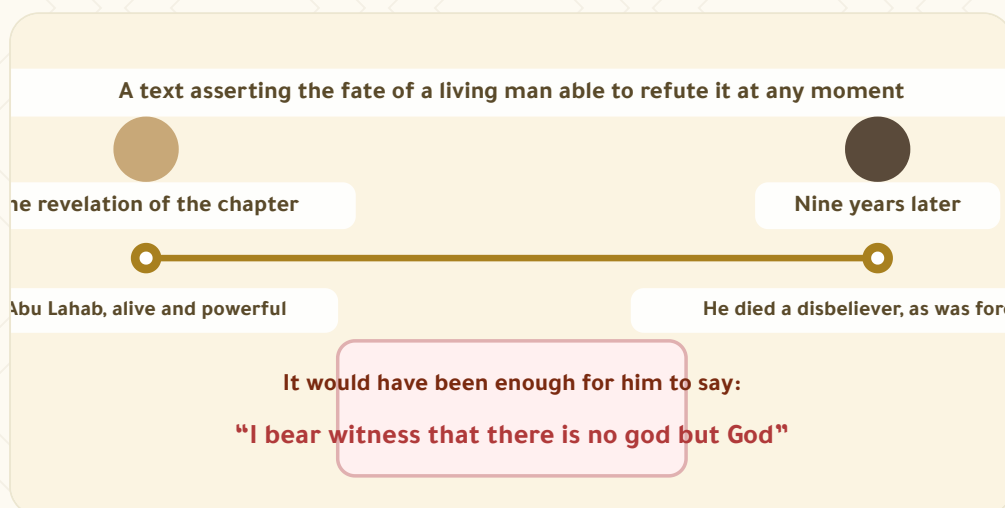
The significance lies in the **reason given**, not in the command. A command to cleanliness might be put down to taste or custom. But the words **"he does not know where his hand has spent the night"** justify it by something **unknown and unseen** — that is, the danger stands even when the hand looks clean. That is the very core of the concept of hidden contamination on which all preventive medicine is built. Add to it the rest of the system: the toothstick at every prayer, rinsing the mouth and nose in ablution, the command to cover vessels, the prohibition of breathing into a drink, the prohibition of urinating into standing water, and the obligation of the full bath. An integrated sanitary system formulated twelve centuries before germ theory.



Perish the Hands of Abu Lahab — Nine Years of Challenge

Perish the hands of Abu Lahab, and perish he. His wealth will not avail him, nor what he has earned. He will burn in a Fire of blazing flame.

Surah al-Masad — verses 1-3



The most dangerous text that could be written: a final verdict on a man who has not yet died

In plain words

A chapter came down saying that the Prophet's own uncle — Abu Lahab — **would enter the Fire**. That is, he would never become a Muslim. He lived nine years afterwards, and it would have been enough for him to utter the testimony of faith, even falsely, to bring the whole Qur'an down — and he never did.

What did people believe then?

Abu Lahab was among the fiercest enemies of the message and the most capable of harming it, and he was the Prophet's own uncle and a chief among the Quraysh. No one could know what a man would become in the days ahead — how many bitter enemies became Muslims after long hostility, such as Umar ibn al-Khattab, Khalid ibn al-Walid and Ikrima ibn Abi Jahl.

What does science say today?

Abu Lahab died a few days after the Battle of Badr — about nine years after the chapter was revealed — **still a disbeliever**, of an illness from which his own family shrank. This is agreed upon in all the books of biography and history, and not even the opponents of Islam have disputed it.

Why is this a decisive miracle?

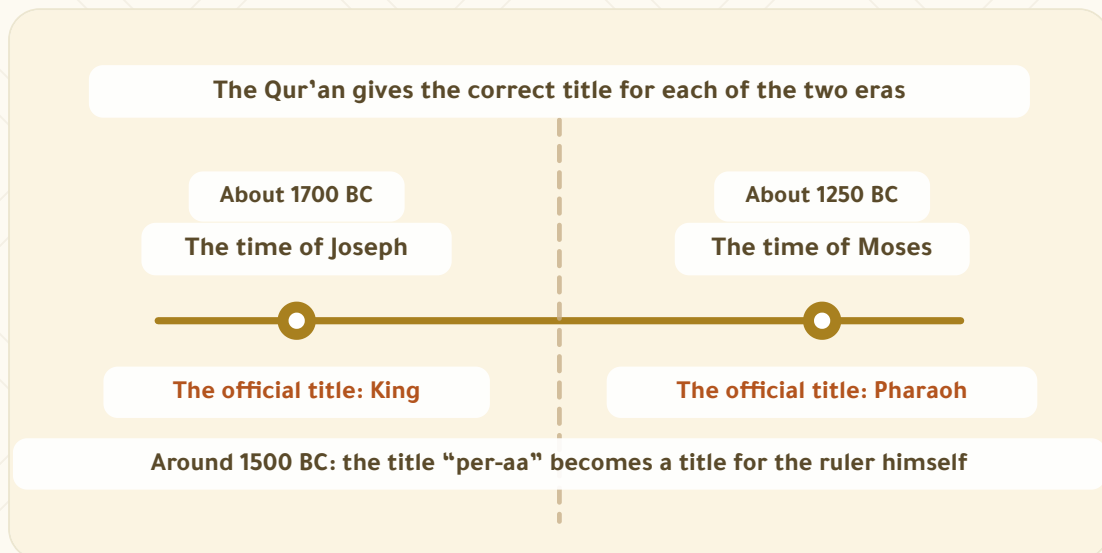
This is not a prophecy about some distant matter beyond anyone's influence — it is about **the choice of a living man who heard it with his own ears**, and who was the keenest of all people to destroy this message. He had nine years in which to say a single sentence — even as a pretence — and the text would have collapsed and the message ended the same day. **Leaving that challenge open for nine years, and having it close exactly as stated, is a risk no human being takes.** Add to it that the chapter passed the same verdict on his wife, and she too died a disbeliever. Two out of two, struck together, after nine years of opportunities to falsify it.



“King” in Joseph’s Time, “Pharaoh” in Moses’

And the king said: bring him to me, I will take him for myself ... And Pharaoh said: leave me to kill Moses.

Surah Yusuf 54 — and Surah Ghafir 26



The change in the royal title is a fact unknown until hieroglyphics were deciphered

In plain words

The Qur'an calls the ruler of Egypt in Joseph's time **“the king”**, and the ruler in Moses' time **“Pharaoh”** — and it never confuses the two. Egyptology says this is exactly right.

What did people believe then?

In Arabia there was no knowledge of the titles of Egypt's rulers or of when they changed. Everywhere in the region the habit was to call every Egyptian ruler “Pharaoh” without distinction. Indeed **the Torah itself calls Joseph's ruler “Pharaoh”** repeatedly in the book of Genesis.

What does science say today?

The word “Pharaoh” comes from the Egyptian **per-aa**, meaning “the Great House” — that is, the palace itself, not the person of the ruler. It stayed that way throughout the Old and Middle Kingdoms. It was not used as a title **for the ruler himself** until the New Kingdom, roughly from the reign of Thutmose III in the fifteenth century BC, becoming common thereafter. Joseph's era falls before that, and Moses' after it. This is settled in modern Egyptological references.

Why is this a decisive miracle?

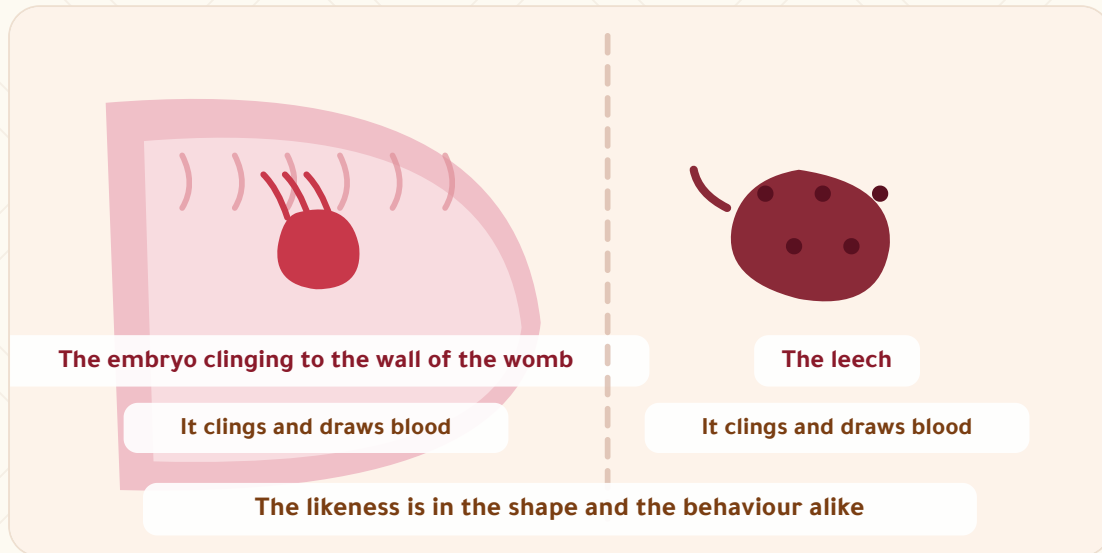
The consistency is the proof. Had it been coincidence, the two titles would have been mixed at least once across some thirty passages. Yet the Qur'an keeps the distinction perfectly. Stronger still, it **contradicts the biblical text circulating among the People of the Book at the time** — the only source it is accused of copying from. Had the transmitter been human, he would have carried the error across with him. And the correction was not known to be correct until more than a thousand years later, when hieroglyphics were deciphered.



The Clinging Form: Something Suspended That Draws Blood

He created man from a clinging form.

Surah al-Alaq — verse 2



The embryo in its third week: its shape and its function are the shape and function of a leech

In plain words

The Arabic word here carries three meanings at once: something **suspended**, a **leech** that sucks blood, and **clotted blood**. The embryo at this stage is all three together.

What did people believe then?

No one had seen an embryo in its third week. It is less than two millimetres and invisible without a microscope. It was not known that the embryo **attaches to the wall of the womb and feeds from it**; the prevailing assumption was that it floated in a fluid and fed from that.

What does science say today?

On the sixth day the blastocyst implants into the lining of the womb, becoming **suspended from it**. Its cells then erode the mother's blood vessels so that blood floods the spaces around it — that is, it **draws blood, literally**. And microscope images of the embryo in the third week show a form that matches a leech closely, down to the curvature and the lateral segmentation.

Why is this a decisive miracle?

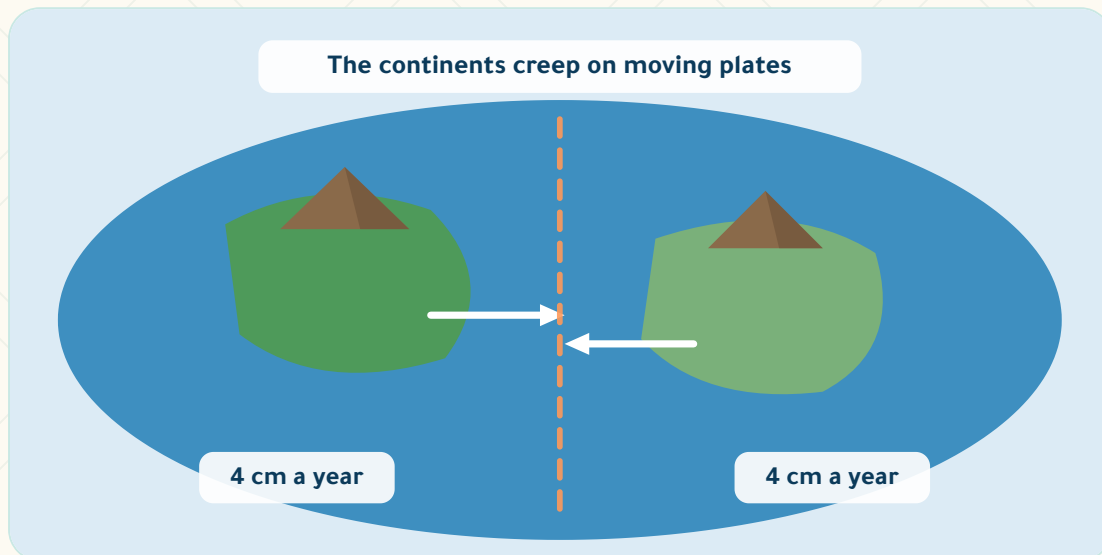
The convergence of three meanings in a single word is the miracle. Had suspension alone been meant, another word would serve; had blood alone been meant, the word for blood would do. But this one word describes at once: **the place** (suspended from the wall), **the feeding** (drawing blood), **the shape** (like a leech), and **the surrounding matter** (enveloped in clotted blood). Four microscopic facts in one word, revealed to an unlettered man a thousand years before the microscope.



The Mountains Are Walking While You Think Them Still

And you see the mountains, thinking them firmly fixed, while they pass by like the passing of clouds.

Surah an-Naml — verse 88



Whole continents are moving, very slowly, and everything on them moves with them

In plain words

Mountains look to you as though they were standing still. In truth they are **walking** — so slowly your eye cannot catch it, exactly as you cannot see a cloud move if you glance at it for a moment.

What did people believe then?

For every human being on earth, mountains were the very symbol of absolute stability. "Firm as a mountain" is a proverb in every language. No one claimed that the ground itself was sliding beneath them.

What does science say today?

Plate tectonics, settled since the 1960s: the earth's crust is divided into giant plates that float and slide, carrying continents and mountains with them at a few centimetres a year. That motion is measured today by satellite.

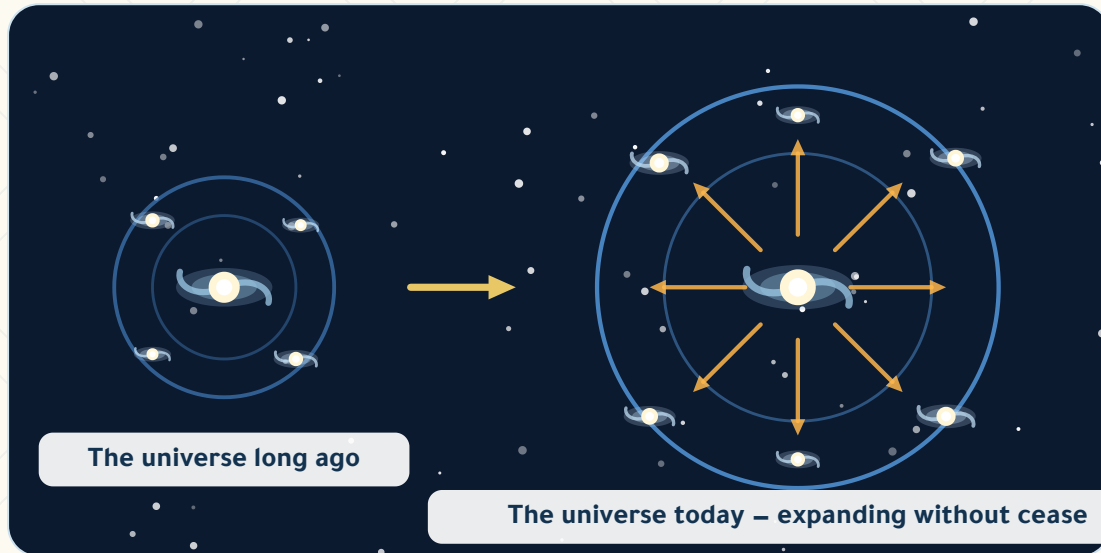
Why is this a decisive miracle?

The simile itself is the proof. "Thinking them firmly fixed" states plainly that their stillness is an **optical illusion**. Then "passing like the passing of clouds" — and clouds move **horizontally, slowly, and as a body**; they do not fall or leap. So the verse describes a real motion and explains why it cannot be seen. More precisely still: the mountains do not pass alone, they pass **together with everything around them** — exactly like clouds.

The Universe Is Growing Every Moment

And the heaven We constructed with strength, and indeed We are expanding it.

Surah adh-Dhariyat — verse 47



Galaxies drawing apart like dots on a balloon being inflated



In plain words

Imagine a balloon with dots drawn on it, and then you inflate it. Every dot moves away from its neighbour. The universe does exactly this: the heaven **grows and widens every second** of its life.



What did people believe then?

People — and the great philosophers and scientists too — believed the universe was **static and fixed**, one size that neither grew nor shrank. That belief held until the twentieth century; Einstein himself added an artificial constant to his equations to force the universe to stay still.



What does science say today?

In 1929 Edwin Hubble observed that the light of distant galaxies is **shifted towards the red**, meaning they are fleeing from us — and the farther they are, the faster they flee. The universe is expanding. In 1998 it was discovered that the expansion is **accelerating**, and its discoverers received the Nobel Prize in 2011.



Why is this a decisive miracle?

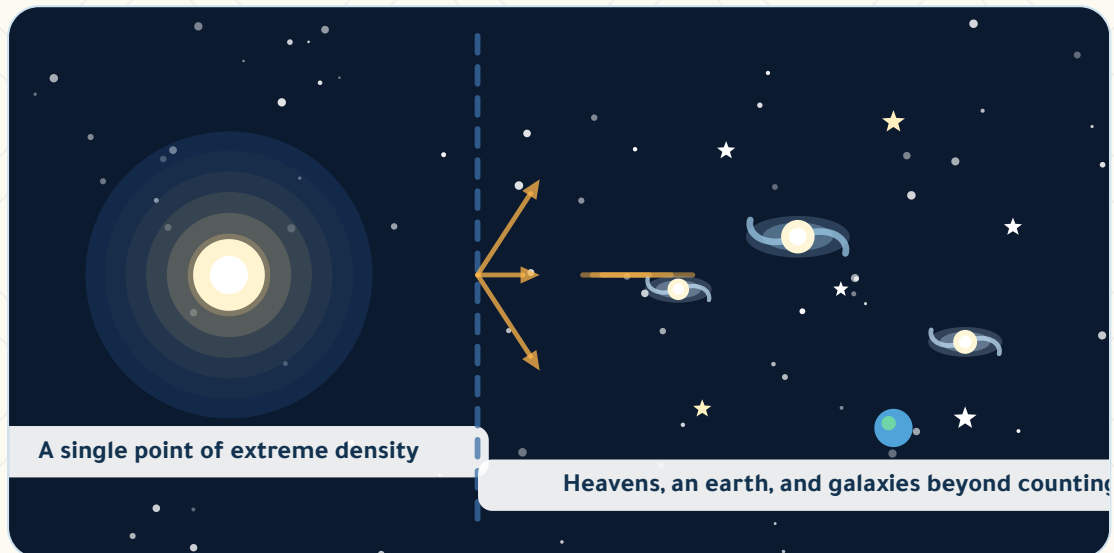
The word used is an active participle indicating an action that is **ongoing and unbroken**, not a past tense. That is, the expanding is happening now. An unlettered man in the desert of Arabia, with no telescope and no spectrometer, says a sentence that contradicts the consensus of all mankind — and then the greatest astronomical discovery in history arrives to confirm it, letter for letter. That is not explained by chance, nor by cleverness.



They Were One Thing — Then They Were Parted

Have those who disbelieved not considered that the heavens and the earth were a joined mass, and We parted them?

Surah al-Anbiya — verse 30



From one fused mass to an expanding universe filled with galaxies

In plain words

The Qur'an says: the heaven and the earth were at first **stuck together** as one thing, and God split them apart. Exactly like one small seed that opens and a whole tree comes out of it.

What did people believe then?

There was no idea of a "beginning to the universe" at all. The belief was that the universe was **eternal, with no beginning**. Those who imagined an origin imagined myths of warring gods, not the physical separation of a single body.

What does science say today?

The Big Bang theory, today the standard model worldwide: the whole universe began as **a single point of extreme density and heat**, then it parted and expanded. It rests on three lines of evidence: the recession of galaxies; the **cosmic microwave background** discovered in 1965, which is the leftover heat of that beginning; and the proportions of hydrogen and helium in the universe.

Why is this a decisive miracle?

The Arabic word for the first state means a thing fused shut, and the word for the act means splitting it open. That is a precise description that admits no reinterpretation. More importantly, the verse offers it **as a challenge** to the disbelievers — "have they not considered" — which is a wager that it will one day be seen. And it was, thirteen centuries later; its two discoverers received the Nobel Prize for it in 1978.

Mountains Are Pegs Driven Into the Earth

Have We not made the earth a resting place, and the mountains as pegs?

Surah an-Naba — verses 6-7



A mountain is like a tent peg: little shows, and what is buried is many times more

In plain words

The peg you fix a tent with has a small part showing and a large part buried. Mountains are exactly the same: they have **deep roots beneath the ground**, many times what you see above.

What did people believe then?

A mountain was, to people's minds, a block of rock placed **on** the surface of the earth, like a stone on a table. No one had any way of knowing that there was an extension beneath it, since digging never went past shallow wells.

What does science say today?

Geology calls these **mountain roots**: every mountain sinks into the crust to a depth typically around five times its visible height. Those roots are what stabilise the crust and limit its shaking — the principle known as isostasy.

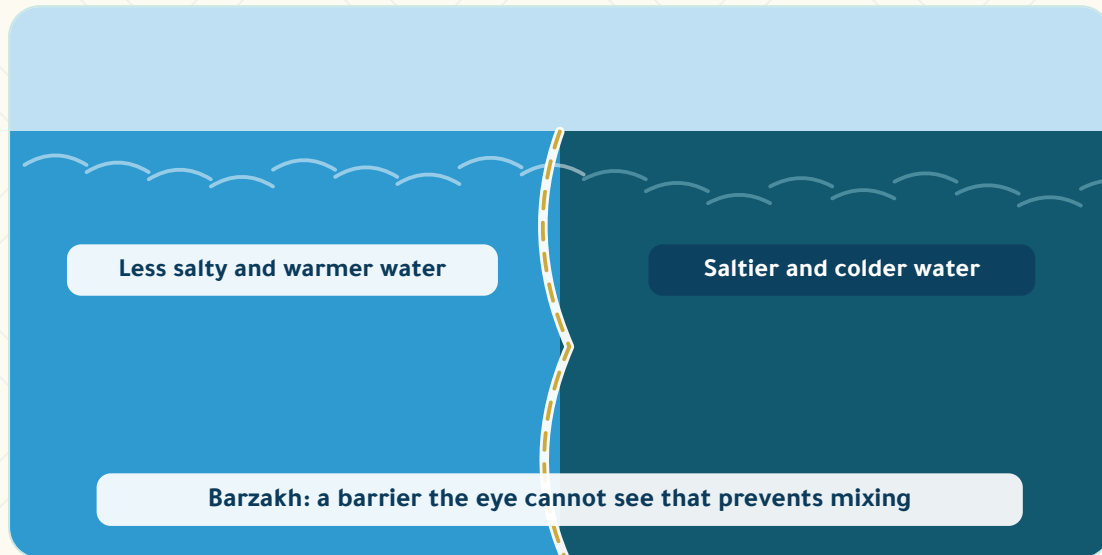
Why is this a decisive miracle?

The word "peg" is not a comparison of size or of pointed shape. In Arabic a peg is an object defined by its function: **a body mostly buried in order to steady what is above it**. So the verse gives mountains two properties that were not known: the extension below the surface, and the stabilising. And note what precedes it — the earth as a "resting place", something that could move — so the pegs come to steady it.

Two Seas That Meet and Do Not Mix

He released the two seas, meeting; between them is a barrier they do not transgress.

Surah ar-Rahman — verses 19-20



The dividing line between two seas is visible to the naked eye in many places on earth

In plain words

When two different seas meet, they do not mix at once as you would expect. A **barrier** remains between them that keeps the water of one from the water of the other, so each sea holds on to its colour, its saltiness and its temperature.

What did people believe then?

It was self-evident to every human being that water meeting water mixes immediately — as two cups of water mix. No one conceived of a “wall” between water and water.

What does science say today?

Ocean science establishes the existence of **real water barriers** called fronts and haloclines: differences in salinity, density and temperature create a narrow transition zone with its own surface tension that prevents rapid mixing. It can be seen with the naked eye at the Strait of Gibraltar and at the Cape of Good Hope.

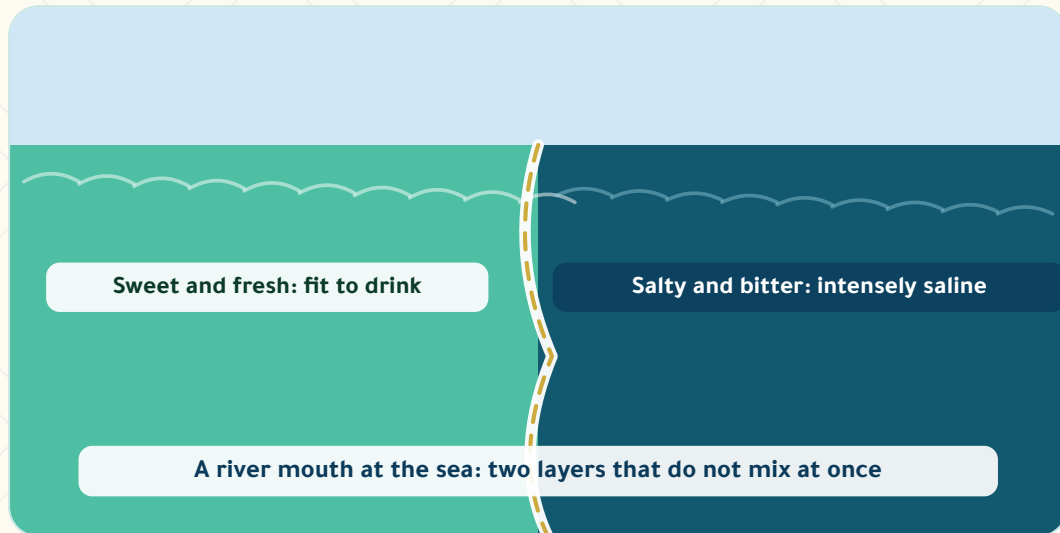
Why is this a decisive miracle?

The verse does not stop at the absence of mixing; it names the cause: a **barrier** — in Arabic, a partition standing between two things. Then it describes its effect: neither one transgresses upon the other. This is a description of a phenomenon that was not discovered until salinity and density were measured instrumentally in the twentieth century. And in another verse the description is sharper still: a barrier and a **forbidding partition**.

Fresh and Sweet — and Salty and Bitter

And it is He who released the two seas, this one sweet and fresh and that one salty and bitter, and placed between them a barrier and a forbidding partition. ❖

Surah al-Furqan — verse 53



Fresh water floats above salt water at river mouths with a clear boundary

🔍 In plain words

When a fresh river pours into a salty sea, the two do not mix at once. A **barrier** stays between them that satellites can see clearly, and it stretches for tens of kilometres.

⌚ What did people believe then?

Water is water to everyone, and it mixes with water by simple intuition. It was not known that different waters have **different densities and surface tensions** that make them stratify rather than blend. As for describing what lies between them as a “forbidding” barrier, that has no counterpart in ordinary observation.

🔬 What does science say today?

At the mouths of the great rivers — the Amazon, the Mississippi, the Nile — fresh water extends tens of kilometres into the sea while **keeping its colour and density**, and the dividing line is visible from space. The cause is the difference in density, salinity and temperature, which creates a narrow transition layer called the **halocline** that slows mixing severely. Astronauts have photographed the phenomenon repeatedly.

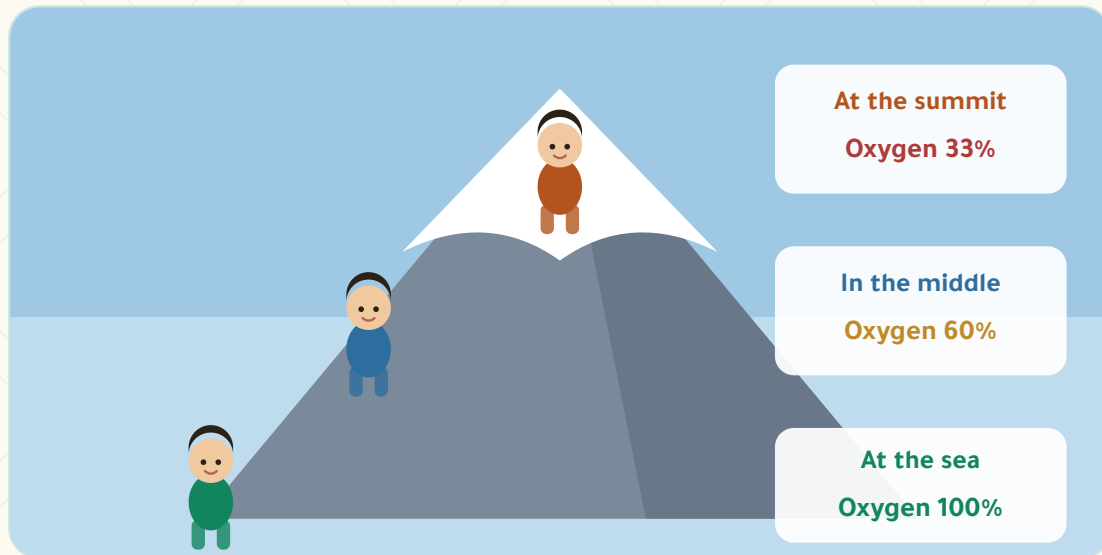
★ Why is this a decisive miracle?

The difference between this verse and the one in Surah ar-Rahman is a fine one that only someone who knows would notice. There the two seas are both salty with differing properties, and the divider is named with a single word: a barrier. Here — where the meeting is between **fresh and salt** — a second description is added: **a forbidding partition**, an emphatic, reinforced prevention. The physical reason is plain: the density difference between fresh and salt water is **far greater** than between two salt waters, so the separation is sharper and stronger. The intensifying of the wording matches the intensifying of the phenomenon exactly.

The Higher You Climb, the Tighter Your Chest

And whoever He wills to leave astray, He makes his chest tight and constricted, as though he were climbing into the sky.

Surah al-An'am — verse 125



The higher you go the less oxygen there is, so breathing narrows and distress grows

In plain words

If you climbed a very high mountain you would feel your chest tighten and breathing become hard work. The higher you go, the tighter your chest becomes. The Qur'an uses this as a **simile** for the tightness in the chest of one who turns away.

What did people believe then?

The highest any human being in that environment had reached was a modest mountaintop, and no one connected altitude to breathlessness in a **graded** way. Indeed it was not known that air had weight or pressure at all; Torricelli did not measure atmospheric pressure until 1643.

What does science say today?

The higher you climb, the lower the air pressure and the less oxygen reaches the blood. At 3,500 metres it is about 60 per cent of its sea-level value, and at the summit of Everest about 33 per cent. The result is breathlessness, chest tightness and headache — what is called **altitude sickness**. This is why aircraft are fitted with cabin pressurisation.

Why is this a decisive miracle?

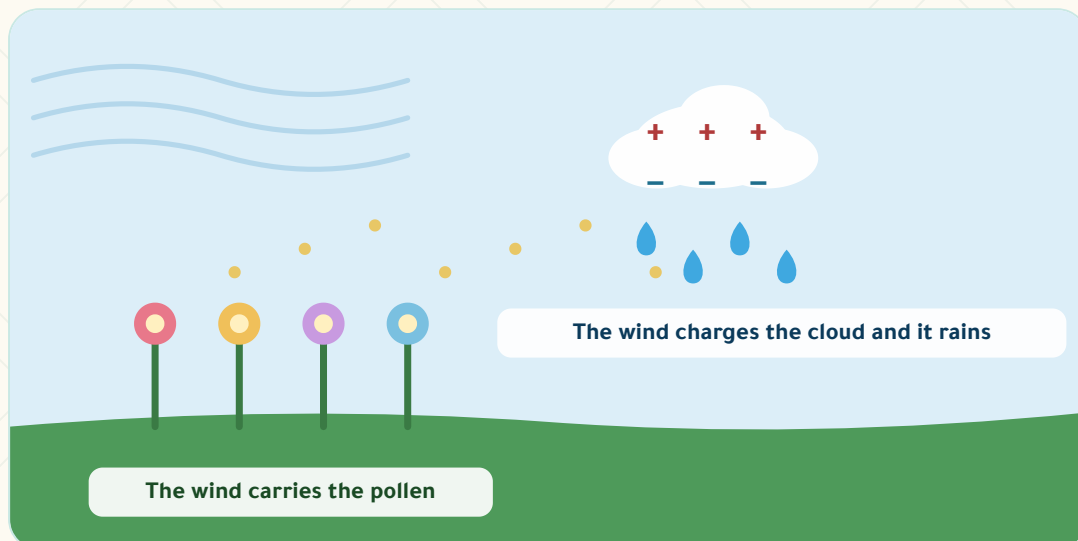
Three precise points in a single phrase. First: connecting ascent with chest tightness at all. Second: the word for "constricted" conveys tightness upon tightness — that is, a gradation in severity. Third, and most precise: the Arabic verb form used for "climbing" is an intensive one that conveys **strain and struggle, little by little**, not merely rising. The grammatical form itself carries the gradation that physiology describes today.



Fertilising Winds — They Wed the Plants and the Clouds

And We sent the fertilising winds, then sent down water from the sky and gave it to you to drink.

Surah al-Hijr — verse 22



Wind fertilises plants with pollen, and fertilises clouds with charge and dust

♀ In plain words

Wind does not only move things — it **weds**. It carries pollen from flower to flower so they bear fruit, and it carries dust and electric charge to the clouds so they rain.

⌘ What did people believe then?

Wind was a force of pushing and carrying, nothing more: it drove ships and raised dust. That it had a role in **fertilisation** was unknown; it was not even established that plants had male and female until 1694, by the German scientist Camerarius.

⚙ What does science say today?

Wind pollination is the means of reproduction for thousands of plant species — wheat, rice, maize, palms and pines. And in the clouds: wind carries the **condensation nuclei** of dust and salt around which water vapour gathers and becomes droplets, and it separates the electrical charges between the top and bottom of a cloud, producing lightning and bringing down rain. Without those nuclei a cloud does not rain at all.

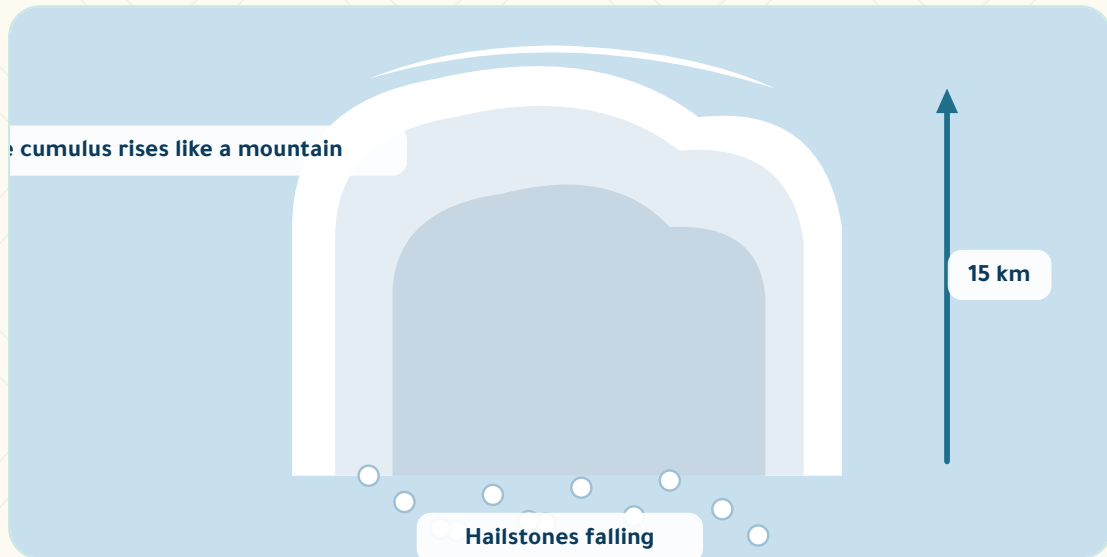
✦ Why is this a decisive miracle?

The Arabic word is an active participle from a verb reserved in the language for **fertilisation and mating** — the same word used for hand-pollinating date palms, which the Arabs knew for palms alone. To attribute that act to **the wind itself** is to establish a role that was not known. More precisely still: the verse puts the fertilising and then the sending down of rain in immediate sequence — that is, the wind also fertilises the cloud so that it produces rain. That is modern meteorology, word for word.

Mountains in the Sky, and in Them Hail

And He sends down from the sky, from mountains within it, hail, and strikes with it whom He wills.

Surah an-Nur — verse 43



A cumulonimbus: a vast mass rising vertically as though it were a mountain in the sky

In plain words

Hail does not fall from just any cloud. It falls only from enormous clouds that **rise into the sky like mountains**, reaching many times the height of the tallest mountain on earth.

What did people believe then?

From the ground, cloud is seen as a surface spread out horizontally, not as mountains. There was no way to know the height of a cloud, nor to grasp that clouds come in different shapes and altitudes.

What does science say today?

Hail forms exclusively in **cumulonimbus**: a vertical mass between eight and fifteen kilometres tall — higher than Everest. The updraughts inside it lift a water droplet repeatedly to the top, where it freezes layer upon layer, until it grows heavy enough to fall. This is why, if you split a hailstone, you find rings inside it like the rings of a tree trunk.

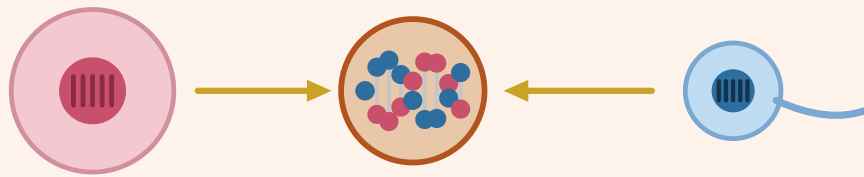
Why is this a decisive miracle?

The phrase gives three pieces of information in a handful of words: that clouds have a **mountainous, vertical form**; that the hail is **inside** them rather than above them; and that it falls **only from these** and not from other clouds. That exclusivity is the most precise part of it, and no one standing on the ground can know it.

A Mingled Drop

Indeed We created man from a mingled drop, that We might try him, and We made him hearing and seeing.

Surah al-Insan — verse 2



From the mother: 46 chromosomes = a new human being from the father: 23

Amshaj = mingled mixtures

The first cell is not one thing, but the mingling of two halves from two parents

In plain words

A human being does not begin from one fluid — but from a **mixture** of two substances: half from the father and half from the mother, mingling into one new thing.

What did people believe then?

The common belief was that the child formed from the man's fluid alone, and that the mother was merely **a vessel and a soil in which the seed grows**. That is Aristotle's text explicitly, and it dominated medicine for centuries. The woman's ovum was not discovered until 1827, by Karl Ernst von Baer.

What does science say today?

Fertilisation: a sperm carrying 23 chromosomes fuses with an ovum carrying 23 chromosomes, producing a single cell of 46 chromosomes that is the origin of the whole human being. The first drop is therefore a **genuine mixture** of two equal components, not a single substance.

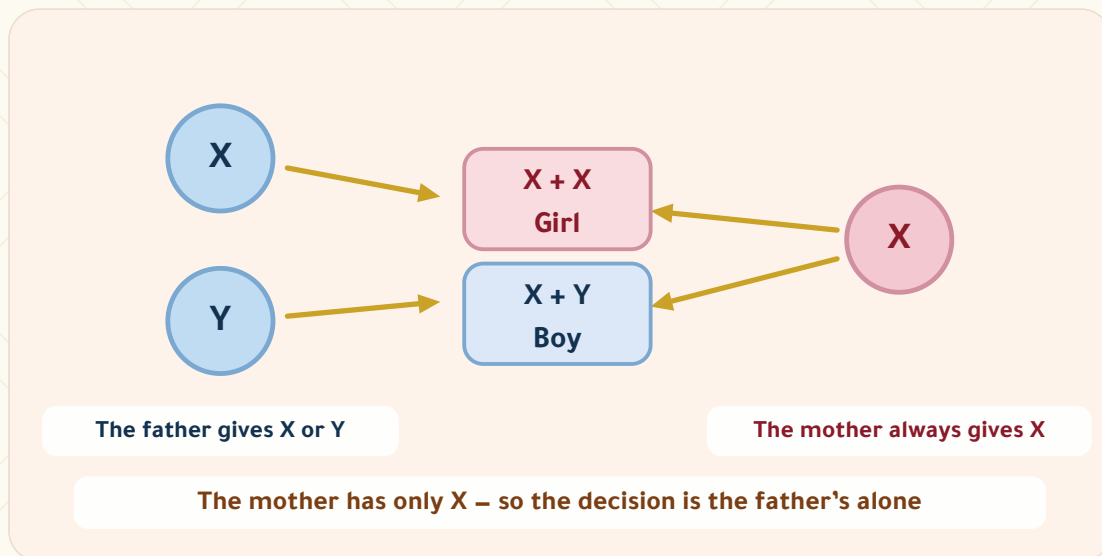
Why is this a decisive miracle?

The Arabic word means mixtures blended until one cannot be told from another. And it is an adjective of a **singular** noun — that is, the one drop is itself mixtures. This corrects the doctrine of Aristotle that governed the world for two thousand years. Elsewhere the detail increases: man is created "from a gushing fluid", and the Qur'an attributes the difference of male and female to the drop, not to the womb.

Male and Female — The Father Decides

And that He created the two mates, the male and the female, from a drop of fluid when it is emitted.

Surah an-Najm — verses 45-46



The sex of the child is fixed at the instant of fertilisation, by what the sperm carries

In plain words

Is the baby a boy or a girl? The decision never comes from the mother — it comes from **the father**. The mother carries only one kind; the father carries both.

What did people believe then?

Women were blamed — and in some societies still are — for bearing daughters, and a wife could be divorced because she “does not produce sons”. Aristotle built an entire theory on the idea that the heat of the womb and the ripeness of the blood decided the sex.

What does science say today?

The sex chromosomes: a woman is XX, a man is XY. The egg always carries X, without exception; the sperm may carry X or Y. If an egg meets a sperm carrying X the child is female; if it carries Y, male. **The sex is determined entirely from the father's side.** This was discovered in 1905 by Nettie Stevens.

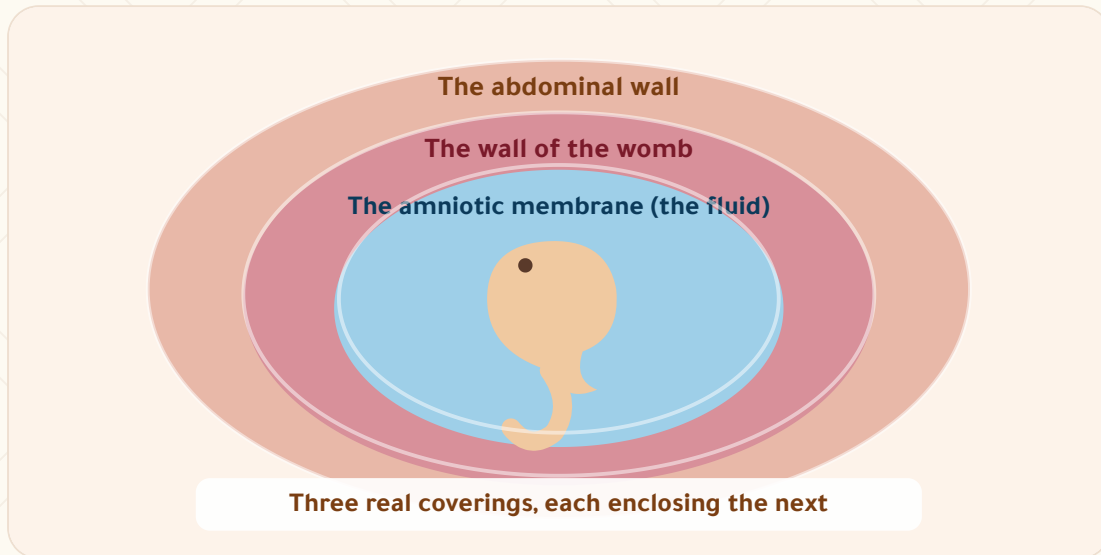
Why is this a decisive miracle?

The verse attributes the creation of the two mates — male and female — to **the drop of fluid when it is emitted**, and the verb used belongs specifically to the man's fluid. The source is named without ambiguity. Had this text been human, written in a culture that blamed the woman for the sex of her child, the safe course would have been silence or agreement. Instead it **contradicted the prevailing belief outright and assigned the matter to the father** — and science came thirteen centuries later to confirm it.

In Three Darknesses

He creates you in the wombs of your mothers, creation after creation, in three darknesses.

Surah az-Zumar — verse 6



Three layered veils: the wall of the abdomen, then the wall of the womb, then the foetal membranes

In plain words

The unborn child does not lie in one dark room — it lies in **three rooms**, each one inside the next: the wall of the mother's abdomen, then the wall of the womb, then the sac of fluid that surrounds it.

What did people believe then?

There was no dissection of pregnant women and no knowledge of the structure of the womb. The obvious assumption was that the child lay in **one darkness**: inside its mother. To count three specific darknesses is a precise claim that requires knowing the layers one by one.

What does science say today?

The foetus is enclosed by three successive veils: **the anterior abdominal wall**, then **the wall of the uterus** with its three muscle layers, then **the foetal membranes** (amnion and chorion) with the fluid between them. Each blocks light on its own, and they are ordered from outside inward exactly as stated.

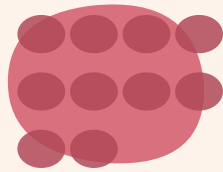
Why is this a decisive miracle?

The number is what settles it. The Qur'an did not say "in darkness", nor "in darknesses" loosely, but specified: **three**. A numerical claim can be falsified immediately if it is wrong. And it came joined to another phrase of extreme precision: "creation after creation" — successive stages, each brought about after the one before it. So a single verse describes both **the place with its layers** and **the time with its stages**.

The Chewed Lump — Marked by Teeth

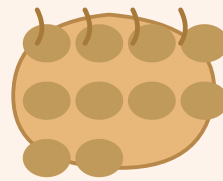
Then from a lump of flesh, formed and unformed, that We may make clear to you.

Surah al-Hajj — verse 5



The chewed lump

A mass with protruding lobes



A chewed piece of gum

The marks of teeth upon it

The resemblance in shape is striking when the two images are compared

The embryo in the fourth week: protruding somites like tooth-marks on something chewed

In plain words

The Arabic word *mudghah* means **a morsel you have chewed with your teeth**. At this stage the embryo is a small mass covered in bumps and grooves, like the marks teeth leave on a piece of gum.

What did people believe then?

Nothing was known of this stage. Any attempt to imagine it would have described the embryo either as blood or as a tiny human figure. To describe it as **a chewed thing bearing tooth-marks** is a strange description that would occur to no one who had not seen it.

What does science say today?

In the fourth week a series of blocks appears along the embryo's back, called **somites**, separated by deep grooves, so that the embryo looks like a chewed piece. The embryologist Keith Moore photographed a chewed piece of gum beside an embryo at this stage, and the resemblance was striking. Some of these blocks differentiate into organs; others disappear.

Why is this a decisive miracle?

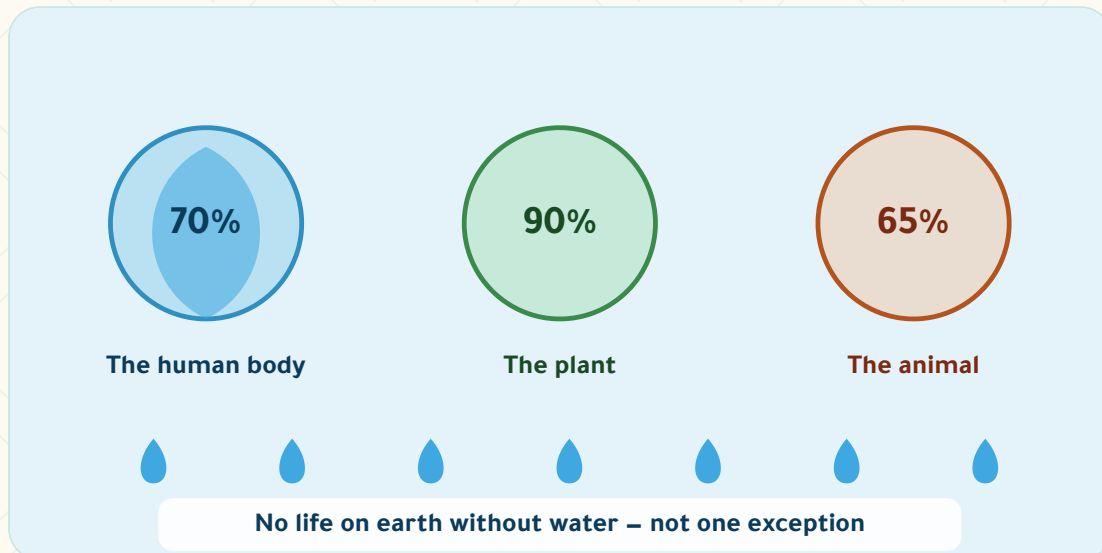
The phrase that follows is the most precise of all: "formed **and unformed**" — within the one lump there is a part that becomes a creature and a part that does not. This is an exact embryological fact: some cells differentiate into tissues and organs, and others die by a programmed death that clears away what is not needed (today called apoptosis). To describe a division inside a single mass, at a time when the embryo had never been seen at all, is not explained by guesswork.



Every Living Thing — Made of Water

And We made from water every living thing. Will they not then believe?

Surah al-Anbiya — verse 30



Every living creature known to this day needs water and cannot exist without it

In plain words

Every living thing — a human, an animal, a plant, even the smallest microbe — is **made of water**, and cannot live without it. Your own body is about seventy per cent water.

What did people believe then?

In a barren desert, where water was scarce and most of the ground was sand and stone, the last thing anyone would suppose is that water is the origin of **every** living thing. Philosophers argued over the origin of things — fire, air, earth, water — and none had proof that settled the matter.

What does science say today?

The living cell — the unit of all life — is about 70% water by mass, and every biochemical reaction takes place within it. Not one living organism is known to this day that does without water. That is why the first thing space agencies look for when searching another world for life is **water** — their declared motto: "Follow the water."

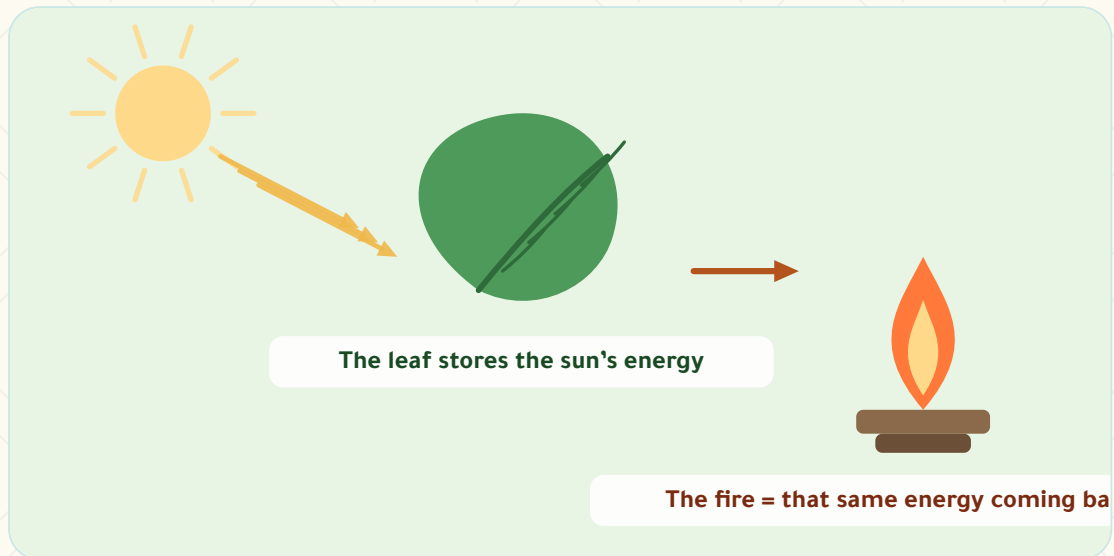
Why is this a decisive miracle?

The miracle lies in the word "**every**". The verse did not say water is a cause of life, nor that most living things come from water — it made water the origin of every living thing without exception. That is a **universal rule, and therefore falsifiable**: a single living creature that did not need water would bring it down. Science has searched for fourteen centuries in every environment on earth — in ice, in volcanic vents, in the deep ocean, inside nuclear reactors — and has not found one exception.

Fire Stored Inside the Green Tree

He who made for you fire from the green tree, and behold, from it you kindle.

Surah Ya-Sin — verse 80



The tree stores sunlight inside itself, and fire releases it again

In plain words

The fire that burns in firewood is not new — it is **the sunlight itself**, stored by the tree while it was green and alive. When you light the wood, you are releasing an old, imprisoned sun.

What did people believe then?

Green and wet is the opposite of fire in every mind: a green branch does not burn, a dry one does. To attribute fire to **"the green tree"** in particular seemed to contradict everyday observation.

What does science say today?

Photosynthesis: the green leaf captures photons of sunlight and converts them into chemical energy stored in the bonds of sugar and cellulose molecules. Combustion is exactly the reverse process: it breaks those bonds and releases the energy as light and heat. Every fuel we use — wood, coal, oil, gas — is solar energy stored by a green plant.

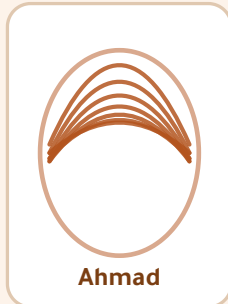
Why is this a decisive miracle?

The specification is what makes it a miracle. The verse did not say "fire from the tree", but "from the **green tree**" — and greenness is precisely the state of photosynthesis and storage. The fire is attributed to the stage in which the energy is **laid up**, not to the stage in which it is burned. Dry wood burns only by what it gathered while it was green. That is an entirely correct causal link between a state and an outcome, and it was not understood until chlorophyll was discovered in 1817.

Fingerprints — Your Only Identity

Does man think that We will not assemble his bones? Yes indeed — We are able to restore his fingertips.

Surah al-Qiyamah — verses 3-4



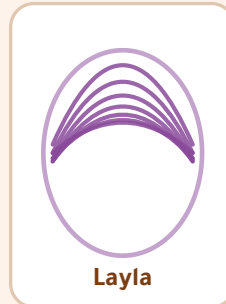
Ahmad



Sarah



Umar



Layla

No two fingerprints ever match – not even an identical twin's

Eight billion people... eight billion different fingerprints

In plain words

Your fingertips carry fine lines. These lines **are never repeated in another human being** — not even in an identical twin who resembles you in everything else.

What did people believe then?

Fingerprints were an ordinary piece of skin; nobody looked at them or thought them distinctive. It occurred to no one that they held what tells one person from another. Fingerprints were not used officially for identification until 1892, in Argentina.

What does science say today?

The ridges of the fingertips form in the tenth week of pregnancy, shaped by a complex interaction between genes and the pressures of the amniotic fluid inside the womb, and they emerge **absolutely unique**. They are fixed for life — they do not change and cannot be erased, and they return as they were even if the surface skin is burnt away. Identity systems across the whole world rest upon them.

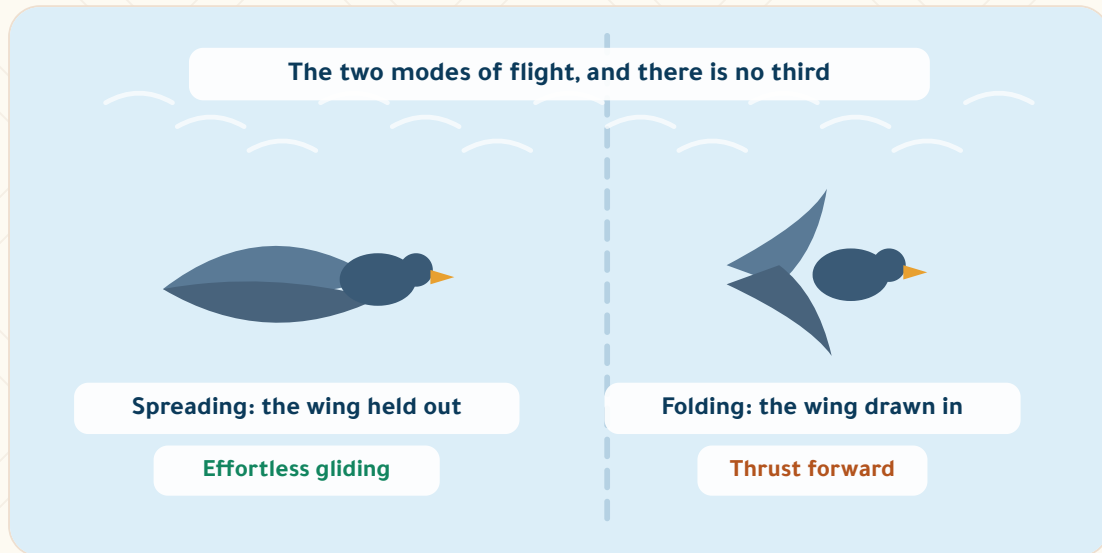
Why is this a decisive miracle?

The context is the key. The verse is speaking of the resurrection of the dead and the gathering of bones. When the answer comes to the one who thinks it impossible, one would expect: yes, We are able to gather his bones. But the answer came with something far more precise: "Yes indeed — We are able to restore his **fingertips**." To single out **the fingertips** from all the parts of the body, in the very place where the point is the power to restore a thing **exactly as it was**, is a pointer to the seat of uniqueness and identity. And that was unknown for twelve more centuries.

Spreading Their Wings, and Folding Them

Do they not see the birds above them, spreading their wings and folding them? None holds them up except the Most Merciful.

Surah al-Mulk — verse 19



Gliding on a spread wing and beating with a folded one: all flight on earth is one of the two

In plain words

Birds fly in two ways only: either they **spread their wings** and glide through the air without moving them, or they **fold them** and beat to push themselves forward. The Qur'an named both and added nothing.

What did people believe then?

Flight was a sight to be watched, not analysed. Nobody distinguished the two modes of flight, or knew which produced lift and which produced thrust. For centuries humans tried to fly by imitating the flapping of wings, and failed.

What does science say today?

Aerodynamics divides bird flight into two modes and no third: **gliding and soaring** on a fixed, spread wing that exploits rising currents, and **flapping flight**, folding and spreading the wing to generate thrust. Every aircraft ever built rests on the first principle — the fixed, spread wing. Man succeeded in flying only when he abandoned imitation of the beat and took up the spread.

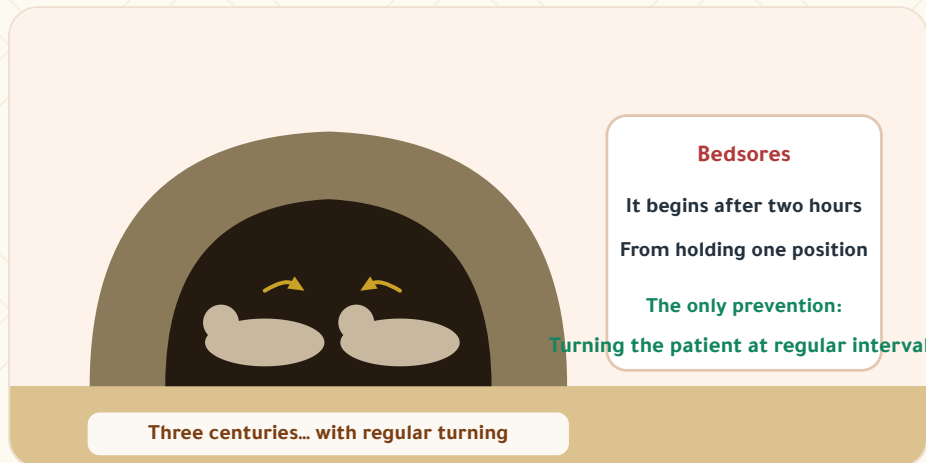
Why is this a decisive miracle?

Restricting flight to two modes is the first precision. The second is in the **grammar**: "spreading" comes as an active participle, indicating a settled, continuous state, while "they fold" comes as a verb in the present tense, indicating repetition and interruption. That is exactly the physical difference: spreading is a sustained condition, folding is a repeated motion. And the third precision: "spreading" is placed before "they fold" — because the spread wing is the foundation that generates lift, and the beat is an addition to it.

Turning the Sleepers — and Preventing Bedsores

And you would think them awake, while they were asleep. And We turned them to the right and to the left.

Surah al-Kahf — verse 18



The bedside care protocol of every hospital in the world today

In plain words

The people of the cave slept for a very long time, and God **kept turning them right and left**. Medicine today says: a patient who lies motionless **develops ulcers and the flesh rots** — and the only remedy is turning.

What did people believe then?

Sleep was pure rest in people's eyes, harmless however long it lasted. It was not known that **holding the body in one position** destroys tissue. So mentioning turning in a story about a long sleep looked like a detail with no purpose.

What does science say today?

Bedsores (pressure ulcers): they arise when the body's weight presses on one spot, cutting off its blood supply, so the cells die and the skin ulcerates, then the muscle, then the bone. The damage begins within **two hours** of complete stillness. It is among the most dangerous complications of long bed rest and can kill. The accepted prevention in every nursing protocol in the world: **turn the patient every two hours, right and left**.

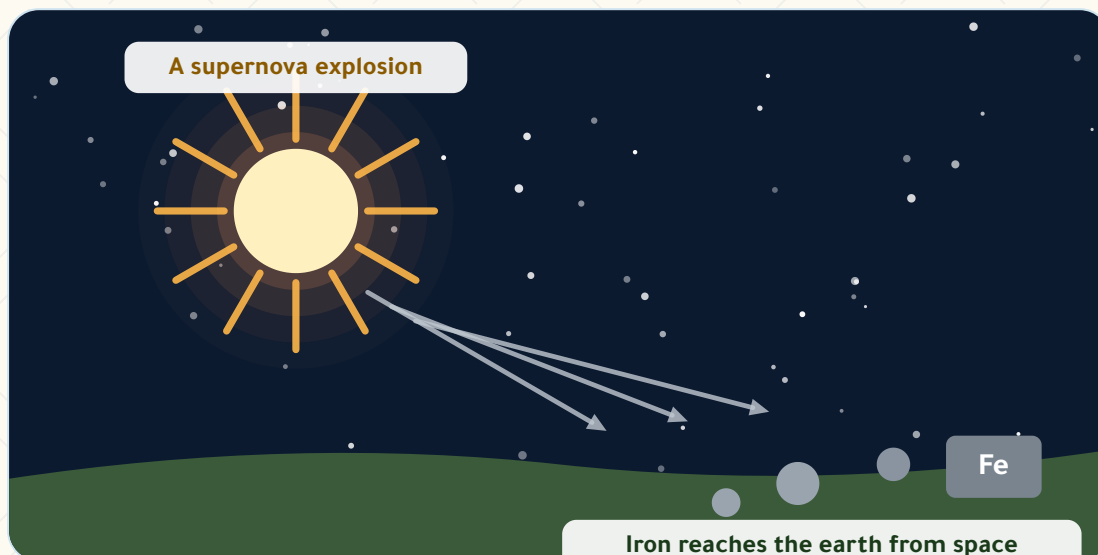
Why is this a decisive miracle?

Notice that the verse does not mention the turning idly, nor as ornament in a story. It comes in the course of explaining **how their bodies were preserved** through that long span — which requires knowing that a motionless body decays, and that **turning is the remedy**. The wording is more precise still: "to the right and to the left" — which is exactly the side-lying position medicine recommends (the 30-degree tilt), because it lifts the pressure off the sacrum and the heels, the most dangerous sites of all. Then one further detail in the same verse: "**and their dog stretching out its forelegs at the entrance**" — stretching out the forelegs is a posture of rest, not of guarding, and it is what a dog does when its lying down grows long.

Iron — Sent Down, Not Made Here

And We sent down iron, in which is great might and benefits for the people.

Surah al-Hadid — verse 25



Every atom of iron on earth — and in your blood — was born inside a star

In plain words

All the iron on earth, even the iron in your blood, was not made here. It came from **the explosion of giant stars in space**, and then fell to the earth. And the Qur'an did not say "We created iron"; it said: **"We sent down"**.

What did people believe then?

Metals, as people saw it, were dug out of the ground: they belonged to the earth and were of its kind. There was no conception at all of a particular metal **arriving from outside the planet**.

What does science say today?

Nuclear fusion inside stars produces the elements up to iron — and then stops, because forming iron **consumes energy rather than releasing it**. So no ordinary star can make anything heavier. Only supernova explosions hurl iron out into space. Our planet and all its iron gathered from that stellar dust.

Why is this a decisive miracle?

The Qur'an used the verb of "sending down" with iron specifically, in a passage that speaks of sending messengers and revealing books — that is, in the context of what comes **from above**. And that is the physical reality, literally. Add to it that iron's atomic number is 26 and its mass number 56, that Surah al-Hadid is the 57th chapter of the Qur'an, and that this is verse 25 in the standard count. But the strongest evidence remains a single word: "We sent down."



Two Complete Years of Nursing

Mothers may nurse their children two complete years, for whoever wishes to complete the nursing.

Surah al-Baqarah — verse 233

The Qur'an – 1,400 years ago

24 months

“two complete years”

For whoever wishes to complete it

The World Health Organisation

24 months

“two years or more”

An internationally adopted recommendation

The same figure... fourteen centuries apart

The World Health Organisation's recommendation matches the verse in both duration and principle

In plain words

The Qur'an set the full period of breastfeeding at **two complete years**. The World Health Organisation today recommends exactly the same span.

What did people believe then?

The length of nursing varied enormously between peoples, according to custom and circumstance — from a few months to many years, with no scientific basis. There was no means whatever of knowing the ideal duration for a child's growth and immunity.

What does science say today?

The WHO and UNICEF recommend **exclusive breastfeeding for six months**, then continuing alongside complementary food **until two years or beyond**. Mother's milk has been shown to carry antibodies that build the child's immunity, to reduce infant mortality, infections and diabetes, and to be associated with better cognitive development.

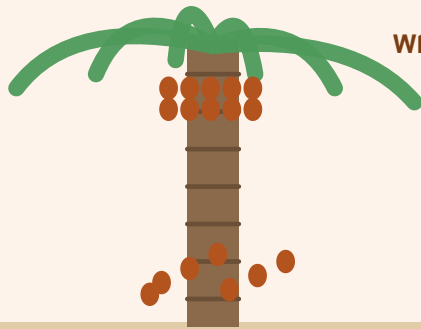
Why is this a decisive miracle?

The precision is not in the number alone but in **the qualification attached to it**: “for whoever wishes to complete the nursing”. The verse did not impose two years as a rigid obligation; it made them **the recommended ceiling of completion** — which is the exact phrasing of the modern medical recommendation (“two years or more”, not “two years compulsory”). Then it added further flexibility: early weaning is permitted by the mutual consent and consultation of both parents, and nursing by another woman is permitted. It agrees with medicine in the number and in the spirit of the recommendation together.

Shake the Trunk of the Palm Toward You

And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be comforted.

Surah Maryam — verses 25-26



What fresh dates hold for a woman after childbirth

- Fast sugar that restores energy
- Oxytocin: it contracts the uterus
- It reduces bleeding after birth
- Iron, potassium and magnesium
- Fibre that prevents constipation

The best possible food for a woman giving birth

Dates are recommended today for pregnant women in the final weeks and after delivery

In plain words

A woman gives birth alone beneath a palm tree, and she is told: **eat the fresh dates**. Medicine today says that dates are among the best things a woman can eat at birth and afterwards.

What did people believe then?

Fresh dates were a familiar and much-loved food, but no specific medical effect in childbirth was known for them. The usual advice for a woman after delivery was rest, warmth and broth. To single out one particular fruit at that precise moment is a striking specification.

What does science say today?

Clinical studies published in peer-reviewed journals have shown that eating dates in the final weeks of pregnancy **shortens labour and reduces the need for induction**. Dates are rich in rapidly absorbed fructose and glucose — exactly what a mother needs after her strength has been spent — and in potassium, iron and magnesium, and they contain compounds that act like **oxytocin**, helping the uterus contract and reducing bleeding.

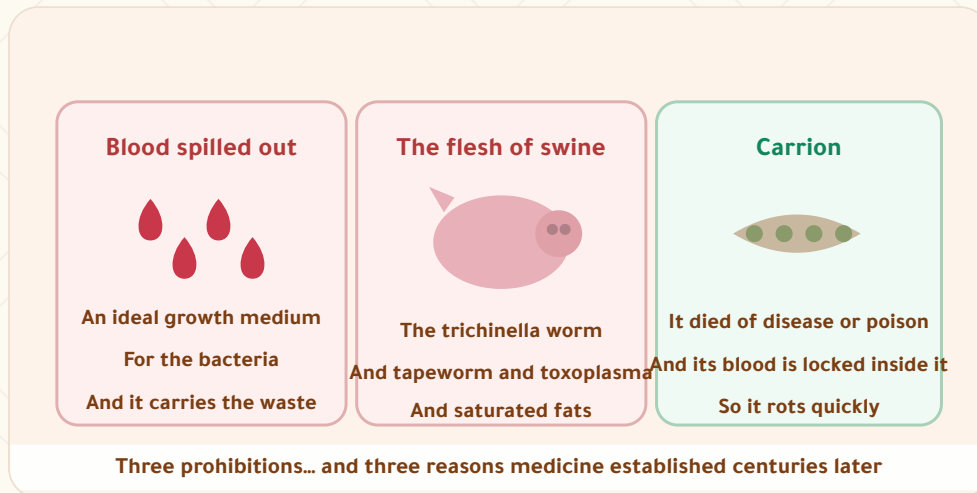
Why is this a decisive miracle?

Notice three things here. First, the fruit is specified — dates in particular and nothing else, the most suitable possible food for this condition. Second, the state is specified — “**ripe, fresh dates**”, soft and fresh rather than dried, which are faster to absorb and easier to digest. Third, and most remarkable: the command to **shake the trunk** — a woman at her moment of greatest weakness is ordered to move and exert herself. Modern medicine recommends movement during labour precisely because it speeds delivery. Food, movement and a calmed heart (“be comforted”) — a complete protocol.

Why Spilled Blood and Pork Were Forbidden

Say: I do not find within that which was revealed to me anything forbidden to one who would eat it unless it be carrion, or blood spilled out, or the flesh of swine — for indeed it is impure.

Surah al-An'am — verse 145



The prohibition preceded the knowledge of its reason by fourteen centuries

In plain words

The Qur'an forbade three foods: flowing blood, the flesh of swine, and an animal that died by itself. Science today shows that each one of them is **a known carrier of disease**.

What did people believe then?

Food was chosen by custom, taste and availability. There was no knowledge of parasites, of bacteria, or of diseases passing from animals to humans. Pork was eaten in most civilisations on earth without reservation.

What does science say today?

Blood is the ideal medium for bacterial growth, and it carries metabolic waste, hormones and toxins on their way to the kidneys. **Pork** is a principal carrier of the trichinella worm, which encysts in muscle and survives light cooking; of the pork tapeworm, whose larvae may reach the brain; and of toxoplasma — besides its high saturated fat. **Carrion** may have died of disease or poison, and its blood is locked inside its tissues, so it decays quickly.

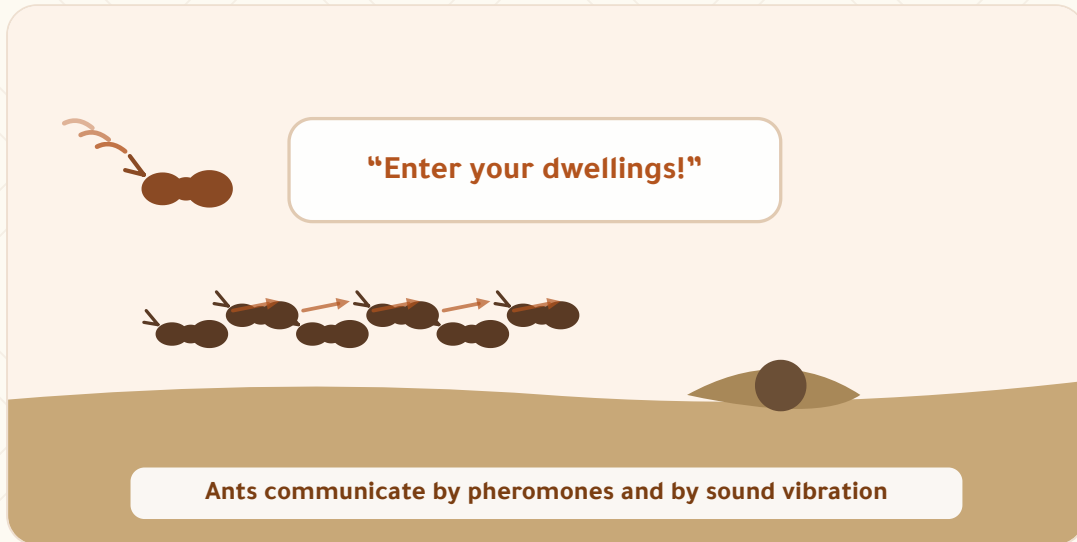
Why is this a decisive miracle?

The precise qualification is **"spilled out"**. The prohibition did not fall on all blood, but on the flowing blood shed at slaughter. What remains threaded through the tissue — myoglobin — is exempted, and there is no way to remove it in any case. The prohibition is **calibrated with a scientific precision that neither falls short nor goes too far**. The same applies to the method of slaughter: it requires cutting the vessels of the throat so that all the blood drains out — which is exactly what meat-safety standards recommend today to reduce bacterial load. A complete body of law consistent with a science not yet born.

The Ant That Spoke and Warned

Until, when they came upon the valley of the ants, an ant said: O ants, enter your dwellings lest Solomon and his soldiers crush you.

Surah an-Naml — verse 18



One ant warns its colony, and the whole colony withdraws into its burrows

In plain words

A small ant saw an army coming and warned the other ants to go into their homes. And science says: ants really do **send alarm signals**, and the whole colony responds at once.

What did people believe then?

In the old conception an animal was a mute creature with no language and no organisation. That a single ant should produce a sentence containing **a call, a command, a warning, a reason and an excuse for the aggressor** ("while they perceive not") seemed to a listener a symbolic tale rather than a factual report.

What does science say today?

Ants are among the most highly organised social creatures on earth, and they communicate in three proven ways: **chemical pheromones** — each message has its own substance, including the alarm pheromone, which spreads so that the colony responds within seconds; **tapping and vibration**; and **sound** — it was discovered that ants possess a stridulatory organ producing sounds of specific meaning, which have been recorded and analysed in the laboratory.

Why is this a decisive miracle?

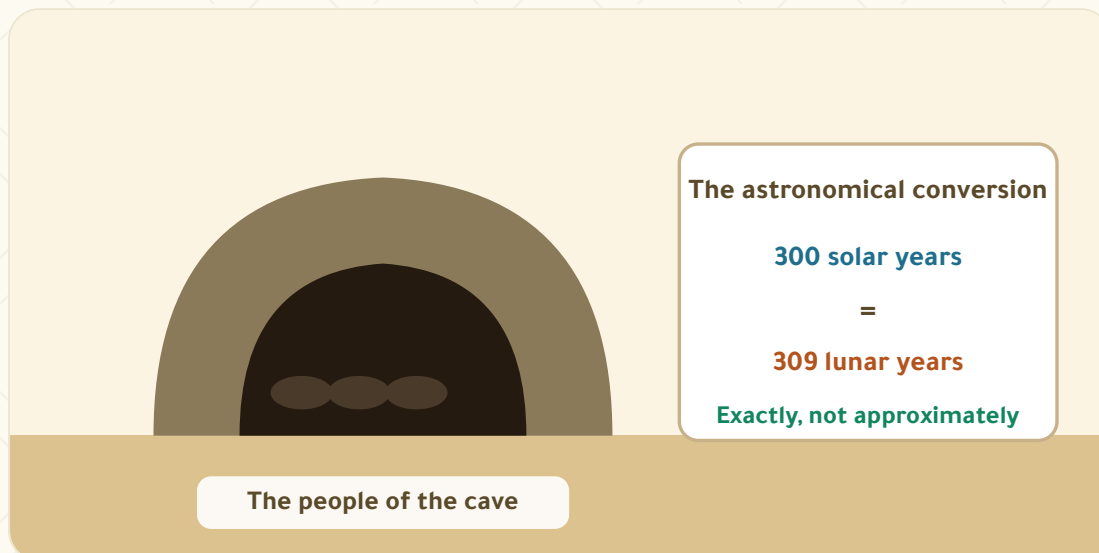
The small details are the proof. First: the verb **"said"** comes in the feminine — and the worker ants who go out, guard and give warning are **all female**, while the males have no function beyond mating and then die. Second: the command to enter **"your dwellings"** — and an ant nest is a genuine dwelling, divided into chambers, tunnels and stores. Third: **"lest they crush you"** — the Arabic verb means to break, and an ant's body is a hard exoskeleton that **breaks rather than squashes**. Three precisions in a single verse.



Three Hundred Years, and Nine More

And they remained in their cave three hundred years, and exceeded by nine.

Surah al-Kahf — verse 25



The difference between the two calendars is exactly nine years over three centuries

In plain words

The Qur'an said they remained **three hundred years**, then added: "**and exceeded by nine**". The reason is beautiful: three hundred solar years equal exactly three hundred and nine lunar years.

What did people believe then?

People used a single calendar in each region and did not convert between calendars. Adding "nine" after a round number looked like a strange, meaningless addition — some readers even took it for hesitation about the figure.

What does science say today?

The solar year is 365.2422 days and the lunar year 354.367 days. So three hundred solar years = 109,572.6 days. Divided by the length of a lunar year, that gives **309.2** lunar years. The difference is precisely nine years. The people of the cave lived in a Roman environment using the solar calendar, while the Qur'an addresses a people using the lunar one — so it gave the figure in both calendars at once.

Why is this a decisive miracle?

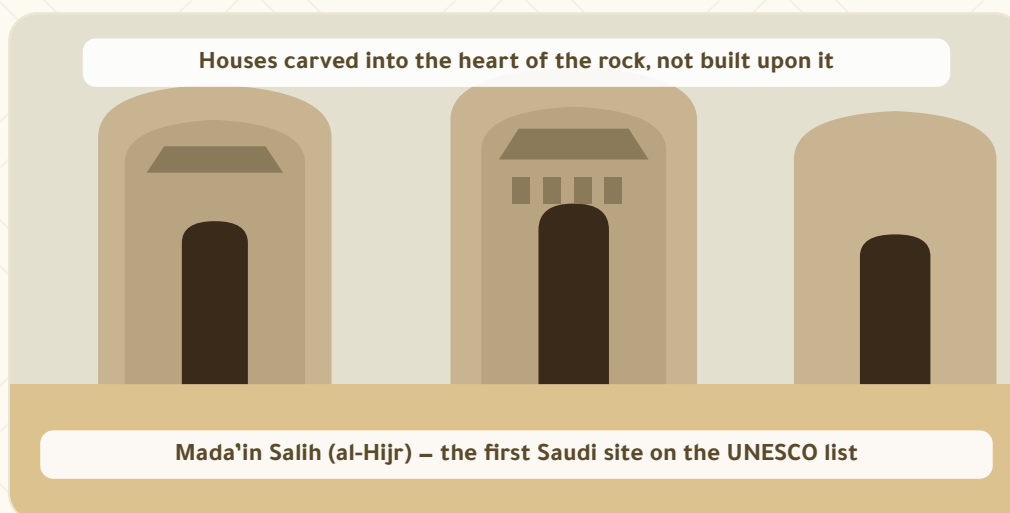
Had the number been arbitrary, it would have said "three hundred years" and stopped, or "three hundred and some". But the addition came **specified as exactly nine** — which is precisely the result of the astronomical conversion. And notice the wording: "three hundred years **and exceeded by nine**" — the verb indicates that the nine are not a further period they spent, but **an increase in the count, not in the time**: the span is one and the number differs with the calendar. This is the only reading that holds together arithmetically and linguistically at once.



Thamud, Who Carved Houses Out of Mountains

And you carve out of the mountains, homes, with skill. ... And they used to carve from the mountains, houses, feeling secure.

Surah ash-Shu'ara 149 — and Surah al-Hijr 82



Vast façades cut from the top of the rock downward — allowing no single mistake

In plain words

The Qur'an said the people of Thamud **carved their houses inside the mountains** — not built of stone, but hollowed out of the mountain itself into a dwelling. Those houses still stand today and visitors see them.

What did people believe then?

The building known in Arabia was clay, stone and palm fronds. The idea of a whole civilisation carving its dwellings into the bodies of mountains was alien to the listeners. And the Qur'an named a specific people mentioned neither in the Torah nor in the Greek books, and attributed to them a specific building technique.

What does science say today?

Mada'in Salih (al-Hijr) in al-Ula, northern Saudi Arabia: more than 130 façades carved into sandstone, some over twenty metres high, with columns, capitals, cornices and Thamudic and Nabataean inscriptions. In 2008 it became the first Saudi site inscribed on UNESCO's World Heritage list. The site is named in the Qur'an: "And certainly did **the companions of al-Hijr** deny the messengers."

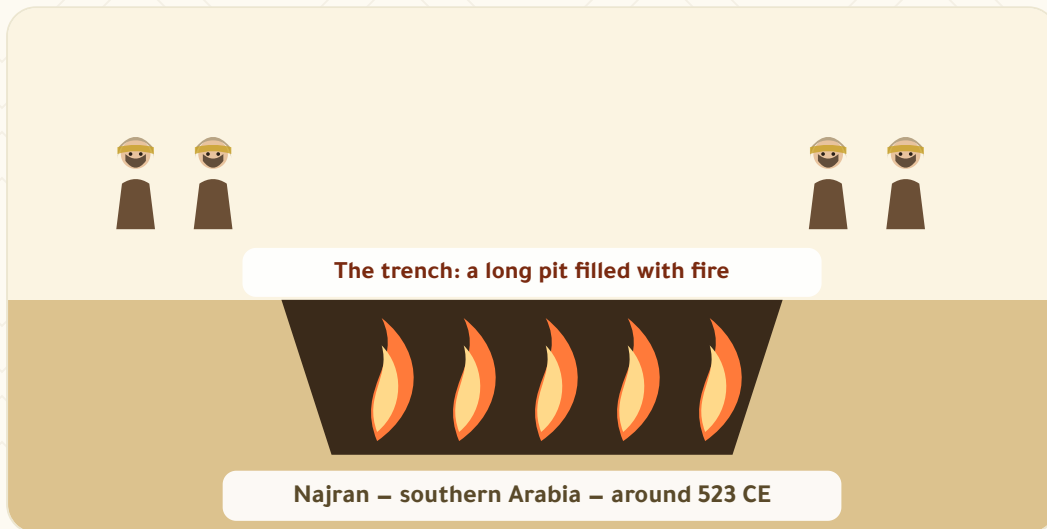
Why is this a decisive miracle?

The verb used is what settles it: **"they carve"**, not **"they build"**. Carving in Arabic is the removal of material from a solid mass — the exact opposite of building. Then the specification: **"out of the mountains"** — the mountain itself is the material of the house. This is a precise description of a technique resembling nothing around the listeners. And it added a psychological detail full of meaning: **"feeling secure"** — these houses do not collapse, do not burn, and cannot be demolished by an enemy, for they are the rock itself. Which sharpens the verse's point: the greatest engineering security availed them nothing.

The People of the Trench Who Dug a Fire

Cursed were the companions of the trench — the fire full of fuel — when they were sitting beside it, and they, to what they were doing against the believers, were witnesses.

Surah al-Buruj — verses 4-7



A historical massacre documented in Yemeni inscriptions and in contemporary Syriac letters

In plain words

The Qur'an mentioned a people who dug **a long trench**, lit a fire in it, threw the believers into it and sat watching. This is a real historical event recorded in stone inscriptions.

What did people believe then?

This event was not recorded in the books of the Arabs in any reliable detail, and no written source for it was available in Mecca. It is a story about another nation, an earlier time and a distant land.

What does science say today?

History confirms the massacre of **Najran** around 523 CE, when the Himyarite king **Dhu Nuwas** persecuted the Christians of Najran and burned those who refused to renounce their faith. The event is documented in **the Husn Ghurab inscription** and the Himyarite inscriptions of Bi'r Hima, in **the Syriac letter of Simeon of Beth-Arsham**, contemporary with the event, and in Byzantine and Ethiopian sources. Inscriptions found at al-Ula and Bi'r Hima record the campaign and the numbers of the slain.

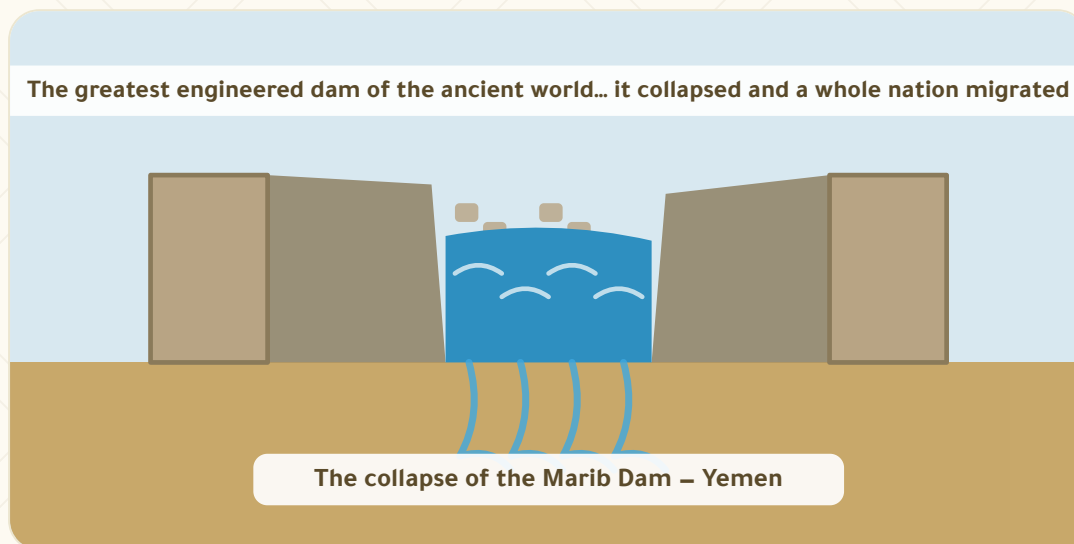
Why is this a decisive miracle?

It is the precision in the small details that decides it. The Arabic word "**ukhdud**" means a long, straight cleft in the ground — not a round pit. That matches the description of dug trenches. "**Full of fuel**" indicates that the fire was supplied with renewed fuel, not a chance blaze. "**Sitting beside it**" and "**witnesses**": the perpetrators sat and watched — a detail matching Simeon's letter, which records that the king attended the executions in person. And notice that the Qur'an named neither the king nor the people — because the purpose is the lesson, not the chronicle.

Sheba and the Bursting of the Dam

But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with two gardens of bitter fruit and tamarisk.

Surah Saba — verse 16



The remains of the colossal dam still stand at Marib to this day

In plain words

In Yemen there was a wealthy kingdom called **Sheba**, living off a great dam that watered its gardens. The dam collapsed, the flood swept everything away, and the gardens turned into bitter trees that cannot be eaten.

What did people believe then?

Sheba lived in Arab memory as a name in poetry and proverb — “scattered like the people of Saba”. But there were no excavated remains and no readable inscriptions. Western historians doubted the kingdom had existed at all and counted it half legend.

What does science say today?

The Marib Dam is a standing monument today: built around the eighth century BC, nearly 600 metres long, watering some ten thousand hectares. Its collapses are documented in **Sabaeen Musnad inscriptions** found at the site — among them Abraha’s famous inscription describing the repair of the dam in 548 CE. The final collapse around 570-580 CE led to **the migration of whole Yemeni tribes** northward — a migration well known in Arab genealogy and history.

Why is this a decisive miracle?

The verse did not stop at the collapse; it described what became of the land afterwards with botanical precision: “two gardens of **bitter fruit, tamarisk and a few lote trees**”. The first is the bitter thorny shrub, the second a kind of tamarisk, the third the jujube — and these are exactly **the plants of a dry, saline environment** that take over farmland when irrigation stops and the soil turns salty. Then it said “and **a few lote trees**” — a diminishment in exactly the right place, since the lote is the most useful of the three and the scarcest.

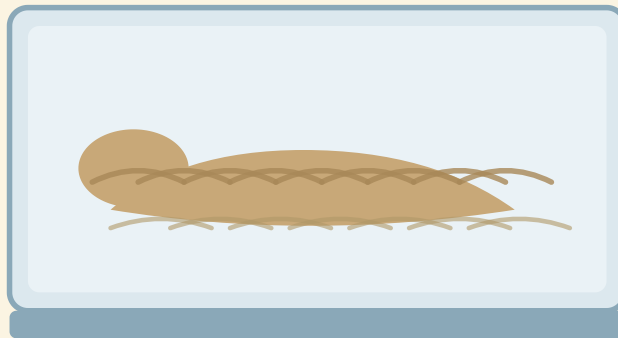


Pharaoh's Body — Preserved as a Sign

So today We will save you in your body, that you may be for those who succeed you a sign.

Surah Yunus — verse 92

A body over three thousand years old... still here



The Cairo Museum – the royal mummy hall

Pharaoh's body is displayed today behind glass, where people see it with their own eyes

In plain words

When Pharaoh drowned in the sea, God said He would preserve **his body** so that those who came after would see it and take heed. That body exists today in a museum visited by people from all over the world.

What did people believe then?

A man who drowns in the sea loses his body: the fish eat it, or it decays, or it is lost in the sand. When the verse was revealed not one Arab knew anything of royal mummification or of the tombs of the pharaohs. Indeed the hieroglyphic language itself was entirely forgotten, and was not deciphered until 1822.

What does science say today?

The royal mummy cache was discovered at Deir el-Bahari in 1881, then the tomb of Amenhotep II in 1898, bringing to light the bodies of the New Kingdom pharaohs. The body of **Merneptah** — the best-known candidate for the Pharaoh of the Exodus — is preserved in the Cairo museum. X-ray examination revealed findings consistent with a violent death and injuries to the skull and neck, and examiners noted salt deposits on the skin.

Why is this a decisive miracle?

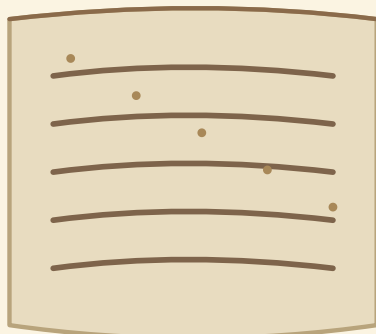
The verse did not merely say “We will save you”; it specified: “**in your body**” — the body alone, without the soul. That is a precise distinction between the rescue of a person and the survival of his corpse. Then it gave the reason: “**that you may be for those who succeed you a sign**” — the survival of the body itself is the purpose; it is prepared to be seen. And this was revealed in a desert whose people knew nothing of mummies or tombs, twelve hundred years before those tombs were opened and their occupants displayed in glass halls.



Manuscripts Confirmed by Carbon Dating

Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian.

Surah al-Hijr — verse 9



The University of Birmingham – Britain

The Birmingham manuscript

Carbon-14 dating

568 - 645 CE

With 95% probability

Its text matches the Qur'an of today

Parchment from the Prophet's lifetime or just after — and its text is the text of today

In plain words

The Qur'an promised that it would remain preserved and unchanged. Today we have **manuscripts dated by radiocarbon** reaching back to roughly the time of the Prophet ﷺ — and their text is the text of the copy in your hands, letter for letter.

What did people believe then?

All ancient books are subject to addition, loss and alteration through copying and translation. That is the natural fate of any text transmitted by hand over centuries. So a claim of perfect preservation was **a claim falsifiable by any divergent manuscript**.

What does science say today?

The Birmingham manuscript: parchment carbon-14 tested at the University of Oxford in 2015 and dated between **568 and 645 CE** with 95% probability. Then the Sana'a lower text, the Tübingen manuscript, the Samarkand codex, and the great codices of Istanbul and Cairo. Researchers — Muslim and non-Muslim alike — have compared these manuscripts with the Qur'an in circulation today, and the agreement in the text was near total, apart from orthographic differences in letter shapes that change neither pronunciation nor meaning.

Why is this a decisive miracle?

The preservation did not rest on manuscripts alone, but on a **dual system unique in human history**: meticulous writing, and **memorisation in the breast, transmitted by mass narration**. In every generation hundreds of thousands of people across distant lands, under no single authority, hold the whole text by heart — so it is practically impossible for them to agree on altering one letter. And the text itself **declared this guarantee at its weakest moment** — a hunted community in Mecca. That a text should stand fourteen centuries without two divergent copies has no parallel in any other book on earth.

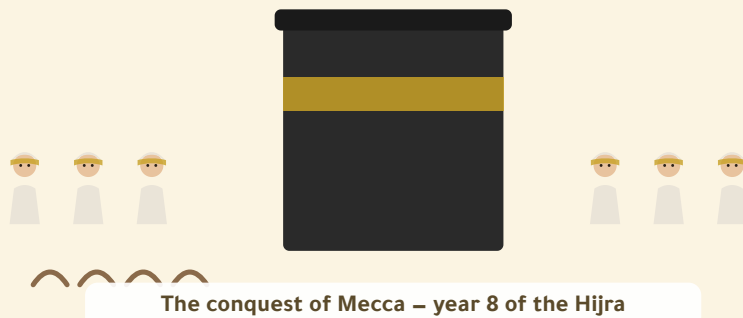


You Will Surely Enter the Sacred Mosque in Safety

Certainly has God showed to His Messenger the vision in truth: you will surely enter the Sacred Mosque, if God wills, in safety, with your heads shaved and hair shortened, not fearing.

Surah al-Fath — verse 27

Revealed while the Muslims were turned back from the House, unable to enter



A promise of safe entry... given at the sharpest moment of exclusion

In plain words

The Muslims were barred from entering Mecca and turned back along the road with their spirits broken. Then a verse came promising them they **would enter the House in safety**. Two years later they entered Mecca as victors, without fear or fighting.

What did people believe then?

In year 6 of the Hijra, at Hudaibiyyah, the Muslims were turned back from the House and made peace with Quraysh on terms many of them saw as unjust — so much so that Umar said: “Why should we accept this humiliation in our religion?” Mecca was at the height of its power, and the Muslims fewer in number and equipment. Nothing on the horizon suggested a conquest was near.

What does science say today?

In year 8 of the Hijra (630 CE) the Prophet ﷺ entered Mecca at the head of ten thousand, **with no battle worth the name**, and declared a general amnesty: “Go, for you are free.” The Muslims circled the House in safety, and shaved and shortened their hair. This is among the most thoroughly documented events in Islamic history, and all the sources agree upon it.

Why is this a decisive miracle?

The small details in the verse are what lift it from hope to prophecy. It did not merely say “you will conquer Mecca”, but specified **the manner of entry: “in safety”** — not as conquerors after a savage war; **“not fearing”** — an emphasis on complete security; **“with your heads shaved and hair shortened”** — that is, they would complete the full rites in tranquillity, which is possible only with total control of the city. Four details in a single sentence, and every one of them came to pass.

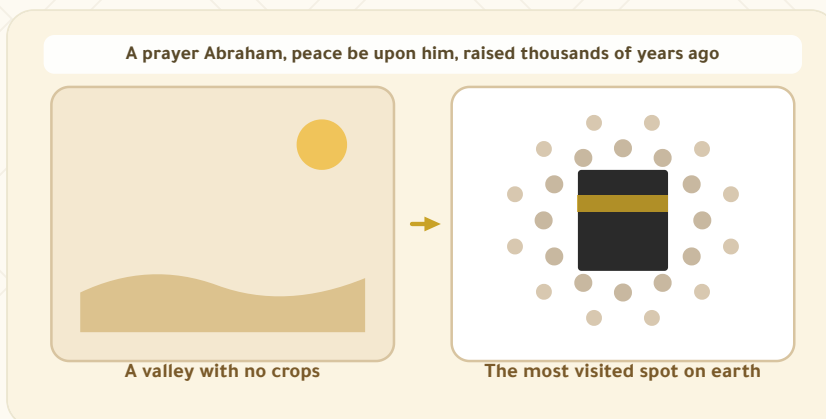


A Valley With No Crops — Now the Most Crowded Place on Earth

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House ...

❖ *so make hearts among the people incline toward them, and provide for them from the fruits.* ❖

Surah Ibrahim — verse 37



A land that grows nothing... where you find the fruits of the whole world

🔍 In plain words

Abraham, peace be upon him, prayed as he left his wife and child in a valley with **no water and no crops**, that God would make people's hearts long for them and provide them with fruits. That valley is today **the most visited place on the face of the earth**.

⌚ What did people believe then?

The valley was bare desert between barren mountains — no river, no spring, and at that time no trade route. There was nothing in it to draw anyone toward it. And the prayer itself is strangely worded: he did not ask for crops or for water for the land, but for two separate things: **hearts that incline**, and **fruits to be provided**.

🌐 What does science say today?

Mecca today: in the pilgrimage season alone more than two million people come within a few days, and millions more perform the lesser pilgrimage throughout the year. Toward it the faces of more than one billion eight hundred million people turn **five times every day**. Its ground has not changed: it is still a valley with no crops. And yet in its markets you find the fruits of all the earth, arriving from every continent all year round. And the well of Zamzam has flowed for four thousand years in the heart of a desert.

✨ Why is this a decisive miracle?

The miracle lies in **the structure of the prayer itself**. The natural thing for a man leaving his family in a desert is to pray for the land to grow fertile or for rain to fall. But he prayed that **people's hearts would incline toward them** — that provision would come through people, not through the soil. And he was precise: **"hearts among the people"**, not all people — for had he prayed for all, the place could never hold them. Then he said **"incline"** rather than **"come"** — and the Arabic verb means to fall toward something out of longing and attraction, not the arrival of someone compelled. That is an exact description of a person seeing the Kaaba for the first time. A prayer framed with that precision, fulfilled to the letter across four thousand years.



A Fulfilled Prophecy

The Bracelets of Chosroes on Suraqah's Arms

He said to Suraqah ibn Malik: How will it be with you when you wear the two bracelets of Chosroes?

Narrated by al-Bayhaqi, Ibn Abd al-Barr and others

The day of the migration

The Prophet ﷺ pursued
With a reward on his head

"How will it be with you when you wear
the two bracelets of Chosroes?"



The caliphate of Umar



The bracelets of Chosroes on his arms
Before all the people

About 15 years between them... and the fall of the greatest empire in the East

A man who rode out to kill him for a hundred camels... was promised the treasure of Persia

🔍 In plain words

Suraqah rode out chasing the Prophet ﷺ on the day of the migration, hoping for the reward. The Prophet ﷺ said to him: **How will it be with you when you wear the two bracelets of the king of Persia?** Years later he wore them in fact, in the caliphate of Umar ibn al-Khattab.

⌘ What did people believe then?

The moment these words were spoken is **the most desperate moment in the whole biography**: the Prophet ﷺ fleeing his own city, hunted, owning nothing but his mount and his companion, with a hundred camels offered for his capture. Persia at that time was one of the two greatest empires on earth, and its king tore up the Prophet's letter in scorn.

🔗 What does science say today?

In the caliphate of Umar ibn al-Khattab the Sasanian empire fell and Ctesiphon was taken, and the treasures of Chosroes were carried to Medina. Umar summoned Suraqah ibn Malik and dressed him in **the bracelets of Chosroes, his crown and his belt**, and said to him: "Say: Praise be to God, who stripped these from Chosroes son of Hormuz and clothed in them Suraqah ibn Malik, a bedouin of Banu Mudlij." The report is transmitted in the books of hadith and history through several chains.

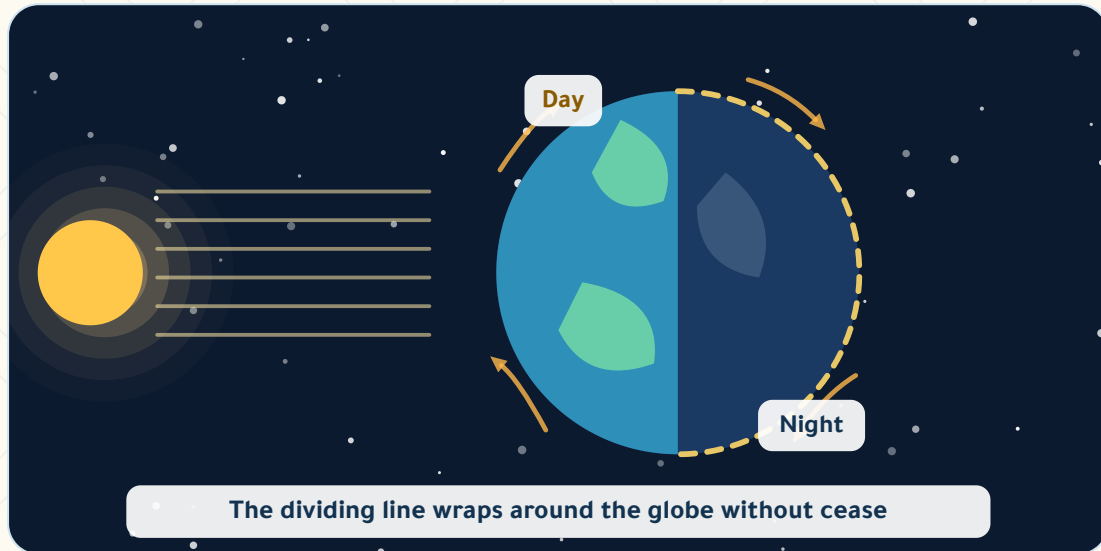
✦ Why is this a decisive miracle?

This prophecy gathers three things that cannot come together by guesswork: **a named individual** (Suraqah), **a specific object** (the bracelets of Chosroes, not any spoils), and **an enormous political event** (the fall of Persia and the arrival of its treasure among the Arabs). And it was said to a man who at that moment was **an enemy in pursuit**, not a companion being given good news. Had the aim been to win him over, a far smaller promise would have served better. That a hunted man who owned nothing that day should promise his pursuer the treasures of the greatest empire on earth — this is the speech of someone certain of a source that is not human.

He Wraps the Night Around the Day

He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night.

Surah az-Zumar — verse 5



Night and day wind around the globe in a rotation that never stops

In plain words

The Arabic verb here comes from the word for a ball, and from the winding of a turban — that is, **wrapping one thing around something round**. Night wraps around the earth as a turban wraps around a head. And wrapping happens only on a spherical body.

What did people believe then?

The common belief everywhere was that the earth was a flat surface, and that night **replaced** the day and did away with it. Even those Greek philosophers who held it round did not connect that to a continuous winding motion of the line between night and day.

What does science say today?

The earth is a sphere (slightly flattened at the poles), and the sun always lights half of it. The earth's rotation makes **the dividing line between night and day** creep across its surface without stopping — that is, night wraps around the globe literally, and does not vanish but moves. You can see it with your own eyes in any live satellite image of the earth.

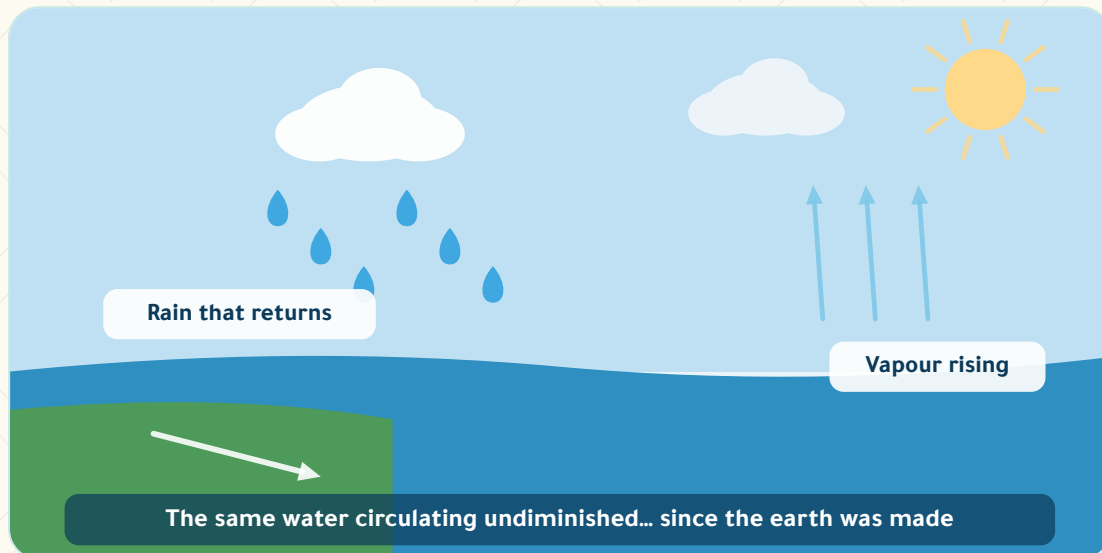
Why is this a decisive miracle?

Choosing a verb from the root for “ball” to describe the succession of night and day does not make sense on a flat surface. More precise still: the verse makes the wrapping **reciprocal, in both directions** — “He wraps the night over the day and wraps the day over the night” — and only someone seeing a continuous rotation on a spherical body would describe it so. And elsewhere: “and after that He **spread the earth out**” — the Arabic verb means to spread out with roundness, and from the same root comes the word for an ostrich's egg.

The Sky That Returns

By the sky which returns.

Surah at-Tariq — verse 11



Water rises as vapour and returns as rain — a closed cycle in which nothing is lost

In plain words

The sky takes water from the sea as vapour, then **returns** it to us as rain. Every drop you drink today was drunk by someone before you, and will be drunk by someone after you. Water does not run out; it returns.

What did people believe then?

Rain was understood as **new** water sent down by God from stores in the sky, not water returning from the earth itself. The link between sea vapour and falling rain was not known; the water cycle was not fully described in Europe until the seventeenth century.

What does science say today?

The water cycle: evaporation from bodies of water → condensation in cloud → precipitation → run-off → evaporation. The quantity of water on earth has been **constant for billions of years**, circulating without increase or decrease. And the atmosphere returns not only water but heat and radio waves as well.

Why is this a decisive miracle?

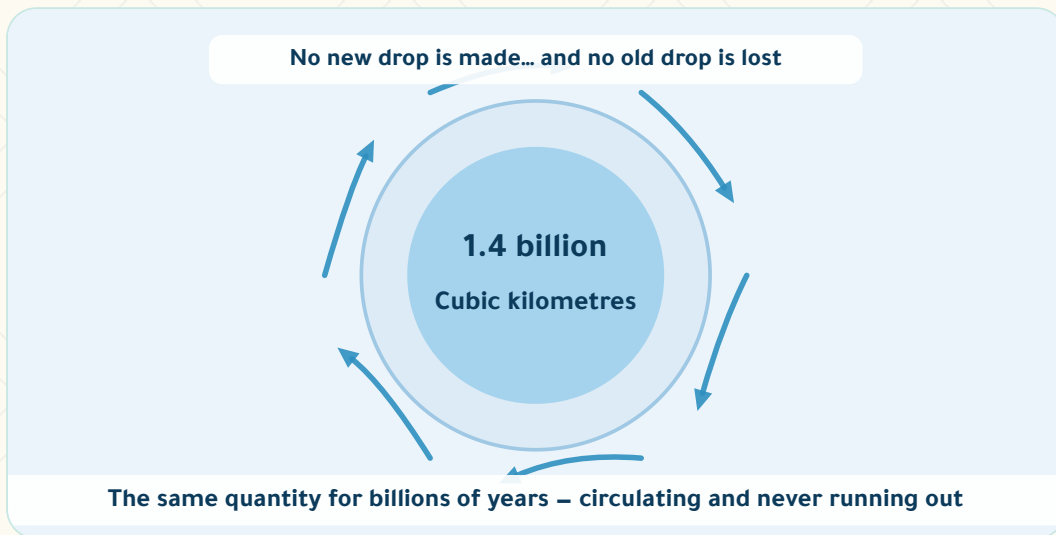
A single word — **"the return"** — carries the whole meaning. In Arabic it means **a thing coming back to where it was**, not merely falling. To describe the sky with that attribute is to state that what comes down from it had first gone up to it. It is a complete summary of the water cycle in two words. And it is confirmed elsewhere: "And We sent down from the sky water **in due measure**" — a fixed, measured quantity that does not change.



Water in Due Measure — Never More, Never Less

And We sent down from the sky water in due measure, and We settled it in the earth. And indeed, We are able to take it away.

Surah al-Mu'minun — verse 18



A fixed water balance across the whole planet

In plain words

The amount of water on earth is **fixed: it neither increases nor decreases**. The water a dinosaur drank is the same water you drink today. And the phrase “**in due measure**” in the verse means: in a calculated, exact quantity.

What did people believe then?

Rain was understood as new water sent down from stores in the sky whenever people needed it. The idea of **a closed, constant quantity in circulation** existed in no culture. The obvious assumption is that sea water is lost to evaporation and that rain is a fresh addition.

What does science say today?

The volume of water on earth is estimated at about **1.4 billion cubic kilometres**, and it has been roughly constant for billions of years. It evaporates, condenses, falls, flows and returns — in a closed cycle that neither adds nor removes. The atmosphere and the magnetic field together prevent water vapour from escaping into space — which is exactly what did not happen on Mars, whose water evaporated and was lost, leaving a dead desert.

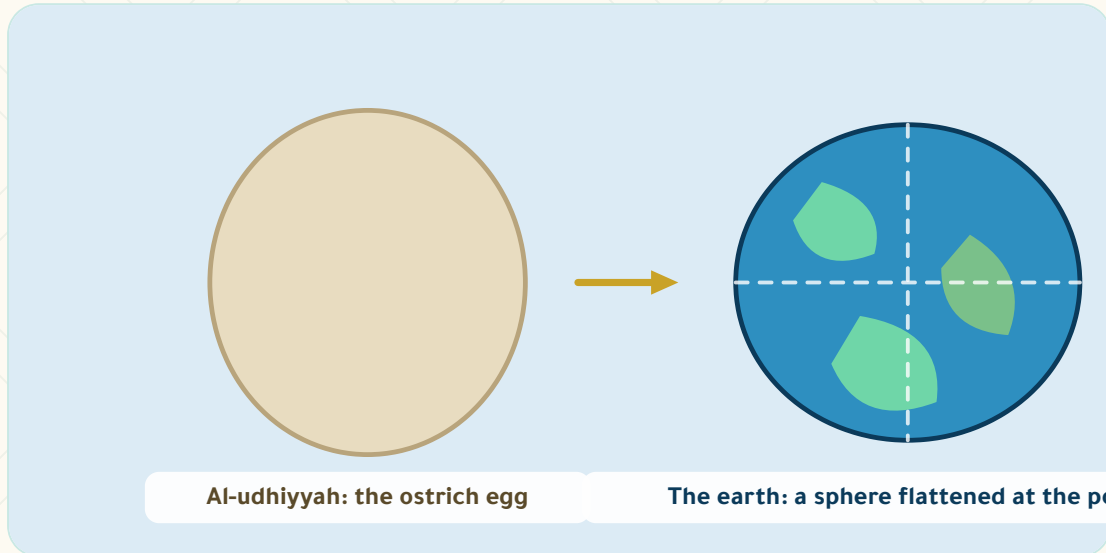
Why is this a decisive miracle?

The qualification “**in due measure**” is the miracle, and it has no meaning unless the quantity is constant. If water were created anew each time it fell, measuring it would mean nothing. More precise still is what follows: “**and We settled it in the earth**” — settling implies remaining and being stored, not being consumed; the water is held in the earth, not used up by it. Then the closing warning: “**and indeed, We are able to take it away**” — this balance is a blessing that can be withdrawn. Which is exactly what scientists see today on Mars, a world that lost all its water.

And the Earth — He Spread It Out Round

And after that He spread the earth out. He brought forth from it its water and its pasture.

Surah an-Nazi'at — verses 30-31



The earth is not a perfect sphere but slightly flattened — like an ostrich egg

In plain words

The Arabic verb *daha* means to spread a thing out **with roundness**. From the same root comes the word for the hollow where an ostrich lays, and for the ostrich egg itself. So the earth is spread out for you to walk upon, and round and flattened in its true form.

What did people believe then?

To ordinary people the earth was a flat surface and nothing else. Those philosophers who held it round held it to be **a perfect sphere**. Nobody at all proposed a flattening at the poles.

What does science say today?

The earth is an **oblate spheroid**: its diameter at the equator exceeds its pole-to-pole diameter by about 43 kilometres, because of its rotation. Newton proved this theoretically in 1687, and the French expeditions measured it in the field in 1736. The precise shape, called the geoid, is closest of all to the shape of an egg.

Why is this a decisive miracle?

The language settles it. In the Arabic dictionaries *daha* means to spread out and widen, and from the same root come the words for an ostrich's nest and its egg. The root itself unites **spreading and an egg-like shape**. And the choice of this verb in particular — rather than the two ordinary verbs for "spread" and "extend", both of which the Qur'an uses elsewhere for other meanings — carries both senses in one word. The key is that the next verse explains what the spreading was for: "He brought forth from it its water and its pasture" — that is, preparation for habitation, not flattening.

In Honey There Is Healing for People

There emerges from their bellies a drink of varying colours, in which there is healing for people.

Surah an-Nahl — verse 69



Raw honey

Medical honey dressings are officially approved in Europe and America

What medicine established

- It kills bacteria
- It treats wounds and burns
- It soothes coughs in children
- Antioxidant and anti-inflammatory
- Used in hospitals today

Medical honey dressings are sold in pharmacies today under official licence

In plain words

Fourteen hundred years ago the Qur'an said that in honey there is **healing**. Today honey is used in hospitals to treat wounds and burns that antibiotics have failed to heal.

What did people believe then?

Honey was a sweet food and a precious one, and folk experience credited it with benefits. But to assert as a divine statement that it contains **healing** is another matter — especially as it comes out of the belly of an insect, from which one would not rationally expect benefit.

What does science say today?

Honey is a natural antibiotic by three mechanisms: its sugar density draws water out of bacteria and kills them; its acidity prevents their growth; and the enzyme glucose oxidase within it produces **hydrogen peroxide** slowly and continuously. Official drug agencies have approved manuka honey dressings for chronic wounds, and the World Health Organisation recommends honey to soothe coughs in children. Honey found in pharaonic tombs was still edible after three thousand years.

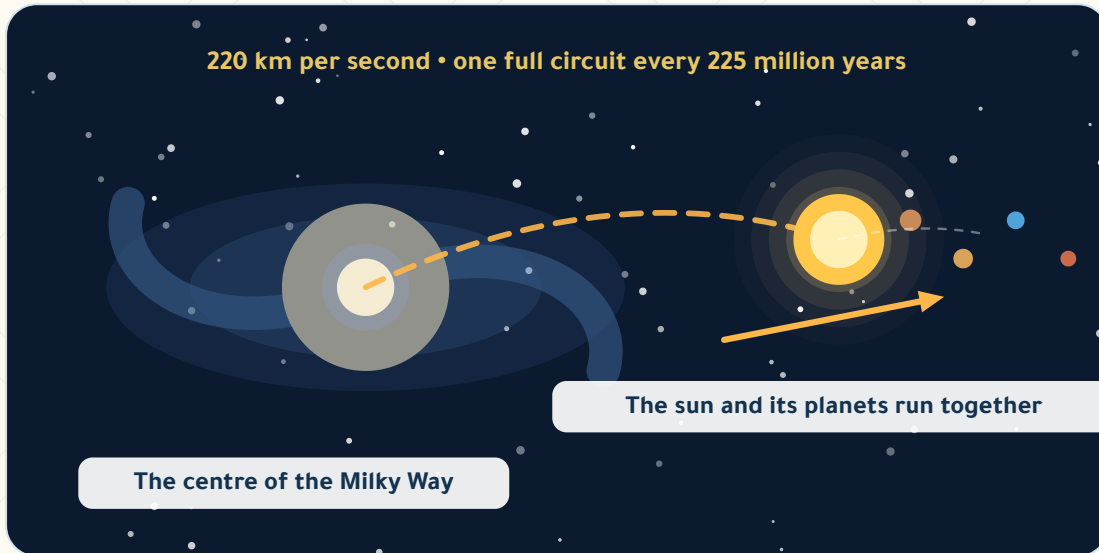
Why is this a decisive miracle?

Two points of precision are not explained by folk experience. First: "of varying **colours**" — it is a known fact today that the colour of honey and its medicinal properties differ with the plant source, which is why its therapeutic effect varies. Second: "there emerges from their **bellies**" — honey is in fact made in **the honey stomach**, an internal sac separate from the digestive stomach, where the enzymes are added before it is regurgitated. The text identified the correct anatomical source precisely.

The Sun Runs — It Is Not Fixed

*And the sun runs toward its resting place. That is the determination of the
Exalted in Might, the Knowing.*

Surah Ya-Sin — verse 38



The sun swims around the centre of the galaxy, dragging all its planets with it

In plain words

The sun is not standing still. It **runs** at an enormous speed, dragging the earth and all the planets along with it, on a journey around the centre of our galaxy.

What did people believe then?

People saw the sun rise and set, and supposed its motion was simply a circuit around the earth. Then the modern age came and said: no, it is the earth that turns, and **the sun is fixed at the centre of the system**. That was the settled science throughout the seventeenth and eighteenth centuries.

What does science say today?

The sun really does move, in three established motions: it rotates on its axis about every 25 days; it runs around the centre of the Milky Way at about **220 kilometres per second**, completing one circuit every 225 million years; and it is also travelling toward a point in the sky called the solar apex.

Why is this a decisive miracle?

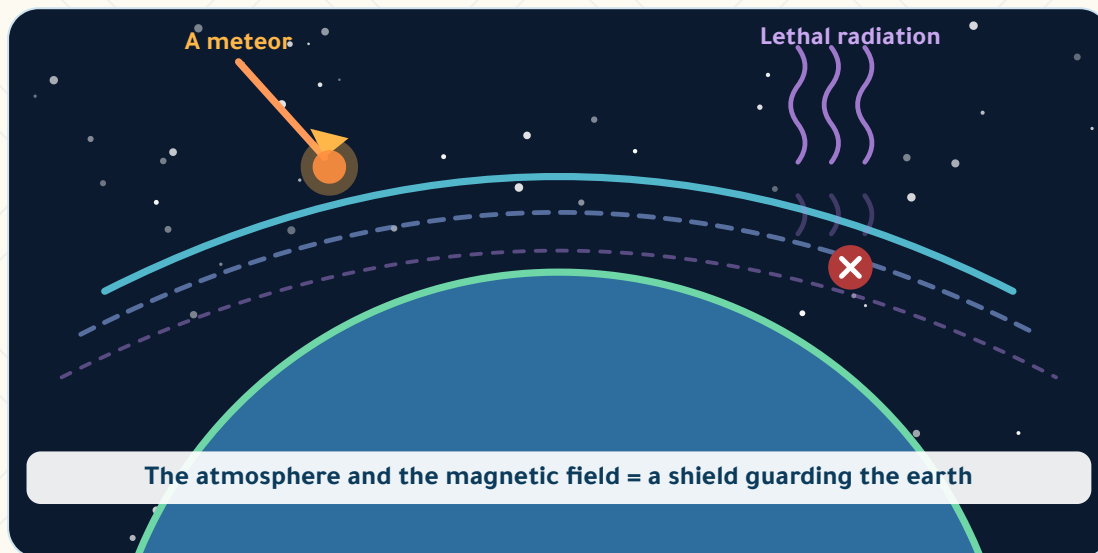
Note the irony: the verse came down when people believed the sun circled around them, and it affirmed that the sun runs. Then an age came that denied it all motion and said "it is fixed", so the verse appeared to contradict science. Then a newer science established for it a real motion **greater than anyone had imagined**. One text that stood firm through two complete reversals in science — and that alone is evidence.



A Roof That Protects You, and You Cannot See It

And We made the sky a protected ceiling, but they turn away from its signs.

Surah al-Anbiya — verse 32



Thousands of meteors burn up every day before they reach you, while you sleep in your house

In plain words

Above your head is a ceiling you cannot see, and it protects you. The meteors hurtling toward us burn up in it before they arrive, and it blocks the killing rays. **Without it, every living thing on earth would die.**

What did people believe then?

"The sky" to people was either empty void or a solid dome with the stars fixed in it. It never occurred to anyone that above us is **an invisible layer performing a protective function**. A burning shooting star was in their eyes a falling star, not a meteor burning up in a shield.

What does science say today?

The atmosphere burns up an estimated hundred tonnes of space material every day before it arrives. The ozone layer absorbs about 99% of lethal ultraviolet radiation. And the earth's magnetic field repels **the solar wind**, which would otherwise have stripped the earth of its air and water exactly as happened to Mars.

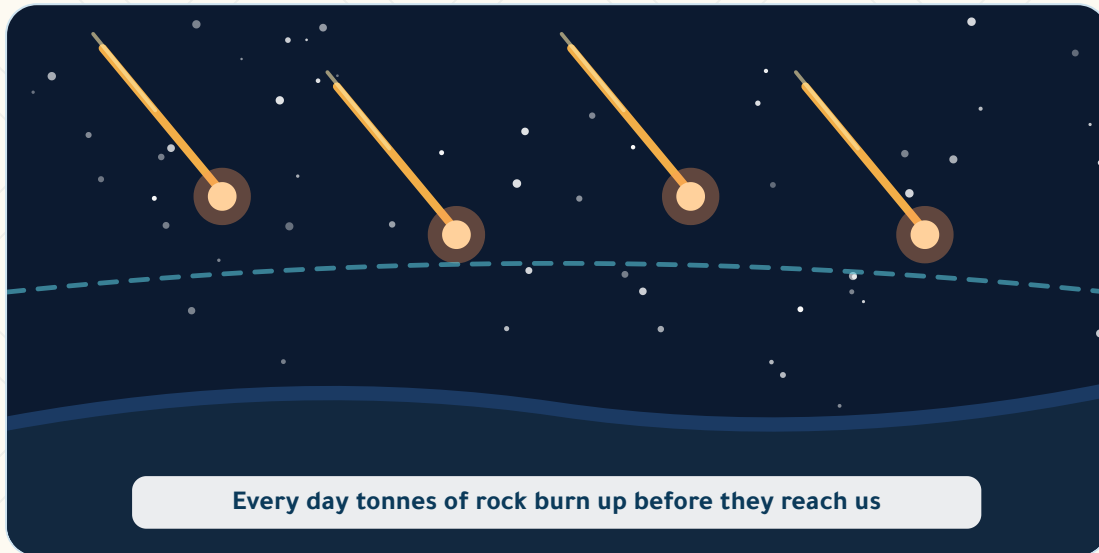
Why is this a decisive miracle?

Joining the two words "ceiling" and "protected" is what makes it a miracle. A ceiling indicates complete cover, and the Arabic passive participle indicates that it is both **guarded and guarding what lies beneath it**. Then came the following clause: "but they turn away from its signs" — that is, this ceiling holds **signs** that people will overlook. An explicit indication that it contains wonders not yet discovered. And so it proved: ozone was not discovered until 1913, and the protective magnetic field not until 1958.

The Shooting Stars That Guard the Sky

And We have certainly adorned the nearest heaven with lamps, and We have made them missiles against the devils.

Surah al-Mulk — verse 5



A meteor ignites when it enters the atmosphere faster than a bullet

In plain words

The verse gives the stars and shining bodies two functions at once: **an adornment for the sky**, and **projectiles that drive off anyone trying to slip upward**.

What did people believe then?

Shooting stars were to the Arabs "falling stars", and in other cultures signs of a king's death or a great event. That they are **solid bodies burning up by friction** was not known. Indeed official science denied until the nineteenth century that stones could fall from the sky, and the French Academy mocked those who said so.

What does science say today?

Meteoroids are rocky and metallic bodies entering the atmosphere at speeds of tens of kilometres per second, and most of them burn up completely from the pressure and heat of the air. The mass entering daily is estimated at about **a hundred tonnes**. The fall of meteorites was scientifically established after the L'Aigle event in France in 1803.

Why is this a decisive miracle?

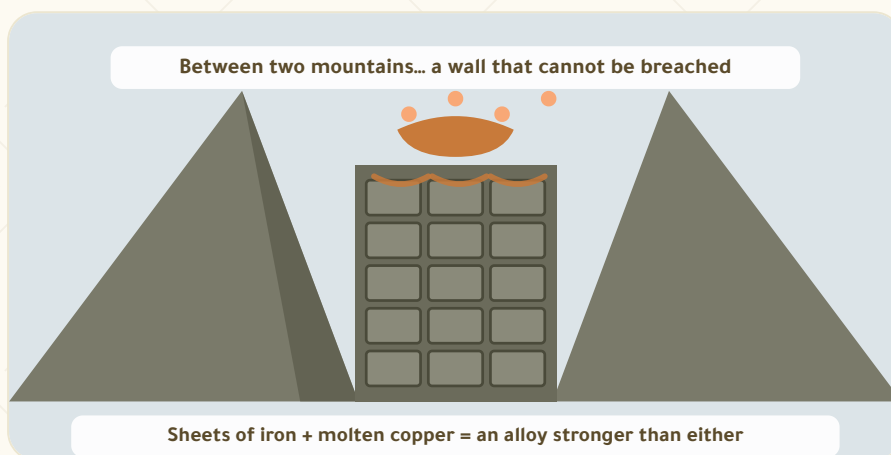
The verse distinguished two different functions for the bodies of the sky: the fixed adornment, and **the moving missile**. The Arabic word used means specifically throwing with stones — not with light and not with fire. To describe what comes down from the sky burning as a thrown stone, at a time when official science would still — centuries later — deny that there were stones in the sky at all, is a description that cannot be chance.



The Barrier of Dhul-Qarnayn — Iron and Molten Copper

Bring me sheets of iron — until, when he had levelled it between the two mountain walls, he said: Blow. Until, when he had made it fire, he said: Bring me molten copper that I may pour it over.

Surah al-Kahf — verse 96



Pouring molten copper over iron fills the gaps and prevents rust

In plain words

Dhul-Qarnayn built a wall between two mountains: he packed in **sheets of iron**, then lit a fire until they glowed red, then poured **molten copper** over them. That is exactly the method for making an extremely hard alloy that does not rust.

What did people believe then?

Knowledge of metals was simple: iron beaten while hot, copper poured into moulds. The idea of **fusing two metals into one structure** was not known as a construction technique, nor was it known why one should be poured over the other while it is heated.

What does science say today?

Pouring molten copper over heated iron produces something like **brazing**: the liquid copper penetrates the gaps between the pieces by capillary action, binding them tightly and driving out the air. The result is a solid, cohesive mass with no voids. The copper coating also **insulates the iron from air and moisture and so prevents rust** — the principle of metal plating used today.

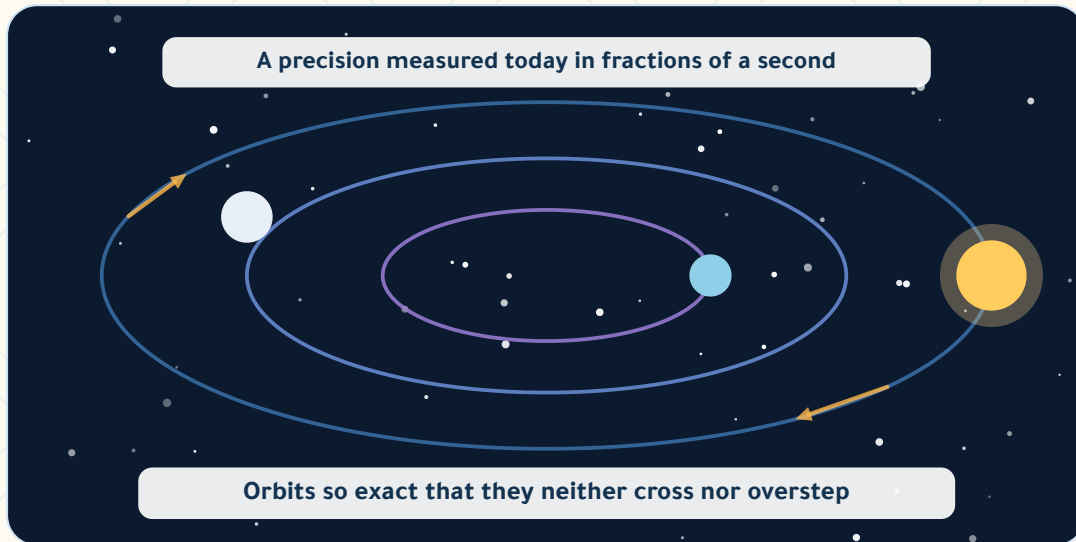
Why is this a decisive miracle?

The order of the steps is the miracle, and it is an engineering order that admits no other sequence: 1) **sheets of iron** — the Arabic word means a large mass, so the load-bearing structure is iron. 2) **Blow** — supplying air to raise the temperature, which is exactly what the bellows does in a foundry. 3) **Until he had made it fire** — the iron reached the red heat at which it accepts fusion. 4) **Then pouring the molten copper** over it. Had the copper been poured on cold iron, no bond would have formed. The text describes the heat condition before the pour — which is the heart of the whole process.

The Sun Cannot Overtake the Moon

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

Surah Ya-Sin — verse 40



Every body keeps to its path, never crossing it and never reaching another

In plain words

The heavenly bodies travel at enormous speeds, and yet **none of them collides with another**, and night neither outruns day nor lags behind it. A system that does not falter for the blink of an eye.

What did people believe then?

There was no knowledge of the speeds of the heavenly bodies, of their orbits, or of the laws of their motion. Eclipses were explained as anger or as a warning, not as **appointments that can be calculated centuries before they happen**.

What does science say today?

The orbits of the heavenly bodies are regulated with a precision that astonishes astronomers. The earth travels its orbit around the sun at 30 km per second, and the moon circles the earth, and no collision occurs. The precision of the system is such that **the date of an eclipse a thousand years from now can be calculated to the second**. All space navigation is built on this regularity: a craft launched today to meet a planet seven years hence at a point calculated in advance.

Why is this a decisive miracle?

The phrase **"it is not allowable"** is the point of precision. It denies not merely the occurrence but **the possibility** — that is, the system itself does not permit it, not that it merely happens not to occur. And that is precisely the meaning of a **physical law**. Then note the detail: it denied that the sun reaches the moon — and they lie in two different orbits; and it denied that night outruns day — and both follow from the earth's rotation. Two phenomena of different causes, gathered under one rule: **"each, in an orbit, is swimming"** — the cause in both cases is the same: every body held to its own path.



You See No Inconsistency in the Creation of the Merciful

He who created seven heavens in layers. You see in the creation of the Most Merciful no inconsistency. So return your vision — do you see any breaks?

Surah al-Mulk — verse 3



Gravity: a little stronger and the universe would have collapsed



The nuclear force: a fraction weaker and not one element would form



The universe's initial density: a tuning beyond imagining



The dark-energy constant: the most finely tuned number in physics

"So return your vision — do you see any breaks?"

The constants of the universe are tuned to a margin that tolerates no deviation

In plain words

The verse challenges you to look into the universe and find in it **a flaw, a crack or a deficiency**. Then it repeats: look a second time. And science today says the constants of the universe are tuned with a precision the mind can scarcely believe.

What did people believe then?

The universe was regarded with a general, aesthetic gaze. There was no concept of "physical constants" at all, nor of a universe resting on numbers such that a slight change in any one of them would bring everything down.

What does science say today?

Modern physics calls this **fine-tuning**. Had the force of gravity differed by a minute fraction, stars would never have formed or the universe would have collapsed at once; had the strong nuclear force differed by a small fraction, there would be no carbon and no oxygen; and the dark-energy constant is described as **the most finely balanced number in all of physics**. Great physicists have acknowledged this — Fred Hoyle among them, who said that what he saw looked as though "a superintellect had monkeyed with physics".

Why is this a decisive miracle?

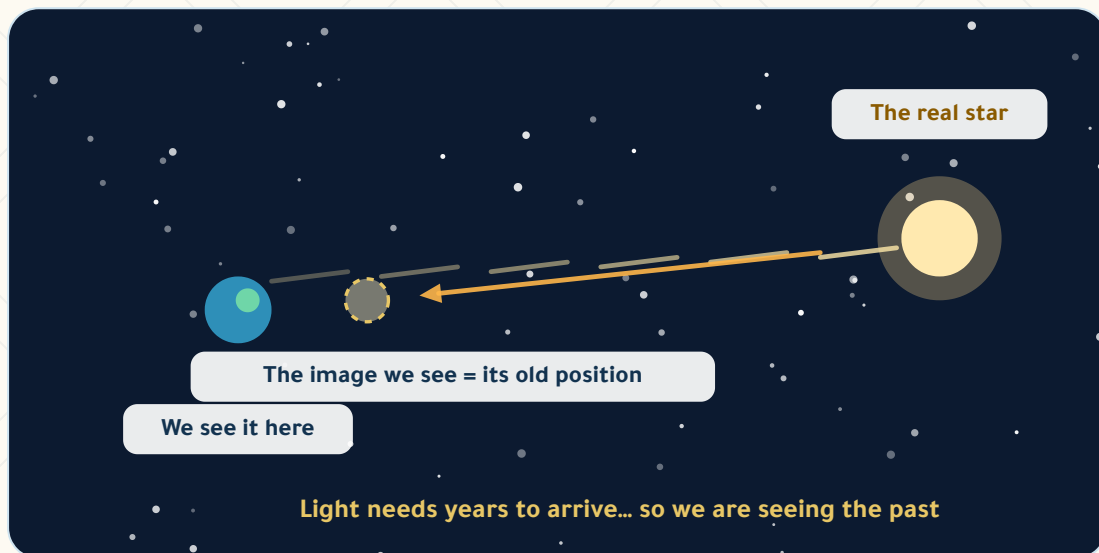
The verse is not merely a statement but **an explicit invitation to examine and to repeat the examination**: "So return your vision", then "return your vision twice again". That is, it wagers that closer scrutiny **will confirm it rather than overturn it**. And that is literally what happened: the more precise the instruments of observation became, the more the tuning showed itself. The Arabic word for **"breaks"** means cracks and fractures, and **"inconsistency"** means disorder and disproportion. So the verse denies the universe two attributes: a flaw in the proportions and a crack in the structure — which is exactly what a physicist looks for when he tests a cosmological model.



An Oath by the Positions of the Stars — Not by the Stars

So I swear by the positions of the stars — and indeed, it is a great oath, if you but knew.

Surah al-Waqi'ah — verses 75-76



A star's light travels for years, so what you see is its old position, not where it is now

In plain words

When you look at a star at night, you are not seeing the star! You are seeing **light that left it years ago**, perhaps thousands of years ago. The star itself may have gone out and ended, while you are still seeing it.

What did people believe then?

It occurred to nobody that light had a speed at all. Light appeared instantly, outside of time. The star was what you saw, in the place where you saw it, and that was the end of the matter.

What does science say today?

The speed of light is about 300,000 kilometres per second — fast, yes, but **finite**. The nearest star after the sun is 4.2 light-years away, and some of what we see with the naked eye is thousands of light-years distant. So the sky you see tonight is **an album of old photographs**, every star in it from a different time. Stars have indeed been observed whose explosions happened centuries ago while their light still reaches us.

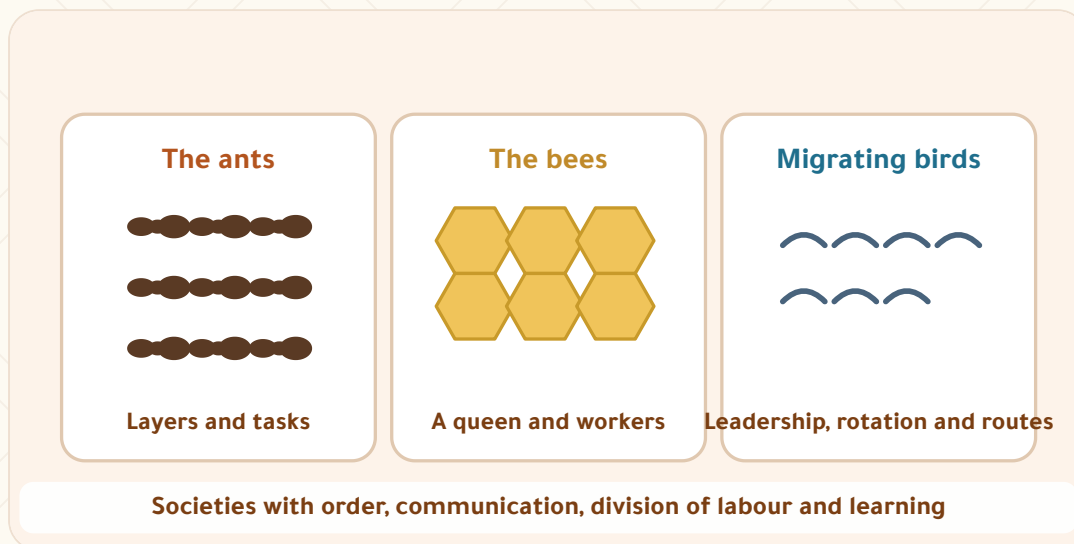
Why is this a decisive miracle?

The oath was not sworn by the stars themselves but **by their positions** — a specification with no purpose unless there is a real difference between a star and its position. Then the following verse states it plainly: “and indeed, it is a great oath, **if you but knew**” — the greatness of this oath depends on a knowledge the listeners did not have. A text saying openly: here is a secret you will come to know later. And it came to be known.

Communities Like Yourselves

And there is no creature on earth or bird that flies with its wings except that they are communities like you.

Surah al-An'am — verse 38



Animals are not scattered individuals but organised societies

In plain words

The Qur'an called animals "**communities**" — and a community is a group with an order, a language and traditions. And it said they are "like you". Science today proves that animals have highly organised societies.

What did people believe then?

In the old conception an animal was purely instinctive, with no organisation, no communication and no learning. The gulf between it and man was absolute. To describe it as a "community" — a word used of peoples with laws and systems — was strange.

What does science say today?

Animal behaviour science has established the existence of genuine societies: strict division of labour among ants and bees; complex communication languages among whales and dolphins, with **regional dialects**; cultures transmitted by learning among chimpanzees; organised migration and rotating leadership among birds; and even systems of "agriculture" among leafcutter ants, which farm fungus in underground plantations.

Why is this a decisive miracle?

The miracle lies in two words. "**Communities**": in Arabic an organised group with a shared concern, not merely a herd. And "**like you**": like you in being societies with their own orders — not like you in intellect and moral responsibility. Until recently official science refused to attribute culture or language to animals, counting that unscientific anthropomorphism — then retreated before the evidence. As for the phrase "that flies **with its wings**", it is a striking specification, excluding what flies without wings.

The Frailest of Houses — and the Female Spider

The example of those who take allies other than God is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider.

Surah al-Ankabut — verse 41



thread is stronger than steel... and its house the frailest of houses

The spider's house

- A female builds it alone
- The male does not build
- She sometimes eats the male
- She eats her young
- A home with no safety in it at all

The frailty is not in the thread, but in the relationships inside this "home"

In plain words

A spider's home is built by **the female** alone; the male has no part in it. And it is the frailest of homes not because the thread is weak — but because it is **a home with no mercy and no safety**: the female may eat her mate and her young.

What did people believe then?

The spider is a familiar creature in every house, and its web an obvious image of weakness. But the distinction between male and female in who builds it, and the predation that goes on inside the web, were not known — these are details visible only under careful scientific observation.

What does science say today?

Spider webs are **built exclusively by females**; in most species the male spider does not spin a hunting web at all, but wanders in search of a female. In dozens of species the female kills the male after mating and eats him, and in other species the young eat their mother or she eats them. As for the thread itself, it is among the strongest known materials: stronger than steel for its weight.

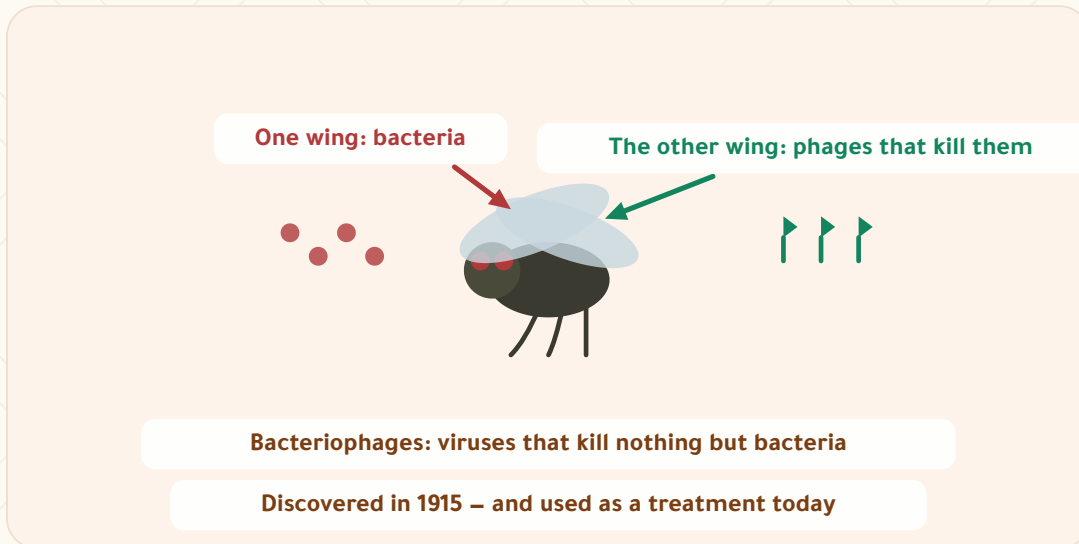
Why is this a decisive miracle?

Had the frailty been in the strength of the thread, the text would have been refuted by science, since spider silk is proven to be among the toughest things in nature. But the verse speaks of **the home**, not the thread, and a home in Arabic means the family, the dwelling and the safety. The whole context is about **a corrupt relationship that does its holder no good**. So the description is socially precise, not materially. And this is confirmed by the verb coming in the feminine: "**she** takes a home" — for it is she who takes it, and not the male.

One Wing Carries Disease, the Other the Cure

If a fly falls into the drink of any of you, let him dip it in fully and then remove it, for on one of its wings is disease and on the other a cure.

Narrated by al-Bukhari — authentic



Bacteriophages are the most numerous organisms on earth, and their only task is killing bacteria



In plain words

Flies carry germs — that much is known. But the hadith says something else: it also carries **what kills those germs**. And science has indeed discovered microscopic beings whose only task is to prey on bacteria.



What did people believe then?

Bacteria were not known at all — they were not seen until 1676, through Leeuwenhoek's microscope. So speaking of a "disease" carried by flies precedes germ theory by a thousand years. And the presence of **a cure** alongside it had no framework in which it could be understood.



What does science say today?

Bacteriophages: minute viruses that infect only bacteria and kill them, discovered by Twort in 1915 and d'Hérelle in 1917. They are **the most numerous organisms on the face of the earth**, and they concentrate wherever bacteria abound — that is, on flies and in their habitats. They have in fact been found on the common housefly. Phage therapy is an established medical speciality today, used in cases where antibiotics fail.



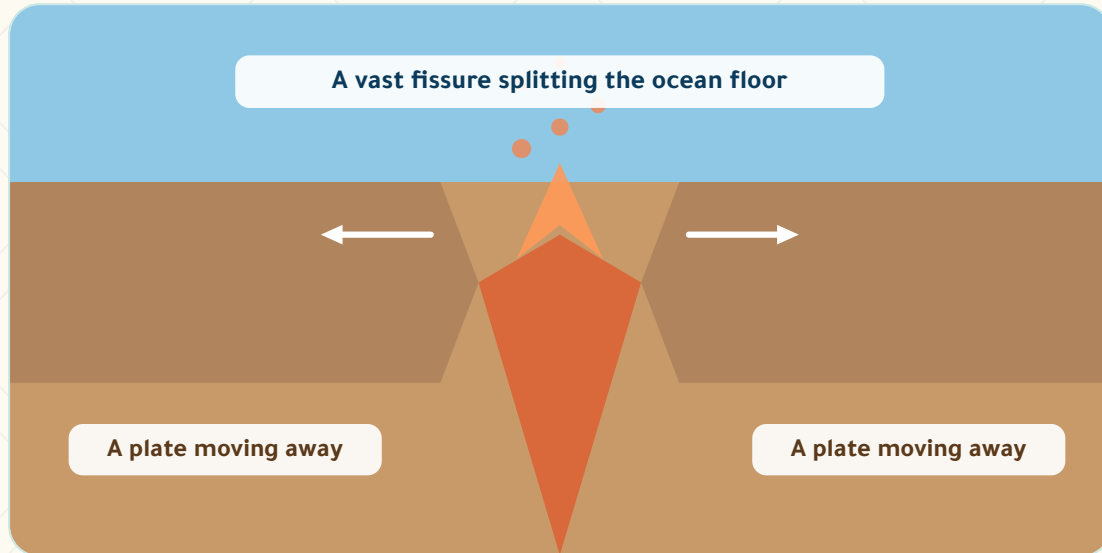
Why is this a decisive miracle?

The hadith did not merely mention the cure; it gave **a practical procedure**: complete immersion. That is where the significance lies — for immersion has no meaning unless the antibacterial agent must be released into the liquid to act. Then the distinction between **two wings**: one carrying the harm and the other the remedy. That is not a division that would occur to someone inventing words; the expected phrasing is "in the fly is disease and cure". To assign each one to a particular wing is a testable specification — and science came to confirm it.

The Earth, Full of Fissures

By the sky which returns, and by the earth which cracks open.

Surah at-Tariq — verses 11-12



A chain of fissures wrapping the whole earth beneath the oceans, 65,000 km long

In plain words

The earth is not a solid, continuous ball. Its crust is **split** — it holds vast fissures that wrap around the whole planet, out of which molten rock rises from the depths.

What did people believe then?

The earth was conceived as a single solid, cohesive body. To describe the whole earth as “full of fissures” — that is, split — had no meaning in anyone’s experience at that time; the visible cracks were no more than the cracking of dry ground or the beds of valleys.

What does science say today?

This is called the **mid-ocean ridge**: a chain of volcanic fissures some 65,000 kilometres long, winding around the whole planet like the seam of a tennis ball. Molten material rises from it and forms new crust. It was not discovered until the 1950s, with sonar instruments.

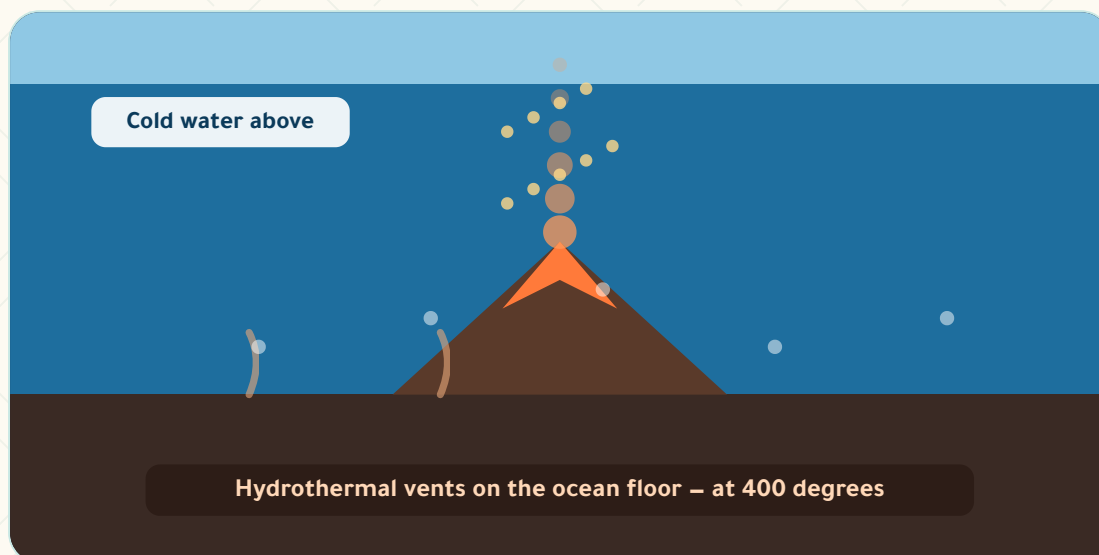
Why is this a decisive miracle?

The oath here describes the earth with a **total, inherent attribute**: “the earth which cracks open” — as one says “full of trees” of a place whose nature is to bear trees. It does not speak of an incidental crack but makes the fissure an attribute of the planet itself. And that is precisely the geological fact: the earth is a planet **whose crust is fractured by nature**, and that is the origin of earthquakes, volcanoes and the movement of the continents.

The Kindled Sea — Fire Beneath the Water

By the mount, and by a Book inscribed ... and by the sea kindled.

Surah at-Tur — verses 1-6



More than 80% of the earth's volcanic activity takes place beneath the surface of the seas

In plain words

Beneath the sea there is fire burning! On the floor of the oceans are volcanoes and vents pouring out water at four hundred degrees. So the sea is **kindled** — set alight from below.

What did people believe then?

Water and fire are opposites that cannot meet — this is self-evident to every human being. The sea is the very symbol of coldness and of quenching. To describe the sea as “kindled” seemed to the listeners an obscure expression with no counterpart in reality.

What does science say today?

Beneath the oceans runs an immense volcanic chain, and more than 80% of volcanic emission on earth happens under water. In 1977 **hydrothermal vents** were discovered, ejecting water above 400 degrees that does not boil because of the intense pressure. And around these fires there is a whole ecosystem that does not depend on sunlight at all.

Why is this a decisive miracle?

The Arabic verb means **to stoke an oven and fill it with fire** — and from the same root comes “and when the seas are set aflame”. The description is explicit about kindling, not about filling or flowing. And the oath by the kindled sea comes between an oath by Mount Sinai and an oath by the Frequented House — that is, among real, existing things. So it swears by a present reality, one that man uncovered 1,350 years later.

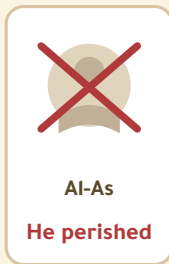


We Are Sufficient for You Against the Mockers

Indeed, We are sufficient for you against the mockers — those who make another deity alongside God. But they are going to know.

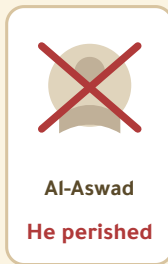
Surah al-Hijr — verses 95-96

A promise to suffice him against named opponents — and he was sufficed



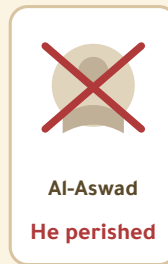
Al-As

He perished



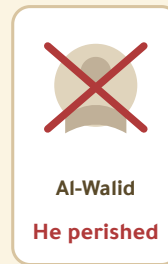
Al-Aswad

He perished



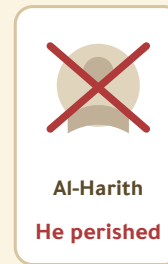
Al-Aswad

He perished



Al-Walid

He perished



Al-Harith

He perished

Five ringleaders named in the biographies... all perished before the migration

The ringleaders of mockery in Mecca died one after another within a short span

In plain words

In Mecca there were well-known men who led the mockery of the Prophet ﷺ and harassed him. Then a verse came saying: **We will suffice you against them**. Not long afterwards they all perished, each by a different cause.

What did people believe then?

These were among the chiefs of Quraysh, men of standing and wealth, at the peak of their power and influence. The Prophet ﷺ and those with him were at their weakest: besieged and persecuted, with no army and no protection. There was no human means of warding off their harm, let alone of destroying them.

What does science say today?

The books of biography and history — the earliest being Ibn Ishaq's biography in Ibn Hisham's recension — record that the ringleaders of the mockery were five, and that they all perished within a close span before or around the migration, by varied causes with nothing in common: illness, plague, an accident, a thorn that struck, a wound that went septic. None of them remained afterwards to oppose the call.

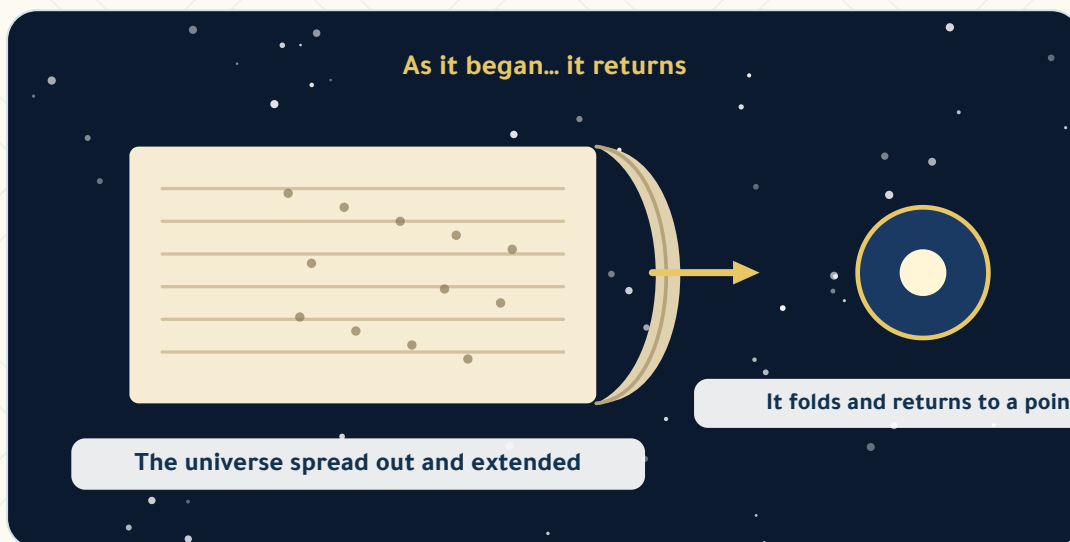
Why is this a decisive miracle?

The text contains **a guarantee**, not merely a prayer or a hope. A guarantee is a commitment that can be broken, exposing the one who made it before his opponents at once. Had one of them lived on harming and mocking for years, the verse would have been an argument against them, not for them. More importantly: this is a promise **made against the strongest men in the town on behalf of the weakest** — a pattern that recurs throughout the Qur'an: "The assembly will be defeated and will turn their backs" was revealed in Mecca years before Badr, and the Prophet ﷺ recited it on the day of Badr, and so it came to pass.

The Sky Folded Like a Scroll

The Day We will fold the heaven like the folding of a scroll for records. As We began the first creation, We will repeat it.

Surah al-Anbiya — verse 104



The universe expanded from a point... and will fold back into a point

In plain words

The verse says the end of the universe will be a **folding** — a contraction and a rolling up, as you roll a sheet of paper. Then it says something astonishing: this ending will be exactly **like the beginning**.

What did people believe then?

There was no question on the horizon called “how does the universe end?”, because the universe in people’s minds was eternal and everlasting, with no beginning and no end. And linking the shape of the ending to the shape of the beginning had no framework in which it could be understood.

What does science say today?

Among the best-known scenarios for the end of the universe in theoretical physics is the **Big Crunch**: gravity overcomes the expansion, and the universe contracts back upon itself until it returns to its original state — a point of extreme density. That is, **the ending is a mirror image of the beginning**.

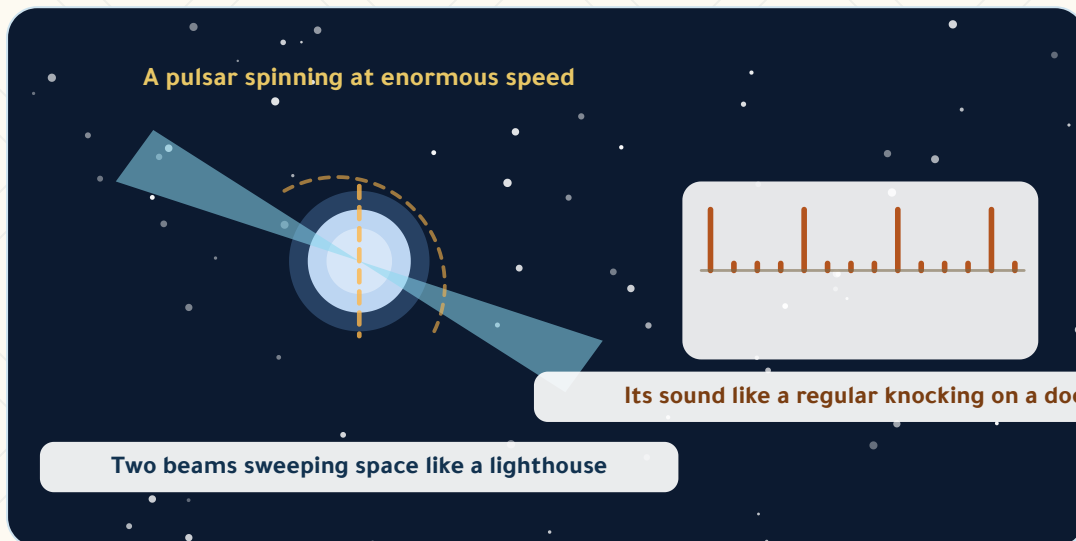
Why is this a decisive miracle?

The miracle here is in the second half of the verse: “As We began the first creation, We will repeat it.” This sentence lays down a rule: **the shape of the end = the shape of the beginning**. And in doing so it tells us implicitly that the universe was at its beginning **folded** — contracted into a point — which is precisely what the Big Bang model says. A single verse gave the beginning and the end together, at a time when the universe had neither beginning nor end in anyone’s mind.

The Star That Knocks and Pierces

By the sky and the night-comer — and what can make you know what the night-comer is? — the piercing star.

Surah at-Tariq — verses 1-3



A pulsar sends out regular pulses like the strokes of a hammer that never misses

In plain words

Some stars send out signals **like regular knocks on a door**: knock... knock... knock... with a precision greater than the finest clock man has ever made. And the Qur'an called such a star "the knocker" — the one that knocks.

What did people believe then?

A star, to people, was a silent, motionless point of light. It had no sound, no pulse and no penetration. To link the word for knocking — a repeated, sounding blow — to a star in the sky was meaningless speech to any listener of that age.

What does science say today?

In 1967 the astronomer Jocelyn Bell detected radio signals repeating with astonishing regularity from space, so much so that the team at first took them for messages from intelligent beings and named them LGM-1. They proved to be **pulsars**: the remains of exploded stars, rotating tens and even hundreds of times per second and emitting two beams that sweep space like a lighthouse. When their signals were converted into sound, they were exactly **a regular knocking**.

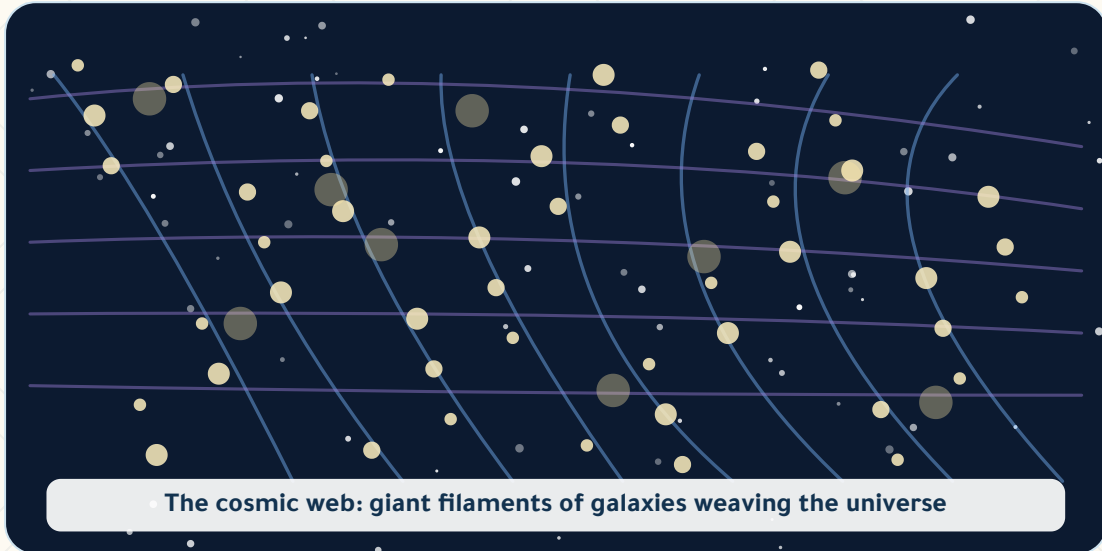
Why is this a decisive miracle?

The two words together leave no room for doubt: "the knocker" = that which produces a repeated knocking sound, and "the piercing" = that which penetrates and passes through. A pulsar unites both descriptions literally: its signals are a regular knocking, and they pierce thousands of light-years and penetrate to us through the dust of the galaxy. Indeed the oath itself was followed by a challenging question: "and what can make you know what the night-comer is?" — that is, this is something **you have no way of knowing**. And so it was, until 1967.

The Sky Woven With Interlacing Paths

By the sky woven with paths.

Surah adh-Dhariyat — verse 7



The cosmic web: giant filaments of galaxies weaving the universe

The great map of the universe: not scattered galaxies, but a woven fabric of filaments and nodes

In plain words

If you looked at the whole universe from very far away, you would not see scattered stars. You would see something like **woven cloth, or a net of threads**: long filaments of galaxies with vast black voids between them. And the Arabic word here means **a tight weave with paths running through it**.

What did people believe then?

The sky to people was a smooth dome studded with points of light, with no structure, no shape and no arrangement. The idea that the universe had an overall “shape” at all was not on the table.

What does science say today?

In recent decades observatories have produced three-dimensional maps of millions of galaxies (the SDSS project and the 2dF survey), and the result was astonishing: the galaxies are not distributed at random but arranged in the **cosmic web** — giant filaments and walls of galaxies surrounding enormous empty voids. The resulting image resembles a woven fabric to a startling degree.

Why is this a decisive miracle?

The Arabic plural here means, in the dictionaries, the interlacing paths in something tightly woven, like the rippling of water or the crimping of sand. And that is exactly the scientific term used today: **filaments**. The agreement of an Arabic word with a modern scientific term in so rare and specific a meaning, fourteen centuries later, is not the sort of thing that happens by coincidence.

The Receding, the Running, the Sweeping

So I swear by the retreating stars — those that run and sweep.

Surah at-Takwir — verses 15-16



A black hole: it vanishes from sight, it runs, and it sweeps up what is around it

A black hole swallows the gas and stars around it like a cosmic broom

In plain words

There are bodies in space with three qualities: they **vanish** and cannot be seen, they **run** at enormous speed, and they **sweep up** what is around them and swallow it. Those three qualities are exactly what God swears by here.

What did people believe then?

Nowhere in the world was there a conception of an **invisible** heavenly body. A body was either seen and therefore existed, or not seen and therefore did not. That something enormous should exist in the sky which no eye ever sees, and which swallows what is around it — nobody imagined that.

What does science say today?

Black holes: bodies of such immense density that not even light escapes them, so they are **completely invisible** by nature. They rotate and travel within their galaxies, and they draw in gas, dust and stars and swallow them. The first black hole was directly imaged in 2019 (in galaxy M87), and work proving their existence won the Nobel Prize in 2020.

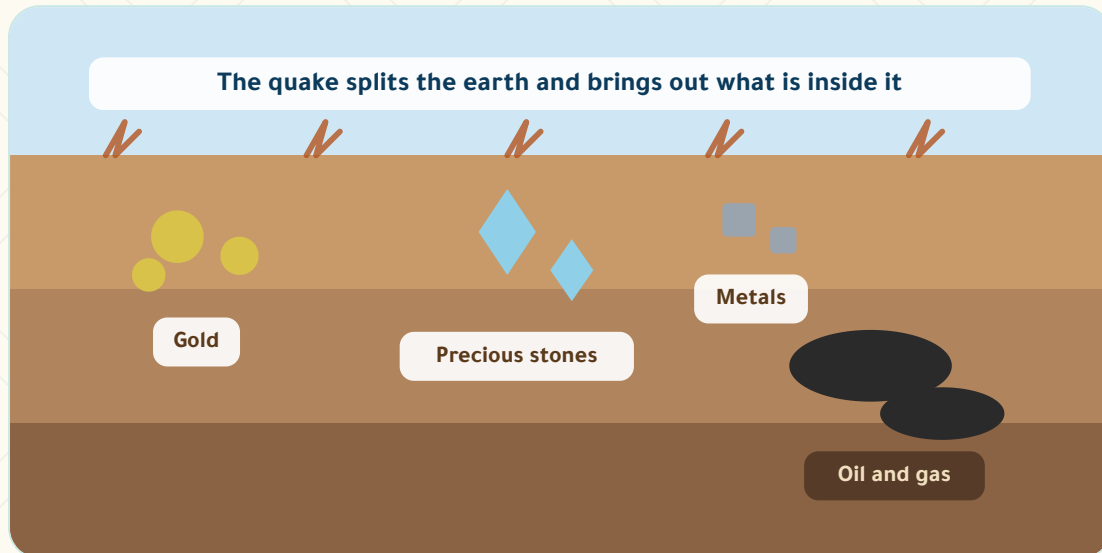
Why is this a decisive miracle?

The three words are precise to an astonishing degree: the first root means **to vanish and contract**; the second means **running, in motion**; the third means **to gather up what is around and swallow it** (from it comes the Arabic word for a broom, and the word for the burrow in which a gazelle disappears). Three attributes in two verses, all of them applying to one thing that was not known until the twentieth century. And note that in the Qur'an an oath is never sworn except by something great.

The Earth Casts Out Its Burdens

When the earth is shaken with its earthquake, and the earth casts out its burdens.

Surah az-Zalzalah — verses 1-2



Earthquakes and plate movement are what lifted metals and oil within our reach

In plain words

All the gold, metals and oil we extract today were buried deep inside the earth. What raised them near the surface was **earthquakes and the movement of the earth** over millions of years.

What did people believe then?

An earthquake was pure catastrophe: collapse, swallowing and death. Nobody connected it with any benefit or with bringing out any good. And the word "its burdens" in the sense of the treasures of its interior had no clear meaning to the listeners.

What does science say today?

Most of the world's economic mines lie at **the boundaries of the tectonic plates** and in zones of seismic and volcanic activity. The movement of the plates is what drives metal-rich rock from the depths up into the crust, and hot fluids are what concentrate gold and copper into veins. Without this activity all the earth's treasures would have remained forever beyond our reach.

Why is this a decisive miracle?

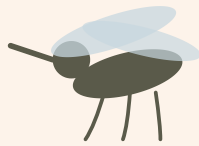
The verse links two events that ordinary reason does not connect: the quaking → the casting out of the burdens. And that is exactly what the science of mining establishes. The word "burdens" is strikingly precise: the precious metals — gold, platinum, uranium — are **the densest of the elements**, and by their nature they sink toward the centre of the earth, so they rise only when a force drives them up. They were named by the very physical property that sets them apart.

A Mosquito, and What Is Beyond It

Indeed, God is not shy to present an example — that of a mosquito or what is beyond it.

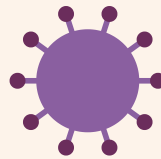
Surah al-Baqarah — verse 26

“or what is beyond it” = or what is smaller than it



The mosquito

The smallest thing the eye can see



The virus

A million times smaller than



Bacteria

Between the two

A mosquito is a giant when measured against bacteria and viruses

In plain words

The Qur'an gave as its example the smallest thing people can see — a mosquito — and then said: **“or what is beyond it”**. And in Arabic the word “beyond” can also mean **going further in smallness**: that is, and what is smaller still.

What did people believe then?

The mosquito was the limit of possible smallness: the smallest creature the eye can see and whose limbs it can distinguish. Life smaller than that was inconceivable, because what cannot be seen cannot be known to exist. And so it remained until the microscope was invented.

What does science say today?

A mosquito is a relatively enormous creature: about 6 millimetres long. In its body alone live **millions of bacteria**, and upon it are viruses hundreds of times smaller than bacteria. A single mosquito has been found to have an extremely complex structure: a compound eye of hundreds of lenses, a proboscis containing six separate instruments for piercing, sucking and injecting an anticoagulant, and wings that beat 600 times a second.

Why is this a decisive miracle?

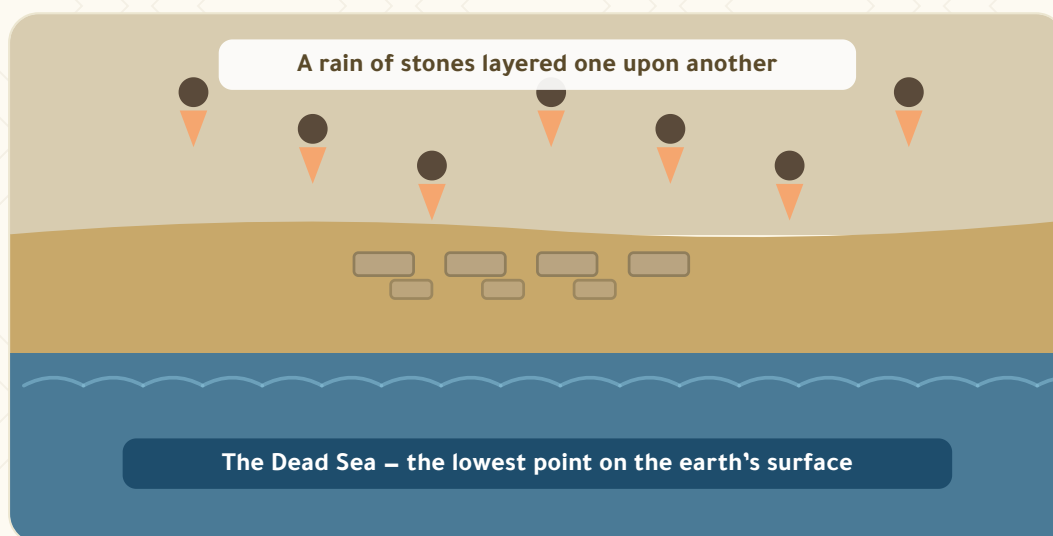
The context settles it. The verse comes in the course of explaining that God is not ashamed to present an example **from the small**, in answer to those who mocked the mention of the fly and the spider. So the reading consistent with the context is: nor by what is **further still in smallness** than it. And this usage is correct Arabic, as one says “this man is beyond him in ignorance”. So the text implicitly affirms the existence of creatures smaller than the smallest thing the eye can see, at a time when the mosquito was the limit of human knowledge of smallness.



The People of Lot — Its Top Turned Into Its Bottom

So when Our command came, We made its highest part its lowest, and rained upon it stones of layered hard clay.

Surah Hud — verse 82



A region that subsided and overturned, then was flooded by intensely salt water

In plain words

The verse says the city of the people of Lot was **turned upside down**, and then stones packed one above another fell upon it. Geology explains how this happens in that region in particular.

What did people believe then?

Subsidence and overturning were understood as purely unseen punishment with no natural mechanism. It was not known that the region lies on a huge geological fault, nor that its subsurface holds gases, bitumen and sulphur.

What does science say today?

The Dead Sea region lies on the **Dead Sea Transform Fault** — one of the most active seismic faults in the world — and it is the lowest patch of dry land on the planet. The area is rich in natural bitumen, sulphur and flammable gases. Researchers have suggested that a violent earthquake caused **soil liquefaction and subsidence** and the overturning of its strata, together with the ejection of burning material that fell back on the region. At Tall el-Hammam in Jordan a layer of sudden destruction was found containing glass melted at enormous temperature.

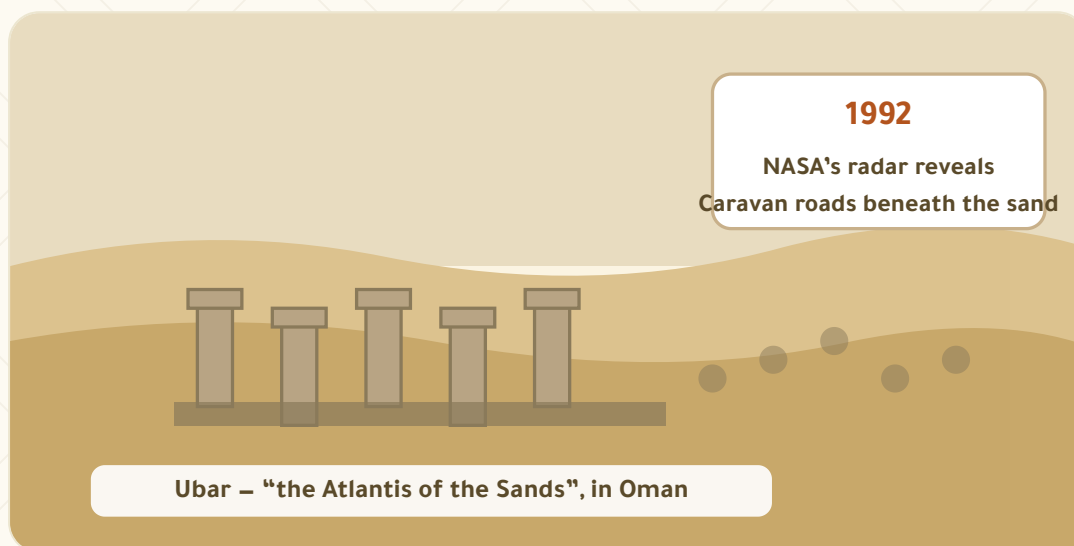
Why is this a decisive miracle?

Three words carry the whole description. **"We made its highest part its lowest"**: a complete vertical inversion of the strata, not mere demolition — and that is the geological description of subsidence and overturning. **"Hard layered clay"**: a word joining stone and hardened clay. And **"layered"**: packed one above another in strata — a precise description of the bedded sedimentary rock of that region. The text describes a coherent natural mechanism, not a vague imaginative picture.

Iram of the Pillars — the Buried City

Have you not considered how your Lord dealt with Aad — Iram of the pillars, the like of which had never been created in the lands?

Surah al-Fajr — verses 6-8



Pillars and a fortress emerged from beneath the dunes after thousands of years

In plain words

The Qur'an mentioned a great city with **pillars** whose like had never been built, and said that it perished. People went on counting it a legend... until satellite radar uncovered its remains beneath the sands.

What did people believe then?

In the Empty Quarter there was nothing but endless sand. Western historians counted "Aad" and "Iram" among the legends of the Arabs, since there was no trace of them and no mention in other sources. And the desert keeps no secret visible from its surface.

What does science say today?

In 1992 a team led by Nicholas Clapp used radar images from NASA's space shuttle, and beneath the sands there appeared **ancient caravan roads converging on a single point** at **Shisr** in the Dhofar governorate of Oman. Excavation revealed an octagonal fortress with **tall towers** and the remains of a city that had collapsed into a limestone sinkhole beneath it. The world's newspapers announced it as "Ubar: the Atlantis of the Sands".

Why is this a decisive miracle?

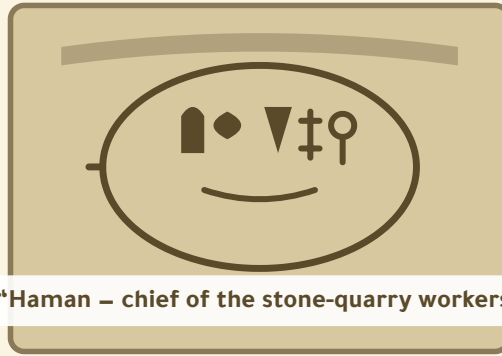
The Qur'anic description gave the city one particular attribute: "**of the pillars**" — that is, columns or tall towers. This is not a general attribute of any city; the towns of Arabia were houses of clay and tents. Then it added: "**the like of which had never been created in the lands**" — its architectural uniqueness. And the towers did indeed appear. Most importantly, the Qur'an spoke of it as **real history** and not legend, at a time when no one had any evidence for it — and that remained a charge against it for fourteen centuries, until the radar came.

Haman — a Name That Came Out of the Stone

And Pharaoh said: O Haman, build for me a tower that I may reach the ways.

Surah Ghafir — verse 36

The name written in hieroglyphs, unreadable until 1822



"Haman – chief of the stone-quarry workers"

An ancient Egyptian inscription – the Hof Museum, Vienna

A hieroglyphic cartouche bearing the name Haman and his role in building

In plain words

The Qur'an mentioned a man named **Haman** who worked with Pharaoh on **building**. More than a thousand years later scholars learned to read hieroglyphs and found this very name — and his post: overseer of the stone workers.

What did people believe then?

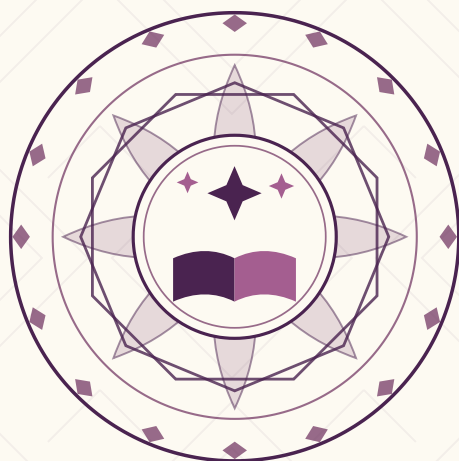
The hieroglyphic language died out completely around the fourth century CE, and nobody on earth was left who could read it. The names of the officials of ancient Egypt passed into absolute obscurity. Critics accused the Qur'an of confusion, saying Haman was a name borrowed from a Babylonian story in the Book of Esther and that mentioning him in Egypt was a historical error.

What does science say today?

In 1822 Champollion deciphered the hieroglyphs with the Rosetta Stone. In the catalogue of ancient Egyptian names published by the Hof Museum in Vienna, the name **Haman** appears on an inscribed tablet, coupled with the title: "**chief of the workers in the stone quarries**". That is, the man was a real Egyptian, and his office was connected specifically with building in stone.

Why is this a decisive miracle?

Consider what a fabricator of the text could have fallen into. A strange name for a secondary figure in a civilisation whose language had died, mentioned ten times in the Qur'an and always coupled with Pharaoh and with Egypt. And then he is asked, of all things, to **build a tower** — which is the man's actual occupation according to the inscription. That a forger should hit upon a forgotten name and its function together, in a language no one on earth could read, is not a reasonable probability. The charge levelled at the Qur'an for centuries turned into a testimony in its favour.



Part Two

Prophecies of Muhammad ﷺ That Came True



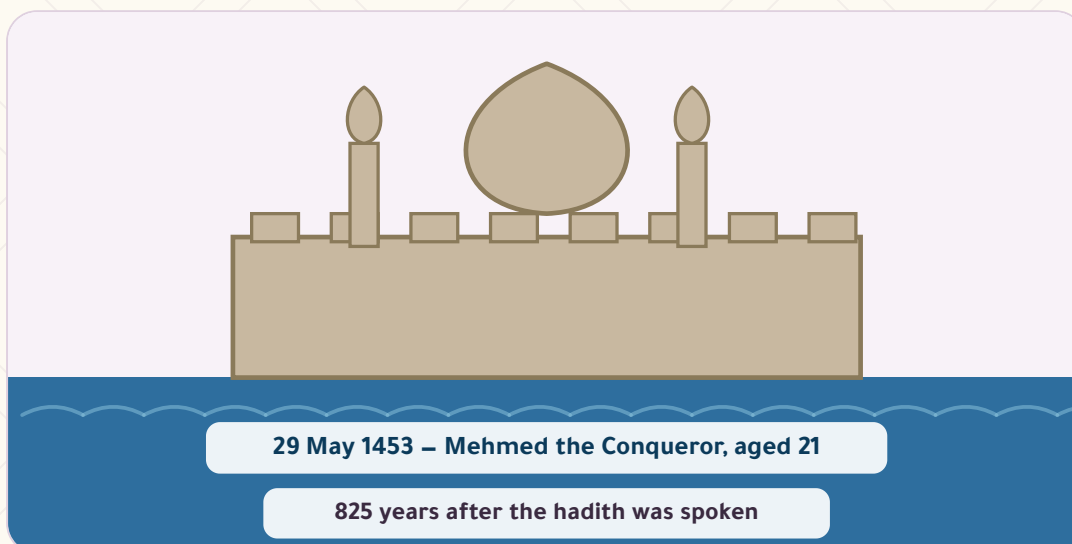
Statements he made about a distant future, written down by his companions in their books, which then unfolded before the eyes of the world exactly as he said — letter for letter.

18 entries

Constantinople Will Surely Be Conquered

Constantinople will surely be conquered. What an excellent commander will its commander be, and what an excellent army will that army be.

Narrated by Ahmad and al-Bukhari in his History — graded authentic by several scholars



Constantinople: the most impregnable fortified city in the ancient world

In plain words

The Prophet ﷺ said that **Constantinople would be conquered**, and praised the commander who would take it and his army. More than eight centuries later Sultan Mehmed the Conqueror took it.

What did people believe then?

Constantinople was **the capital of the most powerful Christian empire on earth** and the most heavily fortified city in existence: triple walls of immense size, a harbour closed by an iron chain, and sea on three sides. It had withstood more than twenty sieges across the centuries. And the one who spoke was at that moment in Medina, and his state had no navy at all.

What does science say today?

On **29 May 1453** Sultan Mehmed II took the city at the age of twenty-one, and was therefore titled "the Conqueror". He used a giant cannon the like of which had never been seen, and **carried his ships overland** on greased planks to bypass the chain. The event is among the most famous in world history and is taken to mark the end of the Middle Ages.

Why is this a decisive miracle?

The hadith did not stop at announcing the conquest; it **praised the conqueror and his army in advance** — which raises the stake, since it ties the truth of the text to the character of a man not yet born. Muslim commanders competed for that honour for eight centuries: Mu'awiyah, Sulayman ibn Abd al-Malik and Harun al-Rashid all besieged it and failed — and **every failed attempt was an opportunity to falsify the hadith, not to confirm it**. Then the conquest came at the hands of a youth of twenty-one, by a technique nobody had imagined.



When Chosroes Perishes, There Will Be No Chosroes After Him

When Chosroes perishes there will be no Chosroes after him, and when Caesar perishes there will be no Caesar after him. By Him in whose hand is my soul, their treasures will surely be spent in the way of God.

Narrated by al-Bukhari and Muslim — agreed upon

and while they were at the height of their power

Persia and Rome ruling
Half the known world
And the Muslims in Medina
A new-born state with no money

And it happened as he said

Yazdegerd, the last Chosroes
➔ Persia vanished and never returned
And Rome lost Syria and Egypt
And the treasures of both in the public treasury

Between the saying and the event: under thirty years

Two empires that had ruled for centuries... one ended and the other receded

🔍 In plain words

The Prophet ﷺ said that when **the king of Persia died no king like him would come after**, and likewise the king of Rome, and that their treasures would be spent in the way of God. All of it came to pass.

⌚ What did people believe then?

Persia and Rome were **the two great powers of the world** beyond dispute, dividing East and West between them, with armies and treasuries beyond counting. The Muslims at that time were a small community in Medina, besieged at the Trench and tying stones over their stomachs from hunger. And it was at that very moment that these words were spoken.

🔬 What does science say today?

The Sasanian state fell for good in 651 CE with the killing of **Yazdegerd III**, and no king of Persia ever bore that title again. As for Rome, its state did not vanish at once, but it **lost Syria, Egypt and North Africa** and receded, and Caesar had no authority over those lands again. The treasures of Chosroes were carried to Medina in the caliphate of Umar and distributed, so that he said: "A people who delivered this are trustworthy indeed."

✦ Why is this a decisive miracle?

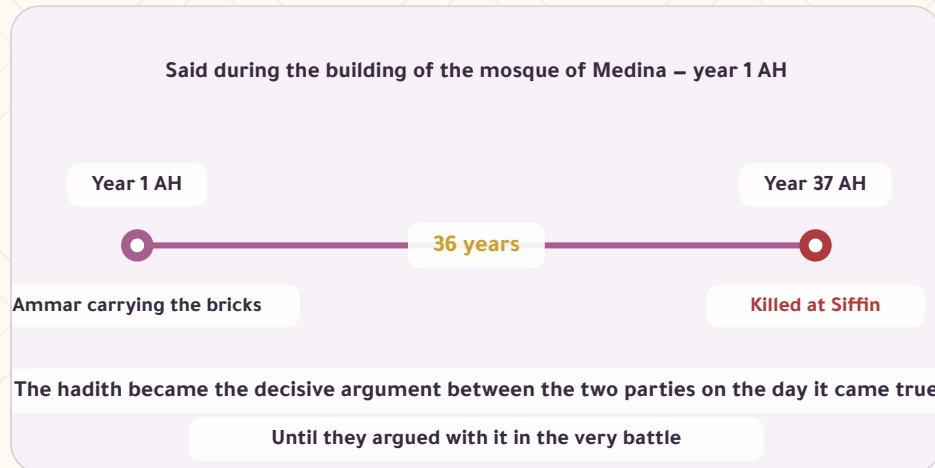
Note the fine difference between the two sentences. Of Chosroes it was said "no Chosroes after him" — and **Persia ended altogether**. Of Caesar the same was said — and **Rome did not end but receded** from the lands of Islam. This is consistent with the context of the hadith: the speech is about who rules that land and contests it. More precise still, the hadith made **the treasures, not the land**, the pivot: "their treasures will surely be spent in the way of God" — the clause he swore an oath upon. A promise of the wealth of the two richest kings on earth, from a man who could not find his own supper.



Ammar Will Be Killed by the Transgressing Party

Alas for Ammar — the transgressing party will kill him. He calls them to Paradise and they call him to the Fire.

Narrated by al-Bukhari and Muslim — agreed upon



A prophecy spoken in the first year of the Hijra, fulfilled thirty-six years later

In plain words

While they were building the mosque, the Prophet ﷺ said of Ammar ibn Yasir that **an unjust party would kill him**. Thirty-six years later Ammar was killed at the battle of Siffin — and people knew who the transgressor was.

What did people believe then?

These words were spoken when the Muslims were **a single, loving community at the very start of their time in Medina**, with no strife and no division, every one of them building the mosque with his own hands. The idea that Muslims would fight one another, and that a great companion would be killed by Muslim hands, was the furthest thing from anyone's mind.

What does science say today?

Ammar ibn Yasir was killed in the year 37 AH at the battle of Siffin, in his nineties, on the side of Ali ibn Abi Talib, may God be pleased with him. **The army of Syria was thrown into severe confusion when it became known that he had been killed**, because the hadith was well known and circulated among them. The hadith is recorded in both Sahih collections and narrated from a group of companions through so many chains as to reach the level of mass transmission.

Why is this a decisive miracle?

The strongest thing about this prophecy is that **both contending sides knew it and argued from it** — so it is not a report written down after the event, but one circulating for decades beforehand, to the point that its fulfilment caused a genuine crisis in one of the two armies. Had the hadith been fabricated after Siffin, the side it condemns would never have accepted it. And the Prophet ﷺ named **a specific person, the manner of his death** (killing, not illness), and **a description of his killers** (a transgressing party — that is, unjust Muslims, not disbelievers). Three constraints fulfilled together.



This Son of Mine Is a Master

This son of mine is a master, and perhaps God will reconcile through him two great parties of the Muslims.

Narrated by al-Bukhari — authentic

Said while al-Hasan was a small child

No two parties and no fighting
And the whole nation was one
And the child had not come of age
And he held no office

Year 41 AH – the Year of Unity

The nation split into two armies
→ Al-Hasan steps down for reconciliation
And the Muslims were united
And it was named: the Year of Unity

He ceded the caliphate while able to hold it – and spared the blood

The greatest reconciliation in early Islamic history, and its author named before he came of age



In plain words

The Prophet ﷺ carried his grandson Hasan while he was a small child and said: **God will reconcile through him two great parties of the Muslims**. Some forty years later he did exactly that.



What did people believe then?

There were no two parties in the community at all — it was one community behind its Prophet. And the child of whom this was said had not reached maturity, and nobody knew what he would become. The hadith reports three unknown things at once: that the community **would split**, that the split **would end in a reconciliation**, and that this particular child would be the one to broker it.



What does science say today?

In the year 41 AH, after the killing of Ali, may God be pleased with him, Hasan was pledged allegiance as caliph, at the head of a large army. Then he **ceded it to Mu'awiyah to spare Muslim blood**, and the community united behind one man after years of fighting. That year is called in all Islamic history **"the Year of Unity"**. The hadith is in Sahih al-Bukhari.



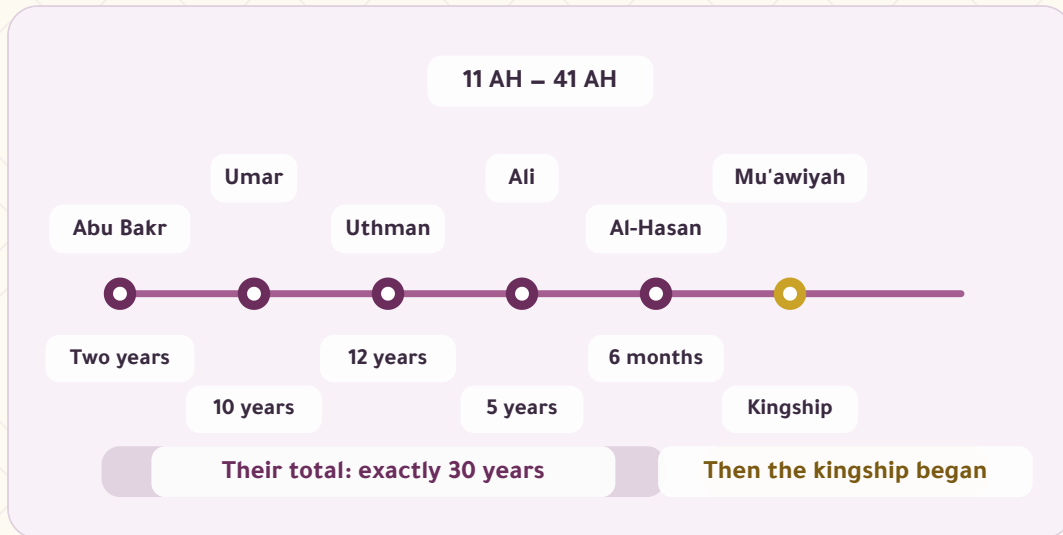
Why is this a decisive miracle?

Consider what this single sentence requires: affirming **a strife yet to come** in a community not yet divided, identifying **the man who would end it** while he was a child not yet speaking, and specifying **the manner** — reconciliation, not victory in war. The last is the most astonishing: the natural course for a man with an army and legitimacy is to fight. That the Prophet's grandson should be described as one who would step down while able — **a step for which some of his own followers reproached him** — and that this should be called "mastery" and "reconciliation", is a judgement contrary to every political expectation. And it came to pass word for word.

The Caliphate Is Thirty Years — Then Kingship

The caliphate in my nation is thirty years; then there will be kingship after that.

Narrated by Abu Dawud and at-Tirmidhi — graded authentic by al-Albani



Five caliphs in exactly thirty years... then the system of rule changed

In plain words

The Prophet ﷺ said that the caliphate upon the method of prophethood would last **thirty years** only, and then rule would turn into an inherited kingship. The arithmetic came out exactly right.

What did people believe then?

Systems of government everywhere on earth were hereditary kingships: Persia, Rome, Abyssinia and Yemen. No other system was on the horizon. To assign to a system that had not yet begun **a lifespan in years**, and then to say it would pass into something else, is a dangerous specification, open to counting and calculation.

What does science say today?

The caliphate began with the death of the Prophet ﷺ in the year 11 AH: Abu Bakr for two years and three months, then Umar for ten and a half years, then Uthman for about twelve years, then Ali for about five, then Hasan for about six months until he stepped down in the year 41 AH. **The total: exactly thirty years.** Then rule became a kingship inherited among the Umayyads and then the Abbasids.

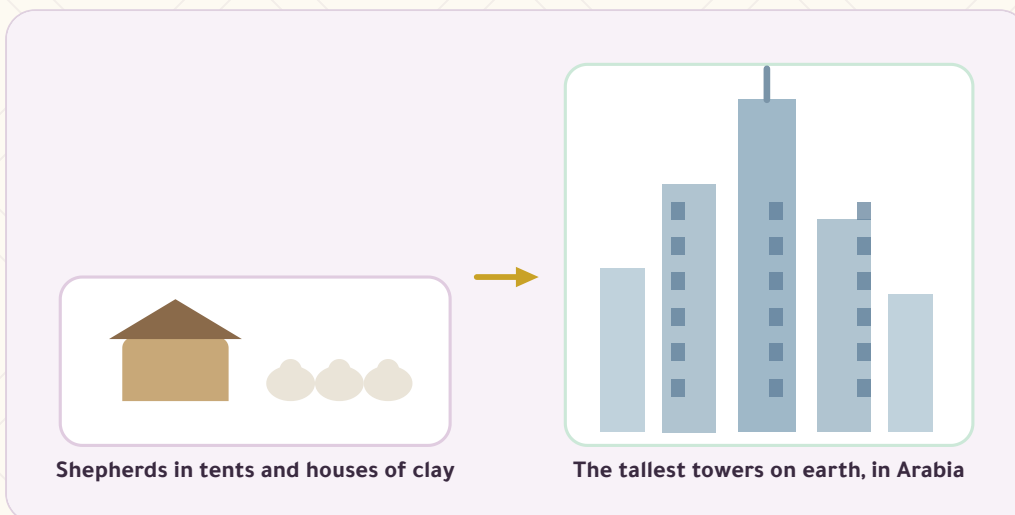
Why is this a decisive miracle?

This is a number that is **measurable and falsifiable**, not a general description open to interpretation. Had the span run two years longer or shorter, the matter would have been exposed. More remarkable still, the hadith did not say "then Islam ends" nor "then disbelief prevails" — it said "then **kingship**", that is, a change in the form of rule with the state remaining. And that is exactly what happened: the Islamic state remained and expanded, but the method of choosing the ruler changed. A precision in political description no less exact than the precision of the number.

Shepherds Competing in Tall Buildings

That the slave woman will give birth to her mistress, and that you will see the barefoot, naked, destitute shepherds of sheep competing in tall buildings.

Narrated by al-Bukhari and Muslim — the hadith of Gabriel



The tallest building in the world today stands in a desert whose houses were once hair and clay

In plain words

The Prophet ﷺ reported that among the signs of the last age would be that **poor, barefoot shepherds** would compete in raising tall buildings. And that is what you see today with your own eyes.

What did people believe then?

The Arabian peninsula was then the poorest inhabited region on earth: no river, no crops, no known mineral. Its people were shepherds moving after pasture, their houses of hair and clay and never more than a single storey. Nobody imagined that this land would one day become a centre of wealth and construction.

What does science say today?

Oil was discovered in the peninsula in the 1930s, and its condition changed within two generations. Today **the Burj Khalifa** in Dubai stands 828 metres tall, the tallest building in the world; **Jeddah Tower**, under construction, exceeds a kilometre; and the **Abraj al-Bait** in Mecca is among the most massive buildings on earth. Competing for "the tallest" has become a declared characteristic of that region in particular.

Why is this a decisive miracle?

Three constraints in a single sentence make it a prophecy rather than a general maxim. First, specifying **the identity of those who do it** — "the barefoot, naked, destitute shepherds of sheep": the builders are **the poor themselves**, not a wealthy nation with a long tradition of building. Second, the verb "**competing**" — a reciprocal form indicating **rivalry in height** specifically, not merely building high. Third, that this was given as **a sign of an immense change**, that is, something so far outside the ordinary as to count as a portent. And whoever looks at a barren desert and predicts that its people will one day compete for the tallest building on earth is not speaking from guesswork.

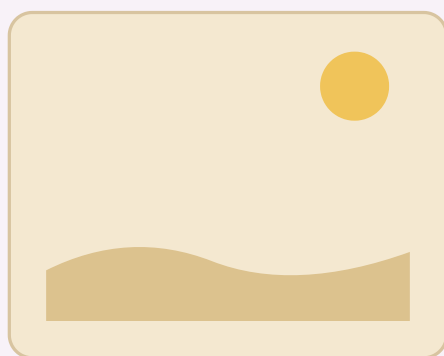


Until the Land of the Arabs Returns to Meadows and Rivers

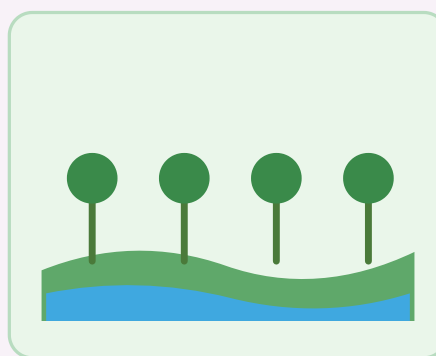
The Hour will not come until wealth is abundant and overflowing, until the land of the Arabs returns to meadows and rivers.

Narrated by Muslim — authentic

The geological evidence proves it once was so... and will be again



The desert today



Meadows and rivers

Beneath the sands of Arabia lie ancient riverbeds revealed by satellites

In plain words

The Prophet ﷺ said the land of the Arabs would **return** to green meadows and flowing rivers. The key word is **"return"** — meaning it had been so before.

What did people believe then?

The Arabian peninsula has been barren desert since before written history, and its people knew no other state for it. There was no means whatever of knowing its remote climatic past. And to say that it will return to meadows **requires that it once was meadows** — and that is where the news lies.

What does science say today?

Satellites and ground-penetrating radar have revealed beneath the sands of Arabia **a vast network of ancient riverbeds**, called the fossil rivers, the largest being Wadi al-Batin and Wadi al-Rummah. Palaeoclimate studies have established that the peninsula passed through repeated humid periods (the last about 6,000 years ago) in which there were lakes, rivers, pastures and large animals. Bones of hippopotamus and crocodile and stone tools have been found there beside dried lake beds. And the climatic cycles predict a return of humidity in the future.

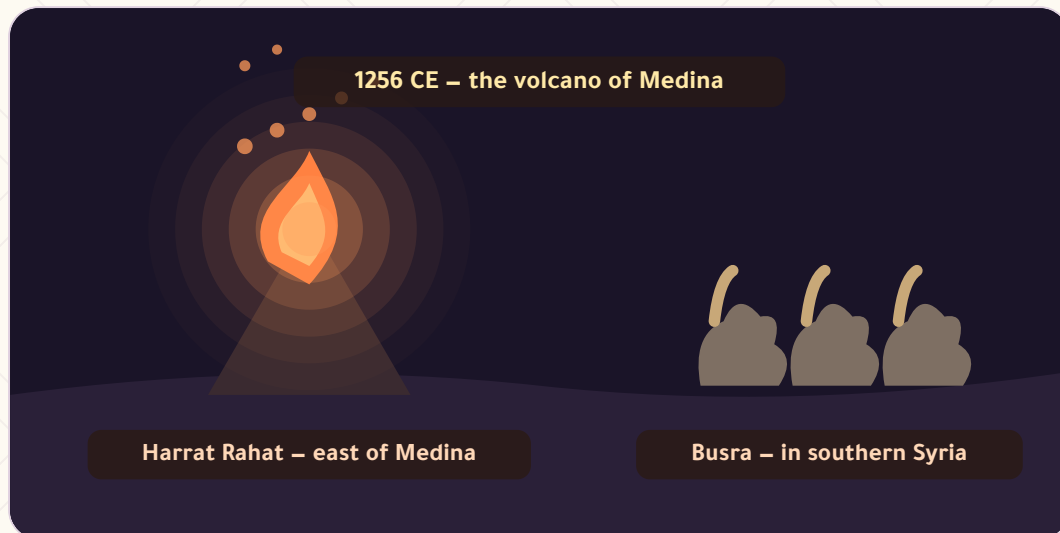
Why is this a decisive miracle?

A single word carries the miracle: **"return"**. It affirms two things at once: a report about a geological **past** of which nobody had any knowledge, and a prophecy about a **future** that has not yet come. Had it said "become", it would have been a statement about the future alone. And note the clue within the hadith itself: it joined this to "wealth is abundant and overflowing" — and that half has indeed come to pass through oil, which is what funds the vast afforestation and agriculture projects there today.

A Fire That Comes Out of the Land of Hijaz

The Hour will not come until a fire comes out of the land of Hijaz that lights up the necks of the camels at Busra.

Narrated by al-Bukhari and Muslim — agreed upon



A historic volcanic eruption recorded in the sources and in the lava beds

In plain words

The Prophet ﷺ reported that a fire would come out of the land of Hijaz whose light would reach the city of **Busra** in Syria, hundreds of kilometres away. It happened in the year 1256 CE.

What did people believe then?

Hijaz is a desert land whose people had never seen a volcano in their lives. The very word “volcano” was unknown in their environment. And to specify **the place of emergence** and **the reach of the light** by naming a particular city in another country is a detail that is not stated except from certainty.

What does science say today?

In **Jumada al-Akhirah 654 AH / June 1256 CE** a volcano erupted in **Harrat Rahat** east of Medina and continued for some fifty-five days, its lava flowing tens of kilometres. Historians contemporary with it — Abu Shama, al-Qurtubi, Ibn Kathir and an-Nawawi — described it and recorded that **its light was seen from Busra, Tayma and Mecca**, and that people used it to see by at night. Geologists have studied the lava flows of Harrat Rahat and dated them to this event.

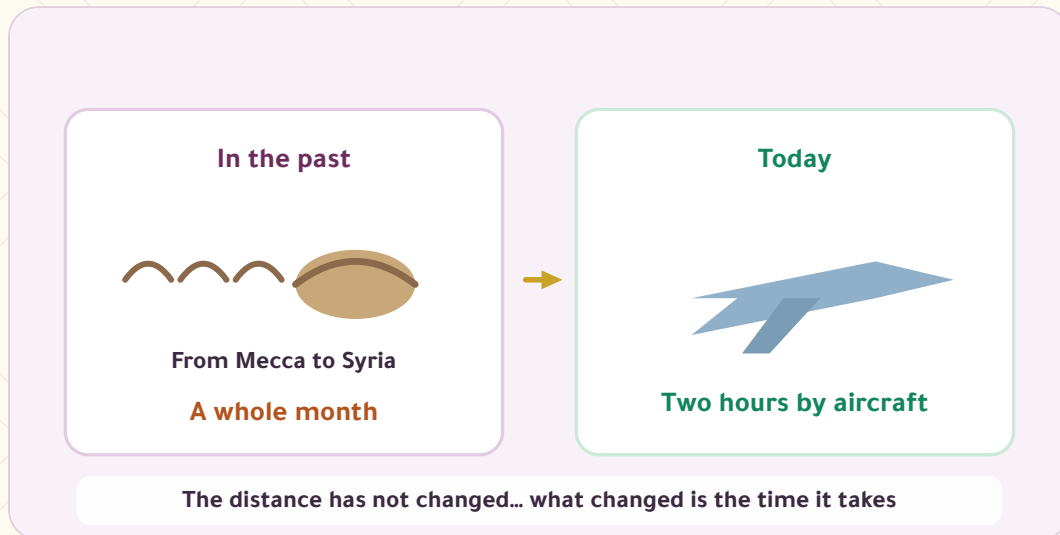
Why is this a decisive miracle?

Note the precision of the description: it did not merely say “a great fire”, but specified **the visible effect: “lighting up the necks of the camels at Busra”**. Busra is a city in southern Syria, about a thousand kilometres from Medina. And the detail of **the camels’ necks** in particular is strange until it is understood: a distant glow on the horizon lights the objects that rise above the horizon line, and a camel’s neck is the highest thing in a caravan. And that is exactly what the historians described six centuries later. The event is recorded in many independent sources and confirmed geologically in the rock.

Time Will Draw Close Together

The Hour will not come until time draws close together, so that a year is like a month, a month is like a week, and a week is like a day.

Narrated by Ahmad and at-Tirmidhi — graded authentic by al-Albani



What used to take a month now takes two hours

🔍 In plain words

The Prophet ﷺ said that time would **draw close together**, so that a year would be like a month and a month like a week. That is what we live: what once needed months now needs hours.

⌚ What did people believe then?

Time was constant in human experience from the beginning of creation. Travel by camel and horse, a letter taking months on the road, news arriving after seasons. It was inconceivable that these ratios could ever change — they were among the fixtures of life.

🔗 What does science say today?

What a caravan crossed in a month, an aircraft crosses in two hours. A letter that took months now arrives in under a second. What needed a lifetime of searching in libraries is done in minutes. This acceleration has become a subject of study in sociology under the name **“time-space compression”**, an established term describing the effect of the speed of transport and communication on the perception of distance.

✦ Why is this a decisive miracle?

The phrasing itself is the miracle. It did not say “blessing will decrease” or “life will pass quickly” — both of which are possible and acceptable readings. It used instead the form of a **graduated mathematical ratio**: a year → a month, a month → a week, a week → a day, a day → an hour. That is, the unit of time contracts to about a tenth at each step. And the Arabic verb is a reciprocal form indicating the ends drawing near one another — a precise description of the contraction of distances, not merely of a loss of blessing. And the term “time-space compression” coined by sociologists in the twentieth century is almost a literal translation of the phrase.

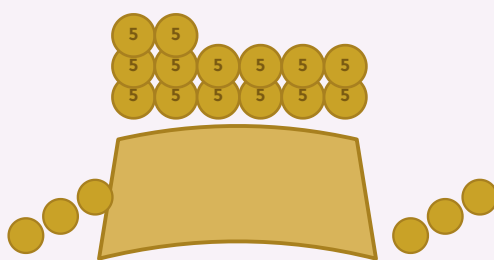


Wealth So Abundant That No One Will Accept Charity

The Hour will not come until wealth becomes abundant among you and overflows, until the owner of wealth is troubled over who will accept his charity.

Narrated by al-Bukhari and Muslim — agreed upon

A nation that tied stones over its stomach from hunger



The problems of plenty... not the problems of scarcity

From the Prophet ﷺ tying a stone over his stomach... to a surplus with no taker

In plain words

The Prophet ﷺ said a time would come when wealth would be so abundant that **the owner of wealth would struggle to find a poor man to accept his charity**. This has happened in history more than once, and it happens today.

What did people believe then?

These words were spoken in a society **that was actually going hungry**: the companions tied stones over their stomachs on the day of the Trench, and the people of the Bench could not find a garment to cover themselves. The idea of wealth overflowing until no poor man could be found was inconceivable then. And all of human history to that point was a history of scarcity, not of plenty.

What does science say today?

This happened plainly in **the caliphate of Umar ibn Abd al-Aziz**, to the point that historians recorded that his agents went about with the money and found no one to take it, so they used it to free slaves and to marry off the unmarried. And in our own age: Gulf states where wealth overflows to the point that the challenge is **finding recipients for the zakat**, international charitable funds announcing a surplus they cannot disburse at home, and modern economic problems named **"overproduction"** and **"overconsumption"**.

Why is this a decisive miracle?

The prophecy here is not "people will grow rich" — which would be an ordinary expectation — but a completely inverted equation: **that giving should become the problem instead of receiving**. That is an inversion in the structure of society, not merely an improvement in conditions. And the Arabic verb translated "is troubled" is precise: it means to worry him and occupy his mind — so the problem is psychological and administrative, not material. And that is exactly the description of contemporary zakat funds when they announce a surplus with nowhere to send it. This was said to a people who could not find their daily bread.

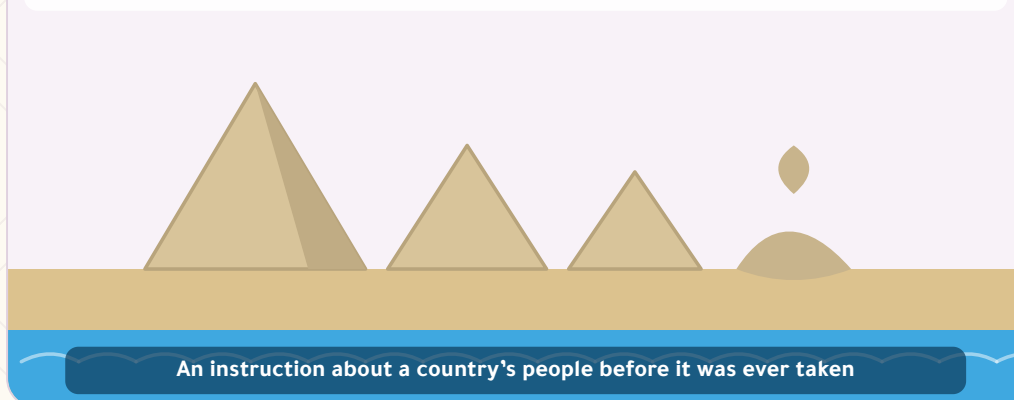


You Will Conquer Egypt — So Treat Its People Well

You will conquer Egypt, a land in which the qirat is named. So when you conquer it, be good to its people, for they have a covenant and a bond of kinship.

Narrated by Muslim — authentic

The qirat is a distinctly Egyptian unit of measure still used today



An instruction about a country's people before it was ever taken

Egypt: the Prophet ﷺ gave instructions about it more than twenty years before its conquest

In plain words

The Prophet ﷺ said the Muslims **would conquer Egypt**, and instructed them to treat its people well before they ever entered it. And he gave a mark for it: that it is a land where the **qirat** is used.

What did people believe then?

Egypt at that time was a fortified Roman province, and the Islamic state was a new thing that had not yet left the peninsula. The Arabs knew Egypt through trade and did not know the details of its systems. And to give instructions about the people of a country **before its conquest** is to assert flatly that it will be conquered.

What does science say today?

Egypt was conquered in the year 20 AH by Amr ibn al-As during the caliphate of Umar. As for the **qirat**, it is a unit of measure of Greco-Egyptian origin, still used in Egypt today for land (a qirat = 1/24 of a feddan) and for gold (21- and 24-carat). It is a unit **not used with anything like this currency in any other Arab country**. Historians continued to record that the people of Egypt are distinguished by this term.

Why is this a decisive miracle?

The mark mentioned is the evidence: **"a land in which the qirat is named"**. That is an identification by a local usage belonging to the people of a country the Muslims had not yet entered — the kind of detail only someone who knows mentions. Then the more remarkable reason: **"for they have a covenant and a bond of kinship"** — the kinship being a reference to Hagar, mother of Ishmael, peace be upon him, who was Egyptian, and to Maria the Copt, mother of the Prophet's son Ibrahim. So the instruction rests on a real lineage. An instruction to treat a people well, twenty years before their country was taken, from a man who had no army on the day he said it.



Uways al-Qarani — a Description of a Man He Never Saw

Uways ibn Amir will come to you with the reinforcements of the people of Yemen, from Murad, then from Qaran. He had leprosy and was cured of it except for the space of a dirham. He has a mother to whom he is devoted.

Narrated by Muslim — authentic

Five marks specified in advance

- ✓ His name: Uways ibn Amir
- ✓ His tribe: Murad, then Qaran
- ✓ He had leprosy and was cured
- ✓ The space of a dirham remained of it
- ✓ Devoted to his mother, nothing more

Umar found him years later with every one of these marks

Umar ibn al-Khattab kept asking after him in the pilgrimage seasons until he found him

In plain words

The Prophet ﷺ described a man **he had never seen and never met**: his name, his tribe, that he had been cured of an illness except for a small patch the size of a coin, and that he was devoted to his mother. Then Umar found him with every one of those marks.

What did people believe then?

Uways was an obscure man from Yemen, with no standing and no renown, and he never met the Prophet ﷺ (which is why he counts among the successors, not the companions). Between Yemen and Medina lies a long distance, and there was no way of knowing the affairs of individual people there. And the description includes **an extremely precise bodily mark** that only someone who had seen him unclothed could know.

What does science say today?

Umar ibn al-Khattab, may God be pleased with him, went out asking after Uways among the reinforcements of the people of Yemen year after year until he met him. He asked him his name and his tribe, then asked him about the leprosy and found the matter exactly as described, then asked: "Do you have a mother?" He said yes. So Umar asked him to seek forgiveness for him. The story in full is in **Sahih Muslim**, among the most reliable things narrated on this subject.

Why is this a decisive miracle?

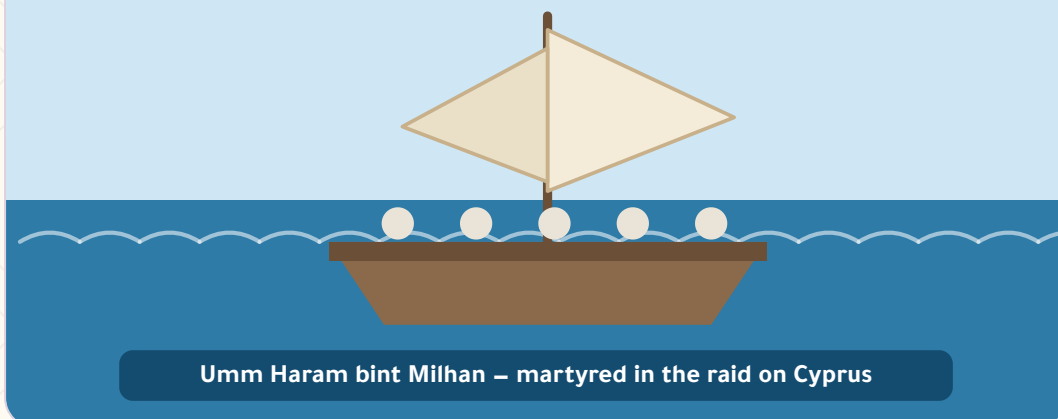
Five independent marks meeting in a single man. The name and lineage a guesser might hit upon, but the fourth mark is decisive: **"he had leprosy and was cured of it except for the space of a dirham"** — a description of a past illness, of a recovery from it, and of a remnant of specified size. Three pieces of information in one mark, about the body of a man in another country. And the remarkable thing is that the Prophet ﷺ instructed Umar to **ask him for prayers** — so the Commander of the Faithful spent years searching for an obscure shepherd to ask forgiveness for him. Had one mark been wrong, the whole report would have collapsed before the eyes of the companions.

The First Army to Go to Sea

The first army of my nation to make an expedition by sea have secured their reward ... Then he said: You are among the first.

Narrated by al-Bukhari and Muslim — agreed upon

Said when the Muslims did not own a single ship



Umm Haram bint Milhan – martyred in the raid on Cyprus

The first naval expedition in Islam — Cyprus, 28 AH

In plain words

The Prophet ﷺ saw in a dream an army of his nation **going to sea**. Umm Haram asked him to pray that she be among them, and he said: **"You are among the first."** And so she was.

What did people believe then?

The Arabs were a people of the land, not the sea. They had no ships and no knowledge of naval warfare, and the sea in their culture was a feared thing to be avoided. Indeed Umar ibn al-Khattab refused permission for sea expeditions throughout his whole caliphate, out of fear for the people. So to predict an Islamic naval force was extremely improbable.

What does science say today?

In the year 28 AH Uthman ibn Affan permitted Mu'awiyah to go to sea, and the first Islamic fleet was built and raided **Cyprus**. **Umm Haram bint Milhan**, may God be pleased with her, went out with it, and when she landed a mount was brought for her which threw her, and she died and was buried there. Her grave is known in Cyprus to this day as Hala Sultan Tekke, and people visit it. The story is in both Sahih collections.

Why is this a decisive miracle?

Three layers of information in one short sentence. The first: that the nation would have a **naval army** at all — a desert people with no ships. The second: that a **particular woman would be in it** — a woman then in Medina with no thought of the sea. The third, and the most precise: that she would be among **"the first"** and not the later ones — that is, in **the first expedition** specifically, not a subsequent raid. She asked to be among the second group he saw, and he said: "You are among the first." So the specification fell exactly where it was placed. And she died in that very expedition, about twenty years after the report.



The Kharijites — and a Man With One Arm Like a Woman's Breast

There will arise among you a people whose prayer will make you think little of your own ... they recite the Qur'an but it does not pass beyond their throats; they pass out of the religion as an arrow passes through its prey.

Narrated by al-Bukhari and Muslim — agreed upon

A description of a sect not yet arisen... and a mark on the body of one of its men

The arrow passes through the prey and nothing of it clings to it



The decisive mark: among them a man with one arm

Like a woman's breast, quivering — and he was found after the battle

Ali, may God be pleased with him, ordered a search for him among the slain until he was found

In plain words

The Prophet ﷺ described a group that would arise among the Muslims: outwardly intense in worship, reciting the Qur'an, and yet **passing out of the religion**. And he gave a mark: among them would be a man with a deformed, stunted arm.

What did people believe then?

There were no sects and no division in the community. And the idea of a people **combining intense worship with leaving the religion** was outwardly self-contradictory — one expects a deviant to be negligent in worship, not excessive in it.

What does science say today?

The Kharijites appeared during the caliphate of Ali, may God be pleased with him, declaring Muslims disbelievers and making their blood lawful, while being famous for long prayers and much recitation. Ali fought them at **Nahrawan** in the year 38 AH. After the battle he ordered a search for the man described, and he was sought among the slain until he was found: a man with one arm like a woman's breast. Ali pronounced the takbir and said: "God has spoken truly and His Messenger has delivered the message." The story is in Sahih Muslim.

Why is this a decisive miracle?

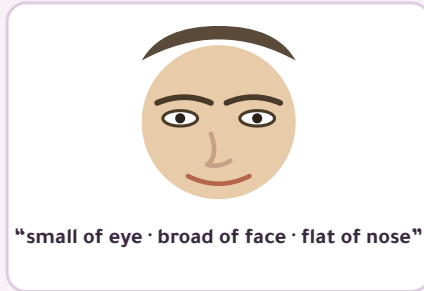
The comparison itself is extremely precise: **"they pass out of the religion as an arrow passes through its prey"**. When an arrow goes clean through a hunted animal it emerges **clean, with no blood or flesh clinging to it** — a description of one who passes through the religion and retains nothing of it, despite the speed with which he goes. But the decisive thing is **the bodily mark**: a rare deformity in the arm of one particular man, in a group not yet born, in a battle not yet fought. And it is a mark **open to immediate verification** — which is why Ali searched for it himself among the slain. Had it not been found, the report would have collapsed before a whole army.

A People With Small Eyes and Broad Faces

The Hour will not come until you fight a people whose sandals are of hair, and until you fight the Turks — small of eye, red of face, flat of nose, as though their faces were layered shields.

Narrated by al-Bukhari and Muslim — agreed upon

A precise ethnic description of a people the Arabs had never seen



"small of eye · broad of face · flat of nose"

The Mongol invasion — the seventh Islamic century

The features of the peoples of Central Asia described centuries before the Arabs saw them

In plain words

The Prophet ﷺ described a people the Muslims would fight, and described **the shape of their faces**: small eyes, broad round faces, short flattened noses. These are the features of the peoples of Central Asia and the Mongols.

What did people believe then?

The Arabs of the peninsula saw only themselves, the Romans, the Persians and the Abyssinians — all of whom have features entirely different from this description. The peoples of the Asian steppe lay beyond Persia in the far east, and no news of them reached the peninsula. There was no contact between the Arabs and them, no war and no trade.

What does science say today?

The hadith described three anatomical features known today to be characteristic of the peoples of East and Central Asia: **the narrow palpebral fissure with the epicanthic fold, the broad flat face with prominent cheekbones**, and **the short, low-bridged nose**. And the fighting did indeed occur: the Mongol invasion of the seventh Islamic century, which destroyed Baghdad in 656 AH and was then defeated at **Ain Jalut** in 658 AH. Before that, Muslims had fought the Turks in Transoxiana from the first century onward.

Why is this a decisive miracle?

This is an **anthropological** description, not a political or military one. And it did not stop at one feature that might be hit upon by chance, but gathered **four co-occurring features** that together form a specific facial type known to the science of populations today. And the final comparison is extremely precise: "as though their faces were **layered shields**" — a shield covered in layers of hide becomes broad, round and slightly domed. That a man in the desert of Arabia should describe the features of a people living beyond China, and then report that his nation would fight them, is a matter in which guesswork has no part.



They Will Drink Wine and Call It by Another Name

Some people of my nation will surely drink wine, calling it by other than its name.

Narrated by Abu Dawud and Ibn Majah — graded authentic by al-Albani

The name changes... the reality is one



Spirits
Wine



Grape wine
Wine



Barley brew
Wine



Energy drink
Wine

Changing the name to get past the prohibition – a phenomenon the hadith described before it happened

The name changes so that what is forbidden becomes easy to take

In plain words

The Prophet ﷺ said that some people of his nation would drink wine, but they **would not call it wine** — they would give it other names so as to make it palatable and to justify it.

What did people believe then?

Wine was called by its own name openly and boasted of in poetry. Nobody was ashamed of it or needed to hide its name. So the hadith predicts a specific **psychological and social behaviour**: that people would acknowledge the prohibition and then get around it by changing the name.

What does science say today?

This is a phenomenon observed in sociology and linguistics under the name **"euphemism"**: changing the name of a thing to soften its impact or to get past a prohibition. Our world is full of examples: "spirits", "health wine", "energy drinks" containing alcohol, "fermented tamarind", and "alcohol-free beer" that still contains a percentage of it. The same principle is used for usury ("interest", "investment return") and for other prohibited things.

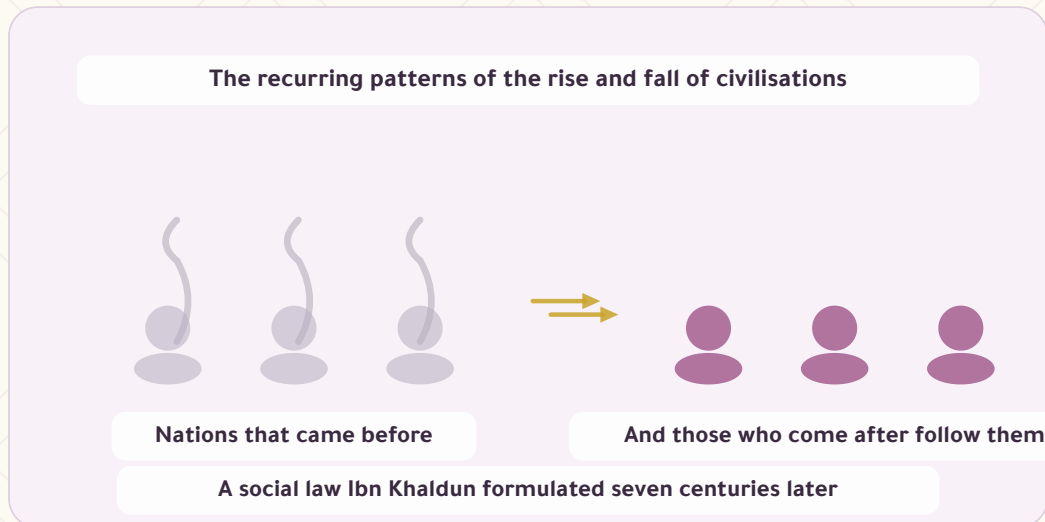
Why is this a decisive miracle?

The prophecy here is not about an **act** but about a **linguistic manoeuvre** — which is finer and harder. To say "some people will drink wine" is an expected statement. But to specify **the method of evasion** — changing the name rather than denying the ruling — is a description of a psychological and social mechanism that was not even visible in that society. And it is today a whole chapter in sociolinguistics. It is consistent with another hadith condemning one who "makes the forbidden lawful by a name he gives it" — one rule, however many forms it takes.

You Will Follow the Ways of Those Before You

You will surely follow the ways of those before you, a hand-span for a hand-span and an arm's length for an arm's length, until if they entered a lizard's hole you would follow them.

Narrated by al-Bukhari and Muslim — agreed upon



Nations repeat their predecessors' mistakes to a degree that astonishes historians

In plain words

The Prophet ﷺ said that this nation would imitate the nations before it **step by step**, even in the absurd things that bring no benefit at all.

What did people believe then?

The prevailing view was that each nation has its own path, and that the Muslims were set apart by their religion from falling into what others had fallen into. There was no conception of a “law” governing the course of all nations without exception.

What does science say today?

This is the essence of what historical sociology calls **the cycles of civilisation**. Ibn Khaldun formulated it in his Muqaddimah seven centuries later, and on it Oswald Spengler and Arnold Toynbee built their theories in the twentieth century: **nations pass through similar phases of rise, luxury and dissolution**, and repeat their predecessors’ errors in a manner that is almost inevitable. Sociologists have observed a parallel phenomenon in individual behaviour which they named **herd behaviour**.

Why is this a decisive miracle?

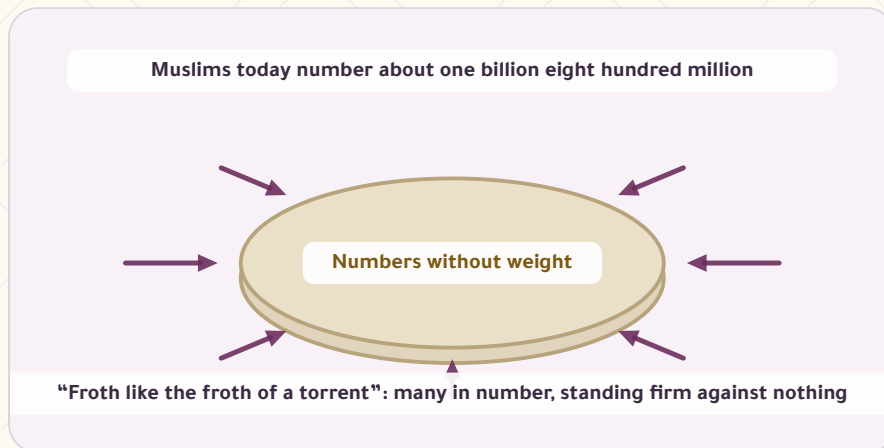
The precision lies in the final clause: “**until if they entered a lizard’s hole you would follow them**”. The hadith is not speaking of imitating what is beneficial — that would be reasonable and praiseworthy — but of imitating **what has no benefit and no meaning**, indeed what carries obvious harm. And that is exactly what sociologists describe today in the fashions of behaviour that sweep through societies for no rational reason. Note too the emphatic oath-form of the verb: it is an assertion that this will happen, not a warning against a possibility. And it has happened in a way nobody can deny.



The Nations Will Call One Another — and the Froth of the Torrent

The nations are about to call one another against you as diners call one another to their dish. Someone said: Will it be from fewness on our part that day? He said: No, you will be many that day, but you will be froth like the froth of a torrent.

Narrated by Abu Dawud and Ahmad — graded authentic by al-Albani



The hadith denied that the cause would be small numbers — and named the real cause

🔍 In plain words

The Prophet ﷺ said that the nations would call one another against the Muslims as diners call one another to a dish. He was asked: because of fewness? He said: **No, you will be many** — but with no weight and no effect.

⌚ What did people believe then?

The community was on its way to becoming the greatest power on earth. Within a single generation it opened Persia, Syria, Egypt and North Africa. So to predict a coming weakness — alongside **numerical abundance** — seemed entirely at odds with the visible course of events.

🔧 What does science say today?

The number of Muslims today is about one billion eight hundred million, nearly a quarter of the earth's population, and they hold the world's largest energy reserves and strategic geographical positions. And yet their share of global scientific, industrial and economic production is tiny relative to their numbers, and their lands are among the most conflict-ridden and dependent on earth. **The numbers are there; the civilisational weight is absent** — the exact equation the hadith described.

✦ Why is this a decisive miracle?

The most important thing about this hadith is that it **anticipated the wrong explanation and denied it explicitly**. When asked "will it be from fewness on our part that day?" he did not say yes — he said "No, you will be many that day." He took number out of the equation altogether and established that **the defect is in quality, not quantity**. And the image of "**the froth of a torrent**" is extremely precise: froth is the foam and twigs a flood carries on its surface, looking abundant but weightless, never settling anywhere, going wherever it is driven rather than where it wishes. Then he named the cause in the rest of the hadith: "weakness... love of this world and hatred of death" — a psychological diagnosis, not a military one.



Part Three

The Foretellings of the Torah and the Gospel



Texts still written to this day in the scriptures of the People of the Book, describing a prophet yet to come whose description fits one man, and one man only, in all of history.

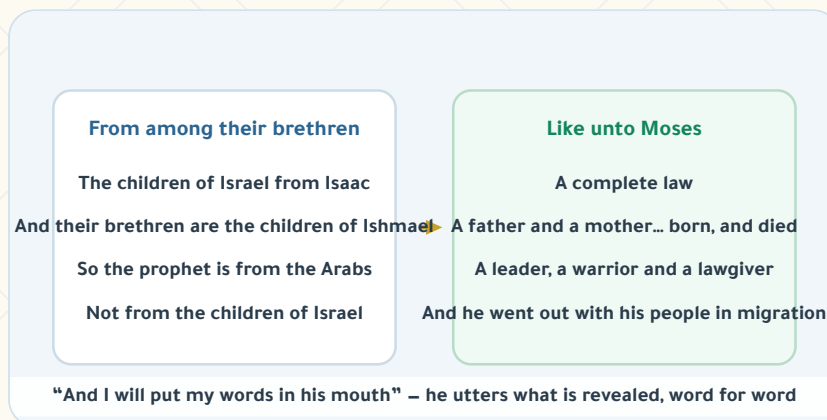
12 entries



A Prophet From Among Their Brethren, Like Unto Thee

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Deuteronomy — chapter 18, verse 18



Three conditions in one text: from the brethren, like Moses, and speaking what is put in his mouth

In plain words

God promises Moses a coming prophet with three qualities: he will be from the **brethren** of the children of Israel and not from among them, he will be **like Moses**, and he will **speak words placed in his mouth**.

What did people believe then?

The Jews went on waiting for this prophet for centuries, asking about him of everyone who appeared. In the Gospel of John they asked John the Baptist: "Art thou Elias?" He said no. "Art thou **that prophet**?" He said no — which shows that "that prophet" was a specific third person awaited, other than the Messiah and other than Elias.

What does science say today?

"**Their brethren**" in the language of the Torah means cousins, not sons of the same father — the children of Israel descend from Isaac, and their brethren are the children of Ishmael, that is, the Arabs. As for "**like unto thee**", the careful comparison yields Muhammad ﷺ: he was born in the ordinary way of a father and mother, he married and had children, he brought a complete law, he led his people and fought and governed, he migrated from his city, and he died a natural death. And Deuteronomy itself concludes: "**And there arose not a prophet since in Israel like unto Moses**" (34:10) — which removes all the prophets of the children of Israel from the comparison.

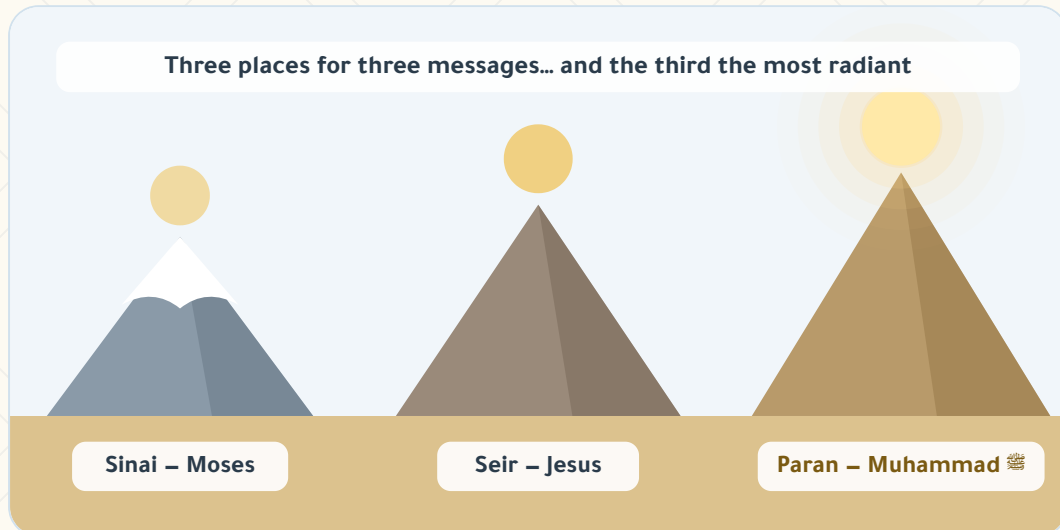
Why is this a decisive miracle?

The third condition is decisive: "**and will put my words in his mouth, and he shall speak unto them all that I shall command him**". This describes a prophet who utters a **text dictated to him word for word**, not its sense. And that is precisely the description of the Qur'an: "**Nor does he speak from his own inclination; it is but a revelation revealed**". And the first thing revealed to Muhammad ﷺ was a direct command to receive: "Recite." Then the biblical text closes with a severe warning: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." So this is not merely good news, but an **obligation to follow**.

He Shined Forth From Mount Paran

The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints.

Deuteronomy — chapter 33, verse 2



Three degrees of light: he rose... then he shined forth

In plain words

A text in the Torah names three mountains in order: **Sinai**, where God spoke to Moses; then **Seir**, the land of Jesus; then **Paran**. And Paran is — by the text of the Torah itself — the land where Ishmael and his descendants settled: Mecca and what surrounds it.

What did people believe then?

Jews and Christians have read this text in their scriptures for thousands of years. The problem they never resolved: **what is the third event?** The Lord's coming from Sinai is the Torah, and his rising from Seir is the Gospel — so what shined forth from Paran? No religious event equal to the other two took place in that region.

What does science say today?

Paran is a specific place in the Torah itself. Genesis (21:21) says of Ishmael: **"And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."** So it is the homeland of Ishmael's descendants by their own text. Muslim geographers and biblical dictionaries locate the wilderness of Paran in northern Hijaz and the Sinai peninsula and the land between them. And no prophet with a universal message came out of that wilderness except Muhammad ﷺ.

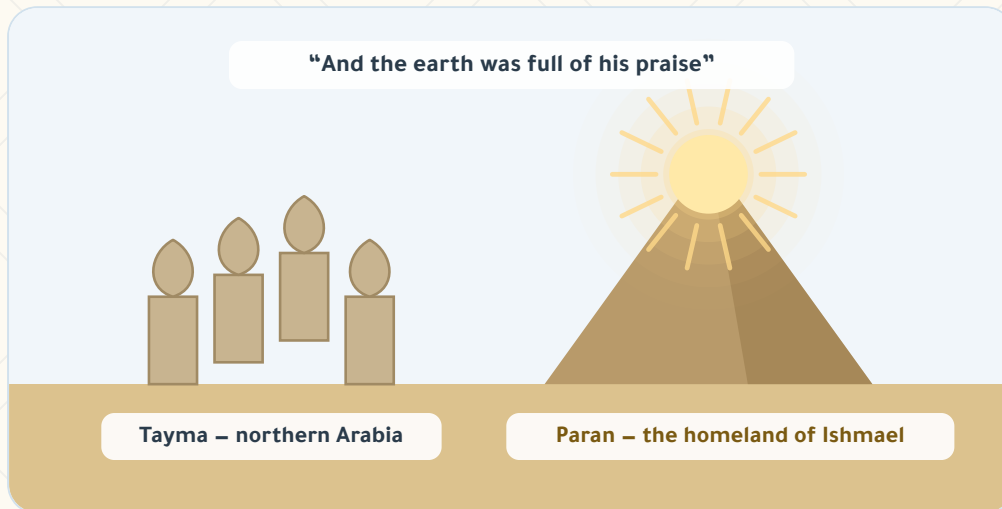
Why is this a decisive miracle?

The gradation of the verbs is where the meaning lies, and it is deliberate in the Hebrew: **"came"**, then **"rose up"**, then **"shined forth"** — and shining forth is the strongest and most widely spread of lights. The text ranks three messages in ascending order and makes the last the most radiant. Then it adds: **"from his right hand went a fiery law for them"** — that is, this final coming brings a **law**, not merely an exhortation. And Muhammad ﷺ is the only prophet after Moses to bring a complete law governing worship, dealings and judgement.

The Holy One From Mount Paran

God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise.

Habakkuk — chapter 3, verse 3



Two places in Arabia named by a Hebrew prophet before the Christian era

In plain words

A prophet of the children of Israel names two places in **Arabia**: **Tayma** — a city well known in the north of the peninsula to this day — and **Paran**, the homeland of Ishmael. And he says the Holy One will come from them.

What did people believe then?

This text remained resistant to interpretation among the People of the Book. Neither Tayma nor Paran is part of the land of the children of Israel, and no prophet came out of them in their history. Some tried to read it as a poetic description of God's coming at Sinai — but Sinai is not mentioned here at all, and two Arabian places are named explicitly.

What does science say today?

Tayma is a famous oasis and archaeological city in north-western Saudi Arabia today, once a principal station on the caravan route between Hijaz and Syria, with remains and inscriptions dating from before the Christian era. And **Paran** is the wilderness of Ishmael as Genesis states. So the text points to **one specific region**: the northern Arabian peninsula and Hijaz. And that is the place from which the message of Muhammad ﷺ came out.

Why is this a decisive miracle?

Two things lift this text above coincidence. First, that it **agrees with the text of Deuteronomy in naming Paran** — two different prophets in two different eras pointing to the same place. The convergence of two independent witnesses on a place foreign to their own land is strong evidence. Second, the rest of the text: **"and the earth was full of his praise"** — the effect of this coming is **universal, not local**. And nothing has come out of that land filling the earth with praise except Islam, by which the call to prayer and the glorification of God are raised in every hour of the day on every continent.



Isaiah

The Villages of Kedar — and the Inhabitants of Sela

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth

❖ *inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.* ❖

Isaiah — chapter 42, verse 11

Who is “Kedar” in the Torah?

● Kedar is the second son of Ishmael

● “And these are the names of the sons of Ishmael... Nebaioth and Kedar”

● Genesis 25:13

● And Quraysh are of the line of Kedar son of Ishmael

So the new song is raised from the lands of the Arabs

And Sela: a place near Medina that still bears the name

Isaiah calls the villages of Kedar to sing a new song

In plain words

Isaiah says: let the wilderness lift up its voice, **the villages that Kedar doth inhabit**. And Kedar — by the text of the Torah — is the son of Ishmael, and the ancestor of the Adnani Arabs, among whom are the Quraysh.

What did people believe then?

The forty-second chapter of Isaiah speaks of a “servant” whom God chooses, who brings justice to the nations and who does not fail or grow discouraged until he has established truth in the earth. The People of the Book have continued to differ over his identity. But the text itself specifies **the place**: the villages of Kedar and Sela.

What does science say today?

“**Kedar**” is named in Genesis (25:13) among the twelve sons of Ishmael. The Adnani Arabs — among them Quraysh and the clan of Hashim — are of his line. And the region of the northern peninsula is in fact called “Qedar” in the Assyrian inscriptions. As for “**Sela**” (rendered “the rock” in translation), it is a known place: **Mount Sal**, adjoining Medina, beside which the Trench of the Confederates was dug, and which stands under that name to this day.

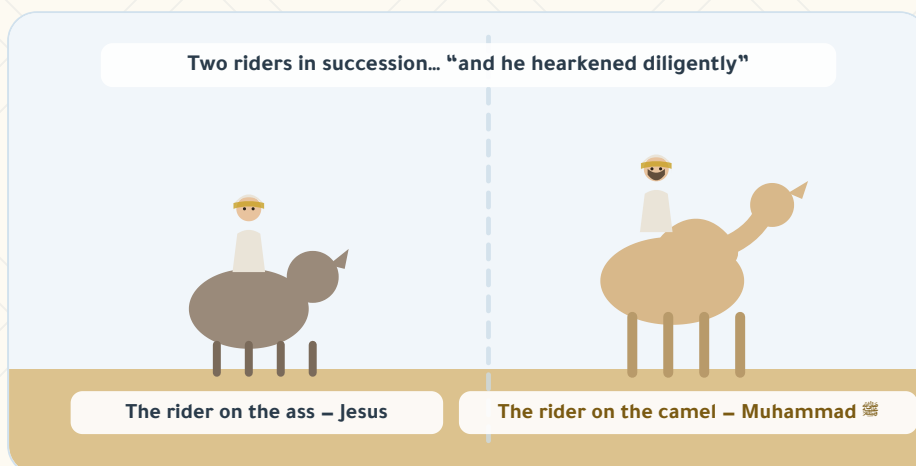
Why is this a decisive miracle?

The chapter opens in verse 1 with “behold my servant, whom I uphold” — and “servant” is a title that accompanies Muhammad ﷺ in the Qur’an: “Exalted is He who took **His servant** by night”, “And when **the servant of God** stood up calling upon Him”. Then verse 10 says: “**Sing unto the LORD a new song**” — a new law, not a renewal of the old. Then it identifies the people of this song: the villages of Kedar and the inhabitants of Sela — **two purely Arabian places**, one the lineage of Quraysh and the other a mountain in Medina. That a single text should gather the Prophet’s lineage ﷺ, the city of his migration, his title “the servant”, and a call to a new law, is a convergence that does not admit coincidence.

The Rider on the Ass and the Rider on the Camel

And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.

Isaiah — chapter 21, verse 7



A text naming two particular riders and commanding that they be listened to

In plain words

A vision in the Book of Isaiah in which the prophet sees **two riders**: one on an ass and the other on a camel, and he is commanded to listen to them with the closest attention.

What did people believe then?

This text has been interpreted among the People of the Book as a vision of the fall of Babylon. But the scene itself is striking: two distinguished riders named by their mounts, and the prophet commanded to listen to them — and listening is for a message, not for news of a war.

What does science say today?

The rider on the ass is a sign the People of the Book recognise for the Messiah, peace be upon him. Zechariah (9:9) says: “Behold, thy King cometh unto thee... lowly, and riding upon an ass”, and the Gospels record the Messiah entering Jerusalem riding an ass in fulfilment of that prophecy. So if the first is established as the Messiah, who then is **the rider on the camel** who came after him, and to whom the prophet is commanded to listen as he was commanded to listen to the first? The camel is the mount of the Arabs, and no prophet from a people of camels came after the Messiah except Muhammad ﷺ.

Why is this a decisive miracle?

The strength is in **the pairing and the order**. The rider on the camel was not mentioned alone, so that one could call it a general reference to a caravan — he is paired with the rider on the ass in a single scene, and immediately after him. The People of the Book have accepted that “the rider on the ass” is a prophetic sign for a particular person, so it will not do for his companion in the same text to be a meaningless detail. And the command to listen — “**he hearkened diligently with much heed**” — indicates that what is coming is **speech to be heard and obeyed**, not a scene to be watched. And the rest of the chapter mentions “**the burden upon Arabia**” and names Dedan and Tayma and “**the glory of Kedar**” — the whole context is Arabian.

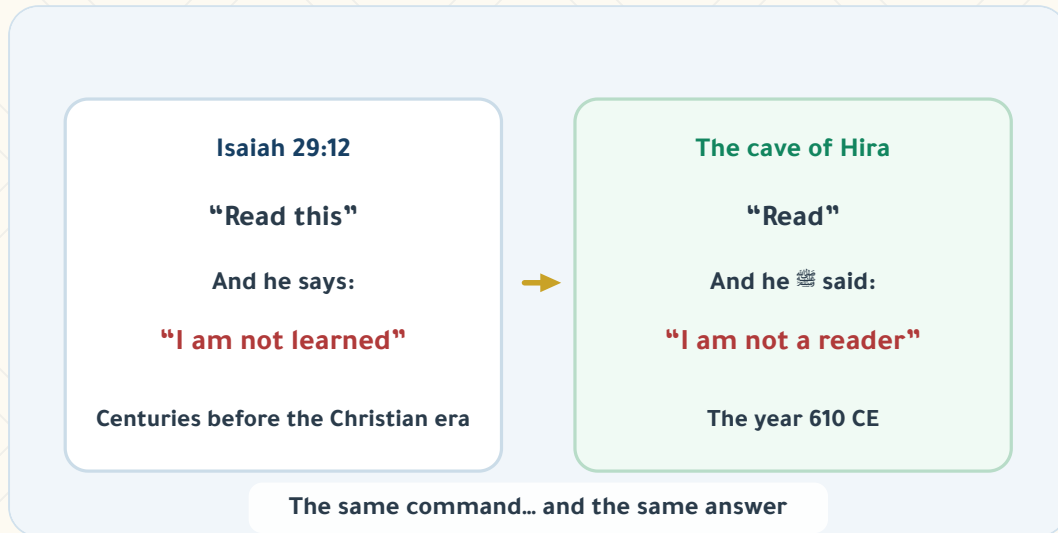


Isaiah

I Am Not Learned

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Isaiah — chapter 29, verse 12



A scene described more than a thousand years before it happened

In plain words

A text in Isaiah describes a scene: a book is given to a man **who cannot read**, and he is told: "Read this." He answers: "I am not learned." And this is exactly what happened in the cave of Hira.

What did people believe then?

The text existed in the scriptures of the People of the Book centuries before the birth of the Prophet ﷺ, and there was no fulfilment of it to point to. They read it as a symbolic reference to the blindness of the children of Israel to the understanding of their own book.

What does science say today?

In the cave of Hira, in 610 CE, Gabriel came to Muhammad ﷺ and said: "**Read.**" He said: "**I am not a reader.**" He pressed him and said again: "Read." He said: "I am not a reader" — three times. Then came the revelation: "Read in the name of your Lord who created." The story is in Sahih al-Bukhari and Sahih Muslim on the authority of Aisha, may God be pleased with her, and is among the most famous and best established things in the biography.

Why is this a decisive miracle?

The correspondence is not merely in the meaning but in **the whole structure of the scene**: a command to read, an answer of inability, from a man who does not read. And this requires an indispensable condition: that the promised prophet be **unlettered, neither reading nor writing**. That is the quality the Qur'an states of Muhammad ﷺ and makes into an argument: "**And you did not recite before it any scripture, nor did you write one with your right hand; otherwise the falsifiers would have had cause to doubt.**" Note that being unlettered here is not a defect but the **proof**: had he been a reader and a writer, it would have been said that he copied and transcribed. And Isaiah's text makes that very inability a sign, not a flaw.



And He Is Altogether Mahamaddim

Hikko mamtaqqim we-kullo mahamaddim; zeh dodi we-zeh re'i, benot Yerushalayim.

Song of Songs — chapter 5, verse 16 (the Hebrew text)

The original Hebrew text

מַחֲמַדִּים

Pronounced: mahamaddim

And rendered in translation as: "altogether lovely"

The name is in the text... and vanished in translation

The Hebrew word exactly as it stands in the standard editions today

In plain words

In the Hebrew text of the Song of Songs the word "**mahamaddim**" appears — the name "Muhammad" with the Hebrew suffix of majesty "-im". In translation it is rendered "altogether lovely", and so the name disappears.

What did people believe then?

The Song describes a beloved in poetic imagery, and its description of him closes with this word: "His mouth is most sweet, **and he is altogether mahamaddim.**" The text has been understood as a symbol of the relationship between God and His people, or as simple love poetry.

What does science say today?

The suffix "**-im**" in Hebrew marks both the plural and majesty — as in "Elohim", a name of God in plural form though one is meant. And the Hebrew root of the word, מִדּ (h-m-d), is the same as the Arabic root h-m-d. So "mahamaddim" corresponds in Arabic to **Muhammad**, in the form of majesty. The word is still in the standard Hebrew text today, and anyone can see it.

Why is this a decisive miracle?

The force of the argument is that the name **remains in the original and has not been deleted** — it has simply dissolved in translation. This happens often: proper names that carry a meaning in their own language may be translated, and the name is lost. Were the name "Abdullah" to occur in an Arabic text it would be rendered "Servant of God" and the person would vanish. The Qur'an states that his name ﷺ is recorded with them: "**Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel**", and that Jesus gave good news of "**a messenger to come after me whose name is Ahmad**". So the Qur'an states plainly that **the name itself** is with them — and there it is in the Hebrew text to this day.

The Paraclete — Another Comforter

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

The Gospel of John — chapter 14, verse 16

Two Greek words... one letter between them

παράκλητος

Parakletos

"the Comforter"

περικλυτός

Periklutos

"the Praised / Ahmad"

And the earliest copies had no vowel marks at all

A close resemblance between two words in a script that carried no vowel marks

In plain words

The Messiah, peace be upon him, promised the coming of a **Paraclete** after him. The Greek word *parakletos* closely resembles *periklutos*, which means "**the much-praised**" — that is, Ahmad.

What did people believe then?

Commentators have differed over the identity of the Paraclete since antiquity. The earliest Greek copies were written in continuous capital letters with no spacing and no vowel marks, so confusion between two words so close in form is entirely possible in copying.

What does science say today?

The descriptions the Messiah gave of the Paraclete in John (chapters 14, 15 and 16) hold together only for a human being: "**If I go not away, the Comforter will not come unto you**" — his coming is conditional on the Messiah's departure, and a spirit already present would not need that (the Gospels record that the Holy Spirit was with John in his mother's womb and with the Messiah at his baptism). And "**another Comforter**" — so he is of the same kind as the first, that is, a prophet like him. And "**that he may abide with you for ever**" — a law that endures and is not abrogated.

Why is this a decisive miracle?

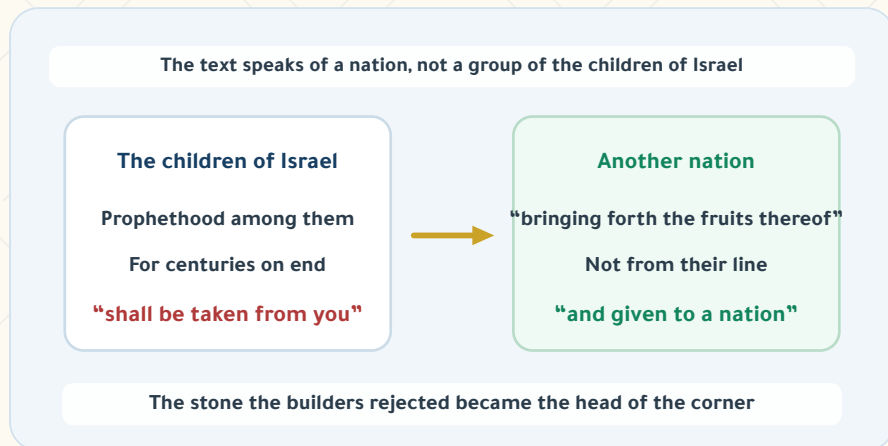
The strongest point in the chapter is verse 13 of chapter 16: "**for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.**" This describes none but a prophet receiving revelation. Compare it with the Qur'an: "**Nor does he speak from his own inclination; it is but a revelation revealed**" — almost the same phrase. Then "**he will shew you things to come**" — and that is a whole section of this book: the prophecies fulfilled. So the functional description matches, the name is close in form, and the condition ("if I go not away") is satisfied.



It Shall Be Taken From You and Given to Another Nation

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The Gospel of Matthew — chapter 21, verse 43



Prophethood passing from one branch to another — by the text of the Gospel itself

In plain words

The Messiah, peace be upon him, said to the children of Israel that **the kingdom of God would be taken from them and given to another nation** that would do what pleases Him. That is, prophethood would pass out of the children of Israel to others.

What did people believe then?

Prophethood had been among the children of Israel for unbroken centuries: Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Isaiah, Jeremiah, Ezekiel and others. They believed prophethood to be a right preserved in their line that would never leave them. Which is why they refused that a prophet should be raised from among the Arabs.

What does science say today?

Muhammad ﷺ was sent from **the children of Ishmael** — that is, from the other branch of Abraham's descendants, peace be upon him. So prophethood passed from the children of Isaac to the children of Ishmael for the first time in history. And through him there arose a new nation that had not existed before, which spread across all the continents of the earth. The Qur'an points to the envy that arises at precisely this point: **"Or do they envy people for what God has given them of His bounty?"**

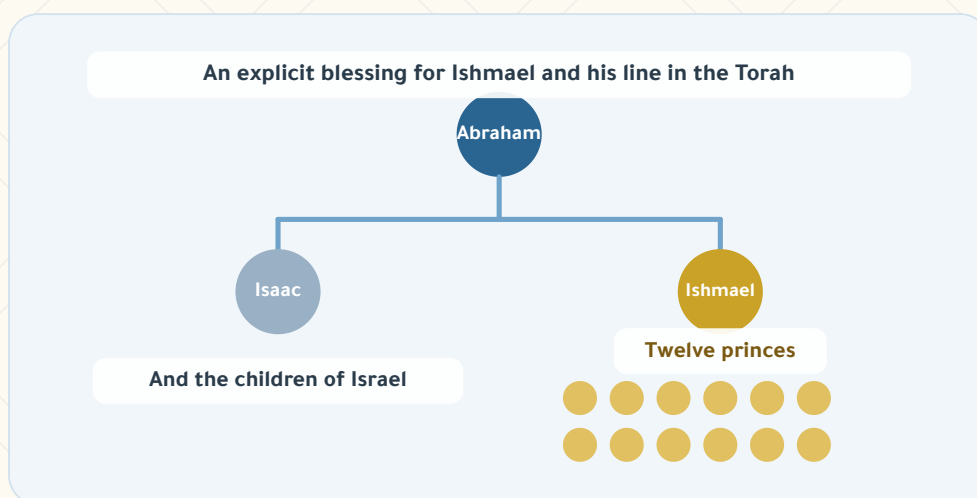
Why is this a decisive miracle?

The word **"nation"** is decisive. He did not say "given to a group among you" nor "to a righteous remnant" — he said **"to a nation"**, and the Greek (ethnos) means **another people**. The text is preceded by the parable of the vineyard whose workers killed the messengers sent to them and then killed the son, so deserving that it be taken from them and handed to others. And it is followed immediately by: **"The stone which the builders rejected, the same is become the head of the corner"** — the rejected branch is the one on which the building will rest. And the children of Ishmael are the branch passed over in every record of prophethood — until the seal of the prophets came from it.

Twelve Princes — and a Great Nation

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Genesis — chapter 17, verse 20



A text affirming for Ishmael a blessing, a line, and a great nation

In plain words

The Torah itself records that God blessed **Ishmael**, and promised that **twelve princes** would come from his loins, and that He would make him **a great nation**. So the blessing is not confined to Isaac alone.

What did people believe then?

It was widely held among the children of Israel that the whole promise lay in Isaac and his line, and that Ishmael and his descendants were outside the covenant. On that basis any prophecy coming from the Arab side was rejected. But the text is explicit in affirming an independent blessing for Ishmael.

What does science say today?

The twelve sons of Ishmael are named in Genesis (25:13-16), and the list closes: “**twelve princes according to their nations**” — these are the known northern Arab tribes, and several of their names appear in the Assyrian inscriptions. As for the promise of **a great nation**, it was fulfilled in Islam: a nation that came out of the line of Ishmael and reached the east and the west of the earth.

Why is this a decisive miracle?

The text nullifies the basic argument by which the prophethood of Muhammad ﷺ was rejected. If the Torah itself affirms for Ishmael **a blessing, a great line and a great nation**, there is no ground for excluding his branch from prophethood. And note the order of the promise: a blessing, then fruitfulness and multiplication, then leadership in twelve princes, then “**a great nation**” — the goal with which it closes. And Genesis (21:21) states that Ishmael dwelt in **the wilderness of Paran** — the very place from which the light “shined forth” in the text of Deuteronomy. The texts confirm and point to one another in a single direction.

Like Unto Moses — the Comparison That Settles It

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.

Deuteronomy — chapter 34, verse 10

The description	Moses	Muhammad ﷺ
An ordinary birth	✓	✓
A father and a mother	✓	✓
A wife and children	✓	✓
A complete law	✓	✓
A leader and a warrior	✓	✓
A migration from his own city	✓	✓
"like unto thee" — and the Torah denies he is of the children of Israel		

Seven qualities that meet in two men and in no third



In plain words

The Torah promised a prophet **like Moses**. And when we compare, we find that the qualities meet in Muhammad ﷺ and meet in no other prophet.



What did people believe then?

The People of the Book went on awaiting "the prophet like Moses" and never agreed on his identity. Every prophet of the children of Israel proposed for the role lacks one condition or more: none of them brought a new law, and none led a state or fought a war.



What does science say today?

The points of likeness between Moses and Muhammad ﷺ include: an ordinary birth of a father and mother; a married life and children; **a complete law** governing worship, dealings, judgement and penalties; the leadership of a nation, warfare and government; **a migration** from the land of persecution to the land of establishment; victory over his enemies in his lifetime; and a natural death and burial in the earth. None of this comes together in any other prophet after Moses.



Why is this a decisive miracle?

The Torah itself closed the door: **"And there arose not a prophet since in Israel like unto Moses."** This is an explicit testimony that the promised prophet is **not from the children of Israel**, or the text would contradict itself. And when this is joined to verse 18 of chapter 18, "from among their **brethren**", the conclusion follows necessarily: a prophet from their cousins — the children of Ishmael. The Jews understood this in early times, which is why the Qur'an says: **"And they used to pray for victory over those who disbelieved — but when there came to them what they recognised, they disbelieved in it"** — they awaited him and gave news of him, until he came from other than their own line.

They Find Him Written With Them

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel.

Surah al-A'raf — verse 157

A text referring to its opponents' own books and daring them to refute it



The Torah

The Gospel

The Qur'an

The Qur'an appeals to what is in the hands of the People of the Book, not to itself alone

In plain words

The Qur'an says plainly that the description of the Prophet ﷺ is **written in the Torah and the Gospel** that are in the hands of the People of the Book. That is an open challenge to them to open their books and look.

What did people believe then?

The Jews and Christians of Medina, Najran and Yemen possessed their scriptures and read them, and among them were scholars specialised in their texts. So the claim that the description of the Prophet ﷺ was in their books **could have been falsified on the same day** had it no basis.

What does science say today?

The texts that have passed here — Deuteronomy 18 and 33, Habakkuk 3, Isaiah 21, 29 and 42, Song of Songs 5, John 14 and 16, Matthew 21, and Genesis 17 and 21 — **are all present in the standard editions today**, and any reader can open the book and read them. Nor did the verse claim that the name is stated openly in every place; it said "**they find him**" — they find his description and his marks and recognise him by them.

Why is this a decisive miracle?

The force here is of a different kind. The Qur'an does not argue from itself; it **refers to the opponent's own book**. That is the most dangerous kind of argument and the easiest to refute — it is enough for them to open their scriptures and show them empty. And yet those of their scholars who accepted Islam did so for this very reason — Abdullah ibn Salam, the rabbi of the Jews of Medina, among them. Then the Qur'an went further in boldness: "**They recognise him as they recognise their own sons**" — a comparison none but a confident speaker makes. And the survival of these texts in their books for fourteen centuries, read and discussed by researchers, is itself the continuation of that challenge to this day.



Part Four

The Physical Miracles of the Prophet ﷺ



What his companions saw with their own eyes and passed on to us through unbroken chains: water welling up between his fingers, a palm trunk weeping for him, the moon splitting above Mecca.

16 entries

The Moon Split Over Mecca

The Hour has come near, and the moon has split. And if they see a sign they turn away and say: passing magic.

Surah al-Qamar — verses 1-2



An event seen by all the people of Mecca — believer and denier alike

In plain words

The moon split in the sky into two halves, so that people saw Mount Hira between them. And the idolaters did not deny that they had seen — they said: **"Muhammad has bewitched us."**

What did people believe then?

Quraysh had been demanding of the Prophet ﷺ a physical sign to prove his truthfulness. When it came, they did not say "we saw nothing" — the easiest and safest answer — but explained what they had seen as magic. **And that in itself is an admission that they witnessed it.**

What does science say today?

The verse came in **the completed past tense**: "the moon has split" — not "will split". The hadith of the splitting is narrated in **Sahih al-Bukhari and Sahih Muslim** through several chains from a number of companions: Ibn Mas'ud, Anas, Ibn Abbas, Jubayr ibn Mut'im and Ali. Their reports agree in the description: "until they saw the mountain between the two halves of the moon". The report reached the level of mass transmission according to the scholars of hadith.

Why is this a decisive miracle?

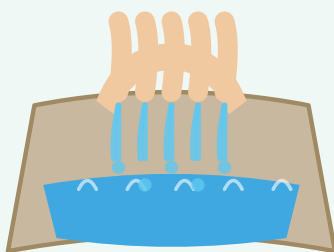
The evidence here is not in the event alone but in **the reaction of the opponents**. The verse was recited to them in Mecca while they lived, stating that the moon had split before their eyes. Had it not happened, the easiest thing for them would have been to say: "When? We saw nothing." And they were the most eager of people to prove him false, and did not shrink from accusing him of poetry, magic and madness. Yet they **chose explanation rather than denial** — and that is the strongest possible witness. And the verse itself recorded their answer: **"and they say: passing magic"** — documenting the argument and its rebuttal together.

Water Springing From Between His Fingers

He put his hand in that vessel, and the water began to gush from between his fingers like springs, and we drank and made our ablutions. Anas was asked: How many were you? He said: About three hundred.

Narrated by al-Bukhari and Muslim — agreed upon

It did not spring from the vessel... but from between the fingers



About three hundred men drank and made ablution from one vessel

A scene narrated by Anas ibn Malik, Jabir, Ibn Mas'ud and others

In plain words

The water ran out and the people were thirsty. So the Prophet ﷺ put his hand into a small vessel, and **the water burst out from between his fingers like springs**, until the whole army drank and made its ablutions.

What did people believe then?

There was no well and no rain in that place. Water in the desert is a matter of life or death. Hundreds of people needed water at one time. And a small vessel would not have sufficed a single man for both ablution and drinking.

What does science say today?

The event is narrated in **both Sahih collections** from Anas ibn Malik, Jabir ibn Abdullah, Abdullah ibn Mas'ud and others, in different places — at Hudaibiyyah, at Tabuk and elsewhere. It occurred more than once, and thousands witnessed it. Ibn Mas'ud says: "We used to count the signs as a blessing, while you count them as something fearful. We were with the Messenger of God ﷺ on a journey and the water ran short, and he said: Look for a little water left over..."

Why is this a decisive miracle?

The distinguishing detail is the place of the spring: **"from between his fingers"**, not from the vessel. Had someone wanted to invent a report, the nearer thing would have been to say the vessel filled — that is simpler. But water springing from between the fingers of a human hand is a strange and precise description that is not said except from having seen it. More important still is **the number of witnesses**: "about three hundred" in Anas's narration, and one thousand four hundred in Jabir's narration on the day of Hudaibiyyah. A report witnessed by that many, then narrated and recorded with not one of them denying it, cannot have been invented after them.

A Measure of Barley That Fed a Thousand

So I brought it to the Messenger of God ﷺ ... and he said: Call the people of the Trench. And they were a thousand ... And he swore by God that they ate until they left it and turned away, and our pot was still bubbling as it was.

Narrated by al-Bukhari and Muslim — agreed upon



The day of the Trench — when people were tying stones over their stomachs from hunger

In plain words

Jabir invited the Prophet ﷺ to a small meal enough for a few people, and the Prophet ﷺ called a thousand men who were digging the Trench. **They all ate until they were full, and the pot was still brimming.**

What did people believe then?

This was in the hardest days of the siege. The Muslims were hungry, so much so that the Prophet ﷺ had bound a stone over his own stomach from hunger. The food was a measure of barley and a small kid — enough for one household only. And Jabir had privately apologised to his wife for what he had done.

What does science say today?

The hadith in full is in **Sahih al-Bukhari**, narrated by Jabir ibn Abdullah about himself and his own situation, with precise domestic details: his conversation with his wife, his fear of disgrace, the Prophet's instruction ﷺ not to take the pot off the fire, and his order that it be ladled out and not uncovered. And Jabir swears at the end: "He swore by God that they ate until they left it and turned away, **and our pot was still bubbling as it was**" — still boiling and full.

Why is this a decisive miracle?

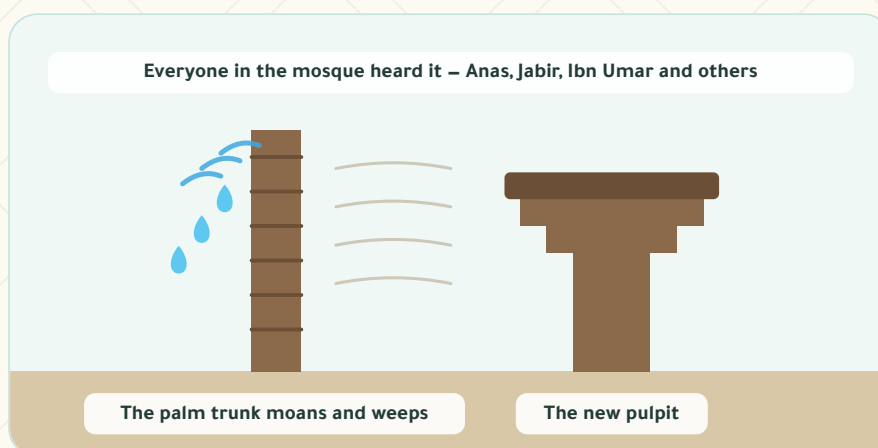
An event like this cannot be fabricated, because it happened before **a thousand witnesses** in one place at one time. Had it been a lie, hundreds in the army would have denied it, and among them were hypocrites lying in wait. More precisely, the narrator recounts **his own embarrassment** and his fear that the food was too little — a detail no fabricator seeking to exalt himself would add. And there are many parallels in the authentic collections: the food of Tabuk, the dates of Ibn al-Jarrah, and the debt of Jabir's father settled from dates that would not have covered a tenth of it.

The Palm Trunk That Yearned for Him

The mosque was roofed on palm trunks, and when the Prophet ﷺ preached he would stand at one of them. When the pulpit was made for him ... we heard from that trunk a sound like

❖ *the moaning of a pregnant camel, until the Prophet ﷺ came and put his hand on it and it grew quiet.* ❖

Narrated by al-Bukhari — authentic



A palm trunk that moaned like a camel bereaved of its young

🔍 In plain words

The Prophet ﷺ used to preach leaning on the trunk of a palm. When a pulpit was made for him, **the trunk wept and moaned** until everyone in the mosque heard it — so he came down and embraced it, and it grew quiet.

⌚ What did people believe then?

A trunk is a dry piece of wood with no sensation. That it should produce an audible sound like that of a camel parted from its young is something without any parallel. And the mosque that day was full of people, on a Friday.

🔧 What does science say today?

The hadith is in **Sahih al-Bukhari** and elsewhere, narrated from a number of companions through many chains: Jabir ibn Abdullah, Anas ibn Malik, Abdullah ibn Umar, Ubayy ibn Ka'b, Sahl ibn Sa'd, Buraydah and others — so much so that the scholars counted it among the **mass-transmitted** reports. Al-Hasan al-Basri said when he narrated it: "O Muslims! A piece of wood yearns for the Messenger of God ﷺ out of longing for him; you have more right to long for him."

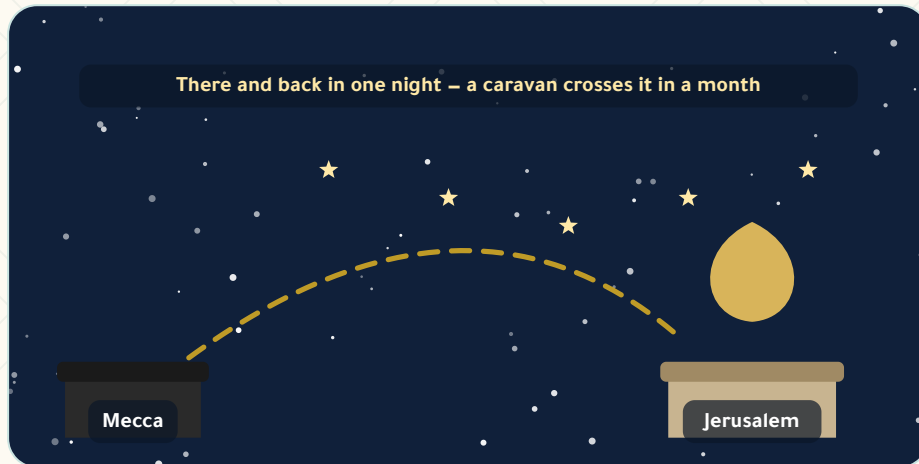
✦ Why is this a decisive miracle?

The force of the argument is that this happened in **the mosque of Medina on a Friday**, that is, before the largest weekly gathering in the city, not in seclusion or before a handful of people. A great number of companions narrated it, each in his own words, and they described the sound in closely matching terms — "like the moaning of a pregnant camel". And the final detail is what lifts the report above imagination: that **it grew quiet when he put his hand on it**, and in one narration he said: "Had I not embraced it, it would have yearned until the Day of Resurrection." A report witnessed by a whole mosque, then narrated by dozens of companions, and denied by none of those present.

He Described Jerusalem, Having Never Seen It

Exalted is He who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed.

Surah al-Isra — verse 1



He told Quraysh in the morning, and they questioned him on the mosque gate by gate

In plain words

The Prophet ﷺ was taken by night from Mecca to Jerusalem. When he told Quraysh they called him a liar, and **asked him to describe the mosque** — and among them were men who had seen it. He described it to them until they said: "As for the description, he has got it right."

What did people believe then?

The distance between Mecca and Jerusalem is about 1,200 kilometres, which a caravan covers in a month each way. And the Prophet ﷺ **had never in his life seen Jerusalem**. In Mecca there were many merchants who had visited Syria and seen the mosque and knew its features. So the challenge was in its most dangerous form: **to describe a place your opponents know and you do not**.

What does science say today?

The event is in **both Sahih collections** and elsewhere. Al-Bukhari and Muslim narrate from Jabir, may God be pleased with him, that the Prophet ﷺ said: "When Quraysh called me a liar I stood in the Hijr, and God displayed Jerusalem to me, **and I began to tell them of its features while I was looking at it**." In another narration they asked him the number of its gates and he counted them out. Then he told them of a caravan of theirs on the road, described it and named the time of its arrival — and it came exactly as he said.

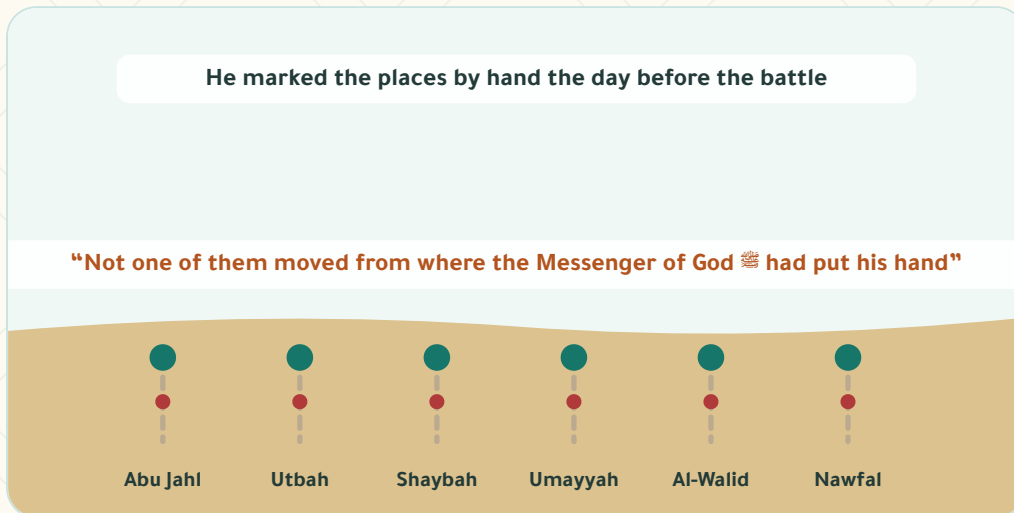
Why is this a decisive miracle?

This is an **immediate, direct and falsifiable test** in a single sitting. He was not asked to describe something absent and unknowable, but a place **the questioners knew** and he did not. A single error in one detail would have been enough to bring down the whole call that same day. They acknowledged the accuracy of the description and then turned away — as was their habit with every sign. But the strongest witness is **the news of the caravan**: he told them of their own caravan, where it was and when it would arrive, and they waited and found it exactly as he had said, on the day he had said. An independent verification carried out by their own hands, not his.

The Places Where the Slain Would Fall

The Messenger of God ﷺ was showing us the day before where the people of Badr would fall, saying: This is where so-and-so will fall tomorrow, if God wills. And not one of them moved from the place where the Messenger of God ﷺ had put his hand.

Narrated by Muslim — authentic



Places marked in the sand... and the bodies were found upon them

In plain words

The day before the battle of Badr, the Prophet ﷺ walked over the battlefield pointing with his hand to places on the ground and saying: **here so-and-so will be killed, and here so-and-so**. When the battle came, not one of them lay beyond the spot he had marked.

What did people believe then?

Badr was the first major confrontation: the Muslims were a little over three hundred and the idolaters about a thousand. Nobody could be certain who would win, let alone name the slain and the places where they would fall. In war men move, they charge and they flee; so determining **the patch of ground on which each man would drop** is without any parallel.

What does science say today?

The hadith is in **Sahih Muslim** from Anas ibn Malik and from Umar ibn al-Khattab. In Anas's narration: "He began to say: This is where so-and-so will fall tomorrow — and he put his hand on the ground here and here. **And not one of them moved from the place where the Messenger of God ﷺ had put his hand.**" It is also established that he stood over the well after the battle calling them by name: "O so-and-so son of so-and-so, have you found what your Lord promised you to be true?"

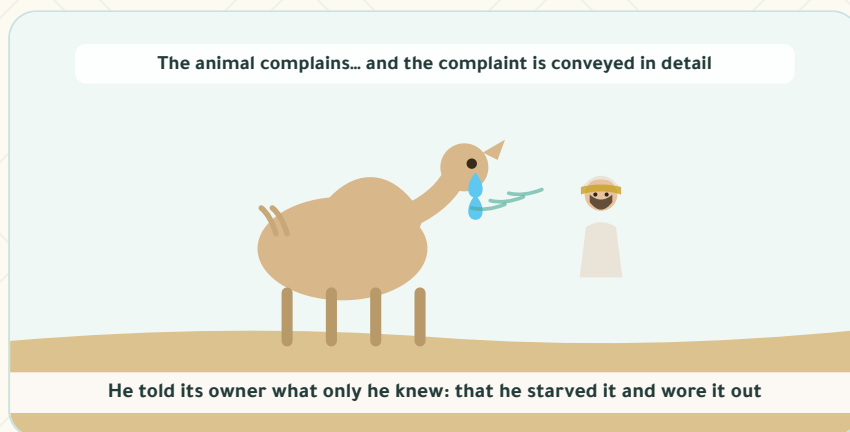
Why is this a decisive miracle?

The prophecy here is **recorded in the ground itself before it happened**, and the whole army saw it. It is among the most falsifiable of all reports: it would be enough for one man to fall elsewhere for the whole thing to collapse before three hundred witnesses. And it combined three things: **naming the individuals, asserting that they would be killed** — that is, that the smaller force would win — and **fixing the spot to within a hand-span**. Three constraints in one report, fulfilled the next day before the eyes of both armies.

The Camel That Wept and Complained

When it saw the Prophet ﷺ it moaned and its eyes ran with tears. So the Prophet ﷺ came to it and wiped behind its ears and it fell silent. Then he said: Who is the owner of this camel? ... Will you not fear God concerning this beast that God has placed in your possession? It has complained to me that you starve it and wear it out.

Narrated by Abu Dawud — graded authentic by al-Albani



The camel walked up to him and its eyes streamed — in the sight of the companions

In plain words

The Prophet ﷺ entered the walled garden of a man of the Ansar, and a camel came to him **weeping**. He wiped its head and it grew calm. Then he called its owner and said to him: **"It has complained to me that you starve it and wear it out."**

What did people believe then?

An animal does not complain and is not understood. And a man's relationship with his camel is a private matter between the two of them; nobody knows how he treats it when he is alone. So the report contains two things at once: **understanding an animal's complaint**, and **knowledge of a secret known only to its owner**.

What does science say today?

The hadith is in the Sunan of Abu Dawud and the Musnad of Ahmad from Abdullah ibn Ja'far, may God be pleased with them both, graded authentic by al-Albani and others. It has established parallels in the authentic collections: the hadith of **the poisoned sheep at Khaybar**, which told him it was poisoned so that he refrained and warned his companions (al-Bukhari and Muslim), and **the hadith of the wolf that spoke to the shepherd** and told him of the coming of the Prophet ﷺ (narrated by Ahmad and graded authentic). The Arabs knew nothing of such things and found them astounding.

Why is this a decisive miracle?

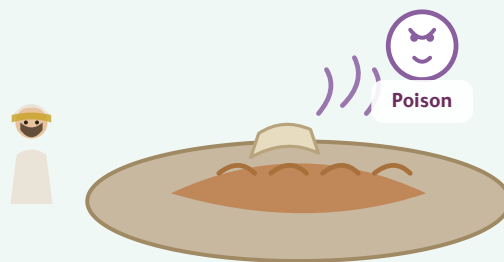
The practical consequence of the event is what gives it its significance. The Prophet ﷺ did not stop at displaying the sign but turned it into **a law of kindness to animals**: "Will you not fear God concerning this beast that God has placed in your possession?" This is consistent with a whole chapter of his practice: the prohibition of torturing animals and of using them as targets, the hadith of the woman who entered the Fire over a cat she confined, and the man forgiven over a dog he gave water to. That this should come in the seventh century CE, in an environment careless of its beasts — and more than a thousand years before the world's first society for the prevention of cruelty to animals — is another indication.

The Poisoned Sheep That Told Him

A Jewish woman at Khaybar presented him with a roasted sheep she had poisoned ... He took a morsel of it but did not swallow it and said: This bone tells me that it is poisoned.

Narrated by al-Bukhari, Muslim and Abu Dawud

Poison slipped into food presented as a gift after the conquest of Khaybar



He refrained and warned his companions – and all were saved but one whose morsel went first.

A woman meant to test him: if he is a prophet he will be told; if a king, we are rid of him

In plain words

A Jewish woman presented the Prophet ﷺ with a roasted sheep into which she had put poison. When he took a morsel **he did not swallow it**, and said: “This foreleg tells me that it is poisoned.”

What did people believe then?

This was after the conquest of Khaybar, with enmity open and active. Poison mixed into roasted meat is not detectable by sight or smell. And the woman herself said when questioned that she wanted to know — **“if he is a prophet he will be told, and if he is a king we are rid of him”**. That is, she designed the matter to be a decisive test.

What does science say today?

The event is in **Sahih al-Bukhari and Sahih Muslim** and the Sunan of Abu Dawud and ad-Darimi, from Anas, Abu Hurayrah, Jabir, Ibn Abbas and others. The woman’s own confession and her purpose in the act are narrated within it. And Bishr ibn al-Bara, may God be pleased with him, died because he swallowed his morsel before the warning — a detail no fabricator would add, since it shows that the sign did not prevent every harm.

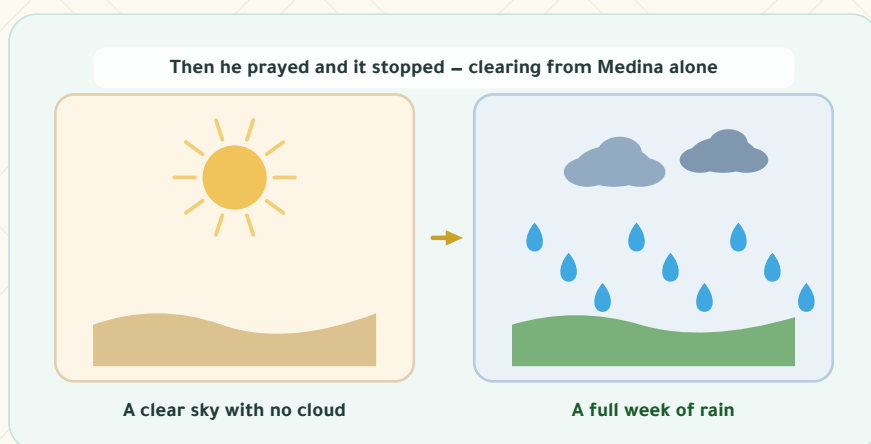
Why is this a decisive miracle?

The most important thing about this event is that **the opponent designed the test** and announced her condition in advance: prophethood would be known by his being told of the poison. Then the condition was met exactly, and she confessed it before the people. Then the matter gained further weight: **the Prophet ﷺ pardoned her** in the best-known narrations — the conduct of a man who is confident, not of a frightened avenger. And the final detail that settles the honesty of the transmission is the mention of **the death of one of the companions** by the poison; the narration did not prettify the event or make it a complete triumph, but reported it with its bitterness as well as its sweetness.

Rain That Came on Request and Stopped on Request

He raised his hands and said: O God, give us rain ... By God, we could see no cloud in the sky ... and he had not lowered his hand before the clouds rose like mountains, and he had not come down before the rain was running down his beard.

Narrated by al-Bukhari and Muslim — agreed upon



Medina under the sun while everything around it rained — as Anas described it

In plain words

A man came complaining of the drought during the Friday sermon, so the Prophet ﷺ raised his hands and prayed — **with the sky clear and not a cloud in it**. He had not lowered his hand before the clouds rose, and it rained for a whole week until they complained of too much rain, so he prayed and it stopped.

What did people believe then?

Prayer for rain is an ancient custom among nations, but it is a supplication hoped for, not a promise fulfilled. Rain does not fall from a clear sky within moments. And that this should happen **twice, in opposite directions** — falling on request and then ceasing on request — goes beyond every possibility of coincidence.

What does science say today?

The hadith is in **both Sahih collections** from Anas ibn Malik, may God be pleased with him. Anas described the scene with striking precision: that the sky was entirely clear, that the clouds rose “like mountains”, and that the rain lasted until the following Friday. Then when the Prophet prayed for it to lift, Anas said: **“It stopped, and we went out walking in the sun”**, and in another narration: “It parted from Medina as a garment parts” — the rain withdrew from Medina **alone** and remained all around it.

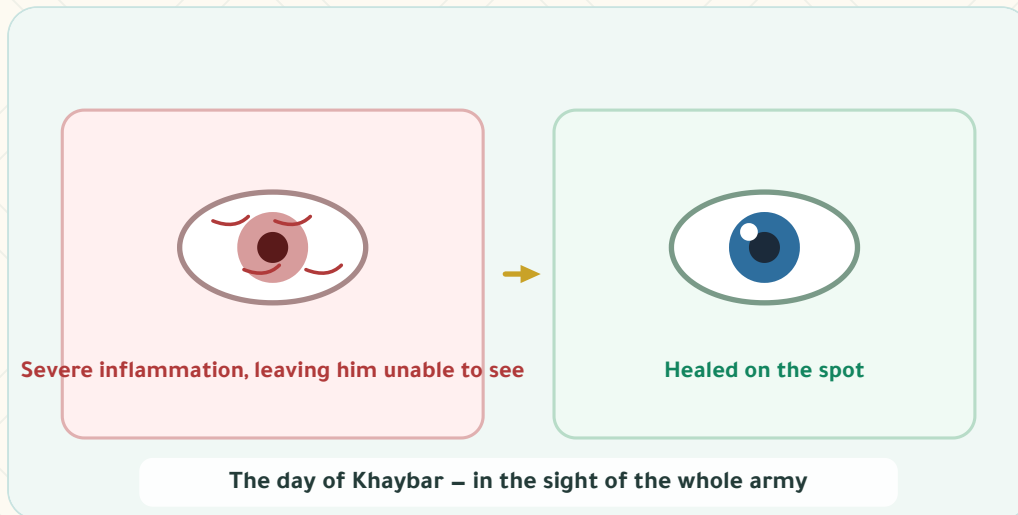
Why is this a decisive miracle?

The final detail is the strongest thing in the report. Rain falling after a prayer might be said to have coincided with its season. But **its withdrawing from Medina alone while remaining all around it** is a phenomenon not explained by coincidence, and all the people of Medina saw it with their own eyes on a single day. And note the wording of the second prayer, which is extremely precise: **“O God, around us and not upon us”** — he did not ask for the rain to be lifted altogether, but to be turned away from Medina to what lay around it, because people needed it. And it came to pass in exactly the precise form in which he asked.

The Eye of Ali — and the Eye of Qatadah

He spat into his eyes and prayed for him, and he was cured as though he had never had any pain.

Narrated by al-Bukhari and Muslim — agreed upon



Ali's eyes were so inflamed he could hardly see; moments later the banner was in his hand

In plain words

On the day of Khaybar the Prophet ﷺ said: **I shall give the banner tomorrow to a man who loves God and His Messenger.** He called for Ali — whose eyes were diseased so that he could not see — **and spat into his eyes, and he was healed at once**, and Khaybar was then opened at his hands.

What did people believe then?

Eye inflammation was a well-known disease in that environment, and there was no treatment for it but patience and time. It is not cured in moments. And the event took place at a tense military moment, with the army waiting and eager to know who would carry the banner — Umar said: "I never desired command except on that day."

What does science say today?

The hadith is in **both Sahih collections** from Sahl ibn Sa'd, Abu Hurayrah and Salamah ibn al-Akwa. Its parallel is what is established concerning **the eye of Qatadah ibn an-Nu'man**, may God be pleased with him, on the day of Uhud — his eye was struck so that it ran down onto his cheek, and the Prophet ﷺ put it back with his hand and prayed for him, and it became the better and sharper of his two eyes. This remained known in his family until his grandson mentioned it to the caliph Umar ibn Abd al-Aziz.

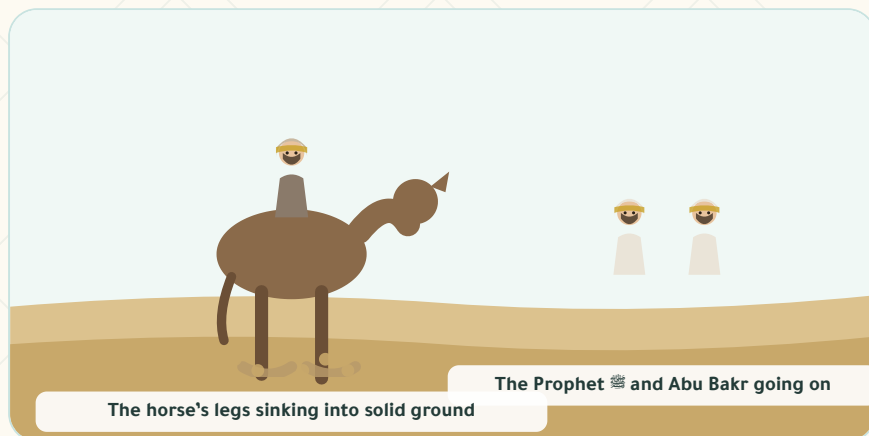
Why is this a decisive miracle?

Two things take this event out of the realm of mere claim. First, that it happened before **a whole army at the moment of mustering**, with every eye on the bearer of the banner. Second — and more importantly — that the healing was not an end in itself but **a condition for carrying out a mission**: the banner was handed to him at once and he went out to fight, and the fortress was opened at his hands that same day. Had he not genuinely been cured, it would have shown within the hour. As for Qatadah's eye, its mark remained **visible for decades** — a sign people saw in the man's face all his life, not a report merely narrated.

Suraqah and the Horse That Sank Into the Ground

*While I was riding my horse ... my horse stumbled and I fell off ... Then I mounted again,
❖ and when the two men came into view her forelegs sank into the ground up to the knees. ❖*

Narrated by al-Bukhari — authentic



A pursuer who set out for a hundred camels... and went back asking for safe conduct

🔍 In plain words

Suraqah rode out in pursuit of the Prophet ﷺ and Abu Bakr during the migration. Every time he drew near them, **his horse's legs sank into the solid ground** up to the knees. He realised he was prevented, and asked them for safe conduct.

⚡ What did people believe then?

Quraysh had offered a hundred camels for whoever brought Muhammad ﷺ in, alive or dead. And Suraqah was a skilled, seasoned horseman of Banu Mudlij, the people of tracking and reading trails. The scene was in open desert with nowhere to flee, and the two men had no protection.

🌸 What does science say today?

The story in full detail is in **Sahih al-Bukhari**, within the long hadith of the migration from Aisha and Abu Bakr, and **Suraqah himself narrates it** after his conversion. He recorded that his horse sank under him more than once, that he cast lots with arrows and the result he disliked came out, and he disobeyed it — and then, when he despaired, he called out offering safe conduct and offered them provisions and supplies. The Prophet ﷺ wrote him a guarantee of safety, which he brought on the day of the conquest of Mecca. And it was in that moment that he said to him: "How will it be with you when you wear the two bracelets of Chosroes?" — which he later wore.

🌟 Why is this a decisive miracle?

The strongest thing in the report is that **its narrator is the opponent himself**. Suraqah was not a Muslim on the day of the event; he was the pursuer coveting the reward. He accepted Islam years later and told people what had happened to him. And the testimony of an opponent against himself, admitting his failure and what he saw, is among the highest grades of proof for the scholars of transmission. Note too the strange detail no one would invent: that the horse sank **several times, not once**, and that each time he went back to the attempt, until at last he despaired. A pursuer inventing a story would not narrate it with this repeated insistence on trying to kill.

Salman the Persian and the Three Signs

And he described to me his description: he does not eat charity, he accepts a gift, and between his shoulders is the seal of prophethood.

Narrated by Ahmad and Ibn Hibban — sound chain

Three marks he tested himself

- ✓ He offered him charity... and he did not eat
- ✓ He offered him a gift... and he ate with them
- ✓ looked at his back and saw the seal of prophethood

And he accepted Islam then and there

A man who crossed Persia and Syria searching for these three marks

Marks heard from a Christian monk before the mission... and then found

In plain words

Salman the Persian left the religion of his people and travelled the lands in search of the truth, until a monk entrusted him with three marks of the awaited prophet. When he reached Medina **he tested all three marks himself and found them** — so he accepted Islam.

What did people believe then?

The People of the Book in Syria and elsewhere were awaiting a prophet to be sent in the land of the Arabs, and they passed down his marks. Salman came out of Persia and moved among the monks for many years, until he was sold as a slave and reached Medina — years before the migration.

What does science say today?

The story is narrated by Salman himself in the Musnad of Ahmad, the Sahih of Ibn Hibban and the biography of Ibn Ishaq. In it, he brought dates and said: this is charity. The Prophet ﷺ said to his companions: "Eat", and did not eat. Then he brought other dates and said: this is a gift. And he ate with them. Then Salman moved round behind him to look, and the Prophet ﷺ understood what he wanted and let his cloak fall from his back, and Salman saw the seal, and fell upon it kissing it and weeping.

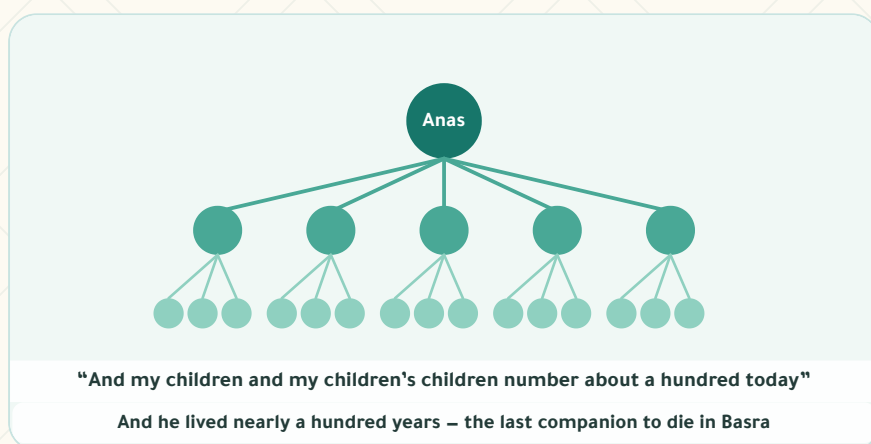
Why is this a decisive miracle?

This is not a cosmic miracle but **an organised scientific test** in every sense: hypotheses specified in advance, an experiment for each one, and a result to be accepted or rejected. Salman did not accept Islam for a logical argument or an emotion, but after **all three conditions were fulfilled**. And the most precise of them is the second: the distinction between **charity and a gift** — a legal ruling particular to the Prophet ﷺ (charity is forbidden to him, a gift is lawful), and one nobody could hit upon by guesswork. Several narrations record that monks and rabbis described these marks before the mission — among them Bahira the monk, Zayd ibn Amr ibn Nufayl, and Abdullah ibn Salam.

He Prayed for Anas — and He Became the Richest of the Ansar

O God, increase his wealth and his children and bless him in what You have given him. Anas said: By God, my wealth is abundant, and my children and my children's children number about a hundred today.

Narrated by al-Bukhari and Muslim — agreed upon



A prayer in a poor household... whose subject witnessed its fulfilment all his life

In plain words

Umm Sulaym asked the Prophet ﷺ to pray for her son Anas, so he prayed for him for **abundant wealth, many children and blessing**. And Anas lived to see all of it with his own eyes and to tell people of it.

What did people believe then?

Anas was then a small boy of ten, who served the Prophet ﷺ for ten years. His family was not among the wealthiest of the Ansar nor the most numerous. And the prayer comprised **three specific things** measurable after a lifetime: wealth, children, and blessing in both.

What does science say today?

The hadith is in **both Sahih collections**. And Anas himself narrates its fulfilment decades later, swearing by God: “My wealth is abundant, and my children and my children’s children number about a hundred today.” In one narration, about a hundred and twenty of his descendants had been buried before al-Hajjaj came to Basra. His orchard bore fruit twice a year. And he lived nearly a hundred years, and was **the last of the companions to die in Basra**.

Why is this a decisive miracle?

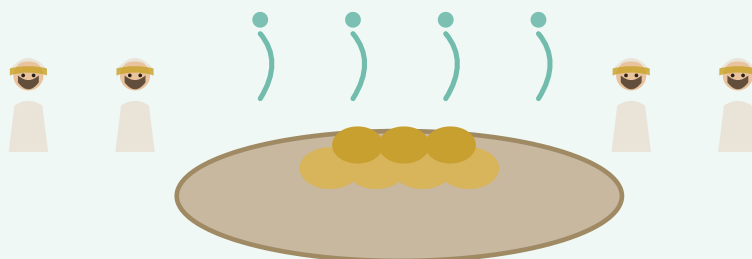
This is a different kind of evidence: **a prophecy whose subject himself witnesses its fulfilment and narrates it**. The narrator is both the beneficiary and the witness, and he narrates it in Basra with thousands around him who know his circumstances and see his children, his grandchildren and his wealth. Had he exaggerated, the people of his own city would have refuted him. There are many established parallels: his prayer for Ibn Abbas for understanding and the interpretation of the Qur’an, so that he became “the scholar of the nation”; his prayer for Sa’d ibn Abi Waqqas that his supplications be answered, so that his prayers were feared; and his prayer against a man who ate with his left hand out of arrogance, so that he could never raise it to his mouth again. Separate reports about separate people, each one falsifiable on its own.

The Food That Glorified God Before Him

We used to hear the food glorifying God while it was being eaten.

Narrated by al-Bukhari — authentic

A sound heard from the food as it was eaten



All those present heard it — narrated by Ibn Mas'ud, may God be pleased with him

They counted these signs as a blessing, not as something fearful

In plain words

Ibn Mas'ud, may God be pleased with him, said: **"We used to hear the food glorifying God while it was being eaten"** — that is, they heard a sound of glorification coming from the food in the presence of the Prophet ﷺ.

What did people believe then?

Inanimate things have no voice. Food is eaten in silence. That glorification should be heard from it is something with no parallel in anyone's experience. And nothing of the kind has been reported of anyone but the Prophet ﷺ.

What does science say today?

The report is in **Sahih al-Bukhari**, in the chapter on the signs of prophethood in Islam. Abdullah ibn Mas'ud narrates it in the plural: **"We used to hear"** — that is, a repeated collective observation, not a single isolated event. Its parallel is the established report of **the pebbles glorifying God** in his palm, and of the stone that greeted him in Mecca, as in Sahih Muslim from Jabir ibn Samurah: "I know a stone in Mecca that used to greet me before I was sent; I know it even now."

Why is this a decisive miracle?

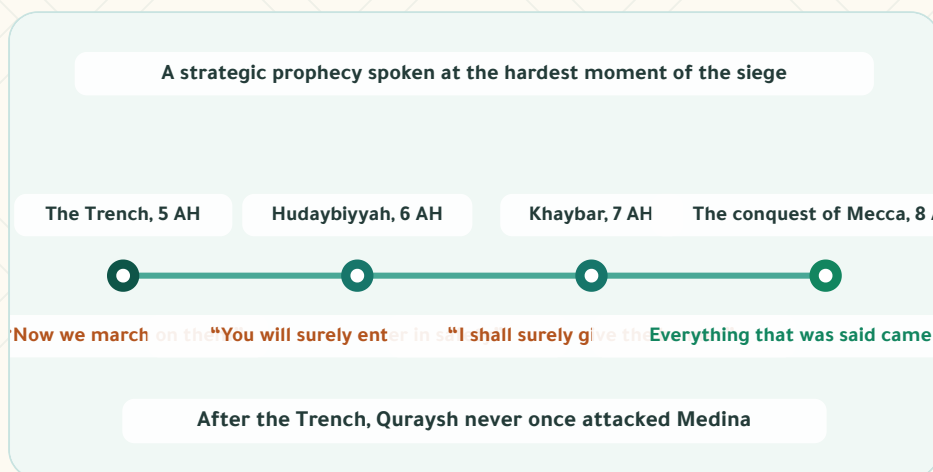
The plural and continuous form is where the strength lies: **"we used to hear"**. Had it happened once, it would have been said "we heard". The form used indicates repetition and habit — that is, it was a familiar thing among them known to the group. Such a thing is not fabricated in a setting with hundreds of living witnesses. And the Qur'an states the general principle behind this whole subject: **"And there is not a thing except that it glorifies Him with praise, but you do not understand their glorification"** — the glorification is constant in everything, and what happened in the presence of the Prophet ﷺ was **the lifting of the veil from hearing it**, not the creation of something new.



Now We March on Them, and They Do Not March on Us

❖ *By God, they will not reach you until I die before you ... And he said ﷺ on the day of the Trench: Now we march on them and they do not march on us; we go to them.* ❖

Narrated by al-Bukhari — authentic



A complete reversal of the initiative... announced before it happened

🔍 In plain words

After the armies of the Confederates withdrew from Medina, the Prophet ﷺ said: **"Now we march on them and they do not march on us; we go to them."** And from that day Quraysh never attacked Medina again.

⌚ What did people believe then?

The siege at the Trench was the hardest thing the Muslims had passed through. Ten thousand fighters surrounded Medina, the Jews of Banu Qurayzah broke their covenant from within, and there was hunger and cold and fear. The Qur'an says: **"and hearts reached the throats, and you assumed about God various assumptions"**. And it was at that very moment that the reversal of the initiative was announced.

🔬 What does science say today?

The hadith is in **Sahih al-Bukhari**. And it happened exactly as he said: after the Trench (5 AH), Quraysh never once marched out against Medina. Rather the Muslims became the initiators: Hudaybiyyah in 6 AH, then Khaybar in 7 AH, then the conquest of Mecca in 8 AH, then Hunayn and Tabuk. This is a military fact agreed upon in all the books of biography and history.

✦ Why is this a decisive miracle?

This is a **strategic report, not a spiritual one**, which is what makes it open to purely historical examination. And it was issued at **the worst possible moment** — when every indication said the opposite. The known rule is that one who survives a suffocating siege busies himself with repairing his position, not with attacking. Note the wording of the hadith: he did not say "we will be victorious" — which is general speech compatible with anything — but specified **the transfer of the initiative**: "we go to them". And that is a precise description of what actually happened in the following three years: every campaign after it went out from Medina rather than coming to it.

Why Do We Trust These Reports?

O you who have believed, if there comes to you a disobedient one with information, verify it, lest you harm a people out of ignorance and become regretful over what you have done.

Surah al-Hujurat — verse 6

The criteria for accepting a report among the hadith scholars

- ✓ An unbroken chain in which every narrator is named
- Each narrator's integrity and accuracy – with a recorded biography
- ✓ The report free of irregularity and of hidden defect
- The trustworthy narrators agreeing with one another in wording and meaning
- A science with no parallel in any other nation

The science of criticism: the lives of hundreds of thousands of narrators recorded and examined

🔍 In plain words

These reports did not reach us as tales passed from mouth to mouth. They reached us through **a rigorous system of documentation**: every report has a chain of named narrators, and every narrator has a written biography examining his honesty and his memory.

⌚ What did people believe then?

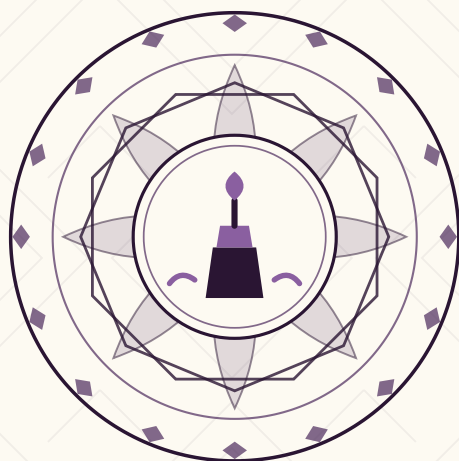
The nations before Islam transmitted the reports of their prophets without chains. It is not known who transmitted from whom, nor when they were written down, nor whether the transmitter was trustworthy. Which is why in the books of the nations the sound is mixed with the fabricated, and history with legend.

🔗 What does science say today?

The Muslims created **the science of the chain of transmission** and **the science of criticism and authentication**, recording the biographies of hundreds of thousands of narrators: the birth and death of each one, his teachers, his students, his journeys, the state of his memory, whether his mind failed him in old age, and whether others corroborated what he narrated. The books of narrators — such as Tahdhib al-Kamal and Mizan al-I'tidal — are vast encyclopaedias of this. The German orientalist Sprenger said that the Muslims produced a science of biography for which other nations knew no equal.

✦ Why is this a decisive miracle?

Note that the reports in this section share features that are hard to get around: **their occurrence before large numbers of witnesses** — a thousand at the Trench, three hundred at Badr, a whole mosque in the hadith of the palm trunk; **their narration through several independent chains** from companions who did not collude in inventing them; **their inclusion of what is not flattering** — the death of a companion by poison, Jabir's fear that the food was too little; and **the silence of the opponents about refuting them**, though they were the most eager of all people to do so. And there is no man in human history whose reports, sayings and deeds have been transmitted with such precision and detail.



Part Five

The World of Jinn, Sorcery and the Unseen



A real world God told us about, attested by history in every nation, with established incidents that happened to the Prophet ﷺ, to his companions, and to ordinary people down to our own day.

18 entries

A Company of the Jinn Listened to the Qur'an

Say: It has been revealed to me that a company of the jinn listened, and they said: Indeed, we have heard an amazing Qur'an, guiding to right conduct, and we have believed in it.

Surah al-Jinn — verses 1-2



The jinn are a morally accountable creation: among them are Muslims and among them are disbelievers

In plain words

The jinn are a real creation whom God made from fire. We do not see them and they see us. And in the Qur'an there is **a whole chapter named after them**, telling how a group of them heard the Qur'an and believed in it.

What did people believe then?

The Arabs knew of the jinn and held them in awe; indeed some of them **sought refuge in them**, worshipped them and asked them for protection on their journeys — which the chapter itself records: "And there were men among mankind who sought refuge in men among the jinn, so they increased them in burden." They attributed knowledge of the unseen to them and took their divination from them.

What does science say today?

Islam **neither denied their existence nor exaggerated it** — it regulated the matter with precision: it affirmed their existence as an accountable creation containing the righteous and the corrupt; it denied them knowledge of the unseen categorically ("And we assumed that mankind and the jinn would never speak about God a lie", and "And we do not know whether evil is intended for those on earth"); it **forbade seeking refuge in them** and made it associating partners with God; and it forbade going to diviners and fortune-tellers. So it kept the reality and removed both the superstition and the servitude.

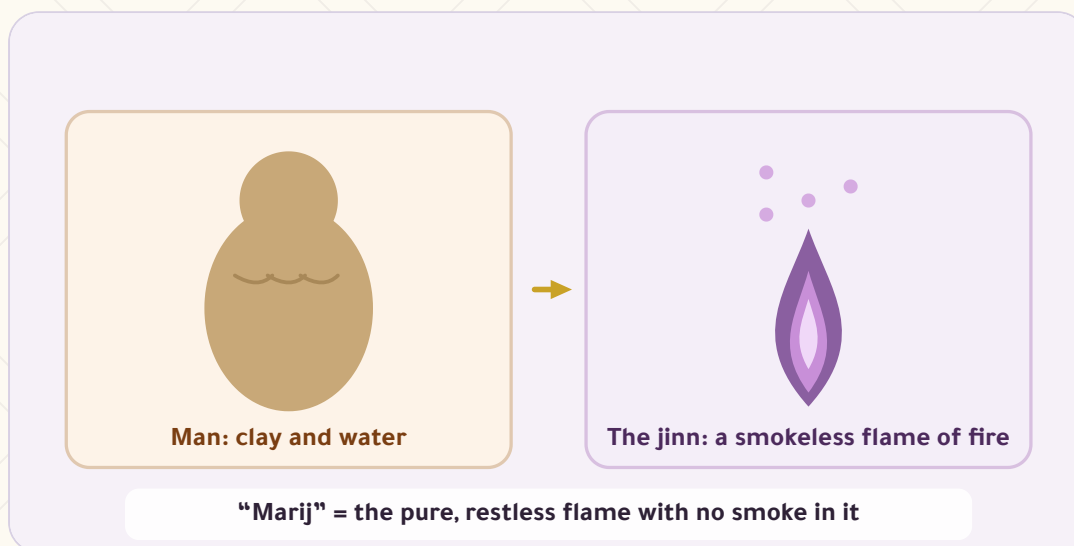
Why is this a decisive miracle?

This is **a balance unlike anything around it**. Religions and cultures either inflate the world of spirits into a source of knowledge and power to be worshipped and appeased, or deny it altogether and make it superstition. The Qur'an took a third path: **it affirmed the existence, abolished the worship, and denied the knowledge of the unseen**. Had the text been composed by a man in that environment, the easier course would have been to agree with what people already accepted and to exploit it for his own authority — as the diviners before him did. Instead it demolished the entire trade of divination, among the most profitable things in the peninsula.

From a Smokeless Flame of Fire

He created man from clay like pottery, and He created the jinn from a smokeless flame of fire.

Surah ar-Rahman — verses 14-15



Two entirely different substances — which is why one cannot see the other

In plain words

We are created from **clay**, and the jinn from **pure, restless fire** with no smoke in it. And because the substance is different, your eye cannot perceive them — while they see you.

What did people believe then?

People's conceptions of the jinn were unregulated folk imagination: ghosts, spirits and frightening shapes. There was no definition of the substance of their creation and no explanation for why they are not seen. And the Arabic word used here is a precise term rarely employed.

What does science say today?

Marij in the Arabic dictionaries is the pure, mingled, restless flame with no smoke in it. That is a description of a particular form of energy, not of a dense material body. And science today holds that **what the human eye sees does not exceed a very small portion** of the electromagnetic spectrum (about 400-700 nanometres), and that some 95% of the matter and energy of the universe is “dark”, unseen and detectable only by its effects. So the existence of worlds that our senses do not reach is not something strange to the scientific mind today.

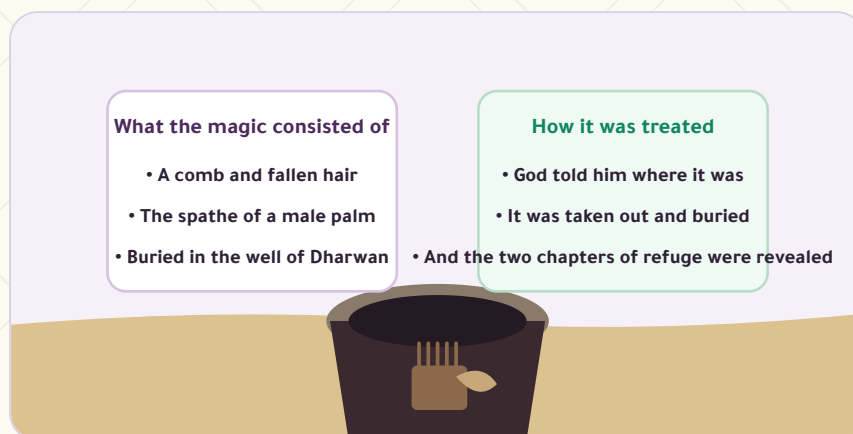
Why is this a decisive miracle?

The Qur'an gave an explicit reason for their not being seen, and it is extremely precise: **“Indeed, he sees you, he and his tribe, from where you do not see them.”** The seeing runs in one direction, not two — which requires a difference in **the nature of perception itself**, not mere hiding or concealment. And the distinction between the two substances of creation explains the difference in capacities: speed, penetration, and change of form. It is an explanation **internally consistent** from beginning to end, not a scatter of images as in the legends of the nations.

Magic Worked on the Prophet ﷺ Himself

The Messenger of God ﷺ was bewitched, so that it would seem to him that he had done a thing when he had not ... in a comb, combings of hair and the spathe of a male palm, and it was in the well of Dharwan.

Narrated by al-Bukhari and Muslim — agreed upon



The well of Dharwan in Medina — the place from which the magic was taken out

In plain words

Magic is something real with an effect, not imagination or illusion. And the clearest evidence of this is that **it happened to the Prophet ﷺ himself**, so that it would seem to him he had done something when he had not — until God informed him of its place and it was taken out.

What did people believe then?

Magic was a well-known and thriving craft in every civilisation of the region: Babylon, Egypt, Yemen and Arabia. The magician was a man of standing, wealth and influence. And it would have been easy for the Prophet ﷺ to conceal what had befallen him — for nothing damages a man's call more than for it to be said that magic reached him.

What does science say today?

The hadith is in **Sahih al-Bukhari and Sahih Muslim** from Aisha, may God be pleased with her, with precise details: the name of the magician (Labid ibn al-A'sam), the material of the magic (a comb, hair and the sheath of a palm spathe), its place (the well of Dharwan), the description of its effect, and how it was extracted. **The people of the Sunnah are agreed that magic has a reality and an effect**, and that its effect did not touch the revelation or the conveying of the message — only his own worldly affairs. This is an important qualification stated by the scholars, because the protection in conveying the message is intact.

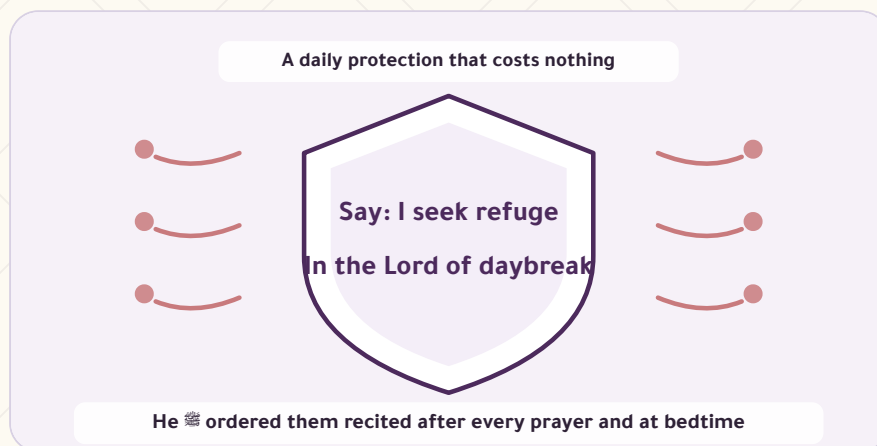
Why is this a decisive miracle?

The evidence here is of a rare kind: **a report whose outward sense harms the one who brought the call, and which was nevertheless transmitted and preserved**. The Prophet ﷺ did not hide it, his companions did not suppress it, and the hadith scholars did not delete it — rather the two most authentic books among the Muslims recorded it. And one who invents a religion does not narrate of himself that a Jewish man's magic affected him. This is what historical critics call **the criterion of embarrassment**: a narration that harms its narrator is nearer to truth than one that benefits him. And the event bore a lasting fruit: **the two chapters of refuge**, a practical remedy for every Muslim to this day.

The Two Chapters of Refuge — Every Muslim's Fortress

Say: I seek refuge in the Lord of daybreak from the evil of that which He created ... and from the evil of the blowers in knots, and from the evil of an envier when he envies.

Surah al-Falaq — verses 1-5



Two chapters revealed to protect a person from the evil of magic and envy

🔍 In plain words

When the magic occurred, people were not left without a remedy. Two short chapters were revealed — **al-Falaq and an-Nas** — containing protection from magic, from envy and from the whispering of the devil.

⌚ What did people believe then?

When magic struck people, they would resort to another magician to undo it — that is, they treated evil with an evil like it, and so grew more attached to magicians and paid them more. This was the cycle that kept the diviners and magicians in their livelihood.

🔗 What does science say today?

The Prophet ﷺ used to recite the two chapters over himself, blow into his palms and wipe his body with them every night before sleep, and he recited them over the sick (al-Bukhari and Muslim). He commanded Uqbah ibn Amir to recite them **after every prayer**, and said to him: "Those who seek refuge have never sought refuge with anything like them." And in the authentic hadith: "Whoever recites the Verse of the Throne when he goes to his bed, a guardian from God remains over him and no devil comes near him until morning."

✦ Why is this a decisive miracle?

Notice what this remedy did to the whole social structure. It put protection from magic **directly into every person's own hands**: short words a child memorises, with no intermediary, no fee and no ritual. And it thereby destroyed the authority and the trade of the magicians and diviners at the root. This is not what a man seeking power over people does — he does the opposite. And the most precise thing in the chapter: "**the blowers in knots**" — a description of the most common practical form of magic: tying a knot and blowing on it. And that is exactly what was found in the magic of Labid ibn al-A'sam: eleven knots in a cord.

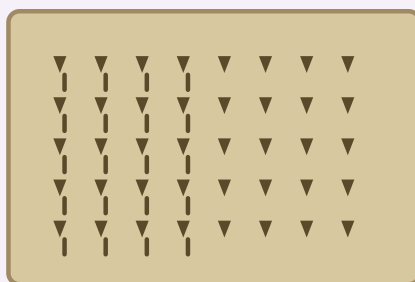


Babylon — and the Oldest Tablets of Magic in History

And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was sent down to the two angels at Babylon.

Surah al-Baqarah — verse 102

Incantations and charms written more than a thousand years BC



Cuneiform clay tablets from Babylon — preserved in museums

Whole libraries of magical texts came out of the land of Iraq

In plain words

The Qur'an linked magic to a specific place: **Babylon**. And archaeologists brought out of that very land **the largest collection of magical texts in the ancient world**.

What did people believe then?

Babylon was ruined and forgotten when the Qur'an was revealed, having lain waste for centuries. And nobody could read cuneiform — it had died out entirely. So attributing the teaching of magic to **Babylon in particular**, out of all the capitals of the world, is a geographical and historical specification open to testing.

What does science say today?

Cuneiform was deciphered in the nineteenth century. It emerged that Mesopotamia — with Babylon at its heart — was **the greatest centre of magic, incantation and charms in the ancient world**. Among the most famous discoveries is the series of tablets called **Maqlû**, nine complete tablets on magic and its undoing, and Šurpu, and thousands of tablets of incantations, astrology and divination. The library of Ashurbanipal alone held hundreds of them. And historians acknowledge that Babylon was the source from which these arts spread through the whole region.

Why is this a decisive miracle?

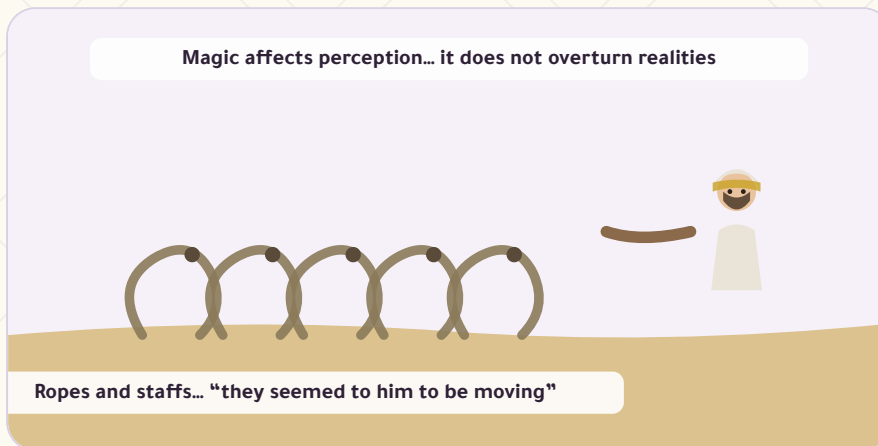
The geographical specification is the point of the argument. The Qur'an did not merely say "they learned magic" — it named **the homeland it came out of**. And twelve centuries later that homeland proved to be the richest archaeological site on earth for magical texts. More precise still is **the exoneration of Solomon**, peace be upon him: "It was not Solomon who disbelieved." The legends circulating in the region — and in later Jewish texts — attributed magic to Solomon and made him the master of the magicians. So the Qur'an came **clearing a prophet of what the People of the Book themselves had attributed to him** — the opposite of what a borrower from them would do.



Pharaoh's Magicians — and the Ropes That Seemed to Move

He said: Rather, you throw. And suddenly their ropes and staffs seemed to him, from their magic, to be moving.

Surah Ta-Ha — verse 66



The Qur'an describes magic as an effect on the eye, not a new creation

In plain words

Pharaoh's magicians came with ropes and staffs, and they appeared to the people as **snakes moving**. And notice the precise wording: "**seemed to him**" — that is, they did not change; the perception of the beholder was affected.

What did people believe then?

Magic was at the height of its glory in ancient Egypt, with its priests, its schools and its recorded texts. And it was believed that a magician **genuinely transformed things**: turning a staff into a snake and a man into an animal. This belief prevailed in almost every civilisation on earth.

What does science say today?

The Qur'an rejected this conception explicitly and confined the effect of magic to three domains: **an effect on perception and the senses** ("seemed to him", "they bewitched the eyes of the people"), **an effect on souls and relationships** ("they learn from them that by which they cause separation between a man and his wife"), and **an effect on the body by harm**. As for **changing the reality of things**, that is denied outright. And this is consistent with what psychology establishes today about suggestion, hypnosis and collective misperception.

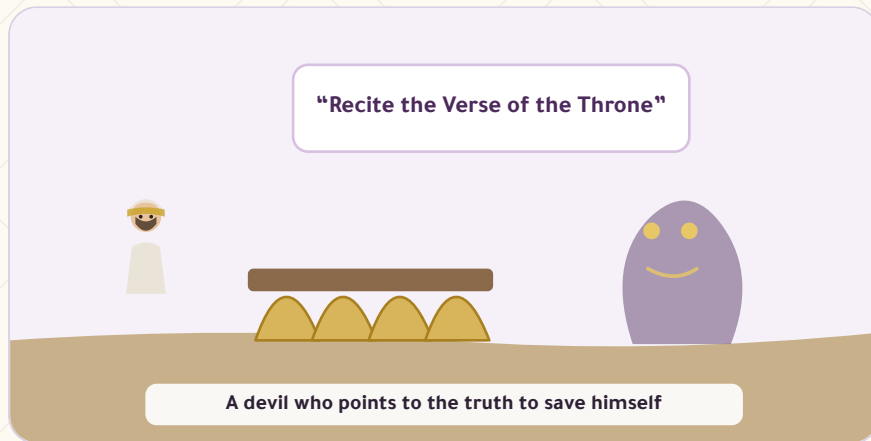
Why is this a decisive miracle?

The distinction between **an effect on perception** and a **change in reality** is extremely precise, and the culture of that time did not know it. It is what distinguishes the Islamic position on magic from everything around it: neither a total denial that gives the lie to observation, nor a concession that the magician creates and transforms. And note the difference in Moses's own miracle: his staff **swallowed** what they had made — a real swallowing. So the difference between miracle and magic in the Qur'an is: **the first is a change in reality, the second a change in the eye**. And that is why the magicians themselves were the first to believe — because they knew best the limits of their own craft.

The Devil Who Came to Abu Hurayrah Three Nights

He said: Let me go and I will teach you words by which God will benefit you ... When you go to your bed recite the Verse of the Throne ... The Prophet ﷺ said: He told you the truth, though he is a liar. That was a devil.

Narrated by al-Bukhari — authentic



An event repeated three nights in the store of the Ramadan charity

In plain words

The Prophet ﷺ put Abu Hurayrah in charge of guarding the food of the charity. Someone came at night stealing from it, and he caught him three nights running. On the last night the man taught him **the Verse of the Throne** and said: no devil will come near you if you recite it. Then the Prophet ﷺ told him that it had been a devil.

What did people believe then?

Guarding a food store at night is an ordinary matter. Abu Hurayrah took him for a poor man the first time, pitied him and let him go. Then it happened three times — and each morning he would tell the Prophet ﷺ, who would say to him: **"He will come back"** — and he came back.

What does science say today?

The event is in **Sahih al-Bukhari** in full, in the chapter on the merit of the Verse of the Throne. It contains three important points. First, that the Prophet ﷺ **told Abu Hurayrah each morning that the man would return that night** — and he returned. Second, that the final ruling came in an extremely precise phrase: **"He told you the truth, though he is a liar"** — the information is sound even though the speaker is a liar by nature. Third, that the practical outcome was **a weapon for every Muslim**: the Verse of the Throne at bedtime.

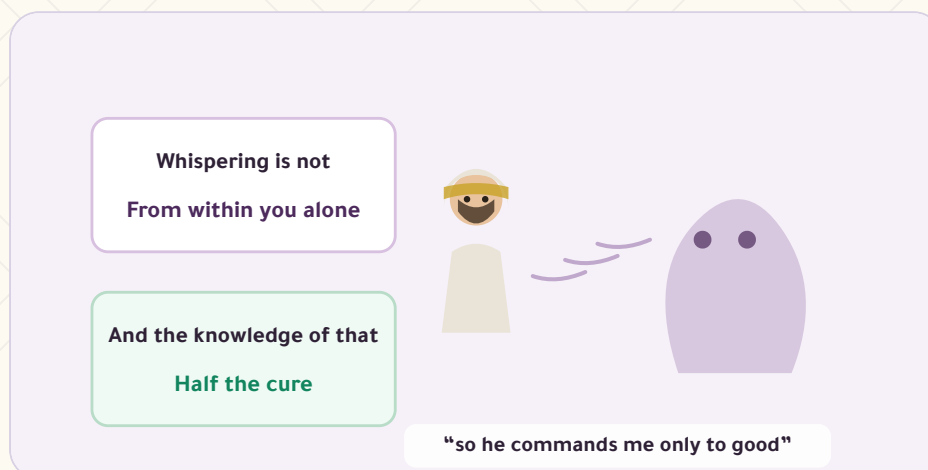
Why is this a decisive miracle?

The most important thing in this event is **the method** the Prophet ﷺ taught for dealing with this world. He neither denied the event nor made it terrifying; he **judged the information on its own merits and not by its speaker**. And the phrase "he told you the truth though he is a liar" is a complete rule in the criticism of reports. Then note that the outcome was **a verse of the Qur'an that everyone memorises**, not a rite, an amulet or a human intermediary. The whole event ends in enabling the ordinary person to protect himself by himself — and that is the thread running through everything in this section.

Every Person Has a Companion

There is not one of you but that his companion from the jinn has been assigned to him. They said: And you too, Messenger of God? He said: And I too, except that God helped me against him and he submitted, so he commands me only to good.

Narrated by Muslim — authentic



An explanation of inner conflict that puts bad thoughts in their proper place

🔍 In plain words

With every person there is **a companion from the jinn** who whispers evil to him. And this explains the bad thoughts that come to you suddenly, which you neither want nor accept.

⌚ What did people believe then?

People either attributed every passing thought to themselves and drowned in self-blame, or attributed all their deeds to external forces and dropped responsibility altogether. There was no regulated explanation distinguishing the thought from the act.

⚙️ What does science say today?

The Prophet ﷺ affirmed this reality and then **bounded it with extremely important qualifications**: that the companion **whispers and does not compel**; that a person **is not held accountable for a passing thought unless he acts on it** ("God has pardoned my nation for what their souls tell them so long as they do not act or speak"); and that the intensity of the whispering is **a sign of faith, not of corruption** — when the companions complained of what they found of whispering he said: **"That is clear faith"**, that is, your very horror at it is proof that your hearts are sound.

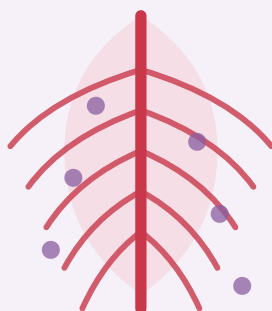
✨ Why is this a decisive miracle?

Look at the psychological effect of this conception, and compare it with the state of many people today. Someone who is struck by a hideous thought and believes it comes from his own true depths is terrified of himself — and that is precisely what happens in **religiously themed obsessive-compulsive disorder**. This explanation separates **what is cast upon you** from **what you choose**, and rules that you are not held to account for the first — indeed your hatred of it is proof of your soundness. Then it gives the practical remedy: seek refuge and stop, and do not go on arguing with it. And that is very close to what modern psychological treatments recommend for intrusive thoughts: do not fight them by debate, and do not define yourself by them.

He Runs in the Son of Adam as the Blood Runs

Indeed, Satan runs in the son of Adam as the blood runs.

Narrated by al-Bukhari and Muslim — agreed upon



No place in the body is beyond its reach

“the course of the blood” – the most all-encompassing image possible

The blood reaches every cell in the body without exception

In plain words

The Prophet ﷺ described the reach of Satan within a person as being **like the running of the blood** — that is, it reaches every place in you, and no limb is free of it.

What did people believe then?

The circulation of the blood was not known. The prevailing belief — the doctrine of Galen, which governed medicine for fifteen hundred years — was that blood was made in the liver and consumed in the extremities, not that it **travels a complete circuit** reaching every part of the body and returning. That was not discovered until 1628, by William Harvey, and completed by the discovery of the capillaries in 1661.

What does science say today?

The circulatory system reaches **every cell in the body** through a network of capillaries whose total length is about a hundred thousand kilometres. There is no living tissue in the body that the blood does not reach. So choosing “the running of the blood” as an image of total, all-encompassing penetration is **the most precise possible comparison in the entire body** — and the extent of its precision is not grasped until the circulation is known.

Why is this a decisive miracle?

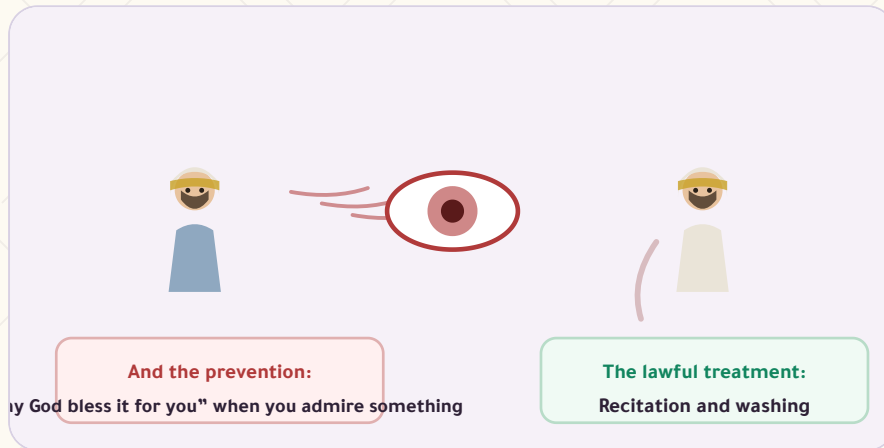
The comparison would not have been chosen at random. Had mere closeness been intended, it would have been said “like the shadow” or “like the breath” — both nearer to the conceptions of that age. But what was meant was **comprehensiveness and penetration to every part**, and that is a property realised in the body by the blood alone — a property not known until ten centuries later. And note the practical use the Prophet ﷺ built on it: he said it while taking Safiyyah out of the mosque at night, when two men passed and hurried away, and he stopped them and said: “Take your time; this is Safiyyah bint Huyayy.” That is, he made the rule a reason for **removing bad suspicion from himself before it arose** — a lesson in transparency, not in fear.



The Eye Is Real — An Event Witnessed by the Companions

The eye is real, and if anything were to outstrip destiny the eye would outstrip it. And when you are asked to wash, then wash.

Narrated by Muslim — authentic



The event of Sahl ibn Hunayf and Amir ibn Rabiah — narrated by Malik, Ahmad and an-Nasa'i

In plain words

"The eye is real" — that is, a look of admiration or envy really can cause harm. And the matter was not left without a remedy: **recitation and washing**, and prevention by the admirer praying for blessing when something pleases him.

What did people believe then?

The evil eye was feared among the Arabs and others, and they warded it off with amulets, beads, charms and the hanging of bones and animal eyes. That is, they met a belief with another superstition, and paid a price for it.

What does science say today?

The famous event is narrated by Malik in the Muwatta and by Ahmad and an-Nasa'i: **Sahl ibn Hunayf** bathed, and **Amir ibn Rabiah** saw him and said: "I have never seen the like of today, nor the skin of a sheltered maiden" — and Sahl fell ill on the spot. The Prophet ﷺ was told and said: "**Why does one of you kill his brother? Should you not have prayed for blessing?**" Then he ordered Amir to perform ablution and the water to be poured over Sahl — and Sahl rose sound. And this took place **in the sight of a group of the companions on a journey**.

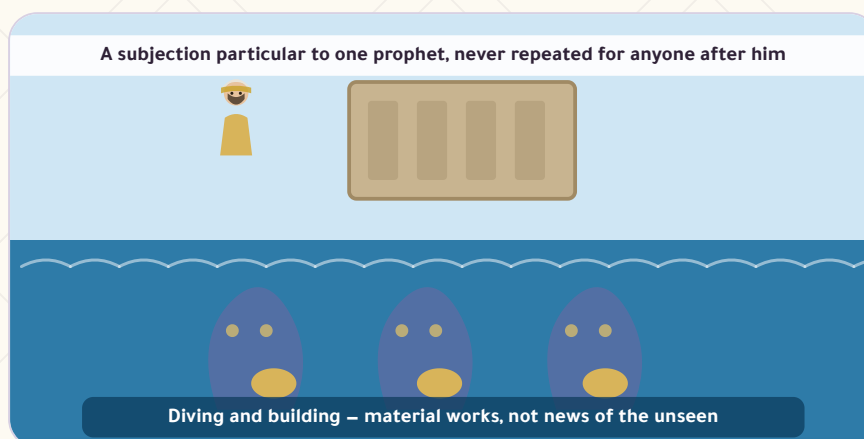
Why is this a decisive miracle?

Three things in this event deserve a pause. First, that **the one who caused it was not an envier full of hatred** but an admirer full of affection — which overturns the common idea that the eye comes only from an enemy. Second, that the remedy was **from the side of the one who caused it, not the one afflicted** — the admirer washes and the water is poured over the afflicted. That is the opposite of all the rituals that placed amulets on the sufferer. Third, and most importantly: that the Prophet ﷺ **forbade amulets outright** ("whoever hangs an amulet has associated partners with God") and gave a simple, free, practical substitute. So he affirmed the phenomenon and abolished the superstition attached to it at one and the same time — the very pattern of this whole section.

Solomon and the Jinn Made Subject to Him

And of the devils were those who dived for him and did work other than that. And We were guardians over them.

Surah al-Anbiya — verse 82



Specific, limited works: diving, bringing up pearls, and building

In plain words

God made subject to Solomon, peace be upon him, a group of the jinn who worked for him: **they dived in the sea and they built**. This is a miracle particular to him alone, and he asked his Lord that it belong to no one after him.

What did people believe then?

The legends current in the region attributed to Solomon magic and control over spirits through words and talismans inherited by magicians. People circulated books ascribed to him on this subject — all of them forged and false.

What does science say today?

The Qur'an regulated the matter with strict qualifications. First, that the subjection was **by God's permission alone** and not by any magical knowledge: "And of the jinn were those who worked before him **by the permission of his Lord**". Second, that the works were **material and limited**: diving, building and carrying — no knowledge of the unseen and no control over destiny. Third — and most explicit — that the Qur'an stated **the ignorance of the jinn concerning the unseen** within the story itself: they went on working after Solomon died while he leaned on his staff, and did not know that he had died, "and when he fell, it became clear to the jinn that if they had known the unseen they would not have remained in humiliating punishment".

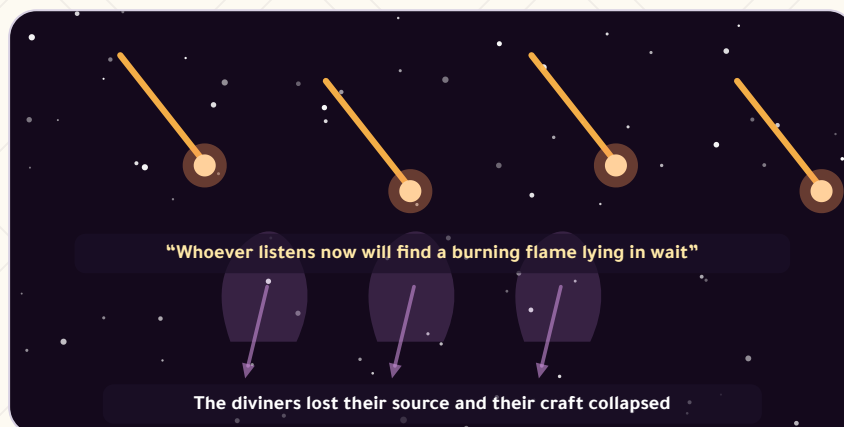
Why is this a decisive miracle?

Look at the remarkable paradox: the story that could have been the greatest advertisement for harnessing the jinn was made into **the decisive proof of their inability to know the unseen**. The jinn who dived and built did not know that the man standing before them had died! Had the text been human, in an environment that exalted divination, it would not have demolished its own legend with its own hand in the same verse. And then Solomon prayed: "**and grant me a kingdom such as will not belong to anyone after me**" — so the door was closed for good on everyone who might later claim to command the jinn. The story the magicians cite is in truth the strongest thing that destroys their claim.

Why Did Divination Stop After the Mission Began?

And we have sought the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.

Surah al-Jinn — verses 8-9



A noticeable social event: the collapse of divination at the beginning of the mission

In plain words

Diviners used to report things that sometimes came true, because the devils would hear something of the news of heaven and cast it to them. When the Prophet ﷺ was sent **they were barred from this**, so their source was cut off and their craft collapsed.

What did people believe then?

Divination was a complete social institution in the peninsula: the diviner had standing, wealth and authority, was appealed to in disputes and asked about hidden things. Among the most famous were Satih, Shiqq and Sawad. And it was their occasional accuracy that preserved their standing.

What does science say today?

The historical sources and biographies record that the diviners themselves **complained that the news had been cut off from them** at the commissioning of the Prophet ﷺ, and that many of them told their people so — indeed it was among the causes of some of them accepting Islam. And it is historically observable that **divination in its old sense disappeared from the peninsula almost entirely** after Islam, having been a pillar of social life. And the mechanism is established in both Sahih collections: “so he casts it to the one below him... and they mix a hundred lies with it”.

Why is this a decisive miracle?

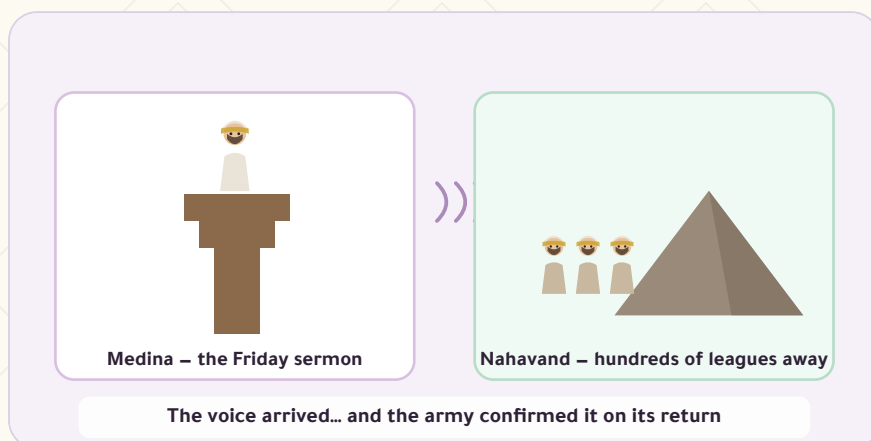
The Prophet ﷺ did not stop at the prohibition; he **explained the secret of the phenomenon in a way that destroys it from within**. He was asked about the diviners and said: “They are nothing.” They said: but they sometimes tell us a thing that turns out true. He said ﷺ: **“That word of truth is snatched by the jinni and dripped into the ear of his friend, and they mix a hundred lies with it.”** That is an extremely precise explanation of what psychology today calls **confirmation bias**: people remember the single hit and forget a hundred misses. So he abolished divination not by bare denial but by exposing the statistical mechanism on which it rests — the very argument science uses today against astrology and fortune-telling.

O Sariyah — the Mountain!

Umar called out while he was on the pulpit: O Sariyah, the mountain! ... The messenger said:

❖ *We heard Umar's voice, so we put our backs to the mountain, and God gave us the victory.* ❖

Narrated by al-Bayhaqi, Ibn Asakir and others — graded good by several scholars



A wonder narrated by the successors and passed on by the scholars in their books

🔍 In plain words

While Umar ibn al-Khattab was delivering the Friday sermon in Medina, he suddenly cried out: **“O Sariyah... the mountain!”** And Sariyah was the commander of an army hundreds of miles away. When the army returned they said: we heard Umar’s voice, so we took shelter by the mountain, and we won.

⌘ What did people believe then?

There was no means of communication between Medina and the battlefield but messengers on camels, taking weeks. The sermon was delivered before all the people of Medina. And people heard the call, found it strange, and did not understand its meaning at the time.

🌸 What does science say today?

The report is narrated by al-Bayhaqi in Dala'il an-Nubuwwah, Ibn Asakir in the History of Damascus, Abu Nu'aym, Ibn al-Athir and others, through several chains. A number of scholars graded it good by the sum of its chains, and Ibn Hajar, Ibn Kathir and Ibn Taymiyyah mentioned it. It is among the most famous of the **wonders of the companions** that have been transmitted. Its parallels are established: **al-Ala ibn al-Hadrami** and his army crossed the gulf to Darin over the water; **Khalid ibn al-Walid** drank poison and it did not harm him; and **Sa'd ibn Abi Waqqas** had his prayers answered through the Prophet's supplication ﷻ for him.

✦ Why is this a decisive miracle?

The distinction between **a miracle and a wonder** is an important principle here. A miracle occurs to a prophet as a challenge and a proof of prophethood; a wonder occurs to a righteous person **with no challenge and no claim**. That is why a wonder is neither sought nor boasted of, and its recipient may not build a claim upon it. And whoever seeks it and makes a living from it is the furthest of people from it. This principle is what separates Islam from everything promoted today under the names of “spiritual energy”, “opening” and “unveiling” that is bought and sold. And when Umar was asked about his call he turned away and gave no explanation — which is the stance of the people of wonders toward them.

Not Every Illness Is Possession

Seek treatment, servants of God, for God has placed no disease without placing a cure for it, except one disease: old age.

Narrated by Abu Dawud and at-Tirmidhi — authentic

First: go to the doctor

- Organic epilepsy
- Vitamin deficiency
- A glandular disorder
- Recognised psychiatric illnesses
- Lack of sleep and exhaustion

Then the lawful recitation

- Qur'an recited without an inflated fee
- No rituals and no incense
- No asking your name and your mother's
- No seclusion with a woman
- And the patient recites over himself

Whoever breaks these rules is a charlatan, not a reciter

The right order: medicine first, then recitation within its limits

In plain words

Islam affirmed possession and magic, **but it did not make every illness one of them**. It commanded treatment first, and made the recitation of the Qur'an something the sick person reads over himself with no intermediary, no fee and no rituals.

What did people believe then?

Before Islam the nations attributed most illnesses to spirits and devils, so the sick were treated with rituals, sacrifices to the jinn and charms. This continued in Europe for centuries, until women were burned on charges of witchcraft in the seventeenth century. And the mentally ill were treated as the possessed.

What does science say today?

The Prophet ﷺ commanded treatment explicitly and said: **"For every disease there is a cure"**; he used honey, cupping and black seed, and prescribed specific remedies for his companions. He said: "Healing is in three: a drink of honey, the incision of a cupper, and cauterisation by fire." And he sent **a physician** to treat Sa'd ibn Abi Waqqas. As for recitation, the scholars set three conditions: that it be in the words of God or His names, in comprehensible Arabic, and believed to be a means and not an agent in itself.

Why is this a decisive miracle?

This principle is what protects people from two great harms. The first: **abandoning medical treatment for an organic illness** in the belief that it is possession — and this has killed many. The second: **falling into the hands of charlatans** who exploit fear and extort money and honour. Which is why the Prophet ﷺ was extremely severe here: **"Whoever goes to a fortune-teller and asks him about anything, his prayer will not be accepted for forty nights"**, and **"Whoever goes to a diviner and believes what he says has disbelieved in what was revealed to Muhammad"**. So the door that was opened to affirm a reality **was firmly closed against exploitation**. And any reciter who asks you your name and your mother's name, or demands an animal, a personal effect or a large sum, is exactly the charlatan the Prophet ﷺ warned against.

Every Nation Has Known This World

And on the Day He will gather them together: O company of jinn, you have taken much of mankind. And their allies among mankind will say: Our Lord, we benefited from one another.

Surah al-An'am — verse 128

A universal human phenomenon with no complete cultural explanation



Babylon

Shedu



Egypt

Akhu



Greece

Daimon



India

Bhut



China

Strong

Nations with no shared time, place or language... and they agreed

Belief in an unseen, rational world is present in every civilisation ever known

In plain words

Every nation in history — Babylon, Egypt, Greece, India, China and the peoples of Africa and America — knew of the existence of **rational, invisible creatures**, and gave them different names.

What did people believe then?

These peoples were far apart and did not know one another; they had no common language and no trade. And yet their conceptions were strikingly alike: rational beings, dwelling in ruins and wildernesses, harming and helping, appeased with offerings, some righteous and some corrupt.

What does science say today?

Anthropologists call this a **cultural universal**: a phenomenon appearing in every known society without exception. Belief in rational spirit beings is among the clearest examples, and George Murdock documented it in his famous list of cultural universals. Their names: "shedu" in Babylon, "akhu" in Egypt, "daimon" among the Greeks, "bhut" in India, and "jinn" among the Arabs.

Why is this a decisive miracle?

This is not offered here as a decisive proof in itself — agreement alone does not establish truth. But it **refutes the explanation commonly given**: that the jinn are an Arab superstition the Qur'an borrowed from its environment. The phenomenon is thousands of years older than the Arabs and spread across whole continents beyond them. And more precisely, the Qur'an **did not transmit the prevailing conception but corrected it**: all the nations worshipped these beings and offered them sacrifices, and it forbade that and called it associating partners with God; they attributed knowledge of the unseen to them, and it denied that categorically; they made them demigods, and it made them **an accountable creation judged as we are judged**. Agreement in the fact of existence and complete disagreement in the ruling — that is the mark of a corrector, not a borrower.

Five Things Known Only to God

Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die.

Surah Luqman — verse 34

The door of the unseen is shut – and the claim is refuted in advance



The time of the Resurrection, the sending down of rain, what is in the womb, what one will earn tomorrow, and the land of death

Whoever claims knowledge of one of them is a liar by the text of the Qur'an
And no prophet, no saint and no jinni is excepted from them

A decisive limit that cuts off the road before every claimant

🔍 In plain words

After everything that has gone before in this section, the Qur'an closes the door firmly: there are **five things known to God alone**. So whoever claims knowledge of any of them — whoever he may be — is lying.

🕒 What did people believe then?

Divination, fortune-telling, astrology and horoscopes were thriving crafts in every civilisation. The diviner was asked about the unseen and answered, and sometimes hit the mark so that his standing rose. These were great sources of income and influence.

🔬 What does science say today?

These five are named in the verse itself, and the Prophet ﷺ explained them in the hadith of Gabriel as **the five keys of the unseen** (narrated by al-Bukhari). And note that they are not vague, obscure matters but **open to testing**: nobody in history has been able to fix the day of the Resurrection, nor to assert with certainty that rain will fall (forecasts give probabilities, not certainty), nor to know what is in the womb **in full** — its destiny, provision, lifespan and deeds. As for knowing the sex by ultrasound, that is seeing what has appeared after it has formed, not knowledge of the unseen before it.

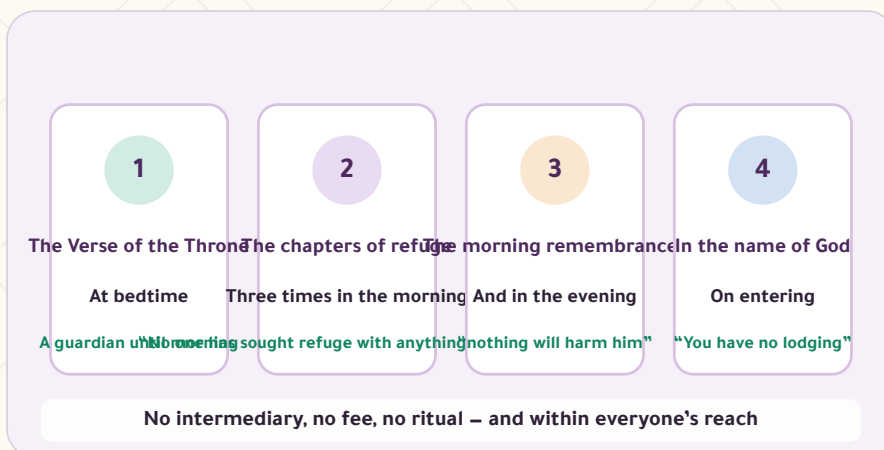
🌟 Why is this a decisive miracle?

This limit is **the safety valve** of this whole section. Everything that has gone before — affirming the jinn, magic, the evil eye and the wonders — could have opened a wide door to fraud and exploitation. So this verse came to cut off the road in advance before every claimant: **whoever tells you your tomorrow is a liar**, however truthful he may seem in other things. And the Prophet ﷺ himself was commanded to announce this about himself: **"Say: I hold no power to benefit or harm myself except as God wills. And if I knew the unseen, I would have acquired much good."** So the one who brought this religion **first denied of himself** what the diviners of his time claimed. No claimant seeking power does that.

Your Daily Fortress — Words That Cost Nothing

Whoever says in the evening: I seek refuge in the perfect words of God from the evil of what He has created — nothing will harm him that night.

Narrated by Muslim — authentic



Four remembrances established in the authentic collections that suffice for everything else

In plain words

A person was not left facing this world unarmed. The Prophet ﷺ gave him **short remembrances a child can memorise**, which he says himself with no intermediary, no money and no rituals.

What did people believe then?

Protection from the jinn and from envy required **an intermediary**: a diviner, a magician, or a bearer of amulets. People paid money and sacrifices for it, and attached themselves to objects they hung on their children and their animals. It was a system that produced dependency and fear and brought profit to those who ran it.

What does science say today?

The remembrances established in the authentic collections are many; the best known are: **the Verse of the Throne** at bedtime — "a guardian from God will remain over you and no devil will come near you"; **the two chapters of refuge and al-Ikhlās** three times morning and evening — "they will suffice you against everything"; **"I seek refuge in the perfect words of God from the evil of what He has created"** — "nothing will harm him that night"; **saying God's name on entering the house and at food** — "you have no lodging and no supper"; and reciting **Surah al-Baqarah** in the house — "no devil enters it".

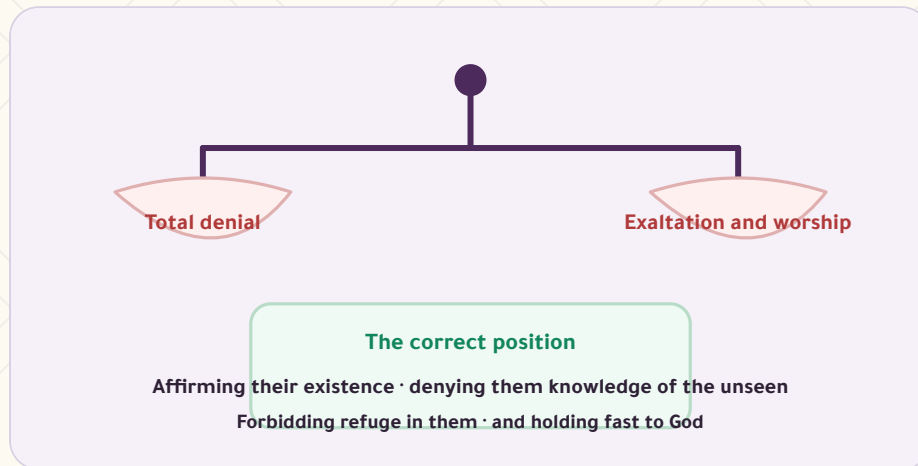
Why is this a decisive miracle?

Look at the structure this religion established, and compare it with what came before. It moved protection from **the monopoly of the intermediary to the possession of every individual**. A Muslim needs no reciter, no diviner, no amulet and no fee — words he memorises and says himself, within the reach of the poor as much as the rich. This demolishes the economy of charlatanry at its foundation, and puts no alternative authority in its place. And note that all these remembrances are **seeking refuge in God, not in the jinn or in names** — so they teach the oneness of God at the very moment they protect. And that is the essential difference between lawful recitation and everything else.

The Balance in This Matter

*And there were men among mankind who sought refuge in men among the jinn,
so they increased them in burden.*

Surah al-Jinn — verse 6



Between a denial that gives the lie to revelation and an exaltation that leads to idolatry

In plain words

The unseen world is a reality, but dealing with it has **a precise balance**: we do not deny it and so give the lie to what God has told us, and we do not exalt it and so fall into idolatry, fear and fraud.

What did people believe then?

People of old fell into one extreme: exaltation, seeking refuge, sacrifices and divination. And many people today fall into the other extreme: denying everything the eye does not see. Both extremes are wrong.

What does science say today?

The position established by the Qur'an and the Sunnah gathers five principles inseparable from one another: **affirming their existence** — part of belief in the unseen; **denying them knowledge of the unseen** — so no divination and no astrology; **forbidding seeking refuge in them** and making it associating partners with God; **commanding medical treatment** and giving medicine precedence over supposition; and **protection through the remembrance of God** with no intermediary, no fee and no rituals.

Why is this a decisive miracle?

This system taken as a whole is the evidence. Had this religion been the work of a man in that environment, the easiest thing for him — and the most profitable — would have been to ride the prevailing wave of divination: to claim the unseen for himself, to give his followers an intermediary that would earn them a living, and to build a spiritual authority on people's fear of the unknown. That is what religious institutions did in many nations. But the one who brought this religion did exactly the opposite: he **denied knowledge of the unseen for himself**, **abolished divination and amulets**, **put the weapon in every individual's hand for free**, and **commanded the physician before the reciter**. One who does this is not building an authority for himself — he is delivering a message he was charged with.



Part Six

The Miracle of the Language and the Challenge



The greatest miracle is not in the sky or in the earth — it is in the Book itself: a challenge left open for one thousand four hundred years that no one has dared to take up.

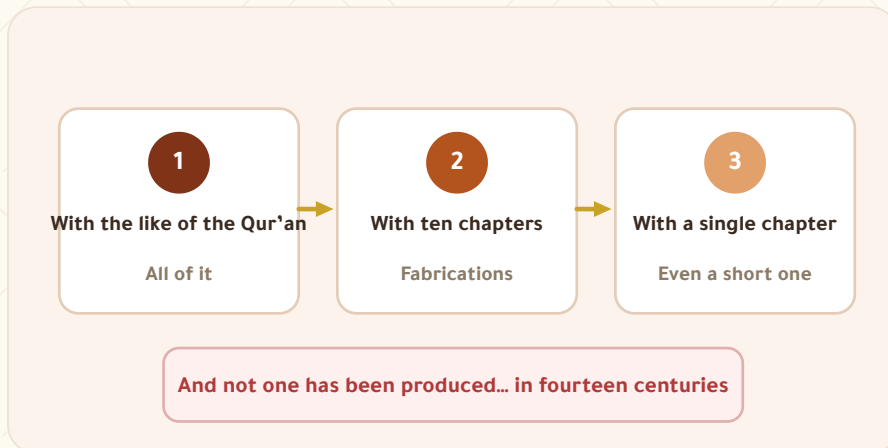
12 entries



A Challenge Lowered Three Times — and Never Taken Up

And if you are in doubt about what We have sent down upon Our servant, then produce a chapter the like of it and call upon your witnesses other than God, if you should be truthful.

Surah al-Baqarah — verse 23



The challenge comes down step by step until it reaches the least that is possible

In plain words

The Qur'an challenged the Arabs to produce the like of it. When they failed, it lowered the bar: ten chapters. When they failed, it lowered it further: **a single chapter**, even one of three short verses. And no one has produced it to this day.

What did people believe then?

The Arabs were **the nation of eloquence beyond dispute**. Poetry was their register and their pride; markets were held for it at Ukaz and Dhu al-Majaz, and the great odes were hung on the Kaaba. Among them were Imru al-Qays, Zuhayr, Labid and Tarafah. And they had every reason to bring down this call by the easiest possible route.

What does science say today?

Fourteen centuries have passed, and people have tried, and nothing has stood. Whoever reads what was ascribed to Musaylimah the Liar, Ibn al-Muqaffa and others finds it **an object of ridicule rather than a rival**. And the challenge still stands, and the means today are vastly greater: language academies, universities, digital dictionaries and computers that analyse style. And yet not one text has been produced of which the people of the language say: this is its like.

Why is this a decisive miracle?

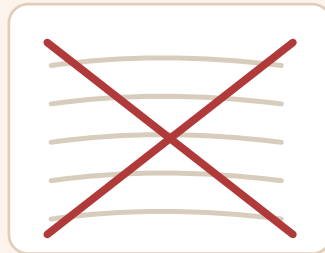
Two things make this challenge unique. First, **the descending gradation** — the opposite of what a challenger normally does. One who overreaches raises the bar so it stays out of reach; this one lowered it until it reached the least possible: **a single chapter, even the shortest in the Qur'an**. Second, that it **permitted them to enlist anyone**: "and call upon your witnesses other than God" — gather all of you and summon whom you wish. Then it asserted the outcome in advance in another verse: **"But if you do not — and you never will"** — an assertion about the future that no gambler would dare make.

You Did Not Recite Any Scripture Before It

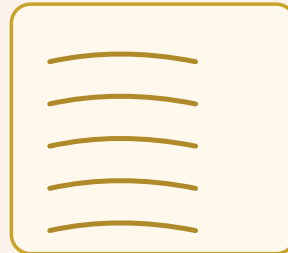
And you did not recite before it any scripture, nor did you write one with your right hand; otherwise the falsifiers would have had cause to doubt.

Surah al-Ankabut — verse 48

Had he read and written, the denier would have had an argument



He neither reads nor writes



The most eloquent book in Arabic

Being unlettered here is not a defect... it is the proof

In plain words

The Prophet ﷺ **could neither read nor write**, and studied under no one. And the verse mentions this and gives the reason: if he had read and written, **people would have doubted** and said he copied from books.

What did people believe then?

Writing was rare in Mecca and illiteracy was the norm. Yet there were people in Mecca who read and wrote, and in the peninsula there were Jews and Christians with books and scholars. So had the Prophet ﷺ been a reader and a writer, the accusation would have been ready and there would have been no answer to it.

What does science say today?

The Prophet's illiteracy ﷺ is among the most firmly established historical facts of his biography, and his opponents in his own time did not dispute it — and they were the most eager of people to find fault. They **accused him of everything but this**: they said poet, magician, diviner and madman, and they said "it is only a man teaching him" — and the Qur'an answered: "The tongue of the one they refer to is foreign, and this is a clear Arabic tongue." That is, the man they pointed to did not even speak good Arabic.

Why is this a decisive miracle?

Here the Qur'an **presents the argument that could have been made against it and then refutes it**. That is a method only a confident speaker takes. The verse says: the wonder is not that this book is great, but that it came on the tongue of **one who neither reads nor writes**. And it raised the stakes further: the text contains the reports of earlier nations and precise historical detail, complete legislation on inheritance, judgement and war, and descriptions of cosmic matters not yet known. All of that from a man who could not read a single line. And that is the meaning of "**otherwise the falsifiers would have had cause to doubt**" — his being unlettered is what closed the door on doubt.



Twenty-Three Years — Without a Single Contradiction

Then do they not reflect upon the Qur'an? If it had been from other than God, they would have found within it much contradiction.

Surah an-Nisa — verse 82



A book not written at one sitting, never reviewed and never revised

In plain words

The Qur'an came down **in pieces over twenty-three years**, a verse and verses as events required — in war and in peace, in hardship and in ease. And yet you find in it no contradiction, no change of method, and no retraction of anything said before.

What did people believe then?

Books are composed at a sitting and then reviewed and revised before publication, so their contradictions are removed. The Qur'an, by contrast, was recited to people **as soon as it came down**; they memorised it and wrote it, and there was then no way to amend what had passed. And everything revealed in Mecca was in the hands of its opponents years before the migration.

What does science say today?

Anyone can test this for himself today: let him write a text in pieces over twenty years, dealing with creed, law, history, ethics, the cosmos and the soul, and then have it reviewed at the end and find no contradiction in it. Researchers — Muslim and otherwise — have searched the Qur'an for fourteen centuries looking for a contradiction, and whole books were written on "the difficult passages of the Qur'an" and "the interpretation of differing verses", and they all concluded that what appears to differ is **a difference of variety, not of opposition**.

Why is this a decisive miracle?

The verse here offers **a scientific, applicable criterion**, not a claim. It says: had it been human, **you would have found in it much contradiction**. And that is logically sound: a text extending over twenty years in changing circumstances must carry the mark of its author's changing state. And the more remarkable thing is that the tone did not change with the circumstances: the verses of pardon and mercy came down **after victory**, not before it, and the verses of steadfastness and promise came down **in defeat and siege**. Had the text been a reflection of its author's condition, the opposite would have been expected.

The Testimony of al-Walid ibn al-Mughirah

By God, it has a sweetness and a beauty upon it; its lower part is abundant and its upper part bears fruit; and no human being says this.

Narrated by al-Hakim and al-Bayhaqi in the Dala'il — famous in the books of biography

Said by the shrewdest of Quraysh and its bitterest enemy

"It has a sweetness... and a beauty upon it"

"Its lower part is abundant, and its upper part bears fruit"

"No human being says this"

Then he went back and said: "This is nothing but magic handed down"

He acknowledged the truth... then chose a verdict that would please his people

In plain words

Al-Walid ibn al-Mughirah was among the shrewdest of Quraysh and the most expert in speech, and among the bitterest enemies of the call. When he heard the Qur'an he described it in the most beautiful terms and said: **"No human being says this."** Then his people pressed him and he said: "This is nothing but magic handed down."

What did people believe then?

Quraysh were looking for a single word to say to the pilgrims about Muhammad ﷺ before the season, so they gathered around al-Walid because he was the most sensible of them and the most learned in poetry and eloquence. They put to him: a diviner? a madman? a poet? a magician? — and he **rejected every one of these** with arguments drawn from the craft of speech itself.

What does science say today?

The story is famous in the books of biography and commentary, and what was revealed about him is in Surah al-Muddaththir: **"Indeed, he thought and deliberated. So may he be destroyed, how he deliberated. Then may he be destroyed, how he deliberated. Then he considered. Then he frowned and scowled. Then he turned back and was arrogant and said: This is nothing but magic handed down."** The verses describe his psychological state precisely: thinking, then deliberating, then considering, then frowning, then turning away in arrogance, then the verdict with which he satisfied his people. And his arguments rejecting divination and poetry are transmitted from him in detail.

Why is this a decisive miracle?

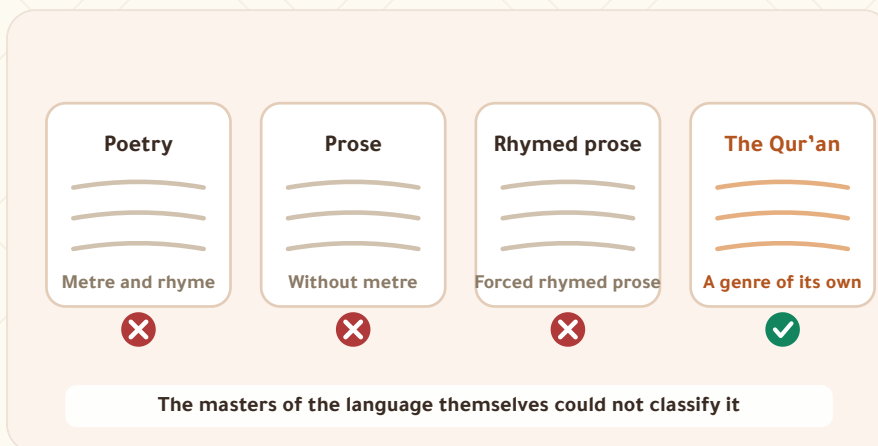
The testimony of an opponent is the strongest of testimonies, especially when he is **an expert in the field he testifies about**. Al-Walid was an arbiter of poetry to whom odes were submitted. And he drew a precise technical distinction between the Qur'an and everything that outwardly resembled it: he said of poetry, "I know all of poetry... and this is not poetry", and of divination, "this is not the murmuring of a diviner nor his rhymed prose". Then he described its structure: **"its lower part is abundant and its upper part bears fruit"** — its surface is beautiful and its depth is rich in meaning. That is a technical description from a hostile specialist, not the praise of an admirer. And his retraction **under his people's pressure** — recorded in the Qur'an itself — reveals that the denial was a social stance, not an intellectual conviction.



Not Poetry, Not Prose, Not the Rhymes of Diviners

And it is not the word of a poet — little do you believe. Nor the word of a soothsayer — little do you remember.

Surah al-Haqqah — verses 41-42



A text that fits into none of the known moulds of Arabic

In plain words

Arabic had three forms of elevated speech: **poetry** with its metres, free **prose**, and **the rhymed prose of the diviners**. And the Qur'an is none of them — it is a genre standing on its own.

What did people believe then?

The Arabs were the most expert people on earth in the metres, measures and rhymes of poetry, detecting a broken line by instinct. They knew the rhymed prose of the diviners and mocked its artifice. And yet **their verdict on the Qur'an wavered violently**: they said poetry, then magic, then divination, then the legends of the ancients — each opinion cancelling the one before it.

What does science say today?

The Qur'an differs from poetry because it **follows no metre and no fixed rhyme**; it differs from prose because it has **an internal rhythm and regular cadences**; and it differs from rhymed prose because in the diviners' rhyme **the wording is forced for the sake of the cadence**, whereas in the Qur'an the cadences follow the meaning rather than govern it. This is an established topic in both Arabic linguistic studies and orientalist scholarship. The orientalist Arberry said that its rhythm has no parallel in the languages he knew.

Why is this a decisive miracle?

The **wavering of the opponents in classification** is the evidence. When the experts of a craft are unable to place a text under any category of their own craft, and their verdict on it contradicts itself from one gathering to the next, that is a mark that it lies outside the genre they know. And the Qur'an recorded this very wavering against them: "**Look how they strike comparisons for you, so they have gone astray.**" Then it challenged them by the standard they had mastered: not by the sword and not by wealth, but **by the very craft in which they excelled every other people on earth**. And one who fabricates a book does not gamble on challenging his opponents in the field where they are supreme.

A Book That Reproaches the One Who Brought It

He frowned and turned away because there came to him the blind man. But what would make you perceive that perhaps he might be purified?

Surah Abasa — verses 1-3

Verses containing open reproach of the Prophet ﷺ

"He frowned and turned away" · "May God pardon you; why did you give them permission?"

"It is not for a prophet to have captives" · "And you concealed within yourself"

Then recited aloud to the people in prayer

Memorised and written down and never removed

One who fabricates a book does not put the blame of himself into it

In plain words

In the Qur'an there are verses that **reproach the Prophet ﷺ himself** and correct a position he took. These verses are recited aloud to people in prayer, memorised by young and old, and they were never removed and never softened.

What did people believe then?

One who claims prophethood needs **a complete image with no defect in it**, and his enemies lie in wait for any slip. So for a text to come down reproaching him and declaring his judgement mistaken, and then to be recited in the mosque before everyone, runs counter to every political and psychological calculation.

What does science say today?

The examples are many and explicit: **the whole of Surah Abasa** reproaching him for turning from a blind man to the chiefs of Quraysh; "**May God pardon you; why did you give them permission?**" over his permitting those who stayed behind from Tabuk; "**It is not for a prophet to have captives until he inflicts a decisive slaughter in the land**" over the captives of Badr; "**And you concealed within yourself what God is to disclose, and you feared the people, while God has more right that you fear Him**"; and "**Why do you prohibit what God has made lawful for you?**" And Aisha, may God be pleased with her, said: had the Prophet ﷺ concealed anything of the revelation, he would have concealed this verse.

Why is this a decisive miracle?

This is among the strongest rational arguments in this section, and it is what historians call **the criterion of embarrassment**: a text that harms the interest of the one who transmits it is nearer to truth. And note that the reproach did not fall on marginal matters but on **major political and military decisions**: the treatment of prisoners, permission given to the hypocrites, and a personal situation in his own household. Add to that another detail: the Qur'an **answered some questions and not others**, and indeed the revelation was withheld from the Prophet ﷺ for days during the affair of the slander while his own wife stood accused, until people said what they said. Had the matter been in his own hands, it would not have been delayed a single day.

His Own Speech Never Resembles the Qur'an

Nor does he speak from his own inclination. It is but a revelation revealed.

Surah an-Najm — verses 3-4

The Qur'an



A rhythm, cadences and a structure of its own eloquence of an eloquent man... without that structure

The noble hadith



One man... and two styles nobody ever confuses

Stylistic analysis distinguishes the two without difficulty

In plain words

The Prophet ﷺ was the most eloquent of the Arabs, and his sayings are at the summit of eloquence. And yet **his speech has never once been confused with the Qur'an by anyone** — the two styles differ plainly, and not once has a hadith been mistakenly ascribed to the Qur'an.

What did people believe then?

Had the Qur'an been of his own composition ﷺ, his style would have been one throughout all his speech — for a person carries a stylistic fingerprint he cannot escape, especially over twenty years. And his companions heard both daily, and the two were never confused for them for a single moment.

What does science say today?

Stylometry is an established science today, attributing a text to its author by measuring word distribution, sentence length and structural patterns. It has been applied to the Qur'an and the hadith and their difference is plain. The clearest structural difference: the Qur'an rests on **regular cadences**, on shifts of address and on movement between pronouns, and the hadith does not follow this construction. And then the Qur'an **addresses the Prophet ﷺ himself with command, prohibition and reproach** and instructs him to "Say" — more than three hundred times.

Why is this a decisive miracle?

Add to this a third category: **the sacred hadith** — what the Prophet ﷺ relates from his Lord in meaning, and which is nevertheless **not counted as Qur'an and is not recited in prayer**. So we have three levels of speech uttered by one man, sharply distinguished in ruling and treatment: the Qur'an is worshipped through its recitation, it is the object of the challenge, and it is transmitted by mass narration letter for letter; the sacred hadith is ascribed to God in its meaning and narrated in the Prophet's own wording ﷺ; and the prophetic hadith is his own speech. This **precise threefold distinction** has stood from the very first day and has never blurred. Had all of it come from one human source, this separation could not have been maintained for twenty years.

And There Is for You in Retribution, Life

And there is for you in legal retribution, life, O people of understanding, that you may become righteous.

Surah al-Baqarah — verse 179

The most eloquent thing the Arabs said

“Killing most averts killing”

14 letters

And the Qur'an said

→ And there is for you in retribution, life”

Fewer letters... and far more meaning

It affirms life, not merely the negation of killing · and names the goal, not the means

And it qualified it with just retribution, not killing in general

One example among hundreds studied by the scholars of rhetoric

🔍 In plain words

The most eloquent thing the Arabs boasted of on this subject was their saying: **“Killing most averts killing.”** Then the Qur'an came with a sentence of **fewer letters and far richer meaning**: “And there is for you in retribution, life.”

⌘ What did people believe then?

“Killing most averts killing” was counted the summit of concision among the Arabs and was cited as a proverb. They competed in compressing great meanings into few words, and counted that the highest degree of eloquence.

⚙️ What does science say today?

The scholars of rhetoric analysed the difference between the two and found seven points and more. Among the clearest: that the Qur'an mentioned **life**, the beloved goal, while the proverb mentioned killing, which is hated; that it qualified it with **“legal retribution”**, that is, just and lawful killing, while the proverb left killing unqualified so that it included injustice; that it affirmed **a continuing life for the whole society** rather than the mere negation of a single case; that it avoided repeating the word “killing” twice; and that it closed with the moral purpose: “that you may become righteous”. All of that in fewer letters.

✦ Why is this a decisive miracle?

What matters here is not this single example but **that it is not an exception**. The whole of Arabic rhetorical science — meaning, exposition and embellishment — arose in the first place from the attempt to explain the inimitability of this text, and hundreds of books were written in it, from al-Baqillani's *The Inimitability of the Qur'an* to Abd al-Qahir al-Jurjani's *Signs of Inimitability and Secrets of Rhetoric*. That is, **an entire human science arose to analyse one book** — and there is no parallel to that in the history of any language on earth. And to this day researchers still draw out of it what those before them did not.

I Was Given Comprehensive Speech

I was sent with comprehensive speech.

Narrated by al-Bukhari and Muslim — agreed upon



“Religion is sincere counsel”



“No harm and no reciprocating harm”



“Deeds are but by intentions”



“A Muslim is one from whose tongue and hand Muslims are safe”

A handful of words... whole chapters of law built upon them

Universal rules that order thousands of cases

In plain words

Among the distinctive qualities of the Prophet ﷺ was that he would say **few words carrying much meaning**. Whole chapters of jurisprudence and law have been built on hadiths of a few words.

What did people believe then?

Brief wisdom is known among all nations: the proverbs of the Arabs, the maxims of India, the counsels of the Greeks. But these are **general moral exhortations**, not rules on which an integrated legal system is built. And the difference between a maxim and a legal principle is fundamental.

What does science say today?

Take one example: “**There shall be no harm and no reciprocating harm**” — four words in Arabic. A whole branch of Islamic jurisprudence was built on it, covering neighbourly relations, building, divorce, sale, pre-emption, usurpation, ownership and the limiting of an owner’s rights. It became one of the **five great maxims** on which all the schools of law turn. And like it is “Deeds are but by intentions”, which the imams counted a third of all knowledge, and of which ash-Shafi’i said that it enters into seventy chapters of jurisprudence.

Why is this a decisive miracle?

The ability to formulate **a universal rule that is comprehensive and exclusive at once** is far harder than writing a long text. The rule must take in everything that falls under it and exclude everything that does not, and it must hold up against cases that never occurred to its author. That is what legislators labour at today, producing texts in volumes that are then amended every year. That a text of four words should stand for fourteen centuries and take in situations that did not exist at all — industrial pollution, digital harm — is something that deserves a pause. And note that the hadith itself attributes this to a gift and not to acquisition: “**I was sent** with comprehensive speech.”

A Book in the Breasts of Millions

Rather, it is distinct verses in the breasts of those who have been given knowledge.

Surah al-Ankabut — verse 49

The most memorised book in human history



Millions who have memorised it, on every continent and in every generation

A living copy in every breast — it cannot be burned and cannot be altered

In plain words

The Qur'an was not preserved in books alone — but in **the breasts of people**. And for fourteen centuries it has been memorised in every generation by millions of human beings, among them children who do not speak Arabic at all.

What did people believe then?

Ancient books were kept in a handful of copies held by priests and scholars. If the library burned or the copy was lost, the book was lost — which happened to many books now known only by their titles. And illiteracy was an obstacle to the spread of any text.

What does science say today?

The number of those who have memorised the Qur'an today is estimated in the millions, in Indonesia, Nigeria, Turkey, Pakistan, the Arab lands, Europe and America. International competitions are held in which they compete in reciting it letter for letter with correct vowelings and intonation. And **most of them are not Arabs** — that is, they memorise a text in a language that is not their mother tongue. No other book in human history is known to have been memorised in such numbers and with such precision.

Why is this a decisive miracle?

The effect of this on **the impossibility of alteration** is where the significance lies. A text preserved in books alone can be changed by controlling the copies. But a text memorised by millions of people across distant continents, bound by no single authority, no single language and no single state, and recited in prayer five times a day — to change one letter of it is **practically impossible**, because it would be exposed at the first congregational prayer. And this is precisely what the verse indicates: "distinct verses **in the breasts**" — not "in scrolls". It is the practical realisation of "Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian", by a human mechanism open to observation and counting.

Every Verse Closes With What Suits It

And God is Exalted in Might and Wise. And God is Forgiving and Merciful. And God is Hearing and Knowing.

Closings scattered throughout the Qur'an

Swap one closing for another and the meaning breaks

A context of punishment and power

"Exalted in Might and Wise"



A context of repentance and forgiveness

"Forgiving and Merciful"



A context of supplication and complaint

"Hearing and Knowing"



More than six thousand verses... and every closing in its right place

A precise harmony between the content of a verse and the name of God that closes it

In plain words

Most verses of the Qur'an close with two of the beautiful names of God. And the remarkable thing is that **every closing suits the subject of its verse precisely** — swap one closing for another and you feel at once that something has gone wrong.

What did people believe then?

Arabic poetry keeps a single rhyme throughout an ode, and often **the wording is forced for its sake** until the line is padded with a word it does not need. That is a fault the critics recognise. And the rhymed prose of the diviners was more forced still. So one would expect such forcing in any text with regular cadences.

What does science say today?

In the Qur'an it is exactly the reverse: **the cadence follows the meaning rather than governing it**. A verse of punishment and retribution closes with "Exalted in Might, Owner of Retribution"; a verse of repentance with "Forgiving and Merciful"; a verse of supplication with "Hearing and Knowing" — because the one who supplicates needs to be heard and his condition known. The most famous example of this precision: the verse of theft closes with **"Exalted in Might and Wise"** — might in carrying out the penalty and wisdom in legislating it; and when the verse of repentance follows it, it closes with **"Forgiving and Merciful"**. Whole books have been written on this under the name of "the science of the cadences".

Why is this a decisive miracle?

Try this yourself: take any long rhymed text in any language and test whether every rhyme suits the content of its sentence precisely. You will certainly find places padded for the sake of the metre or the rhyme — and that is natural in human work. The Qur'an has more than six thousand verses, most of them ending in a cadence, revealed **in pieces over twenty-three years** with no draft and no revision. That this harmony should hold across that number, and given that manner of revelation, is not explained by linguistic skill, however great.

And Now — What Will You Do With All This?

We will show them Our signs in the horizons and within themselves until it becomes clear to them

❖ *that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, a Witness?* ❖

Surah Fussilat — verse 53

15

Sky

16

Earth

22

Life

24

History

18

The unseen

Many independent threads... all pointing one way

The probability of their coming together by chance is near zero

You are not asked to submit to a single proof... but to look at them all together

🔍 In plain words

You have reached the end of the book. Every proof that has passed before you can be argued with on its own. But the real question is: **what is the probability that all of them should come together by chance in one man?**

⌘ What did people believe then?

Every nation in history had something it exalted. But the question that separates them is: did it have anything that **could be tested and falsified**? Legends do not offer a prophecy bounded by a date, nor a cosmic description contradicting the science of its own age, nor an open challenge that stands for fourteen centuries.

🌀 What does science say today?

What you have read here is five entirely independent threads, none of them depending on the others: **a cosmic description** contradicting the science of its age and then confirmed by science centuries later; **archaeological witnesses** that came out of the ground after being denied; **dated, specific prophecies** that came to pass as stated; **texts in the books of the opponents themselves**, still in their hands; and **an open linguistic challenge** never taken up. Were one thread to fall, the other four would still stand.

✦ Why is this a decisive miracle?

The reasoning here is the reasoning of **the accumulation of independent evidence**, which is what is applied in the courts and in science alike. One proof may be a possibility, and two may be a coincidence — but dozens of proofs from fields with no connection between them — astronomy, geology, medicine, archaeology, history and language — all pointing in one direction, is not explained by chance. And the Qur'an does not ask blind submission of you; it calls you to look and to reflect in more than seven hundred places: "Do they not look?", "Do they not reflect?", "Do they not reason?", "Say: bring your proof." And it has set before you what it promised: **"We will show them Our signs in the horizons and within themselves."** And you have seen. The rest is left to you alone.

Closing

You have reached the end of the road. Perhaps the most important thing to say in closing is the thing that goes unsaid: this book does not want to bind you to anything. It wants to put in front of you what deserves to be thought about.

Three pieces of advice if you want to go further

- **Do not build your faith on a single proof.** Any one proof can be argued with and weakened. The strength is in **the whole**, not in the parts — like a rope twisted from many threads: each thread snaps alone, and together they hold up mountains.
- **And do not make science the judge over revelation.** Science changes and its theories are overturned, and that is to its honour, not its shame. If a decisive text agrees with an established scientific fact, that is a witness worth citing; if it does not, then look: is this a proven fact or a theory under review? And is this a text of decisive meaning, or our own reading of it?
- **And read the Qur'an itself.** Everything in this book points back to the source. Whoever wants to know the effect of a medicine should drink it, not content himself with reading the leaflet.

"Say: I advise you of one thing only — that you stand for God, in pairs and alone, and then reflect."

And our final call is that all praise belongs to God, Lord of all worlds; and may God's peace and blessings be upon our Prophet Muhammad, and upon his family and companions, all of them.

Where Did These Reports Come From?

Every text in this book is attributed to its source on its own page. This is a summary of the foundations used, so that the reader can check for himself.

First: the scriptural texts

- **The Noble Qur'an** — with the name of the chapter and the verse number given in every place.
- **Sahih al-Bukhari and Sahih Muslim** — the two most rigorously authenticated books after the Book of God. Most of the reports in this book come from them, or are agreed upon by both.
- **The Sunan and Musnad collections** — Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Majah, the Musnad of Ahmad, the Muwatta' of Malik, and Sahih Ibn Hibban — with the grading of each report noted as the scholars of hadith gave it.

Second: the natural sciences and archaeology

- **Astronomy and physics** — the Big Bang, the expansion of the universe, pulsars, the cosmic web, black holes, the fine-tuning of the universal constants.
- **Geology and ocean science** — plate tectonics, mountain roots, the mid-ocean ridge, hydrothermal vents, internal waves, the absorption of light in water.
- **Medicine and embryology** — the stages of foetal development as given in the standard university references, the functions of the prefrontal cortex, the pain receptors of the skin, the recommendations of the World Health Organization.
- **Archaeology and history** — the royal mummies of the Cairo Museum, ancient Egyptian inscriptions, Mada'in Salih, the site of Shisr (Ubar), the Marib Dam, the Himyarite inscriptions of Najran, the Birmingham manuscript.

Third: the scriptures of the People of the Book

The passages from the Torah and the Gospel in this book are quoted with the book, chapter and verse given, and with reference to the Hebrew or Greek where that mattered. They are available to every reader to check for himself.