

# Treasures in the Sunnah

A Scientific Approach

Part Three

صَلَاةُ الْعِلْمِ وَرُكُوعُهَا



Zaghlul El-Naggar

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# **Treasures in the Sunnah**

## A Scientific Approach

**Part Three**

**Zaghlul El-Naggar**

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## Preface

It is well-known that the Sunnah of the Prophet ﷺ came as an interpretation of the Glorious Qur'an. Moreover, we know that Allah has promised to keep His Book safe as He, Glorified and Exalted Be He, says, [*Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).*] (Al-Hijr: 9)

Being an interpretation of the Glorious Qur'an, the Sunnah of the Prophet ﷺ is included under the umbrella of this Divine Promise. Taking into consideration that the Prophet ﷺ does not speak of his own desire; it is only an Inspiration from Allah, it goes without saying that his noble hadiths contain many cosmic and scientific facts that have been reached by man only in the modern age. Thus, the Sunnah follows the Qur'an in being a repository of evidences that compel the mind of modern man to accept the Prophet's words and message as true.

For sure, humanity will be sunk in the doldrums of labyrinth until it finds its way to the right path and be guided by the true religion of Muhammad ﷺ. In the following hadiths, there will be an attempt by Prof. Naggar to trace their miraculous nature from a scientific perspective so as to pave the Sunnah's way into the hearts of Muslims and non-Muslims as well.

*New Vision* has the great honor to introduce to its dear reader this unique group of hadiths. Also, we would like to express our deep thanks to Prof. El-Naggar for his efforts in such a field, and for giving us the chance to publish such a precious work, supplicating Almighty Allah to make it profitable to Islam and Muslims.

*New Vision* greatly appreciates the efforts made by *Talaat Faruq and Samah Abdulhakam* for their efforts in translating the major part of the book. Thanks should also be extended to *Ahmad M. Hasan* and *Muhammad Sha`ban* who revised this work with meticulous care. We are indebted to *Selma Cook* for her shrewd editorial advice. Finally, all praise be to Allah through His Blessings all good deeds are completed.

General Director

*Sheikh Muhammad `Abdu*

## Introduction

Praise be to Allah, the Creator and Lord of all the Worlds. May the peace and blessings of Allah be upon His Messengers and Prophets, whom He sent to take mankind out of the abyss of ignorance and the clutches of disbelief. Of all prophets, we mention in particular Muhammad, Allah's servant and faithful Messenger, who was sent as a mercy to all creation. May Allah bless him, his family, his Companions and those who follow him until the Day of Judgment.

Among the bases on which the great religion of Islam is built are a coherent creed, sound worship, good manners and kind treatment. The coherent creed is based on belief in Allah, His angels, His Books, His Messengers, and the Day of Judgment. To have firm belief in such unseen matters, it is necessary for man to have a Divine Revelation that transcends the limitations of the human mind. The coherent creed, worship, ethics, and the *Fiqh* of transactions are all the bases of our religion that require complete and comprehensive belief in the Unity of Allah and Monotheism; that Allah has no partner. Almighty Allah says:

*[Allah bears witness that La Ilaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.]*

(Al `Imran: 18)

Belief in Allah, His angels, His Books, and His Messengers requires complete acceptance of the unity of this religion; a fact determined by Allah, the Almighty:

*[Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, sign.) of Allah, then surely, Allah is Swift in calling to account.]*

(Al `Imran: 19)

Also, Allah says:

*[And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.]*

(Al `Imran: 85)

Almighty Allah taught Adam the message of Islam upon creating him. Then, Adam (peace be upon him) in turn delivered this great message to his children. Therefore, because man is equipped with this Divine Guidance, he has the potential to lead a happy life on earth. In adhering to this guidance, he achieves the purpose for which he was created: to be a slave to his Lord, the Only One,

worshipping Him. Moreover, he exerts his utmost effort so as to prove his ability to perform his duties as a vicegerent of Allah on earth. Man exerts himself to populate the earth and achieve justice on it so as to gain Allah's Satisfaction on the Day of Judgment.

However, man is subject to three states; oblivion, his inner struggle between truth and falsehood, and the satanic temptations to dissent from Allah's Law. Such states render human societies bereft of the Light of Allah's Guidance represented by the religion of Islam. Surely, whenever human societies lose, change or distort the religion, they lose happiness and peace of mind, and therefore fall into the abyss of ignorance and aggression that only serves to bring them misery, and hence resulting in the misery of the whole earth. Humanity remains in confusion and disbelief until Allah grants it His blessings and sends it a Messenger with the same Message coming from the same Source to call it once again to Islam. The situation continues in this way until Allah, the Almighty sent His last Prophet Muhammad ﷺ with His final Message; Islam in its full and comprehensive form. It is the Message that Allah has promised to safeguard. Thus, it has been kept safe in its original language i.e. Arabic without any change, addition, or distortion throughout more than fourteen hundred years. Moreover, it will continue to be so until the Day of Judgment according to the Divine Promise:

*[Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).]*

(Al-Hijr: 9)

At the same time, all other Divine Books were exposed to complete loss or to some kind of distortion that rendered them void of the Divine Touch, and so are unable to guide humanity.

The Prophet ﷺ told us that the number of the prophets sent by Allah, the Almighty is one hundred and twenty thousand from whom Allah has chosen three hundred and fifteen Messengers. Unfortunately, of all the Messages that those Messengers brought, we have only some remnants of Moses' and Jesus' Messages (peace be upon them). Moses' Message was subject to large distortions at the hands of the Rabbis. It is enough to say that what is nowadays known as the Old Testament was written down eight centuries or more after the death of Moses. Moreover, a lot of spurious chapters and forged stories were added to the Old Testament to purchase a trivial price with them. Allah, the Almighty says,

*[Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.]*

(Al-Baqarah: 79)

And says,

*[Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.]*

(Al-Baqarah: 159)

What was left by Allah's Prophet (*ʿIsa*) Jesus was also written down more than a century after he had risen to the heavens. A number of anonymous people, in different places throughout the earth, and at different times, wrote his account. These remnants of Jesus (peace be upon him) are still being amended until now by means of deleting, adding and changing.

Surely, it is Divine Justice that lies behind Allah's Promise to keep His Final Message safe as Allah, the Almighty will not punish anyone without having given a sufficient warning. Allah says;

*[We never punish until We have sent a Messenger (to give warning).]*

(Al-Isra': 15)

Since Muhammad ρ is the last Prophet and Messenger, and in his Message all previous Divine Messages are perfected, it becomes necessary to keep this Message safe otherwise Allah's Promise i.e. not to punish without warning would not be kept. Thus, the living Message of the Prophet ρ makes us feel his continued guidance among us.

No doubt that Divine Messages came to guide man in matters that cannot be attained, and hence cannot be organized by the human mind. This is due to one of two reasons: First, these matters are absolutely unseen and therefore cannot be reached by man. Second, these matters are related to the rules of decorum that cannot be correctly organized by man. For example, matters of creed (unseen), worship (absolute Divine Ordainments), ethics and transactions (rules of decorum). It is evident that all such matters can lead man astray from the right path if he is not completely guided by his Lord. Whoever contemplates how these matters are handled in the Glorious Qur'an and the Sunnah of the Prophet ρ, he will be completely sure that the Glorious Qur'an is Allah's Word and that Muhammad, the seal of the Prophets and the final Messenger ρ, was taught by the Creator of the heavens and the earth through Divine Revelation.

Man has taken unprecedented steps towards gaining knowledge and has become acquainted to a large extent with the universe, its components, its phenomena, and its laws. Such knowledge dazzles man, and immerses him completely in worldly affairs and deviates him away from religion, as is evident in most non-Muslim Western communities. They are overwhelmed by their technical and scientific achievements. Knowing that man will reach such scientific knowledge, Allah provides His Book and the Sunnah of His final Prophet with scientific facts that constitute a language capable of addressing modern man. These scientific facts are signs that prove the Divine nature of the Glorious Qur'an that was received by the final Prophet ρ. Thus, the way is paved for all people, especially those who are involved in pure and practical sciences, to surrender to Allah. They accept all unseen facts that were denied at first by contemporary science but then were later proven to be true by the same scientific researches, and hence accepted.

There are scientific signs in more than one thousand verses of the Qur'an and in many sayings of the Prophet ρ that do not speak in a direct scientific way, but

give room to man's mind to work until it arrives at these conclusions. Moreover, these scientific signs came as proofs of Allah's Absolute Power and Ultimate Command. He, the Almighty is able to destroy this universe and rebuild it. Undoubtedly, the issue of Creation and Resurrection has been always the dilemma of simple-minded people, and the proof of their denial of the Creator.

We do believe that these scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ came also to induce Muslims to contemplate Allah's Creation, to explore Allah's Laws in the universe and try to use them in populating the earth, and to fulfill all duties of vicegerency.

Surely, the scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ remain as a Divine Revelation of ultimate truthfulness. Thus, Muslim scientists should make use of these scientific facts and introduce them to mankind in this age of science and technology. Undoubtedly, this will be a successful means of *Da`wah* or call to Allah's Religion.

The religion of Islam depends on two sources; the Glorious Qur'an and the Prophetic Sunnah that provides an interpretation and a practical application amongst the people of Allah's Book. Therefore, adhering to the Sunnah is both a necessity and a requirement in Islam, and taking it as a guide in many matters that are treated generally in the Glorious Qur'an is an important factor in helping us understand Allah's Book. Due to the fact that the Sunnah is a fundamental source of knowledge and guidance in Islam, Muslim scholars were very keen to collect the Prophetic traditions, purify them, divide them into chapters, explain them, and safeguard them.

The pillars of Islam, creed, worship, ethics and transactions spring from the Glorious Qur'an and the Sunnah, and they constitute the core of our religion. Moreover, an objective look at these basics will show that they in themselves stand as a witness for the miraculous nature of the Qur'an and the Sunnah in their eloquence, composition, law, and their ability to address all mankind. In addition to this, we find their detailed account of the creed, worship, ethics and transactions. Not to mention that both of them; the Glorious Qur'an and the Sunnah, are miraculous in telling the stories of ancient times and in predicting many matters of which some have been fulfilled. Thus, the Glorious Qur'an proves its Divine nature and the Sunnah makes evident the truthfulness of the Prophet ﷺ who does not speak of his own accord.

In our attempt to fully understand the scientific signs in the Glorious Qur'an as well as in the Sunnah of the Prophet ﷺ, we need to completely comprehend their meanings in Arabic, and to delve into their connotations and the reason behind their revelation, as well as to see them in the light of the general principles and comprehensive objectives of Islam. Thus, we are able to uncover definite scientific facts contained in the Glorious Qur'an and the Sunnah of the Prophet ﷺ.

There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference

came in a precise, concise, scientific language that makes it fit to be a means of *Da`wah* especially in this modern age of technical and scientific progress. Islam is subject to aggressive attacks supported by all material means but lacking in human values and ethics.

Faced with failure at the hands of Muslims during the Crusades, Westerners have been bent on taking vengeance for themselves from Muslims by trying to distort the image of Islam under the cover of studying and criticizing it. In such an atmosphere, which is filled with hatred and blind fanaticism against Islam, there appeared schools of orientalism that devoted themselves to studying Islam, Islamic civilization, and the history, customs, and manners of Muslims so as to find any kind of weakness, whether real or imaginary, through which they attack Islam and Muslims. Due to their bias and subjectivity, these studies, in most cases, are far from being objective and balanced. Therefore, most of the works of orientalists are filled with hatred, self-conceit and superiority. In this oriental war, all attempts to derogate the Glorious Qur'an came to nothing. Therefore, they now orient their evil arrows of doubt towards the Noble Sunnah in an organized attack. They claim that the Sunnah was not written down during the lifetime of the Prophet ﷺ as he ﷺ prohibited it to be written so as to keep the Glorious Qur'an safe from being mixed with the Noble Sunnah.<sup>1</sup>

In this regard, conniving orientalists are quite sure that the Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side, and between them and the Prophet ﷺ on the other. Thus, they are quite sure that shedding doubt on the authenticity of the Sunnah means doubting Islam itself and pulling down one of its basic pillars.

Surely, the aim of this attack is quite clear in spite of being concealed under a cover of scientific research. It masks a huge amount of hatred and bigotry as well as a fanaticism for falsehood. Orientalists doubt the authenticity of the Noble Sunnah and its narrators without having any concrete proof for their claim. They aim at nothing but to dissuade Muslims from the Sunnah of their Prophet ﷺ and hence from their true religion. Unfortunately, a number of Muslims follow these satanic claims and malicious conspiracies, and say that the sources of our religion are the Glorious Qur'an as it is *Mutawatir*<sup>2</sup> (undoubted), and the practical tradition of the Prophet ﷺ as it is in continuous use and hence *Mutawatir*. They say that what the Prophet ﷺ verbally enjoined is not obligatory. This false claim is a fabricated lie against the Prophet ﷺ and his Sunnah, which is in sharp contradiction to the Prophet's saying,

*"You must then follow my Sunnah and that of the rightly-guided caliphs.  
Hold to it and stick fast to it."*

And,

*"I have been given the Qur'an and its counterpart (i.e. the Sunnah)."*

And Allah's saying,

*[And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.]*  
(Al-Hashr: 7)

To disprove this claim I have chosen a number of the Prophet's hadiths that contain scientific signs that provide scientific facts discovered by man only in the last few years. Such signs are sufficient to refute the above-mentioned false claim.

May Allah forgive me for any error in this humble work as Perfection is Divine, and may He reward me in the Hereafter; *[The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart.]* (Ash-Shu`ara: 88-89)

*Zaghlul Raghīb El-Naggār*

## Hadith 1

### Allah Was There While Nothing Else Existed

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَعَقَلْتُ نَاقَتِي بِالْبَابِ فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ: أَقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ، قَالُوا قَدْ بَشَّرْتَنَا فَأَعْطِنَا مَرَّتَيْنِ ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ، قَالُوا قَدْ قَبَلْنَا يَا رَسُولَ اللَّهِ قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الْأَمْرِ قَالَ: كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَكَتَبَ فِي الدَّكْرِ كُلِّ شَيْءٍ وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَنَادَى مُنَادٍ ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ فَأَنْطَلَقْتُ فَإِذَا هِيَ يَنْقَطِعُ دُونَهَا السَّرَابُ فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا.

Imran ibn Husayn said, "I went to the Prophet ﷺ and tied my she-camel to the gate. The people of Banu Tamim came to the Prophet ﷺ, who said, 'O Banu Tamim! Accept the good tidings.' They said twice, 'You have given us good tidings, now give us something.' Then some Yemenites came to him and he said, 'Accept the good tidings, O people of Yemen, for Banu Tamim refused it.' They said, 'We accept, O Prophet of Allah! We have come to ask you about this matter (the beginning of creation)' He (pbuh) said, '(First of all), Allah was there while nothing else existed, (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in heaven) and created the heavens and earth.' Then a man shouted, 'O Ibn Husayn! Your she-camel has run away!' So, I went and found that it had disappeared behind a (shadowy) mirage. By Allah, I wished I had left that she-camel (and not have missed that gathering)."<sup>3</sup>

### Explanation of the Hadith

This noble Prophetic hadith stresses the fact (about the creation) that Almighty Allah is the Creator of all things and explains a number of Qur'anic verses that convey the same meaning, including the following:

Almighty Allah says, [Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Disposer of affairs) over all things.] (Al-An'am: 102)

And, [Say, 'Allah is the Creator of all things, He is the One, the Irresistible. ] (Ar-Ra'd: 16)

And, [Allah is the Creator of all things, and He is the Wakil over all things.] (Az-Zumar: 62)

And, [That is Allah, your Lord, the Creator of all things, none has the right to be worshipped but He, where then you are turning away (from Allah, by worshipping others instead of Him)!] (Ghafir: 62)

These facts were revealed at a time when the concept of the eternity of the world prevailed among people despite the fact that they were continuously witnessing their fellow humans being taken (by death) every day; rather, every moment. Thus, the Prophet ﷺ firmly stated that the beginning of everything was by the command of Almighty Allah that initiated the creation of the universe, meaning, the heavens and the earth and all that is therein and all that is between them.

At the end of the 20<sup>th</sup> century and after a long time in which the *Steady State Theory* had been acknowledged, acquired sciences began to confirm the fact that we live in a created and incidentally transient world; the date of whose beginning scientists are still trying to estimate. Anything, regardless of what it is, that has a beginning should come to an ultimate end which acquired sciences cannot anticipate. This is because the laws of this world are inapplicable in the Afterlife. Yet, Almighty Allah has granted us indications (of the inevitability of that end) in the rocks of the earth and in the sky, such as the germination of celestial bodies like planets and stars and how they vanish, the sun's continual loss of 4.6 billion tons of its mass – in the form of energy – per second, the continual transfer of heat from hot to cold bodies, and the endorsement of the Big Bang Theory, which has become the most acceptable theory for astronomers today. This theory stresses the fact that the world has a beginning; and thus, refutes the claim that it is permanent; confirms that it is created and affirms the existence of Allah the Creator. Added to these indications, is the phenomenon of radioactivity in which radioactive elements gradually decay into complete evanescence.

The acquired sciences estimate the age of the world in which we live to be thirteen billion years and the age of its galaxies to be ten milliard years. As well as this, they estimate the beginning of the appearance of aquatic creatures (on earth) to be 3.8 billion years, and about 440 million years for mainland creatures. At the same time, the oldest trace of humans on earth dates back to less than a hundred thousand years.

Almighty Allah could have created the world with all that it contains in a less than a trice, as He says in the Qur'an, [Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' and it is!] (Yasin: 82)

And, [Verily! Our Word unto a thing when We intend it, is only that We say unto it, 'Be!' and it is!] (An-Nahl: 40)

And, [It befits not Allah that He should beget a son (this refers to the slander of Christians against Allah, by saying that Jesus is the son of Allah). Glory be to him. When He decrees a thing, He only says to it, 'Be!' and it is!] (Maryam: 35)

And, [He it is Who gives life and causes death. And when He decides upon a thing He says to it only, 'Be!' and it is!] (Ghafir: 68)

However, the Divine Will has decreed that the process of creation should be fulfilled in gradual stages so that humans can comprehend the Laws of Almighty Allah in the world, and the norms that regulate the world. Had the process of creation been fulfilled at once, mankind would have never perceived any of its laws, despite being the creature endowed with intelligence, who is honored (by Allah) and chosen as His vicegerent on earth to worship Him and to properly perform his duties of populating the earth, establishing the Law of Allah and administering justice.

Regardless of the length of the duration of this world, it is created by Almighty Allah as are space, matter and energy; (they are all created by Almighty Allah). Surely, the Creator is far from being bound by the confines of His creatures, and is far above any of their attributes. Almighty Allah is above all attributes that do not befit His Majesty.

Therefore, this noble Prophetic hadith affirms the Superiority of Almighty Allah to all His creatures. The Prophet ﷺ, who was taught by Almighty Allah through Divine Revelation and never spoke a word from his own desire, said, "*(First of all), Allah was there while nothing else existed, (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth.*"

Undoubtedly, the nature and essence of the Throne and the water above which it was belong to the Unseen about which we have no perception. We are commanded not to discuss absolutes of the Unseen, such as the Divine Self, the angels, the *Ruh* (the Spirit), the Jinn, the *Barzakh*<sup>4</sup>, reckoning and requital in the grave, Resurrection, the Gathering (on the Day of Resurrection), the Scale, *as-Sirat*<sup>5</sup>, the Hell-Fire and Paradise, and the Throne, since they will remain beyond our human capacities as long as our spirits are confined to these bodies made of clay.

Almighty Allah says, [No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.] (Al-An`am: 103)

And said about His Sublime Self, [There is nothing like unto Him, and He is the All-Hearer, the All-Seer.] (Ash-Shura: 11)

In addressing the Seal Prophet ﷺ, Allah says, [And they ask you (O Muhammad!) concerning the *Ruh* (the Spirit); Say, "The *Ruh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."] (Al-Isra': 85)

In addition, the noble hadith under discussion draws attention to the fact that every thing other than Almighty Allah is created and transient; with a beginning and an end, regardless of the duration of its life; and that Almighty Allah is the only Ever Living Being Who has neither a beginning nor an end. The time that limits the lives of all the creatures of Almighty Allah is itself His creature, and it is beyond dispute that a created thing can never circumscribe its creator; hence,

comes the expressive Prophetic statement, "*Allah was there while nothing else existed.*" Therefore, Almighty Allah describes His Sublime Self saying, [He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.] (Al-Hadid: 3)

"The First" is both one of the Attributes of Allah and one of His Fairest Names which means nothing of all (created) beings is before Him and that He is the Originator of all things, while "the Last" means that to Him is the eventual return of all beings. Moreover, "the Most High" denotes the most distinct when inquired about through methods of deductive and inductive reasoning, while "the Most Near" indicates that nothing is nearer than Him when inquired about through the perception and consciousness of the instinctive testimony given by humanity (of His Existence) when they were still seeds in Adam's loins that "there is no god but Allah". Also, "the All-Knower" means the Omniscient Whose Knowledge encompasses every thing; high or near, subtle or great, first or last, and ending or beginning.

These sublime attributes can never be attributed to any one other than Allah the Creator Who is far above being confined to matter, energy, time or space or being compared to any of His creatures. The Prophet ﷺ declared this fact at a time when humanity had strayed from Divine Guidance with the loss of the original sources of all the previous revelations; even the surviving reminiscences of those sources had been exposed to distortion. Thus, various forms of disbelief, polytheism and aberration became widespread on earth, and idolatry – in its different forms – circulated. Moreover, superstition and mythology were dominant, beliefs were perverted, worship was deformed, ethics were corrupted and dealings degenerated. Therefore, the earth became rife with different forms of ideological and behavioral perversion, such as Zoroastrianism, Mazdaism, ad-Dahriyyun<sup>6</sup> and the Sabians<sup>7</sup>.

Since the original sources of Judaism and Christianity were lost and the surviving recollections of them had been subjected to a long series of distortion (at the hands of anonymous people who inscribed them in languages other than those in which they were revealed, after several centuries of oral transmission), they were ineffective in resisting that tide of disbelief, polytheism and other forms of deviation and aberration.

Surely, the Prophet's ﷺ insistence that Almighty Allah is the Creator of all things and that He was there while nothing else existed, is clear evidence that he ﷺ is the Seal Prophet who was taught through Divine Revelation by the Creator of the heavens and the earth. Peace and blessings of Allah be upon our Master, Muhammad, and praise be to Allah, the Lord of the worlds (humankind, jinn and all that exists).

## Hadith 2

### The Creation of Adam

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَتِهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ."

Abu Musa al-Ash`ari narrated that the Prophet ﷺ said, "Allah created Adam from a handful which He picked from the whole earth. Therefore, the children of Adam were born according to the nature of the earth. Amongst them came the red, the white, the black and something in between, and the easygoing, the hard, the good and the wicked."<sup>8</sup>

### Explanation of the Hadith

This noble hadith explains two glorious Qur'anic verses in sura Fatir, in which Almighty Allah says, [See you not that Allah sends down water (rain) from the sky, with it We then bring out produce of various colors; and from the mountains are tracts white and red, of various shades of color, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colors, those truly who fear Allah, among His servants, are those who have knowledge: for Allah is Almighty, Oft-Forgiving.] (Fatir: 27-28)

Each of these verses, along with the noble Prophetic hadith, indicate that the difference in color among people, cattle and vegetation springs from the difference in color in the earth's soil, which in turn is the result of processes of weathering and erosion of rocks. These rocks are of varied colors, including white, red and black in their various levels. These three colors represent the basic divisions of the primary rocks of which the earth was composed soon after its crust had solidified. It includes acidic rocks, which are mostly white and red in color, and represent an endpoint classification of rocks whose corresponding end is the basic-ultrabasic classification, with colors that are mostly dark green and black (noticeably, the Arabs call the dark green black). Between these two endpoints, there are intermediary stages whose colors vary within the colors of the two classifications "of various shades of color."

In addition, the earth's soil is formed from the chemical and biological decay of rocks and through their physical and mechanical disintegration by various weathering factors. The ultimate result of such processes is the formation of a thin covering of the earth's rocks from the particles of these rocks, taking the shape of

disintegrated regolith of various sizes; they range from gravel and boulders to clay, sand, and silt. Part of this regolith is the earth's soil or dust; this soil may be the result of the decomposition of rocks that lie immediately underneath it or it may be transported to it by various weathering factors. The soil carries the imprint of the chemical structures of the rocks from which it was formed, and it also carries streaks of the basic colors of these rocks, "white and red, of various shades of color."

Hence, the earth's soil comprises a mixture of disintegrated minerals contained in its rocks as well as a number of organic and inorganic compounds that result from interaction between these rocks and the biological, aquatic and aerial zones of the earth.

Since humans were actually created from the earth's soil and since human lives on the plant crops grown in this soil and on all its lawful yields, including herbivores, there is great similarity between the chemical composition of both the human body and the soil of the earth. The human body essentially consists of water (whose ratio ranges between 54% to more than 70%), fats (14% : 26%), proteins (11% : 17%), carbohydrates (about 1%) and a number of inorganic compounds and elements (5% : 6%). By returning all these components to their primary elements, it is clear that the human body consists of Oxygen (65%), Carbon (18%), Hydrogen (10%), Nitrogen (3%), Calcium (1.40%), Phosphorus (0.70%), Sulfur (0.20%), Potassium (0.18%), Sodium (0.10%), Chlorine (0.10%), Magnesium (0.045%) and a few vestiges of other elements, including Iodine, Fluorine, Bromine, Iron, Copper, Manganese, Zinc, Chromium, Cobalt, Nickel, Molybdenum, Tin, Vanadium, Silicon and Aluminum. All these minerals are among the earth elements.

Thus, the chemical composition of the human body in total greatly resembles that of the soil of the earth, with a clear concentration of Oxygen and Hydrogen (derived from the earth's water), Carbon (absorbed by green plants through photosynthesis), and Nitrogen (derived from the earth's atmosphere and from the proteins consumed by man, which – like all other elements – are primarily derived from the earth's soil).

Moreover, the earth's soil consists of loose, fine-grained sediments (the diameter of each constituent grain is smaller than 1/256 mm) that may mingle with some silt grains (1/16:1/256 mm) and some sand grains (1/4:1/16mm). These grains are mostly composed of clay minerals that consist of hydrated Silicates of Aluminum. They include more than ten minerals that differ from each other according to the difference in their ratios of hydration, Silicon and Aluminum ratios, not to mention the ratios of other minerals, like Magnesium and Potassium. Moreover, clay minerals mingle with varying ratios of sand grains (silicon dioxide), feldspar, mica, iron oxides, some fine particles of heavy metals, volcanic ashes, particles of salts, lime and carbon, fertilizers, bacteria, and other particles of living organisms, meteorite dust and vestiges of cosmic dust. Due to the platy nature of clay minerals, they carry varying ions of different elements on their

surfaces, along with water droplets and air bubbles; a mixture that resembles the chemical composition of the human body.

Therefore, in six verses the Qur'an states that human has been created from dust (respectively, Al `Imran: 59, al-Kahf: 37, al-Hajj: 5, ar-Rum: 20, Fatir: 11, Ghafir: 67); from clay, in five verses (Al-An`am: 2, al-A`raf: 12, al-Isra': 61, as-Sajdah: 7, and Sad: 71-76); from a quintessence of clay, in one verse (Al-Mu'minun: 12); from a sticky clay, in one verse (As-Saffat: 11); from sounding clay of altered black smooth mud, in three verses (Al-Hijr: 26, 28 and 33); from sounding clay, like the clay of pottery in one verse (Ar-Rahman: 14); and from the earth, in four verses (Hud: 61, Taha: 55, an-Najm: 32, and Nuh: 17-18).

Nowadays, it is clear that human growth depends on the elements of the earth; for the fetus in his mother's womb feeds on her blood that is composed of the food she ingests, which is primarily derived from the earth's soil and water. Even after its birth, the baby feeds on the milk of his mother or of any other, or even on the milk of some animals, which is likewise derived from the elements of nature. Then, after being weaned, it lives on plant crops and on lawful animal products, all of which are derived from the soil of the earth. Hence, the wisdom of the Great Creator is manifest as He Created plants before animals, and animals before humans; thus, creation begins from the earth and ends into the earth, and will eventually be brought out from earth (once again) on the Day of Resurrection.

Knowing that human did not witness his first creation, about which Almighty Allah says, [(Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers.] (Al-Kahf: 51), the decisive criterion about His creation – regardless of the tangible evidence there is – is the Word of Allah the Creator that was sent down fourteen hundred years ago. Almighty Allah says,

1. [Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him, 'Be!' - and he was.] (Al `Imran: 59)
2. [His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam)?] (Al-Kahf: 37)
3. [O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust... ] (Al-Hajj: 5)
4. [And among His Signs is this, that He created you from dust, and then, behold you are human beings scattered! ] (Ar-Rum: 20)
5. [And Allah did create you (Adam) from dust.] (Fatir: 11)

The decisive criterion in that matter is also what Almighty Allah revealed to His Prophet ﷺ, making him speak the truth that testifies to his being a Prophet and a Messenger who was taught by the Creator of the heavens and the earth. Thus, the Prophet ﷺ stated in the noble hadith, "*Allah created Adam from a handful*

*which He picked from the whole earth. Therefore, the children of Adam were born according to the nature of the earth. Amongst them came the red, the white, the black and something in between, and the easygoing, the hard, the good and the wicked."*

This noble Prophetic hadith shows the fallacy of all man's attempts to explain how he was created in a way other than that described by Almighty Allah. Moreover, linking the colors of mankind to the primary colors of the earth's rocks and soil resulting from their decomposition elucidates the content of the two glorious verses of chapter Fatir (27-28) and confirms the truthfulness of the Seal Prophet ﷺ. This is an aspect of the scientific miracles of the hadith of the Prophet ﷺ that could only be denied by the ungrateful. Undoubtedly, such comprehensive, accurate and precise scientific signs make scholars – when they come across it – fall in prostration (to Almighty Allah).

## Hadith 3

### Allah Created Adam in His (Adam's) Own Image

عَنْ أَبِي هُرَيْرَةَ َقَالَ: قَالَ رَسُولُ اللَّهِ  : خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُونَ ذِرَاعًا ...  
لَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ.

Abu Hurayrah narrated that the Prophet   said, "Allah created Adam, in his (Adam's) own image, making him 60 cubits tall ... People have been decreasing in stature since the creation of Adam until now."<sup>9</sup>

### Explanation of the Hadith

Al-Hafizh stated in *Al-Fat-h*<sup>10</sup>, "The (possessive) pronoun in 'his own image' refers to Adam, in the sense that Almighty Allah created Adam in Adam's own image. Thus, Adam did not develop from one form to another nor did he evolve in a (woman's) womb like his offspring. Rather, Almighty Allah created him as a full, perfectly fashioned human being directly from the very moment that his soul was breathed into him."

The Prophet   also said, "When any one of you fights with his brother, he should avoid his face for Allah created Adam in his own image."<sup>11</sup> Here, the (possessive) pronoun in "his own image" refers to the person being beaten; a deduction that is corroborated by the hadith narrated by Abu Hurayrah that the Prophet   said, "If somebody fights (or beats somebody) then he should avoid the face." Surely, the Prophet's   command is in honor of man's face. In addition, this point is also stressed in another hadith narrated by Abu Hurayrah that the Prophet   said, "Do not say [rebuking somebody] 'May Allah disfigure your face and the one with the like of your face', for Allah created Adam in his own image," meaning, in the image of the rebuked man.

Therefore, a group of scholars of Hadith agreed that – according to the abovementioned hadiths – all human beings were created in the image of our father, Adam. Thus, this image, in which Almighty Allah created Adam and all his offspring, deserves to be honored and respected. This fact demolishes the arguments of the Darwinists, for human was a special creation that is distinguished from the creation of all creatures that had existed before him. He was neither a monkey, nor any other animal, but a human being who Almighty Allah created from dust, and then said to it, "be" and it was. It is a crystal-clear testimony to the infiniteness of the Creative Divine Power. Almighty Allah, thus,

said, [Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him, 'Be!' - and he was.] (Al `Imran: 59)

He also says, [Who made everything He has created good, and He began the creation of a human from clay.] (As-Sajdah: 7) And, [(Remember) when your Lord said to the angels, 'Truly, I am going to create human from clay.')] (Sad: 71)

However, according to some scholars the pronoun in '*in His own image*' in the abovementioned noble Prophetic hadiths stands for the Divine Self and that, since the attributes of Allah the Creator are never similar to those of His creatures, He can never be bound by place, or space, nor shaped by matter or energy, which are all His creations; and no creature resembles his Creator. Thus, Almighty Allah describes His Sublime Self saying, [There is nothing like unto Him, and He is the All-Hearer, the All-Seer.] (Ash-Shura: 11)

Moreover, Muslim scientists and scholars stated, "Whatever (shape that) comes to your mind, Almighty Allah is dissimilar to it". Accordingly, in case it is probable to define the pronoun (in the phrase, '*in His own image*') as referring to the Sublime Self, the reference, thus, indicates honor and competence. Hence, it is construed in a way that befits the Majesty of Allah; such as the case with the way in which phrases like "Allah's Robe", "Allah's Camel", "Allah's Religion" and "Allah's House (the Ka`bah)" are interpreted. It is for the sake of bestowing honor on them that they are attributed to Almighty Allah.

However, the preponderant view of scholars commenting on these three hadiths is that the pronoun in '*in his own image*' refers to the person being beaten. It means that Almighty Allah has honored all the children of Adam with a perfectly fashioned form, with which He endowed none of His earlier creatures. Therefore, the Prophet's ε advice to avoid striking the face – when fighting or applying religious punishment – comes in appreciation of this great bounty from Almighty Allah. Surely, none of the creatures of Allah is like Him, as He is far above any comparison with them. About the attributes of His Sublime Self, we know nothing except what Almighty Allah has taught us. This deduction is further sustained by the hadith narrated by Suwayd ibn Muqarrin that when the Prophet ε, saw a man strike his slave on the face, he said to him, "*Don't you know that the image (the face) is respected.*"<sup>12</sup>

Moreover, the misconception that Almighty Allah created Adam in His own image may have been derived by some explicators from the then newly converted Jews, who had been well-acquainted with the Old Testament. The first chapter of the Book of Genesis includes a passage in old Latin (a language never spoken by Christ or any of his disciples), which is translated in *The Thompson Chain-Reference Bible*<sup>13</sup> as follows:

"Then God said, Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over the earth, and over all the creatures that move along the ground. So God created

human in his own image, in the image of God He created him; male and female He created them." (Genesis: 1)

Since it is historically proven that what is now known as the Torah or the Pentateuch was written more than 800 centuries after the death of Musa (Moses, pbuh), and that it was first written in languages other than that in which it had been revealed, the reader can imagine the extent to which extremist Jews went in distorting the Divine Book that had been revealed to them. That was why Prophet Muhammad ﷺ advised us in a noble hadith, "*When the People of the Book tell you something, neither believe, nor disbelieve them.*"<sup>14</sup> We cannot believe in what they convey to us, since the content may be interpolated; nor can we disbelieve in it because it may be a remnant of the revealed truth that is yet untouched by their hand of distortion and interpolation.

Thus, we are definitely commanded not to depend on Jewish sources, especially when they deviated and began associating others in the worship of Almighty Allah. Therefore, their concept of Divinity was greatly disturbed, as they supposed that Almighty Allah was like mankind. This misconception prevailed in all ancient polytheistic religions, such as the Pharaonic, Chinese, Greek and Roman religions, and is still prevalent in many existing religions, such as Hinduism and Buddhism. These religions have swerved from the concept of true Divinity into a misconception in which they either conciliated Divinity with humanity and animality, or joined others, for which He had sent no authority, in worship with Almighty Allah.

Islam is the great religion that Almighty Allah taught our father, Adam from the very moment of his creation, and then revealed to a hundred and twenty thousand of His Prophets, in order that they would teach it to their peoples and nations. Then, Almighty Allah renewed it in more than a hundred Divine Messages, which He revealed to a number of His chosen Prophets. After that, Almighty Allah eventually completed, perfected and preserved it through the Seal Prophet ﷺ. Hence, Almighty Allah has promised to protect Islam through the Qur'an and Sunnah of the Seal Prophet ﷺ. Thus, it has been preserved over the last fourteen centuries, and will remain safeguarded until the end of this world.

The religion of Islam is based upon pure monotheism; to "Worship Allah! You have no other Ilah (God) but Him", and to deem Him far above having a peer, a partner, an opponent, a wife or a son, and far above any attribute that does not befit His Glory. Therefrom springs the severe warning not to ascribe to Almighty Allah any attributes other than those which He has attributed to His Sublime Self.

The hadith narrated by Abu Hurayrah that reads, "*Allah created Adam, in his (Adam's) own image, making him 60 cubits tall ... People have been decreasing in stature since Adam's creation until now*" implies a number of scientific facts such as:

1. Adam was a special creation unrelated to the creation of other creatures that preceded him; a point that confutes the claims of the Darwinists and others with such similar claims, who alleged that Adam had a father and a mother on

the absolutely groundless basis that humans are not Adamites, and that they are pre-Adamite creatures. This allegation contradicts texts in the Qur'an and Prophetic hadiths that are uncontested in truth and validity. This also contradicts the fact that Allah the Creator has (full) knowledge of His creatures; more than that obtained by any of His creatures.

2. Adam was sixty cubits tall.
3. People have been decreasing in stature since the Creation of Adam till now, and will continue to decrease until Almighty Allah inherits the earth and all that it contains.

There are several scientific facts that confirm those implied in this noble hadith and testify to the truthfulness of the Seal Prophet ﷺ. May Allah's Peace and blessings be upon our noble Prophet and upon those who follow him and adopt his call until the Day of Judgment. The conclusion of our requests is all praises and thanks are to Allah, the Lord of the worlds.

## Hadith 4

### Adam, the Last Creature

قَالَ رَسُولُ اللَّهِ ﷺ: "خَلَقَ اللَّهُ آدَمَ يَوْمَ الْجُمُعَةِ" وفي رواية أخرى: "...في آخِرِ سَاعَةٍ مِنْ سَاعَاتِ يَوْمِ الْجُمُعَةِ".

The Prophet ﷺ was reported to have said, "Allah created Adam on Friday."<sup>15</sup> And - in another narration - "...at the last hour of Friday [meaning, between afternoon and night]."<sup>16</sup>

### Explanation of the Hadith

Building upon this noble hadith, exegetes conclude that Adam was the last creation (among all creatures). In this respect, Ibn Jarir at-Tabari when commenting on the saying of Almighty Allah, [Has there not been over man a period of time, when he was nothing to be mentioned?] (Al-Insan: 1) stated, "He (the one referred to in the verse) is Adam, for a period of time had passed before he was created and before his soul was breathed into him." Mu`ammar narrated that Qatadah said, "Adam was the last creation (of all creatures)."

Scientifically speaking, it has been proven through geological and astronomical studies that the age of the cosmos in which we live exceeds thirteen billion years, and that the age of the earth is more than four thousand six hundred million years. Moreover, the earliest trace of life discovered on earth dates back to more than three thousand eight hundred million years ago; it took the form of molecules of fossilized organic compounds that resemble many contemporary living organisms. These fossils were discovered in some rocks in Greenland, in 1978, by Professor Cyril Ponnamperna, Maryland University. This discovery led to the supposition that the 800 hundred years span between 4.6 and 3.8 billion years ago was a preparation period for the earth to assume life, which is known as the Azoic Eon (relating to the geological periods that precede the appearance of life).

This was followed by the discovery of fossils of unicellular organisms that bear a resemblance to bacteria found in rocks of about 3.5 billion years age in South-western Australia. Likewise, a number of fossils of single-celled organisms similar to living algae and bacteria were discovered in a sedimentary formation known as the Fig-Tree Formation, in South Africa.

After that, fossil remains of the blue-green algae or Cyanobacteria, dated at 2.7 billion years old, was discovered in Rhodesia, while similar fossils were

discovered in Ontario, Canada, in rocks that date back to 1.9 billion years old. In the same way, many fossils of bacteria, algae and fungi were discovered in carbonaceous cherts, in Central Australia, which all date to more than a thousand million years ago.

These organisms are classified as members of the one nation of Domain Prokaryote, in the Kingdom of Monera that includes bacteria and blue-green algae. All members of this kingdom have a simple structure; either single-celled or multi-celled and they never differentiate between membranes or organs, no matter how multiple these cells are. However, they may ramify into several divisions. These organisms lack a distinct (enclosed) nucleus, yet the nucleic contents spread in the cell fluid without condensing the form of chromatin.

In addition, the fossils of Domain Eukaryotes, 1.4 billion years of age, were first discovered in East California. Both unicellular organisms and those whose cells contain a distinct membrane-bound nucleus (the membrane separating the nucleus from the cytoplasm) are classified in a number of special kingdoms, such as the kingdom of Protista - which includes several simple organisms like Flagellates, Seaweeds, Sporozoa and Ciliates - as well as the kingdom of Fungi.

The animal kingdom includes more than twenty families and its first fossils that were discovered were in rocks whose absolute age is about 700 million years. Thus, the period spanning an interval between 3.8 billion and 700 million years ago is known as the Cryptozoic (hidden life) Eon, which lasted for more than three (3.1) billion years. The span between 700 million years ago and the present is called the Phanerozoic (obvious life) Eon.

Meanwhile, the diversity and number of the different aspects of plant and animal life have gradually increased until they have reached their present day status. The different plant phyla diversified, ranging from Alga to Lichen, Horsetail, Pteridophyta, Palmae (Arecaceae), Conifers (Pinophyta) and Angiosperm (Flowering Plants). The primary plants were created on earth about 400 million years ago, at the beginning of the Silurian period, and then life remained in water for most of the history of the earth.

Furthermore, groups of living invertebrate animals diversified into more than twenty distinct phyla. Hence, the earliest fishes were created, followed by Amphibia, Reptilia, Aves, and then Mammalia. Thereafter, the process of their creation marvelously diversified until Placentalia (Placental Mammals) emerged. It then encompassed Insectivora, Chiroptera, Ungulates (including horses, gazelles and cattle), Carnivora, Rodentia, Proboscidea (such as elephants, whales and dolphins), and Primates (including monkeys, chimpanzees, and gorillas). However, the earliest fossil remains of human date back to no more than a hundred thousand years.

The above review indicates the miraculous scientific fact implied in Allah's saying, [Has there not been over human a period of time, when he was nothing to be mentioned?] (Al-Insan: 1) And in the Prophet's ﷺ saying, "*Allah created Adam at the last hour of Friday.*" Acquired sciences have proven that man's age (life on

earth) does not transcend 1/50,000 of the earth's age, and that the creation of other living things preceded man's creation by about four million years. In 1635, Archbishop of Armagh, James Ussher (1656 – 1581 A.C.), stated that the earth was created exactly at 10.00 in the morning of 23<sup>rd</sup> October, 4004 B.C. This statement was based on his analysis of the sequence of events in the both the Old and New Testaments. Comparing the Qur'anic truth that was revealed more than one thousand four hundred years ago, with James Ussher's statement, we realize the superiority of the Qur'an over all other books that have been compiled by man. Ussher's date remained in the footnotes of the Bible that was widespread until the close of the 19<sup>th</sup> century, meaning, it was in circulation for about three hundred years. This is just one type of human mistake that science has recently corrected.

All praise is due to Allah for the blessings of Islam, for the Qur'an, and for sending the Seal Prophet ﷺ. Almighty Allah has completed the chain of the Prophets and concluded His Divine Messages. With the Promise of Allah to protect it, the Message remained completely preserved, to the letter, in the language in which it was revealed; over the last fourteen hundred years, and it will remain intact until Almighty Allah Wills.

On the other hand, all preceding verbal messages were lost, while their surviving reminiscences were orally transmitted for several centuries, before they were inscribed at the hands of anonymous people in languages other than those in which they had been revealed. The degree of distortion to which those messages were subjected took them away from their Divine framework and rendered them ineffective to guide their followers.

Therefore, all praise is due to Allah, again and again, and purest peace and noblest prayer be upon our master, Muhammad, son of `Abdullah, and upon his household, Companions and those who follow his guidance and adopt his Call until the Day of Judgment. The close of our requests is all praises and thanks are to Allah, the Lord of the worlds.

## Hadith 5

### Taking the Covenant from Mankind in the Loins of Adam

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ: "إِنَّ اللَّهَ أَخَذَ الْإِمِيثَاقَ مِنْ ظَهْرِ آدَمَ بْنِ نُعْمَانَ -يعني عرفة- وَأَخْرَجَ مِنْ صُلْبِهِ كُلَّ ذُرِّيَّةٍ ذَرَأَهَا، فَنَشَرَهُمْ بَيْنَ يَدَيْهِ كَالدَّرِّ، ثُمَّ كَلَّمَهُمْ قُبُلًا، قَالَ: أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ."

Ibn `Abbas narrated that Allah's Messenger as saying, "Surely, Allah took the covenant from the loins of Adam at Nu`man, on the day of `Arafah, bringing forth from his loins every seed (offspring) He created and scattering them before Him. Then, in front of Him, He asked them, [Am I not your Lord?] They said, 'Yes! We testify' lest you should say on the Day of Resurrection, 'Verily, we have been unaware of this' or lest you should say, 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced polytheism?'"<sup>17</sup>

### Explanation of the Hadith

This noble hadith is an explanatory note to the saying of Almighty Allah, [And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying), 'Am I not your Lord?' They said, 'Yes! We testify,' lest you should say on the Day of Resurrection, 'Verily, we have been unaware of this.' Or lest you should say, 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced polytheism?'] (Al-A`raf: 172-173)

The same meaning is further explained by the hadith in which Anas ibn Malik reported the Prophet ﷺ as saying, "It would be said (by Allah) to the one who shall enter Hell-Fire, on the Day of Resurrection, 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?' He will reply, 'Yes.' Then Allah would say to him, 'You were asked for something quite easier than this; to join none in worship with Me (i.e. to accept Islam), but you insisted on attributing Divinity to others beside Me.'"<sup>18</sup>