

# SCIENCE & THE HOLY QURAN

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾ نَحْمَدُهٗ وَنَسْتَعِیْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَیْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شَرِّوْرِ اَنْفُسِنَا  
وَمِنْ سَیِّئَاتِ اَعْمَالِنَا مِنْ یَهْدِ اللّٰهُ فَلَا مَضَلَّ لَهٗ وَمَنْ یُضَلِّهٖ فَلَا هَادِیَ لَهٗ وَنَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهٗ  
لَا شَرِیْكَ لَهٗ وَنَشْهَدُ اَنْ سَیِّدِنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهٗ وَرَسُوْلَهٗ ﴿۲﴾ اِمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطَانِ الرَّحِیْمِ ﴿۳﴾ بِسْمِ  
اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۴﴾ قُلْ هٰذِهِ سَبِیْلِیْ اَدْعُوْا اِلَى اللّٰهِ عَلٰی بَصِیْرَةٍ اَنَا وَمَنْ اَتَّبَعَنِ ﴿۵﴾ صَدَقَ اللّٰهُ  
العظیم ﴿۶﴾ اللّٰهُمَّ صَلِّ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰی اٰلِ سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ﴿۷﴾

I want to deliver my lecture in three phases. First of all the introduction, then the lecture and finally the conclusion.

In the beginning of my lecture, I spoke few words including the Khutba or the sermon of our Prophet (ﷺ). I consider that as a part of my introduction. That is the famous sermon<sup>1</sup> which our Prophet (ﷺ) used to deliver almost all in his lecture. I started with,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

You all know the meaning, 'In the name of Allah, the Beneficent, the Merciful.' Then

نَحْمَدُهٗ وَنَسْتَعِیْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَیْهِوْ نَعُوْذُ بِاللّٰهِ مِنْ شَرِّوْرِ اَنْفُسِنَا

'We praise Him, we seek His help, we seek His forgiveness, we fully believe in Him, we depend wholly upon Him. We seek His shelter from evil thought in our minds.' The words are in plural but the meaning may be made in singular as well as in plural. In Islam most of the prayers are recommended to be made in plural though a singular man is praying. We say رَبَّنَا اٰتِنَا (O our Lord! Give us...). We could also say, رَبِّیْ اٰتِنِیْ (O my Lord! Give me...). But making the prayer in plural is always more recommended.

So the Khutba, the sermon of the Prophet (ﷺ) is also in plural number though he is a single man. He says, نَحْمَدُهٗ وَنَسْتَعِیْنُهٗ . He does not say, اِحْمَدُهٗ وَاسْتَعِیْنُهٗ (I praise Him, I seek His help). So the prayer is in plural form because of the recommended procedure. I am translating the sermon because they contain a very few heart rendering words. So second part,

<sup>1</sup>Sunan of Abu-Dawood Hadith 2113, Narrated by Hazrat Abdullah ibn Mas'ud (رضی اللہ عنہ)

ومن سيئات اعمالنا

‘We also seek His help from the bad reactions of my evil deeds.’ Because we can not always perform good deeds, mistakes are made. Then he says,

من يهده الله فلا مضل له ومن يضلل فلا هادي له

‘A person whom Allah guides, none can lead him astray and for whom Allah has decreed going astray, none can guide him.’ This particular one raises question in many minds. If Allah has decreed going astray, none can guide him, what does it mean? Is Allah guiding somebody in the wrong path? No, the meaning is not that. One who had not applied his reasons, applied his mental conditions as Allah has given him, applied his judgement with his free will following the Prophet (ﷺ) - only for those Allah says, I have opened the path for going astray. So that particular line is very important. Next,

ونشهد ان لا اله الا الله وحده لا شريك له

‘And we bear witness, there is no one worthy of worship except Allah. His is only one, Single. He has no partner.’

ونشهد ان محمدا عبده ورسوله

‘And we bear witness that Muhammad (ﷺ) is His servant & His messenger.’ This is the very common, well known, recorded, authenticated sermon of the Prophet which is known as Khutba-e-masura. This is a Sunnah to go through the sermon before any speech & I have tried to follow that. Because my main aim is to draw your attention towards the purpose of this gathering. What is the purpose of this gathering? Our purpose should be to please Allah. He has given us this existence. He has given us the time of this beautiful evening. We are in good health. We are in sound mind and we are spending some of our time to earn His satisfaction. The prayer in the Quran is also very well known to all of you,

ربنا تقبل منا انك انت السميع العليم

‘Allah accept this from us, You are the most well Hearing, most well Knower.’

My main point is the topic of today’s lecture, Science and the Holy Quran. I have tried to present before you what is the purpose of talking & listening to a topic. The purpose should be to please Him. Every activity of a Muslim should be performed with the sole aim of earning his satisfaction and His satisfaction lies in the path of following His dear Prophet Muhammad (ﷺ). We again repeat that our only aim is, “O Allah accept this seating, this talking & listening and make it a deposit in Your Bank for our

life of hereafter & make it also an occasion so that this brings happiness for us in this life.” Because Allah Subhanahu wata’ala promises,

لهم البشرى فى الحياة الدنيا وفى الآخرة

‘For them is good news in the world & also in hereafter.’<sup>2</sup> Doing good deeds not only means getting something in the hereafter. A man who is following Allah & His Prophet, he is granted that he will get peace of mind in this world. He will get a beautiful life in this world. So if someone is following Islam & then he is not enjoying peace in his mind, what about him? Allah does not say that He will give you all the blessings of the world. He does not say that He will make you the Chief of the Naval Staff or the Prime Minister of Bangladesh or the most wealthy in Bangladesh. He says,

فلنحيينه حياة طيبة

‘We will grant him a beautiful holy life.’<sup>3</sup> So that is very much in keeping with the usual prayer,

ربنا اتنا فى الدنيا حسنة وفى الآخرة حسنة

The very well known prayer of the Prophet & the prayer in the Quran, ‘Give us the best of this world & give us also the best of the Hereafter.’<sup>4</sup> So I have finished my introduction with drawing your attention toward the purpose of this lecture. Now I will enter into the main topic -Science & the Holy Quran.

It is constantly claimed that we are in the scientific era, we are in the twenty first century or the last end of the twentieth century where science has reached its pinnacle - the top position of science. But one thing you must keep in mind, from the very beginning of science, every age scientist had claimed that they were on the very top level of scientific achievement. You look through the magazine 25 years ago. You will find there that they were claiming, ‘we are at the top of science’. Today with the latest technologies, multiplying beyond your imagination, again the claim is there. We do not know may be ten years later, you will be seeing that the same claim will be made by the scientist & the people who follow them. As we are moving ahead everyday, we say, we are going further ahead, further up in scientific achievement. That is the claim. So that claim is not a new one. That was claimed by the scientist of every age.

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<sup>2</sup>Surah 10, Verse 64

<sup>3</sup>Surah 16, Verse 97

<sup>4</sup>Surah 2, Verse 201

Quran is a gift of God. Quran is a revelation. Quran has been given directly by the Creator of the earth & heavens. Whereas science is a product of the faculties given by Him. You may not agree with me. I am also ready constantly to admit my mistakes. I served BUET for 26 years. I joined as an Assistant Professor & left as an Assistant Professor. I took wilful retirement with full benefit to join IIT. I am a simple Assistant Professor. I do not claim to be a scholar in Islam. Alhamdulillah, Allah has given me the towfiq to study Islam, particularly to be with a few saintly persons. For example, one whom many of you would know instantly, Hazrat Maulana Muhammadullah Hafizzi Huzur, a khalifa of Maulana Ashraf Ali Thanwi and who became a political personality by participating in the 1981 election. I had wonderful opportunities to work as a servant of this great man. So I do not claim either to be a very scholar professor nor a scholar of Islam. Then why do I talk?

I talk because of a verse in Surah *Yousuf* where Allah says,

قل هذه سبيلي ادعوا الى الله على بصيرة انا ومن اتبعني

‘Say, this is my path, I invite towards Allah with full conviction, I & whoever follows me.’ So this is a verse from the Holy Quran where Allah Subhanahu wata’ala asks His dear Prophet(ﷺ), you say like this, this is my path I invite towards Allah with full conviction, I myself & whoever follows me.

1400 years have past! Our Prophet(ﷺ) was in Makkah-Mokarrama then in Medinah-Monowwarah, a distance of more than 3000 miles from our country but whoever follows him whether in this century or in the next century or in the century after next this is his duty to invite towards Allah. Another verse in Surah *Nahl* in 14th part of the Quran,

ادع الى سبيل ربك بالحكمة

‘Invite to the path of your Lord with Hikmah.’ What is the meaning of Hikmah? I will come to that later. Allah is asking His dear Prophet(ﷺ) in another Surah, the name of the Surah is *Nahl* which in English meaning is the *Bee*. He says, ‘Invite towards the path of your Lord with Hikmah’. So that is the point, I have brought it because my lecture is on Science. First one, invite in the path of your Lord, How will you invite?

بالحكمة والموعظة الحسنة وجادلهم بالتى هي احسن

‘With Hikmah, in the best possible deliberation and if you have to come in argument with those who oppose your invitation, those who oppose your calling towards the path of Allah & come to altercation - Face them in argument in the best possible manner.’

ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بالمهتدين

‘Your Lord knows very well, who goes astray from His path and knows who follows the path of truth, who are the really rightly guided ones.’<sup>5</sup> So my main point is to bring before you this particular word, Hikmah. What is the meaning of Hikmah? Hikmah is usually translated as wisdom. This word in different form came in many places of the Quran. Allah declares,

وهو العزيز الحكيم

‘And He is Aziz, Hakim.’ Here Aziz means most powerful & Hakim means full of wisdom which comes from Hikmah.

So in Surah Yasin, the first verse is يس which is as you know the mysterious one. Our most learned Ulama say, ‘no one knows the meaning of Yasin. They are the mysterious verse of the Holy Quran. They are called *Harufe Mucattaat*. May be Allah Subhanahu wata’ala informed our Prophet (ﷺ) about the meaning but he never felt it necessary to inform us. The Quran is full of such connotation: Kaf-ha-ya-saud, Ha-mim, Alif-lam-ra, Alif-lam-mim. They are known as mysterious communication. Here,

يس والقراان الحكيم

‘Yasin. By the Quran which is full of Hikmah.’<sup>7</sup> Many translated, By the Quran which is full of scientific connotation, scientific indications. Our Ulama, the conservative group, they generally say, ‘No, the meaning of Hikmah as wisdom is nearest in its translation which means knowledge comprehensive & mainly relating to Allah Subhanahu wata’ala. Those who are translating Hikmah as science they talk only one part of it. Hikmah covers science & the revelation everything.’ That is the connotation or the meaning taken by the conservative Ulama. As I said, on the other hand, many of the new & modern explanation of the Holy Quran say that Hikmah means Scientific Quran. But one of the of the most learned & coming very late in his arriving in the world, Maulana Ashraf Ali Thanwi who was the teacher of Maulana Hafizzi Huzur, he used to say, ‘Quran is not a book of science.’ His talking was very simple, very straight forward - Quran is not a book of science. This is neither a book of medicine that you recite a verse from the Quran & give breathing to somebody & he becomes Ok. If somebody Ok that is the special blessing of Allah Subhanahu wata’ala. But the Quran had not been given to our Prophet (ﷺ) either to use as a book of medicine or for any other matter. It is a book of guidance.

<sup>5</sup>Surah 16, Verse 125

<sup>6</sup>Surah 61, Verse 1

<sup>7</sup>Surah 36, Verses 1-2

This is the book which invites you to your Creator, It says, your creator is alone, no partner, He has sent messengers all throughout starting from Adam & ending with Muhammad(ﷺ). One is Allah Subhanahu wata'ala, the singleness & second is, Muhammad(ﷺ) and then third is, Angels through whom Allah Subhanahu wata'ala has sent His messages. Number four, the message. The message to our Prophet is Quran Majid. The message to our Prophet(ﷺ) before him to Jesus or Eesa was the Injeel which they call Bible. But actually the modern Bible is not the original Injeel. Similarly the other books were given by God but then it was not preserved. All bring the same message - you have a life after this life & your present life is only a preparatory ground. Use this as a capital, think about Him, move as He desires, follow His Prophet. So the message has been given by the angels and the message proper is given the name, the book from the Heaven & then message it gives that is about the life of Hereafter. These are the main topics of the Quran & all along the purpose of the Quran is to invite the heart of His listener to give him the message proper. So that it enters into his heart more intensely, enters in the inner core of his heart.

Where as in scientific discovery we say, everyday we move further up and up. In the case of the Quran, Quran says, the man who was at the top was Muhammad. So the pinnacle of the heavenly knowledge was when the Prophet(ﷺ) existed & there is a famous saying of our Prophet(ﷺ),

خير امتى قرنى ثم الذين يلونهم الذين يلونهم

‘My generation is the best of all generation, then those coming after them, and then those coming after the second generation.’<sup>8</sup> So in the case of the Quran, the pinnacle is Muhammad(ﷺ). Next, his companions starting from Abu Bakr, Umar etc. Then coming down, the people who came in contact with them. Then coming down, the people who came in contact with the third generation. We can see, starting of Islam before 1400 years ago was the pinnacle. So we are virtually on the other side of the hill. On the other hand, so far science is concerned, everyday we are moving towards the pinnacle, the crest of science. Every generation is claiming, well, this is the most modern & the scientifically most top one. And next generation shows, it is gone still up. So we must remember the two and I want to place before you this particular view, the Quran is not book of science. This is a book of guidance for men to know why he has been sent here. Who sent him? What is the purpose? Is it a purposeless creation or there is purpose behind it? The Quran declares,

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<sup>8</sup>Sahih Al-Bukhari Hadith 3.819, Narrated by Zahdam bin Mudrab

افحسبتم انما خلقنكم عبثا وانكم اليها لا ترجعون

‘Have you considered that you have been created uselessly, purposelessly and You will not be made to return to me?’<sup>9</sup> This is in Surah Muminun, the Believers in the 18<sup>th</sup> part. Quran says,

فعلى الله الملك الحق

‘Allah, the Great Creator, the True King.’ He is free from such evil things that He will engage Himself in a purposeless activity.

I am just placing before you the opinion of a great person in the religious field & the most modern people who have studied him have also accepted him. So, as I said, my comment is not the final. It can be subject to criticism. Because before I reach the actual discussion, I want to place this point, he says, Quran is not a book of science. This is a book of guidance. This is a book to remind every person the purpose of his life. Why he has been created ? What is the purpose of his existence and to fulfil that purpose how he should move?

So come to the next Question, if Quran is not a book of science, why do you talk about the science & want to compare Quran with this? The point is, the man for whom the Quran has been given as a book of guidance, he is living in an age where he is surrounded by science, scientific innovation, scientific discoveries. He is virtually living in the cradle of science. So the Quran wants to put before the person that it contains many materials which indicate science. He will instantly see that the Quran though is a book of guidance but this is from the Being who created skies, who created earth, Who created everything & gave many different properties in materials. Knowing the properties and making use of them are the most important activity of science. Science studies objects, materials & then gives to the technology. Technology finds out new technology to put those discoveries in the use of man. One cannot ignore the benefits which we are enjoying because of scientific discoveries & technological innovation. So the main purpose of our studying science & the Quran is to see does the book of guidance given by my Creator contain things which appear totally foolish or it contains indication.

The Quran has come from the Creator of the universe, Creator of every material who has given the properties. This is the belief of a Muslim regarding Allah Subhanahu wata’ala, nothing is beyond His knowledge. Every tiny particle whatever tiny be the structure, whatever small be the structure is known to Him & nothing is beyond His knowledge. As in *Ayatul Kursee*, He declares,

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<sup>9</sup>Surah 23, Verse 115

ولا يحيطون بشيء من علمه الا بما شاء وسع كرسيه السموات والارض

‘And they will never compass anything of His knowledge except that which He wills. His *Kurse* extends over the heavens and the earth.’<sup>10</sup> The Quran in the form of giving guidance made many statements. It is for the believer to study the Quran along with the modern science & he will see that science only acts as a new motivator to push his faith further. Science can never work against Islam as science & the Quran is originally from the same Origin. Now, what is science?

Science is the second stage of our five senses. Allah has given us the five senses - the eyes to see, the ears to hear, the nose to smell, the tongue to taste, the skin to feel. Every innovation of science is dependant on these five. So in the beginning science can be said as the sixth sense or the seven sense or the eight sense. Scientific discovery has improved the power of seeing, has improved the power of hearing. No such improvement has taken place so far as the job with tongue is concerned, you must remember that! Not so much of activity has taken place as the job with skin is concerned. The most important two are related to the eyes & the ears. Based on them, the discoveries which have been made through the observation of the basic senses, age after age & then they put into practice for the benefit of the mankind. Many of the blessings of Allah Subhanahu wata'alal have come in this form. As I said, then why should we study science & compare with the Quran? Because in the heart of his heart he knows, science is a creation of man. Science is a creation of man through the generation. One generation created some basic facts, the next generation put them in action, the next generation increased upon that, the next generation increased further upon that. That's why as we are adding discoveries, we are going towards the peak. Allah Subhanahu wata'ala knows where the peak will meet. We do not know how far development will be made by the scientists. Though we are claiming this is the most civilized era of the human civilization.

So I want to place before you this particular point that is if one studies the Quran deeply, he will come across many verses of the Quran which not only certify that this is the book, which was given to the Prophet 1400 years ago, contains material which appeared common facts to the person who received the message 1400 years ago and the same message now 1400 years later in the midst of scientific hullabaloo will still appear to him, Well it contains such a statement which applied equally then & it applied equally now!

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<sup>10</sup>Surah 2, Verse 255

I start with a particular verse of the Quran, which has been brought into focus by many now a days. The verse is in Surah Zariyah, Allah Subhanahu wata'ala declares,

والسماء بنيناها بايد وانا لموسعوز

'And the skies I have made it with my Hand. And I am the expander of the space thereof.'<sup>11</sup> Allah uses plural number as I said in prayers so also in statements and similar statements are made in every country. Sheikh Hasina, she is a lady, but she is the Prime Minister. She says we will see that nobody dies unfed. So the 'We' here does not mean Sheikh Hasina. 'We' means her party, her government. This is known in English as Royal 'We'. A single man is using the plural number that adds strength and beauty to the language. Allah Subhanahu wata'ala does the same. He is alone. But he says, 'And the skies I have made it with my Hand'. What is the meaning of 'Hand'? And I am the expander of the space thereof. So the word here is *موسعوز*. It comes from the basic verb *اوسع*. It means, He expanded. One who expands is known as *موسعوز*. In singular number the word is *موسع* and in plural number the word is *موسعوز*. As He uses plural number. the ending is also in plural number. This verse is in Surah Jaria meaning is winds in the 26<sup>th</sup> part of the Quran. Then He says,

والارض فرشناها فنعم الماهدوز

'And the world I have spread in a beautiful fashion. What a beautiful spreader We are!'<sup>12</sup> And after while the main point is,

ففرؤا الى الله

'So run towards Allah.'<sup>13</sup> So the statement of the Quran that is we are trying to analyse in the light of science. A very modern theory of science so far as astronomy is concerned & many of you are aware of this is the 'Big Bang theory' & the theory of 'The Expanding Universe'.

The theory of the expanding universe, what does it say? In brief it is, we are living in the earth, mother earth. What is the diameter of the earth? Average diameter 7900 miles. Well, what is the important heavenly body which gives the heat to this mother earth? It is the sun. What is the diameter of the sun? It is more than 850000 miles. Then how big is the sun? If you consider volume wise the volume is proportional to  $d^3$ . The mathematicians know it very well. If you just compare according to the  $d$  of the earth & the  $d$  of the sun, the volume of the earth as compared to the

<sup>11</sup>Surah 51, Verse 47

<sup>12</sup>Surah 51, Verse 48

<sup>13</sup>Surah 51, Verse 50

sun is 1/1300000 which means the sun is 1300000 times bigger. And it is situated as you very well know 93000000 miles away. Travelling at the speed of light 186000 miles/sec, it takes the sun to send the light to us 8.5 minutes. Well, what does science tell us? Science tells us, the sun is the nearest star we have. The moon is not a star. The next star after the sun nearest to our earth is Proxima Centauri which is 4.5 light years away. Travelling at the speed of light, if we move for one whole year, that will be one light year. So you can easily imagine what a big distance it will be! Travelling at the speed of light which is 186000 miles per second, it takes you 8.5 minutes from the sun to the earth. The star nearest to us after the sun, that is only 4.5 light years away. Allahu Akbar! According to the latest discovery of the astronomers, our Sun and Proxima Centauri are all of a same family. The family is known as a galaxy. The galaxy of ours has been given the name Milky Way. The particular galaxy contains thousands of stars much bigger than the sun. Our Sun is considered only an average star. We have to do lot of more discussions. I only want to tell you that astronomers tell us that there are thousands and thousands of galaxies like this in the sky. But I want to bring that particular verse, what is the meaning of Hands? The explanators of Quran tell us, the quality of Allah Subhanahu wata'ala is,

ليس كمثله شىء

‘Nothing can be made a similarity to Him.’<sup>14</sup> We cannot imagine how He is! Though He is using the word His Hands. Wherever the word Hand is used it signifies, very special qudrat of Allah Subhanahu wata'ala. It signifies very special attention He has made there and the Quran is full of many such verses. In Ampara, the last part of the Quran there is a verse,

ءاتم اشد خلقا ام لبسماء بنها رفع سمكها فسوها

‘Are you more difficult to create or is the sky that He constructed? He raised its height and He has equally ordered it.’<sup>15</sup> But in Surah *Zariyah* Allah says, ‘We are the expander of the space thereof.’ Why Allah has used this particular noun, We are the *expanders*? What science tells us? It tells us that the shape of the Milky way is as two saucers put together. The sun is only a tiny dot in the whole solar system. The daimeter of the Milky way, they say, 100000 light years. Say, Subhanallah. The dimension of Milky way is 100000 light years which means if you travel from one end of milky way, it will take 100000 years travelling at the speed of light to reach the other end! Subhanallah. It is for the Muslims to say, subhanallah which means, You are glorified O Allah. Now they say, the sky is full of

<sup>14</sup>Surah 42, Verse 11

<sup>15</sup>Surah 79, Verse 27

galaxies like that. As they discover more bigger & bigger telescope, they see more galaxies. The galaxies have been discovered as far as  $10^9$  light years away. Most important point is this, the further galaxies appear as if they are moving away from us!

Latest discovery say, the galaxies which are seen at the furthest end of the sky, they are seen to travel at the speed of 75000 miles/sec from this earth. Say, Subhanallah. What does it mean? Every second they are moving away from us at that high speed. That's why the theory of expanding universe has come. It says, as if it is a balloon on which you have many dots. As you inflate the balloon bigger & bigger, the dots go away from each other, the space between them increases. That is the theory on very short term. I am not an astronomer. But it has happened in BUET, one time one of our teachers, he suddenly said this comment, 'In the Quran about seven skies are all baseless'. Na'uzubillah. That was in 1969 when I just joined & that led me to study some of this astronomical simple description. Then I placed before him, look my dear sir! the Quran says in Surah Mulk,

ولقد زينا السماء الدنيا بمصابيح

'We have adored this sky of this earth with stars.'<sup>16</sup> So according the description of the Quran, all these are under the sky of the earth. The sky or the heaven of this earth, on which we are living, this is the first heaven. Because in the Quran, there is a reference of seven heavens & also in the Hadith literature. During the Miraz or the ascension of the Prophet (ﷺ) where it is said, he traveled with Jibriel. They went to first heaven & the angels, incharge of that, said, 'who is with you?' He said, 'Muhammad'. 'Have you been invited to come!' 'Yes'. Then he opened the gate. So these also raise the question, if there are gates in the heavens, why we don't see these? Well, simple answer for the believer lies in the Quran. The sky is seen full of heavenly body. As we say, if the furthest galaxy is to move away from you, who claimed that you have reached the first Heaven? You have not reached a particular solid space. Where is it? This may be the limit of first sky. The scientific discoveries are only increasing & they further make their powerful telescopes, they find the universe is more bigger.

So I was referring to the verses of the Quran, one is in 30<sup>th</sup> part, Surah Nazi'at, 'Are you more difficult to create or is the sky?' Another one in Surah Zariyah, 'I have made the sky with My special power & I am the expander thereof.' Now if a believer compares the latest scientific discoveries & looks at the verses of the Quran, you now comment, will it

<sup>16</sup>Surah 67, Verse 5

not increase his faith? You may say, well, if this increases his faith, may be there will be other discoveries will push him to unbelief, will push him to suspicion. Well, there is a very simple answer given by the explainer of the Quran, people like Ashraf Ali Thanwi. He said, as I repeated, the Quran is not the book of science. This is a book of guidance. This has given through revelation. This has not been obtained by scientific research. All modern topics are evolved to scientific research, inventing from the earlier age, building upon new knowledge, new technology. Not so the Quran. That was given directly from Allah Subhanahu wata'ala. No pitch of thinking, no brains were involved. No research can create the Quran. The Quran is the direct knowledge given by Allah. So the Quran must be treated as such & a believer should believe that this has been given by his creator & he should also believe that this can not contain facts which will be directly opposite to his faculties. But the topic like this which I have quoted, are not the subject to many scrutiny?

Ages after ages, new discoveries, new comments are coming up. You must have heard the name of a very modern scientist, Stiffen Hawking of England who has made very ugly comment about Allah Subhanahu wata'ala. He has said, 'Allah does not exist. He does not have any place in the heavenly creation and purposes!' So the Muslim can easily think about that. The Quran contains many such comment of people who boast & who pride like that. I come to another point. There is a verse in Surah Waqi'a,

افريتم الماء الذي تشربون ﴿٦٨﴾ انتم انزلتموه من المزن ام نحن المنزلون لو نشاء جعلناه  
اجاجا فلولا تشكرون

'Have you thought about the water that you drink? Have you brought it down from the sky or is it I who has given you this? If I desired I could have made it saltiest. Why are you not grateful?'<sup>17</sup> So the first part actually is asking men to think about the blessing that He has given us the rain. Have we even thought about this, what a blessing it is? And we never think about it. The modern man of science - he describes science, he states science, he brings that facts of science but he never says, Alhamdulillah. He very well knows, this is a wonderful blessing but he never says, Alhamdulillah. Because he has not been taught to say Alhamdulillah. He does not know who is his creator. He is trying to discover Allah as he discovered in the facts of science, in the facts of material with his brain. With his basic faculties he is trying to discover Allah. Whereas Allah Subhanahu wata'ala's declaration in the Quran is,

<sup>17</sup>Surah 56, Verses 68-70

الذين يؤمنون بالغيب

‘Those who believe in what his faculties can not conceive.’<sup>18</sup> What is the meaning of that? You cannot reach Him by this ear or by this eye. Similarly any scientific gazette will never be able to discover what is happening in the grave. A verse in Surah Qaf, 26<sup>th</sup> part the Quran, Allah is quoting the comment by the disbelievers,

ءاذامتنا وكناتر ابا ذالك رجع بعيد

‘What! when we are dead & we have become dust – this is far fatted imagination!’<sup>19</sup> Which means we do not believe you, O Muhammad! This saying, creating from the dust, is impossible. See, how the disbelievers used to criticize our Prophet! The only thing Allah says in the next verse,

قد علمنا ما تنقص الارض منهم

‘I very well know what the dust has made damage to his body.’<sup>20</sup> This is repeated in many places of the Quran.

So that point, I was saying that many scientist, many people who are not scientists but claim as lovers of science, they make irresponsible & uninvited comments about the Quran, about Islam. The point is they are trying to judge the Quran by science. Whereas Quran claims in very beginning 'this is from the غيب and this claims الذين يؤمنون بالغيب . You can not discover anything about Allah. Yow can not discover anything about what is happening to that dead body which you have put into the grave. Allah gives simple answer in Surah Yasin which is very well known to all of you.

That was actually a story of Umayya Walid, the very famous notorious disbeliever. He came to our Prophet (ﷺ) with a bone which was on the point of just becoming dust. He came and said, ‘Muhammad, can your Allah give life to this bone?’ Then he made it crushed before the Prophet (ﷺ), made into dust and then gave a breath & blew all the dust before the Prophet (ﷺ)! Allah gave a verse of the Quran which is in the last part of Surah Yasin,

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<sup>18</sup>Surah 2, Verse 3

<sup>19</sup>Surah 50, Verse 3

<sup>20</sup>Surah 50, Verse 4

اولم ير الانسان انا خلقناه من نطفة فاذا هو خصيم مبين وضرب لنا مثلا ونسى خلقه قال

من يحيى العظام وهى رميم

‘Does not man know that I have created him from a drop. And he makes comparisons for us and forgets his own creation: He says, ‘Who will make me alive again from this dust?’<sup>21</sup> Allah gives the answer,

قل يحييها الذى انشاها اول مرة

‘You say(O Muhammad), that Being who created you from nothing ones, He will recreate you.’<sup>22</sup>

So the approach of the Quran is very simple. You are saying, who will recreate you? Well, who created you from nothing? He will recreate you from this apparent nothing. So this approach of the Quran is simple. I was saying, this attitude of talking against the Quran, blaming the Quran, blaming the Prophet are useless. Because Quran claims in the very beginning, you can not reach Allah with your faculties, the five basic faculties. Similarly all scientific innovation, nothing can discover what is happening to the man in the grave. You look tomorrow, you look day after tomorrow, you look five years end - you see nothing. It has become dust. So that attitude is wrong. The believer should not feel disgusted or should not become a man who is doubtful. He should be firm & he should think about this, Quran declares in the very beginning, O man I have given you the faculties to move in the world, to see the world, to use them with science & technology. So that is a totally different thing. Science & technology are to be used to live better livings in this world. Can you imagine, living in the present world without electricity? Can you imagine, living in the big cities without telephone? All the modern discoveries are blessing of His & their indication in the Holy Quran,

ويخلق ما لا تعلمون

‘He constantly creates for you blessings which you do not know.’<sup>23</sup> The Quran says in Surah Kahf,

قل لو كان البحر مداد الكلمت ربي لنفد البحر قبل ان تنفد كلمت ربي ولو جئنا بمثله مددا

‘Say: If the sea were ink for writing the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even

<sup>21</sup>Surah 36, Verses 77-78

<sup>22</sup>Surah 36, Verse 79

<sup>23</sup>Surah 16, Verse 7

if we brought another sea like it for its aid.’ Again Allah declares in Surah Luqman,

ولو انما فى الارض من شجرة اقلام والبحر يمده من بعده سبعة ابحر ما نفدت كالمات الله

‘If all the trees on earth were pens & the ocean were ink with seven ocean behind it to add to its supply yet would not the words of Allah be exhausted in the writing!’<sup>25</sup> What does this mean? The narrators of the Quran say, Allah has said, His words can not be finished. His words means the knowledge which will come to mankind from Him. You think about today, how much information can a simple diskette enclose within it! How much information has been accumulated for mankind for the last ten years! The tremendous amount of information which is there. Are not this words of Allah? That is the attitude of the Quran. Whatever has been described, found, whatever has been innovated by men are all blessing of Him. Because it is He who has given us this existence. It is He who has given us this brain, who has given us this faculty. It is He who has given the sky, who has given the moon & it is declared in the Quran,

وسخر لكم الشمس والقمر

A very important declaration of the Quran, ‘He has made subservient to you the sun, the moon & everything.’<sup>26</sup> And then Quran says,

لا تسجدوا للشمس ولا للقمر واسجدوا لله الذى خلقهن

‘Don't prostrate yourself before the sun and the moon, rather you prostrate yourself to one who created all those.’<sup>27</sup> So the attitude of the Quran should be seen as such.

Regarding the particular verse which I was talking to you that Allah says, ‘Have you seen the water that you drink? Is it you who bring it down from the sky or is it I who give it to you? If I desired I could have made it salty. Then why you do not show gratefulness?’ My point is the fact that the rain we get coming down from clouds, what is the origin? We all know, this comes because the sun's ray evaporates the saline water of the sea and the water vapours go up which form the clouds. From the clouds, we get the sweet water. But Allah says,

لو نشاء جعلناه اجاجا

‘If I wished, I could have made it salty for you.’ Which means as if Allah is indicating, look at your latest discoveries. You have found out how this

<sup>24</sup>Surah 18, Verse 109

<sup>25</sup>Surah 31, Verse 27

<sup>26</sup>Surah 14, Verse 33

<sup>27</sup>Surah 41, Verse 37

sweet water comes to you from the cloud but have you ever thought about it? What a great blessing it is? You do not give Me any gratitude!

I am only referring to you that a believing mind, if he thinks about this particular verse, his mind will say, my creator 1400 years ago has used the word in the Quran which appeared perfectly all right to those who believed at that time, Abu Bakr, Umar, Usman, Ali(radiallahu anhum) etc. They did not know science as we know today. They did not know how the clouds are formed. These modern discoveries have given us the new dimension of judging the words of the Quran. That's one.

I was one day in Kakrail mosque. A young man came to me & told, 'sir, I am a believer. But this going of Amstrong to the moon has made me very much doubtful.' 'Why?' He said, 'the Quran declares that the Moon is *Noor* & they are moving on the moon surface.' I said, who told you that the Quran declares it is a *Noor* & it means that you can not walk on that? This verse, on which you are talking, is in Surah Forqan. it says,

تَبْرَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سُرُجًا وَقَمَرًا مُنِيرًا

'Blessed be that Being who fixed the stars. who places the stars in the sky and made a lamp therein.'<sup>28</sup> Lamp means giver of light. Again lamp comes in the 30<sup>th</sup> part of the Quran. Allah says,

وَجَعَلَ سُرُجًا وَهَاجًا<sup>29</sup>

'We have given you a terrible hot light giving lamp.' So the sun is described as a very hot lamp which gives you light. On the other hand, the moon has been described in the Quran as an illuminated Moon. I said, what is the meaning of *Noor*? *Noor* means light. So the word used for Moon is *وقمرا منيرا* which means illuminated object. It never means a lamp which creates it's own heat. Whereas the sun is described as *سرجا* which means lamp. So I told that young man who was the student of Dhaka University, 'why the latest innovation or the latest visit of mankind (in 1969 of the US space mission) on the moon & the walking of the astronomer on the surface of the moon has made you so much doubtful about the truth of the Quran? Look at these two points. Quran described sun as a lamp & moon as an illuminated object. This explanation that I gave, are you happy?' So the young man was very happy indeed. He said, 'well, the word *munir* has been translated in Bengali as Joteermoi. I thought, Joteermoi must be giving Jotee. It must be equivalent to the sun. it must be hot.'

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<sup>28</sup>Surah 25, Verse 67

<sup>29</sup>Surah 78, Verse 13

So many verse of the Quran does give the indications. In other place, Allah asks us, think about the blessing that I have given you. He says in a particular point,

وان تعدوا نعمت الله لا تحصوها

‘If you would count the blessings of Allah, you cannot recon them.’<sup>30</sup> So what about counting, you can not even imagine about the blessings of Allah Subhanahu wata’ala. Science is also a blessing of Allah. He has given the properties in the materials. We study those properties and discover the facts. Depending on those knowledge, we go for innovation & technology. We make use of them and we go for further advancement in science & technology. That's an era for the use of worldly facilities of Allah. On the other hand, Quran gives the basic message, how we should please Allah, how we should use all the blessings of the world?

For example, the water. The modern scientist, throughout the world, talked about this water. The physics book of Bangladesh do not talk about this in proper way. I have been in touch with a physics book published & distributed by Bangladesh Asia Foundation. There they talked about the properties of water. You all know it, the property of water. That at 4<sup>0</sup>c, the specific gravity of water is maximum. Why it has given like this? In the northern side the upper part of the sea, all water would become ice. But because of the particular property of the water, you have ice on the top and water at the bottom. So that the fish can still live. The book says, ‘this is a beautiful property of the water. No other liquid can match it.’ Number one. The same book again talks about this. It says, ‘look at the latent heat of vaporisation & the latent heat of ice. What about this two? The property of ice, when you bring it to 0<sup>0</sup>C, it will not become ice. You must take out more heat till it becomes ice. Similarly, if you increase the temperature up to 100<sup>0</sup>C, the water does not become steam instantaneously rather you must add more quantity of heat which is known as latent heat of vaporisation. If you give more heat, the temperature will remain 100<sup>0</sup>C all the time. If the water would not be given this property rather temperature of water would be increasing more & more, then what will happen?

When our mothers & sisters go to cook and they give the heat from the gas burner to the water, the temperature would only go up & up and would burn everything. But for this latent heat of vaporisation, the temperature will not cross 100<sup>0</sup>C till all the water is finished. Temperature will remain at 100<sup>0</sup>C which is the best possible temperature for cooking the food. So a beautiful verse of the Quran comes up. What is that? That the water and the property of latent heat & the property of specific gravity - all are very

<sup>30</sup>Surah 14, Verse 34

special blessing of whom that the science book does not say. The Quran says,

يعرفون نعمت الله ثم ينكرونها

‘They very well know the blessings of Allah. But then they decry, they don't show gratitude.’<sup>31</sup> Because they know nothing about Allah.

You know a very famous verse of Quran, Surah Al-Imran at the last part, where Allah gives special lesson for Muslims to enter into the scientific discussion. Allah says,

ان فى خلق السموت والارض واختلاف الليل والنهار لآيات لاولى لباب

‘Behold! In the creation of the heavens and the earth and in the difference of night and day, there are indeed Signs for men of understanding.’<sup>32</sup> Then,

الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون فى خلق السموت والارض

‘Those who think about this standing, sitting and reclining and think deeply about the creation of the heavens and the earth.’<sup>33</sup> Then what? Then they say,

ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار

‘Our Lord! you have not created all these in vain. Glorified are you! Save us from the doom of fire.’ This is the teaching of the Quran. Think about the creation, think about the inner properties & when you see these beautiful properties, say, Subhanallah.

So Allah teaches us in the Quran: See My world, see My material, see My water, see My air, see My sky, see My sun - think about these and say Alhamdulillah with greater & greater depth. Your Alhamdulillah, when you have learned the property of water, will not be the same when you have not studied science. You tell me, what I have just said to you regarding the specific gravity of water, regarding the latent heat of ice, regarding the latent heat of vaporisation - can the Alhamdulillah of one who studies these be the same as a man who does not know anything about science? Similarly many properties of science and technology will tell you that things are moving in a beautiful fashion. I do not want to go very far. I will talk about one point & then I will stop.

<sup>31</sup>Surah 16, Verse 83

<sup>32</sup>Surah 3, Verse 190

<sup>33</sup>Surah 3, Verse 191

I am an Electrical Engineer. A very famous teacher of mine whose name was Dr. Zahurul Haq. He did his physics degree in Applied Physics from Calcutta University. Then he did his MSc in Electrical Engineering from America. After that he became teacher in BUET. He is no more with us. Now, he was basically a man of physics and became an Electrical Engineer after doing his MSc in Electrical Engineering, he used to teach us electrical machine. He used to say, 'Hamidur Rahman, we talk about magnetic flux very much that whenever there is electricity there is magnetism. A wire carrying the electricity, there is a magnetic field around it. Electromagnetism is the best means of transferring energy. What is that? Nobody has seen the flux. That is only a concept which works.' So magnetic flux is a concept which works. Nobody has ever seen that. Electricity is a concept which works, which follows rules. What is atom? Atom is a concept & behaviour with atoms, electrons, protons - they are all conceptual but they follow rules. He used to say, 'Hamid, such a tremendous energy of diesel engine is being converted into electrical energy, how is the energy travelling?' We say, 'It is totally a magnetic action.' He says, "No, this is a command of Allah Subhanahuwata'ala. He has said, 'Look Mr. Rotor, if you have magnetic winding and if you are rotated like that, My order, I am the Creator, you must generate electricity.' Without this you can not explain." How is that transferring such a tremendous amount of energy which is giving all the light etc? There is a beautiful verse in the Quran,

الاله الخلق والامر تبرك الله رب العلمين

'Be careful, for Him is the creation, for Him is the command. Blessed be the creator of the worlds.'<sup>34</sup> He used the Command & that command makes you reach to many conclusion, many discoveries, many technologies. You boast on that!

يعرفون نعمت الله ثم ينكرونها

'He very well recognises the blessing of Allah they don't show gratitude.' This is the attitude of the modern people. They have no knowledge about heavenly literature, about the revealed topics that is Quran. On the other side, is the science. So the science without faith is sure to be damaged which is doing. Television is a beautiful blessing of Allah Subhanahu wata'ala. But where are you using this? How much percentage of the television programs are aimed to make a good man? You tell me! Television is a blessing of Allah Subhanahu wata'ala. But how are you making use of that blessing? Are you making use of this in proper manner?

<sup>34</sup>Surah 7, Verse 54

Similarly we are not using many facilities, many beautiful innovation of science properly.

So I only tried to talk to you that my purpose is not to work or talk on science. Here I only tried narrate my experience as a lover of science, as a man who has been deeply benefited by scientific education. But I do not claim to be a scientist. In my humble manner, I have only tried to narrate to you my experience & my experience is, if one studies science & also studies Quran side by side, certainly he will see that there is no dissimilarity, there is nothing which will make him doubtful about the Quran. Rather many of the discoveries of the Quran will make him to feel more deeply a blessing is a far bigger blessing than he thought earlier. I want to stop here. May Allah accepts us for His religion.

واخر دعوانا ان الحمد لله رب العلمين