

AL-JUNUN:  
PSYCHIATRIC  
ILLNESS OR  
DEMONIC  
POSSESSION

+18

A BEAUTIFUL  
FRIDAY, THE  
QUNUT AND OUR  
EXTRAORDINARY  
TIME

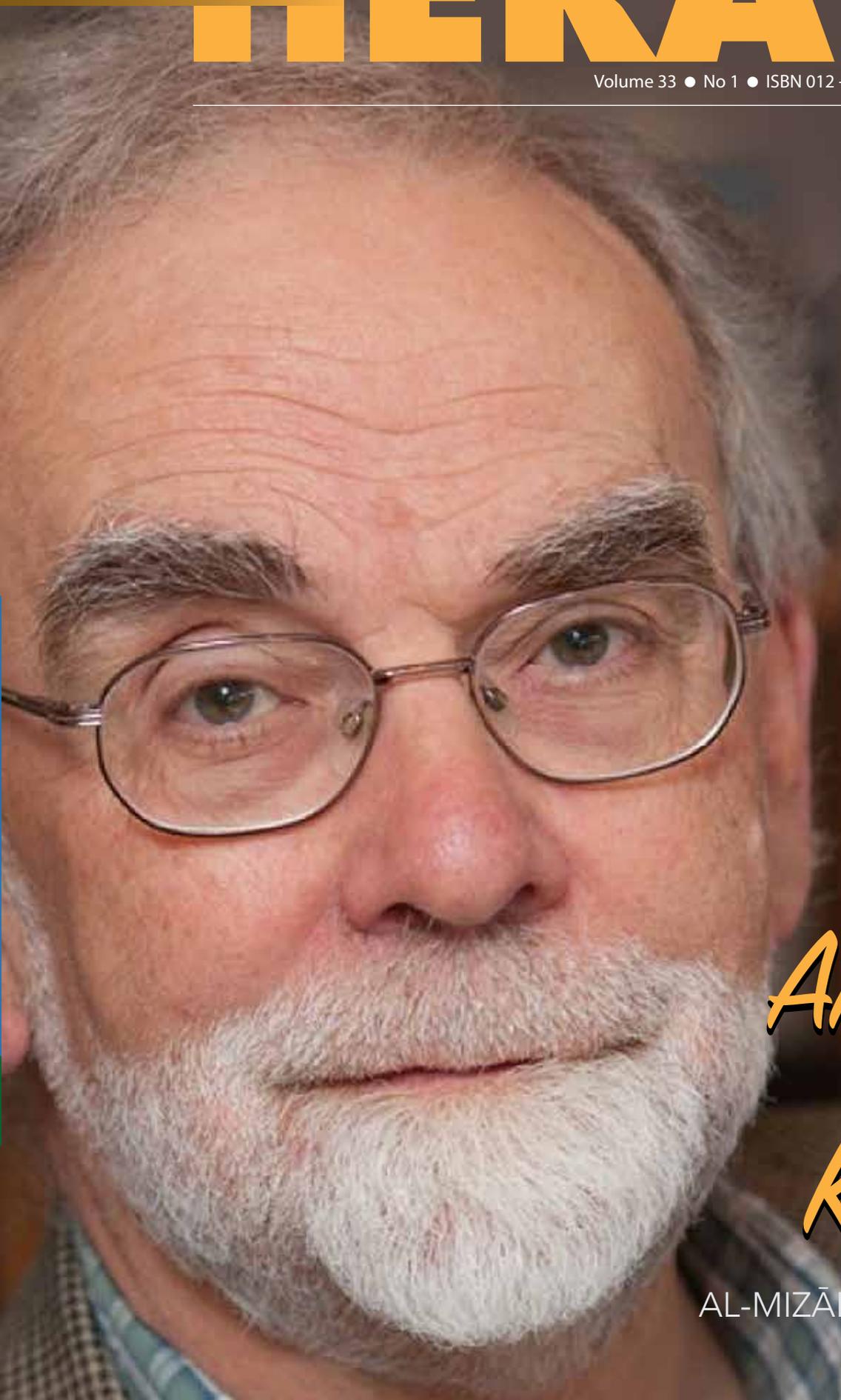
+23

ISLAM AND  
USURY (RIBA);  
WHY THEY ARE  
INCOMPATIBLE?

+50

*Ahmed  
Paul  
Keeler*

MUSLIM UNITY:  
AL-MIZĀN PERSPECTIVES





ISBN 012 - 826

**ADVISOR**

Tan Sri Dr. Mohd Yusof Noor

**CHEIF EDITOR**

Haji Mohd Zuber Zain

**EDITOR**

Dr Sayyid Musa al - Kazimi

**Co EDITOR**

Y.Bhg. Prof. Dato' Dr. Idris Zakaria

**DISTRIBUTOR**

Mr. Firdaus Lukman Tah

**PUBLISHER**

Pertubuhan Kebajikan Islam Malaysia  
(PERKIM), Tingkat 4, Bangunan  
PERKIM, Jalan Ipoh,  
51200 Kuala Lumpur  
Tel: 03 4041 2482  
Fax: 03 4042 7403  
Website: www.perkim.net.my

**DESIGNED BY**

Cime Adv Sdn. Bhd

**PRINTED BY**

Attin Press Sdn Bhd  
No 46, Jalan 3/108, Taman Salak  
Jaya Salak Selatan,  
57100 Kuala Lumpur  
Tel: 603 7984 7626

**Disclaimer** while every care is taken  
in the preparation of this publication,  
no responsibility can be accepted for  
any errors.

**Copyright** All or any other portion  
of this magazine may be reproduced  
provided acknowledgement of the  
source is made. Notification of such use  
is required.  
All right reserved.

# Content

Muslim Unity al-Mizān perspectives	4
The Language of Da'wah	9
The Peace be upon you As-salamu 'alaikum	11
Would you like to do da'wah	13
Putting Daa'i into Perspective	16
Al-Junun: Psychiatric illness or demonic possession	18
Childhood Vaccinations in Malaysia	20
A Beautiful Friday, The Qunut and our Extraordinary Time	23
The Spiritual KPI	26
Why believe in the Qur'an ?	28
Let's Bind a Friendly Co-Existence with Nature	32
Does the Qur'an Contain Scientific Miracles?	34
Islam and usury (riba) why they are incompatible?	50

# Editorial

Muslims are in possession of humanitarian values, derived from the messages of al-Quran and the teachings of the Prophet Muhammad, which have the potential for universal acceptance. Unfortunately, these facets of the Islamic character are often ignored and unappreciated in recent times. These days Muslims are coming under attacks of increasing severity.

Muslims are being forced to exert themselves more forcefully. Moving in several directions, there are more radical and more flexible Muslims being moulded by events leading to labels like fundamentalist, 'terrorist' and 'anti-establishment' being applied to Muslims in general. Media 'influences,' and other 'manipulations' by non-Muslims, have not helped this situation.

These problems both contribute to, and result from, a lack of understanding — understanding of the true meaning and worth of Islam. Greatly compounding the problem is the power play of influence, propaganda and strategy, directed towards discrediting Islam. The enemies of Islam, who perpetuate these kinds of activities, have been all too successful in generating feelings of fear, distrust, aversion, ignorance, misinterpretation, discrimination and repression towards Muslims.

The prejudice and stigmas being attached to Islam act as a barrier to the understanding of the true character of Islam — and obstacles to peaceful co-existence between Muslims and non-Muslims. These prejudices then serve as root causes for further aggression against Muslims, contributing to the suffering of Muslims worldwide.

As Muslims, we have the responsibility to contribute to clarity and truth where there is confusion and misinformation, and teach the meaning of Islam (which means 'peace') even in the face of hatred and division. This is a responsibility upon us, which we must take on, whether the divisions are between different Muslim groups, or between Muslims and non-Muslims.

A strategy for the salvation of the Muslims in this world, can only be found in the values of Islam. The relationships of humans to Allah, and humans to each other, and the environment, are clearly spelled out for Muslims. It is these aspects of Islam, that need to be presented and made known to non-Muslims. In this manner can Muslims be prepared to meet the challenges

of our times. Differences between Muslims, in politics, interpretations of Islamic teachings, and practices, and so on, have to be tolerated and understood in the contexts in which they occur. They should not be allowed to be blown out of proportion — to the detriment of other, more important issues.

Muslim solidarity and cohesion as taught in Islam must be high up on the agenda of Muslims, if Islam is to grow in this world. Muslims and non-Muslims have a lot to learn from each other. As Muslims, we have to teach, not only with words, but by example. No less importantly, we have to learn, about science and technology, economics, social welfare, and military affairs. This is a challenge we cannot afford to ignore or evade; we have to learn to adapt, formulate and modify these advances towards our (Islamic) needs and concepts.

At the same time, we should be learning from their (Western nations) mistakes and experiences, while safeguarding our own values, principles and Islamic practices.

In this issue we have tried to emphasize the religion of Islam as a way of life, a religion which aims at achieving the perfect growth of the individual, be it physical, social, psychological, or moral, and how the life of the Prophet Muhammad served as the perfect example for us to follow.

Dwelling too much on the pitiful situation of our brothers and sisters in certain parts of the world does not seem to offer any positive solutions towards the betterment of our conditions right now. At the same time we cannot distance ourselves from responsibilities generated by those situations. We must find a middle path between these extremes using the Qur'an, Sunnah and our own conscience as guides.

We pray that the crimes being committed against Muslims will not continue. With Allah's mercy, we will come up with better solutions to survive the trials and tribulations of this world, such that we can emerge as the best of God's creations.

We all must realize that the essential criteria involved in being the 'best of Gods creations' is each person being a quality Muslim. Only in this way will we be able to function as God's Caliph and fulfill the possibilities inherent in a human being — one who was chosen to lead and serve as an example to be emulated by all.

**Editor**

Report by Khadijah Dingjan

Brother Ahmad Keeler starts with bringing the importance of *sūrah ar-Rahmān* (55:7-9) to our attention, because it speaks about the creation which was set up in a state of *mizān* (balance) and that we must not exceed the boundaries. This is so important in this day and age, because we are out of balance. The world is full of injustice, there is disequilibrium.

Keeler poses questions; such as, how could we change the climate through our actions? Destroy our oceans, our rivers and have acid rain, toxic waters in the world? How could this happen? All in a space of a few decades, less than 100 years.

The world is a dangerous place now. We are on the break of disaster; the balance is fragile.

Humanity is in crisis; not because of *Islām*, not as part of the *Dīn*. The crisis came from a different world: the modern Western world; UK in particular.

The Islamic World was in balance (*mizān*). And generally Muslims don't understand where this crisis emerged from. Contrary to common perception, the West is actually not one holistic culture, but there are 3 completely different cultures that somehow co-exist in contradiction with each other:

- I extreme spirituality (depicted by the Christian cathedrals)
- II extreme humanism (depicted by the classic palaces)
- III extreme materialism (depicted by skyscrapers)

### I) Christianity (Extreme spirituality)

UK was ruled by Christianity for 1000 years (6<sup>th</sup>-16<sup>th</sup> century). It was controlled by the elite spiritual caste of monks and saints (like st.Thomas) who were brought to villages and they dictated every aspect of life for the people, **from within**.

Saints were buried in huge cathedrals, which towered above the towns and villages. Its interior has huge vertical columns as if humans were to ascend to the heavens, look up for solutions. Christian art is supposed to lift the people's spirits up.

# Muslim Unity

## al-Mizān perspectives

### Y.Bhg. Bro. Ahmed Paul Keeler

But King Henry VIII (d.1547) destroyed in 20 years most of this Christian heritage, Britain has some 1000 ruins of these kinds of major buildings, saints were taken out of the tombs, their bones spread out on the land. The British ruined their own culture. What followed was a very different world.

### II) Civilized world (Extreme Humanism)

This world found its inspiration in ancient Greece and Rome, both of which had been dead and buried for thousands of years. Great buildings with big columns were constructed. The literature, art, architecture,



Photo 1

philosophy etc. were held up to have reached the summit of human achievement. We see a rise of statues of people, the beautification of humans into divine. In the paintings we see the glorification of human beings. The way of life changed from the glorification of God to the glorification of humans. This became their culture: Humanism.

They named it "Classical". The warriors-statesman were worshipped (like Winston Churchill) and appeared in the form of huge statues, replacing the position of the saint. And a new architecture was developed: **from outside**, controlled, straight lines, squares, circles. Lots of palaces were built in Roman example. Now there were 2 separate worlds; Christianity as a reduced religion without any culture and the classical world, which was the center of culture, arts and education.

The effect on the educational system was that the Bible was taken out of the center and the classical studies of Greece and Rome were put into that place. A dead world was glorified.

Out of these 2 worlds, a third, new one, was created out of human imagination.

### **III) Modern World (extreme materialism)**

Through observation people start to look at nature from the outside, objectively, as though they were outside of it and nature was existing on its own! This observer became the natural philosopher, later the modern scientist, thinking about nature, measuring everything (Newton) and the Philosophy of Nature was developed. They considered the lowest form of being, the physical form. And a "marriage" between this new thinker (scientist) and the merchant arose, because the

merchant handles the material things of life. He had a simple role; collect the items (e.g. salt), take it, sell it. Slowly the hand-made world of crafts was removed and humans created their own world, the world of the machines, a parody of Creation and this is the world we live in.

### ***This was the beginning of the crisis.***

And a new culture started to appear, especially in the USA, the culture of McDonalds, Coca-Cola, Apple, Hilton, Walt Disney, Walmart. Dictating people what to eat, what to wear, how to live, where to spend your holidays, from birth till death.

Their products took control of morality and the ethics of society too. Streets full of advertisements on billboards, to sell products, convincing us how we cannot live without them, that we need every new device that comes out. The shopping mall is the new cathedral where society comes together. We are drowning in our own rubbish.

Work is about: working very hard, nasty, disciplined most of the time.

Leisure is: doing whatever you want, this time belongs to you, watching TV, become football fanatics, eat whatever you want regardless the season, it is all fine. Leisure in the church or mosque is something to be kept private.



Photo 4



Photo 3



Photo 2

Before, Paradise for the Christians was the Hereafter. Now, the unspoiled parts of this world is the taste of Paradise and the animal kingdoms are put into reserves, so we can go and take a look at them.

If you want to see some culture, you go to a museum, were you can see the dead cultures, which was destroyed mostly in the last 100 years.

In the unspoiled countryside you don't see people anymore, but machines have taken over. People were taken out of the villages and moved to the city to live in pigeon holes.

The West had gone from extreme spirituality, which broke, through extreme humanism, to extreme materialism that is now in the process of breaking too.

Allah provided us with communities, because as individuals we are weak by ourselves. Our strength is in pairs, in a family, extended family and the community. But this new culture breaks with the family units and the extended family.

You can observe this in Britain, people are only concerned with the nuclear family and many end up in single-parent households. And we see of course same sex families, which is so unnatural to humans.

The industrialism infiltrates the educational system from earliest age possible, babies go to school, nurseries etc.

Christianity produces Christians, the Civilized World produced civilized human beings, but the Modern World

produces consumers. It is concerned with how much we can consume. Changing the human frame work in the process.

### The Mizān (the balance)

In order to last, a society has to exist in a state of equilibrium. Mizān contains the meaning of balance, justice, measure and harmony and although these principles can be found in all cultures, it is absolute central to *Islām*. In *Islām* there is a balance between the spiritual, human and material world.

The kampong (village) life is a glorious example of *mizān* (balance). Everyone lives naturally in long duration with Allah. The community exists and everyone is in contact with one another, through generations. It is a rich and natural environment.

We need to take care of the childhood of our children, they have to be re-programmed. Because in the first seven years, the child is formed and is more related to the spiritual world and they are protected by the mother (all women, not only by their own mother). This is how the child is "in paradise". Paradise is at the feet of the mother the Prophet (s.a.w.) said.

From 7/8 years old they get out of that paradise, but they need to roam, play and be free (within the boundaries of *Islām* and the community). The separation takes place when becoming an adult and consumers.

Nowadays childhood is taken over by adults, by their idea on what childhood is. They are given plastic toys making funny sounds, singing silly songs, they are put in kindergarten. The plastic toys are taken over their imagination, they become easily bored and get a new plastic. Hamburger are made as an addiction, giving us a sugar rush.

By the time they are 11/12 years old, they are confused and have addictive personalities. They were put in front of the TV seeing stupid programs. Children are not idiots, but we make them idiots. We are weak alone. Now, machines control every moment of our life.

Once we get older, we start to slow down, we come closer to our destination: eternity (entering the long



Photo 5

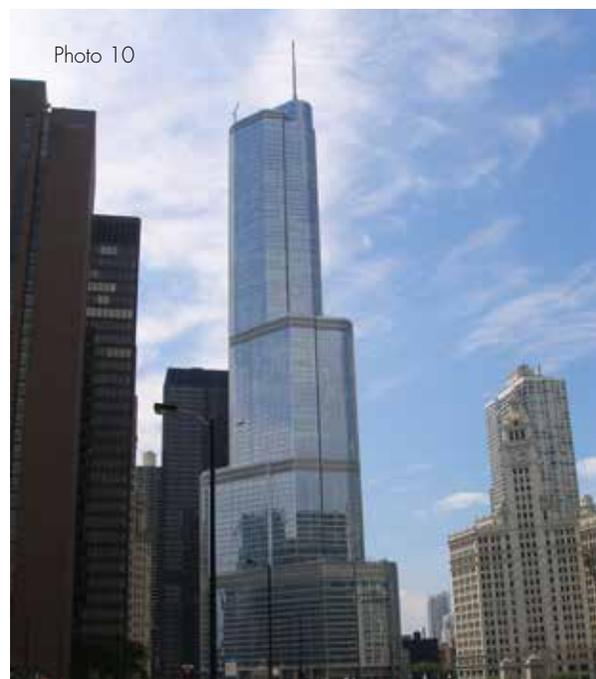


Photo 10



Photo 6

duration) Grandparents are our ticket to Paradise, we should not put them in old folk homes.

Christians had saints as their heroes, the civilized world had their warriors, but the modern world have taken celebrities as the new heroes.

The financial district of cities is lacking any spirituality. The center is the stock market, creating money out of nothing. When it goes up it's like heaven, but when it goes down it's like hell. Now and then it blows up. We see a material phenomenon; we must grow to have a life, there is a need to keep on growing. So they keep on making new things to sell to cause growth in the economy.

We can see it in our educational system too. In my university there is the (1) faculty of religion, (2) humanities and (3) sciences & business. Only the last one is supported by the government. There are three completely separate worlds, in arts, in education, in dominated powers (saint, warrior, merchant); extreme spiritualism, humanism and materialism.

We are in crisis, we need to go deeper into the earth for resources, they are more difficult to get. Our children are suffering, humanity is suffering and nature too. (remember the Indonesian palm tree fires).

## **Islām is the solution**

Muslims **were** engaged in something else. The *Qur'ān* shows a complete way of life (*ad-Dīn*). Whereas the West passed through extreme spirituality, humanism and materialism, *Islām* integrated these forces into one culture.

The Prophet (s.a.w.) was the complete man, had the perfected way of life, the representative of the *Qur'ān*.

He had the 3 great forces; scholar, warrior and merchant, all integrated into 1 culture. Unlike in the West, it was not in separated worlds. We have to take our guidance from the Prophet (s.a.w.).

13 years in Makkah, *Islām* was born in a hostile world, only focused on the interior, the inner life.

In the 10 years in Madinah the Prophet (s.a.w.) was the Amir of the community. The balance between the inner and outer life properly established. It was a way of life in its perfection as the *Qur'ān* is being revealed. This time is the foundation of *Islām*. It was the Time of Bliss ('*Asr al-Sa'ādah*) in company of the Prophet (s.a.w.).

From this foundation a huge empire was created between Spain, the Mediterranean, Persia until India and China. Educating this way of life to them, the administration of it and it influenced the architecture too (dome). The Islamic city was born, in an organic way, interconnected like a honey comb, not in circles or straight lines. The architecture is characterized by a simple exterior; the outer world is simple and a rich interior; the inner world is a rich world and more important (think about the nice courtyards).

This way of life and this environment created their crafts and calligraphy. The geometrical patterns resemble the unity of *tawhīd*. *Tawhīd* influenced Muslim's inner life, their laws, their relationships, behaviour and view on life on this earth.

Look at Cordoba, the intellectual structure, which took hundreds of years to establish, look at the water areas, irrigation systems, the trade areas. They were sifting from rejecting the unnecessary into what was required. They wanted to determine their exact location on earth and the time of day, so astronomy came into existence and other sciences, such as medicine, mechanics.

There was an emphasis on acquiring knowledge, but not knowledge for the sake of knowledge only. Material knowledge is the lowest form and knowledge of Allah is the highest. There should be a balance (*mizān*) between them.

The West thinks *Islām* is something static, while it is actually a dynamic equilibrium. The scholars had to deal with (and dealt with) many issues undermining the balance:

1. Natural human tendencies (e.g. greed) which now always form the center. In contrast, the first Muslims invented the “pious merchant”, who were deeply attached to the *Dīn*, read the *Qur’ān* and prayed. They travelled and actually brought *Islām* with them to Malaysia!
2. Exclusive behaviour: “I am the Muslim, all of you are not”.
3. Legal minds want to take over the Shari’ah, sanctify the law.
4. Islam is in the hearts
5. Pharaoh, unjust rulers, tyrants, dictators.
6. Rational minds are supreme. How did the scholars deal with it? *Imām* Al-Ghazali –“Proof of Islam”- deals with achieving the balance in his *Ihya’*. He formed a structure that can be implemented everywhere. *Islām* did not die in al-Ghazali’s time, that’s a common misconception.

After al-Ghazali’s time the Islamic State tripled in size, from China. Malaysia, Indonesia until Africa, deep into the cities and the tribal areas. Muslim cities were different; the love of the community was established, the relationship with God’s creation was respected. Everywhere *Islām* went, the culture was not destroyed, but *Islām* was connected with the culture and transformed it. We are unified as a whole ummah by the Ka’abah.

### Solutions

Among the many solutions Ahmad Keeler mentioned a few, for example:

1. We need to understand the reality. Knowledge gives us power. We should get rid of the plastic toys. We should get rid of the West vs East manifestation. Christian, civilized and modern World are all

Photo 7



exclusive, presented as the only way of life. In contrast, *Islām* protects and includes all other ways of life.

2. We need to change the narrative. A persistent misconception is that after the Golden Age of the Abbasids the innovative, rationality of *Islām* stopped. Which is incorrect and gives us a sense of inferiority. *Islām* succeeded and was holding onto the *mizān* (the balance) until recently.
3. We have to reclaim childhood for the children. This is the greatest disgrace, it’s horrendous what we have done. Restore childhood and the softness of a society comes back.

*Islām* has the solution, the *mizān* (balance). The knowledge is there, but we have to go and get it.

#### Ahmed Keeler

is currently a Visiting Fellow at the Centre of Islamic Studies, University of Cambridge, and a Distinguished Fellow at The Faculty of Leadership and Management, Universiti Sains Islam Malaysia.

Report of the talk given at the Multiracial Muslim Regional Seminar on 18 December 2015

#### Photos:

1. [www.commonswikimedia.org/wiki/southwark.cathedral.nave.london.arp.jpg](http://www.commonswikimedia.org/wiki/southwark.cathedral.nave.london arp.jpg) | Adrian Pingstone
2. [www.commonswikimedia.org/wiki/westminster.abby.westfront.london.arp.jpg](http://www.commonswikimedia.org/wiki/westminster.abby.westfront.london.arp.jpg) | Adrian Pingstone
3. [www.commonswikimedia.org/wiki/churchill\\_statue.jpg](http://www.commonswikimedia.org/wiki/churchill_statue.jpg) | Mistvan Ivor\_Roberts\_Jones
4. [www.commonswikimedia.org/wiki/palais\\_de\\_justice\\_de\\_chambery\\_savoie.jpg](http://www.commonswikimedia.org/wiki/palais_de_justice_de_chambery_savoie.jpg) | Florian Pepellin
5. [www.all4desktop.com/4234036-brands.jpg](http://www.all4desktop.com/4234036-brands.jpg)
6. [www.commonswikimedia.org/wiki/HDB\\_flats\\_in\\_singapore\\_1.jpg](http://www.commonswikimedia.org/wiki/HDB_flats_in_singapore_1.jpg) | ProjectManhattan
7. [www.commonswikimedia.org/wiki/kannanshanmugam\\_shanmugamstudio\\_kollam](http://www.commonswikimedia.org/wiki/kannanshanmugam_shanmugamstudio_kollam)
8. Courtesy of Sh. Abdullah Hakim Quick
9. [www.commonswikimedia.org/wiki/Ahmad\\_Rithauddin\\_6542904453](http://www.commonswikimedia.org/wiki/Ahmad_Rithauddin_6542904453)
10. [www.commonswikimedia.org/wiki/trump\\_international\\_hotel\\_and\\_tower\\_w\\_chicago.jpg](http://www.commonswikimedia.org/wiki/trump_international_hotel_and_tower_w_chicago.jpg) | Pysiekm



# The Language of *Da'wah*

by Maisarah binti Ahmad Kamil

Let's change our mindset. Let's change the way we say things, the way we see things. Instead of saying anti-war, say we're pro-peace. Instead of saying anti-global warming, say we're pro-green. Instead of saying anti-corruption, say we're pro-transparency. Instead of saying we don't want to fail, say we want to succeed. Instead of saying we don't want to be late, say we want to be early. Instead of saying we don't want to be alone, say we want to meet our special someone.

The way we say things makes a difference. A big difference. What we say is what we ask for.

Say the word fail, that's what we ask for. Say the word rape, murder, war, corruption; that's what we're asking for, even if we put <don't want> or <anti> or <no> in front of it. In the study of neuroscience, our brain processes and registers words from what we hear. Even now, as you are reading this, if I say «Do not think of Islam», immediately, your brain will think of Islam. So let's say what we want instead. Say we want

safety, peace, richness, happiness. Let's change the way we say things. Together, we'll change the world.

When approaching others with a message, what matters most is not the words we use, but the manner in which those words are delivered. Misconceptions shape our manners, and negative perceptions are transparent in our tone and voice, even in our body language and eye contact.

Never allow the vessels which shelter terrified souls become the image that you see. Look beyond that lens. Look deep and search for the soul, not the body and misconception and prejudice.

Prophet Muhammad (s.a.w.) was the best of mankind. His gentleness and acceptance of us as an ummah is an act of leadership that we should take. The manner





The second looks at our heart, to let go, knowing that we do our best and let Allah (s.w.t.) handle the rest. It is to control our emotions with the conviction that everything is in the Qadr of Allah (s.w.t.), and not ours.



in which he spoke, in how he approached others with his message, are all lessons which we should take and follow in this life.

Spreading *da'wah* requires a form of intelligence with language. It requires us to be inclusive, not exclusive.

Why do we always refer to Allah as 'our God' (referring to the God of Muslim) when He (s.w.t.) is the God of all mankind, the heavens and the universe? He is your God, and mine. Regardless of race and religion.

The language of *da'wah* must be gentle. It must be inviting through actions, gentle through words, sincere through thoughts and genuine through emotions. A balance in all constitutes the all-encompassing best language of *da'wah*.

The first step towards improving our language of *da'wah* begins with the mind. To be positive, to think kindly of others.

The second looks at our heart, to let go, knowing that we do our best and let Allah (s.w.t.) handle the rest. It is to control our emotions with the conviction that everything is in the *Qadr* of Allah (s.w.t.), and not ours.

The third follows our actions; to treat others kindly with the best example from ourselves. To look at people as souls, past the lens of their physical bodies and existing prejudices.

Only then can we come out with the best words to invite them to do good. Only then will we be able to make this world a better place. With the will of Allah.

**Maisarah binti Ahmad Kamil**  
Master of Family Counseling  
Universiti Sains Islam Malaysia

Photos from private collection

By Dr. Y Mansoor Marican

**A**s-salamu 'alaikum' showcases superbly why Islam is 'the perfected path' to attain peace here and Paradise in the Hereafter.

**As-salamu 'alaikum** translates to "The Peace be upon you." Muslims say it as a greeting when addressing an individual Muslim or a group of Muslims.

Many pronounce **'alaikum** incorrectly. They are unaware that the first letter in this word, "ع", has a guttural sound that is articulated from the back of the mouth.

When asked which aspect of Islam is best, the Prophet (peace be upon him) replied: "Feeding people and greeting those you know and those you do not know." [Bukhari]



Photo 2

# The Peace be upon you

## As-salamu 'alaikum

While initiating the greeting is *Sunnah*, The Qur'an makes the reply mandatory: "respond with a better one, or return the same greeting." [The Qur'an 4:86]

When one is greeted, one has to assume that it is from a Muslim and respond as per Qur'anic decree.

As the greeting is a sign of one's Muslim identity, it is not said to non-Muslims.

It is permitted to greet non-Muslims if it helps to bond for sharing the Truth of Islam.

If a non-Muslim initiates the greeting correctly, then it is proper to return it as this is more just and Allah commands the Believers to "be just." [16:90, 5:8]

It is permissible to say this greeting to the opposite gender if there is no fear of it opening the door to fitnah (temptation).

It must be said with full reverence as one is beginning the greeting with a Name of Allah, As-Salam (The Source of Peace).

Allah The Exalted taught this greeting to Adam (peace be upon him), who addressed the Angels with this greeting.

Allah decreed that Adam's (pbuh) greeting and the Angels' reply, "**As-salamu 'alaikum wa rahmatullah**" (The Peace and Mercy of Allah be upon you), to be the greeting of Adam (pbuh) and his offsprings until the end of this Creation. [Bukhari]

The complete form of the greeting is "**As-salamu 'alaikum wa rahmatullahi wa barakatuh**" (Peace be upon you and the Mercy of Allah and His blessings). One responds in the complete form, too.



As-salamu 'alaikum wa rahmatullahi wa barakatuh" (Peace be upon you and the Mercy of Allah and His blessings). One responds in the complete form, too.



There is no requirement to follow-up this greeting with a handshake or hug.

However, when Muslims shake hands while greeting each other, their (minor) sins are forgiven before they part from each other. [Abu Dawud]

There must be eye contact when greeting, and one must wait for the other person to respond. The reply must be heard clearly.

When asked who should greet first, the Prophet (pbuh) replied that the one who is closest to Allah will greet first. [Ahmad]

Muslims are not permitted to refrain from greeting each other for more than three days: “the better of them is the one who gives the greeting of salam first.” [Bukhari]

The protocol of extending this greeting is the young saying it first to the elders, the walking to the one seated, the smaller group to the bigger group, and the one entering the house to those residing in it.

This greeting must not be said to one who is praying, during the khutbah in the Friday prayer and when in the toilet.

One initiating the greeting must be aware that he or she is also making a du'a or supplication to Allah to protect the one we are greeting from every kind of harm or evil.

Through this greeting one also enters into a covenant assuring the other person that he/she can expect only goodness from you.

When asked about the path to Paradise, the Prophet (pbuh) replied, “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you about something which, if you do it, you will love one another? Spread salam amongst yourselves.” [Muslim]

Those in Paradise will be greeted, “**Salam**! A word from the Merciful Lord.” [36:57]

Compared to the shallow secular greetings ('hello', 'hi', 'good day', 'good to see you'), the completeness and depth of the Islamic greeting, **As-salamu 'alaikum**, is truly inspiring.

It is from The One Who blessed mankind with Islam, The Perfected Path to Paradise.

**Y Mansoor Marican**  
Advisor, Masjid Tour Program,  
Masjid Wilayah Persekutuan  
Kuala Lumpur, Malaysia

#### Photos:

1. [www.commons.wikimedia.org/wiki/flickr\\_-\\_omar\\_chatriwala\\_-\\_greeting\\_the\\_prophet.jpg](http://www.commons.wikimedia.org/wiki/flickr_-_omar_chatriwala_-_greeting_the_prophet.jpg) | Omar Chatriwala
2. Courtesy of Sh. Abdullah Hakim Quick

Photo 2



# Would you like to do **DA'WAH?**

By Khadijah Dingjan

**M**any Muslims are passionate about doing *da'wah*, but they sometimes face obstacles in starting this noble work. Sometimes it is lack of time, sometimes they feel shy to talk about Islam, while others feel they do not have enough knowledge. If you are keen to share Islam with your fellow human beings we would like to propose in this article a few possible action points in order to get started. We will introduce some resources on *da'wah* and hope to help you on your journey in conveying the beautiful message of Islam and inviting people to this way of life.

## 1. Read *da'wah* material and watch videos

There are a lot of online resources available, as well as courses organized by local NGO's. Some examples are:

1. Islamic Education and Research Academy (iERA) is a UK based organization, where well-known *dawā'is*, like AbdurRahmeen Green and Hamza Tzortzis are active. They organize global *da'wah* activities, for example "Global *Da'wah* Day" and "Who do you love?" about the Prophet Muhammad (s.a.w). A few of their *dawah* websites to check out are:
  - [www.iERA.org](http://www.iERA.org)
  - [www.onereason.org](http://www.onereason.org)
  - [www.missiondawah.com](http://www.missiondawah.com)

On those websites you can find -for example- the following useful booklets:

"Pocket *Da'wah* Manual" explains iERA's "G.O.R.A.P." method of *da'wah*, which stands for:

G – God  
O – Oneness  
R – Revelation  
A – and  
P – Prophethood



These are the topics to be addressed first with non-Muslims. This booklet can be downloaded.<sup>1</sup>

Also available for download is the booklet "The man in the red underpants"<sup>2</sup>. It reads like a



storybook and makes it very clear -by using logical arguments- how we can know God exists and Islam is the true path to follow.

Their latest booklet is called "The Eternal Challenge". It is full of logical arguments to show people how miraculous the Quran is. So miraculous that it can only be from the Creator of the heavens and the earth.

2. [www.dawahiseasy.com](http://www.dawahiseasy.com) Dr Fazal Rahman recorded his conversations with non-Muslims on the streets of Britain. Watch, learn and be amazed by the reactions of the people. He also uploaded a 6 part series of *Da'wah* Training.
3. [www.intellectualwisdom.com](http://www.intellectualwisdom.com) aims to refute all the misconceptions on Islam. It tackles all the common questions. Read and learn from it.
4. [www.invitetogod.co](http://www.invitetogod.co) is specialised in *da'wah*. There are many pamphlets available from different organisations worldwide and attention for comparative religion as well.
5. [www.justdawah.org](http://www.justdawah.org) This website is like a library collection on *da'wah*, with information about *da'wah*, *da'wah* courses, *da'wah* books etc.
6. Attached in this magazine you will find the pamphlet "*Islām in your language*": it contains a lot of videos, websites and books. The pamphlet is compiled for non-Muslims to get a better understanding of Islam, but it is of course a great resource for a beginning *dawā'i* too.
7. *Dawā'i* Kamal el Mekki is shown on YouTube: "*How to give Shahadah in 10 min*". He discusses *da'wah* techniques and gives loads of examples.

1 [http://www.muslim-library.com/dl/books/English\\_Pocket\\_Dawah\\_Manual.pdf](http://www.muslim-library.com/dl/books/English_Pocket_Dawah_Manual.pdf)

2 <http://www.missiondawah.com/resources/dawah-downloads/>

8. **Global Unity Network** is a Malaysian NGO, which organises Faith Booster Seminars, level 1-3. It is a friendly comparative religion course, which helps you in doing *da'wah*.
9. **Da'wah Training Course** 4 video sessions with *daa'i* Khalid Yasin on <http://www.islamicline.com/khalidyasin.html>
10. [www.Islamreligion.com](http://www.Islamreligion.com) and [www.whyIslam.org](http://www.whyIslam.org) are very comprehensive websites on the basics of Islam, very good resources indeed. All basic topics are covered and all common questions are answered.

## 2. Further improvement of your da'wah

Besides knowledge about *da'wah* and *da'wah* techniques it is always beneficial to make ourselves familiar with other fields of knowledge. *Daa'is* are communicating with people from different backgrounds, cultures and educational levels. We have to become well versed with different styles and communication techniques, social skills and of course improve our language proficiency. Here are a few examples worthwhile watching on YouTube:

### Communication skills

(how to speak more effective):

e.g. YouTube: "How to speak so that people want to listen" by Julian Treasure

### Psychology/sociology

(how to be more emphatic):

e.g. YouTube: "The Power of Vulnerability" by Brene Brown.

### Language proficiency:

If most of your *da'wah* is done in English, do read English books, listen to English talks and so on to improve yourself. In this case you need to know the words in English for *salaah*, *deen*, *shahadah* etc.

## 3. Put the gained knowledge into practice and get experience

The easiest way is to start at a masjid. In Malaysia we receive an estimated 4 million tourists in the various masjids around the country. We do not have to look for people to convey the message to, instead they come to us. They visit the masjid to receive some knowledge about the masjid and about Islam. They are happy when you approach them.

### Awareness Through Masjid Tour (ATMT)

In major Malaysian masjids awareness programs are provided for the visiting tourists: ATMT. Here you have the opportunity to listen to experienced *da'wah* volunteers and get a *da'wah* course (free of charge). Usually volunteering for 1 hour to 2 hours a week is sufficient to participate in the program. Then, after a few weeks of practical training, you are ready to speak to the tourists yourself.

The following masjids in Malaysia are participating: Islamic Outreach ABIM Centre (Founder of the Program) is present in the following masjids:

1. Masjid Negara, Kuala Lumpur
2. Masjid Jamek, Kuala Lumpur
3. Masjid Sultan Abdul Aziz Shah, Shah Alam
4. Masjid Putra, Putrajaya
5. Masjid Mizan, Putrajaya
6. Masjid Kampung Kling, Melaka
7. Masjid Sultan Abu Bakar, Johor Baru



Masjid Putra, Putrajaya

Masjid Tuanku Mizan, Putrajaya

8. Masjid Zahir, Alor Star, Kedah

Furthermore,

9. International Propagation Society (IPSI) in Penang has the program in Masjid Kapten Kling in Georgetown.
10. Darul Fitrah Terengganu is involved in the masjid Krystal and masjid Tuanku Zainal Abidin in Terengganu.
11. Masjid Wilayah Persekutuan, Kuala Lumpur has the ATMT program independently as well.

The masjids mentioned below received the Masjid Tour Guide Training in the past, but we are not sure if the program has been implemented since. You might check and find out:

- Masjid Sultan Ahmad Shah, Kuantan
- Masjid Al-Azim, Melaka
- Masjid Selat, Melaka
- Masjid Al Bukhary, Alor Setar, Kedah
- Masjid Langkawi
- Masjid Bandaraya, Kota Kinabalu
- Masjid Negeri, Sabah
- Islamic Information Centre Sarawak
- Masjid Sultan Ahmad, Istanbul, Turkey

## 4. Develop into other branches of da'wah

With the experience you obtain in masjid da'wah you can reach out to other specialised areas of da'wah, e.g. street da'wah, neighbourhood da'wah, public transport da'wah, internet da'wah. You are likely to have gained the confidence, improved and practiced your skills, worked on your character, *in shaa' Allah*, you are ready to go into the world!

Please let us know about your da'wah journey and share with us more interesting resources at [international@perkim.net.my](mailto:international@perkim.net.my)

Khadijah Dingjan (B.A. Quran & Sunnah Studies) is a volunteer at Perkim International, Masjid Tour Guide Volunteer in Masjid Negara and a teacher Islamic Studies to new Muslims.

### Photos:

1. Courtesy from Sh. Abdullah Hakim Quick
- Other photos from private collection



Masjid Negara, Kuala Lumpur



Masjid Jamek, Kuala Lumpur/Masjid



Masjid Negara, Kuala Lumpur



Kapitan Keling, Penang

By Wardah Abdullah

SEVERAL years ago during the 7th experiential learning trip, I came across a quote by Ibn Batutah, Travelling: it leaves you speechless -- then turns you into a storyteller. His words of wisdom arrived in Vienna, Austria when I was offered to spend some time with a local Austrian family in 2011. The arrangement was done at personal level through our common family friend as both parties are passionate about understanding cultural diversity, then share our experience with our circle of friends and family.

## Putting Daa'i into Perspective

I began traveling as my source of experiential learning in 2008, seeking for answers to the innermost questions I had had for such a long time. It boiled down to my role as the servant ('*abd*) and representative (*khalifah*) of Allāh. I yearned to experience how to embody the context of the underlying virtuous principles of Islam, *Iman* and *Ihsan* as I was so used to living in the same environment day in day out that I think I lived in auto-pilot mode. The manifestation of faith seemed ritualistic.

One of the questions that always knock on my mind is – what do I do with the baton passed to me from Prophet Muhammad (s.a.w.), as a Muslim. Do I have to attain certain status and position in the society before I could deliver as one?

Right there at Floridsdorf Wasserpark, Ibn Batutah's simple yet profound quote pushed me to think. I asked myself as I was feeding the birds and ducks on the lake one sunny and chilly afternoon of early spring. Rows of tulips, roses, lilies, anemones, hyacinth, cherry blossoms and others formed a myriad of colours and fragrance spectrum. And yet, this particular question overpowered the picture perfect landscape before my eyes. 'So what is my story? How do I relate between things I am passionate about and my duty as a *daa'i*'?

Islam is a religion of intellectual deliberation and reasoning. It is rooted in sound knowledge of the seen as well as the unseen. Our journey roadmap in this world was explained even before our arrival in this *dunya* until the ultimate destination – *al-akhirah*. How to live in between these two stations were also narrated in the sacred source, more so the characteristics of them. This would certainly facilitate which path to tread as well as to be avoided. The key to the understanding is none other than constant reflecting and experiencing alongside knowledge seeking.

Learning this *deen* through the contextualization of the worldview of Islam i.e. *ru'yatul Islam lil wujud* has also built a solid foundation for grounding regardless where I am at any part of the world. It also serves as a checking

mechanism on my own limitation, self-development requirement, and to channel my skill and talent accordingly. The further I tread, the more I am able to review whether I am responsive or reactive to any given situation.

Simultaneously, pursuing my passion to seek knowledge brought me closer to my true identity as a Muslim that transcends my cultural, psychological and social background, including geographical segregation. I traveled through time of more than 1,400 years ago to know who's who, the virtues and wisdom behind the events they went through, that stood through time so that the scientific and historical seeds of love, sacrifice and light could arrive in our hands and generations to come. Some seeds are to be planted and some need to be passed on to those near and dear as well as others – even strangers. We have a collective duty we are obliged to.

That collective duty encapsulated in the last sermon delivered by Prophet Muhammad (s.a.w.) and among the messages were<sup>1</sup>:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any



1 Imam Ahmad bin Hanbal in Masnud, Hadith no. 19774

superiority over white except by piety (*taqwa*) and good action.

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore, do injustice to yourself.

Remember, one day you will appear before Allāh and answer your deeds. So beware, do not stray from the path of righteousness after I am gone. O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Qur'an and the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allāh that I have conveyed your message to your people.

The essence of traveling – experience and wisdom I learned from people I met, places I visited, food that I tasted, culture and lifestyle I observed served like jigsaw puzzles that I place in my ready Tauhidic frame as I began my journey. Each puzzle has its own unique story and yet it befits next to one another.

With Karin Hanak Braun's family, we exchanged our thoughts being fellow world citizens despite our different faiths, customs and cultures. I introduced several Malaysian common delicacies to the family and friends such as nasi ayam, nasi goreng, and cucur udang. A Turkish market, just two Metro stations away from Karin's home, was a great help to source for halal meat.

Karin inclined to learn more about Islam and on the second visit in 2013, I took her to the Vienna Islamic Centre in Neue Donau and a Muslim Centre in the central district; Islamische Glaubensgemeinschaft in Österreich.

That is how I did and would continue delivering one of my roles in this *dunya* as a *daa'i* – by giving the experience of this religion of peace and at the same time allowing them to enter my space and bring back that experience with them. At the same time I began narrating stories in my conversation with those who came forward even during a brief encounter whilst sitting on a platform waiting for the next connecting train or flight.

I humbly think that it all begins with a smile and respectful head nod, experiential learning enthusiast through observation and neither invading the other party's private space nor imposing on virtues and values I hold close in my heart, and being aware of the safe zone perimeter I am creating for others in my small bubble wherever I am, at the Will and Grace of Allāh.

In the pursuit of knowledge and understanding I travelled quite well to more than 30 countries in a span of nine years in the East and the West. Through experiential learning I ponder on the Majesty of al-Khaliq, al-Malik and al-Mudabbir – Allah (s.w.t).

During the most recent three months trip tracing the historical footsteps and remnants of Uthmaniyyah in Eastern Europe and al-Andulus in Western Europe; in one day I would have to fine tune my listening skill to pick up different languages – English, French, German, Spanish, Portuguese and Slavic. It brought me to ponder on the following *kalam* of Allāh<sup>2</sup>:

“And of His Signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, in that are signs for those of knowledge.”

Being aware of my multiple roles and the delivery those roles requires a life long education as I personally view that human intellect – *'aql* developed and needed to be fed with light of knowledge constantly just like the body that is in need of nutritious food and water. As a *daa'i*, I must be willing to do the calling towards myself first and foremost which I view requires a sound *'aql* to be able to hand a beautiful sense of our *Deen* to many Karins, to my best ability.

May Allāh grant us the understanding and means to be instrumental as a *daa'i*, individually and collectively, *āmīn*.

**Photos by Wardah Abdullah:**

- (1) Imam of Vienna Islamic Centre Mosque
- (2) Karin and family
- (3) Cherry blossoms

2 the Qur'an, Ar-Rum 30:22



## AL-JUNUN,

Psychiatric illness or demonic possession

“Your companion is not majnun (possessed)” Al-Quran 81:22

By Dr Zul Azlin Razali

**A**l-Junun stems from the same Arabic root word as the word *jinn*; *janna*, an Arabic verb which means to conceal or to hide. Al-Majnun is the derivation that refers to the insane individual. From this simple linguistic discourse we can see that insanity, at least in some cases, was considered to be the result of jinn-possession (Philips 2007).

Belief in *jinn* and its capability to exert some influence on human beings is part of the authentic Islamic creed, despite some deviant individuals in controversial sects such as *Jahmis* and *Mu'tazilis* denying existence of *jinns* (Ibn Taymiyyah 2007). The extent to which *jinns* or demons disturb and negatively influence the human being remains the subject of fervent discussion. Interestingly, the authentic tradition of the Prophet (s.a.w.), did not explicitly describe the manner in which to differentiate whether an illness is due to jinn-possession, or otherwise. Nevertheless, the lesson that

we gather is one should always make *du'a* to Allah regardless of the root of the problem. Everyone who reads the *seerah* would come across the name of Harith ibn Kaldah, a physician the Prophet (s.a.w.) had trusted. There is no evidence to show that Harith was a Muslim at the time.

Modern psychiatry and psychology, as in other scientific disciplines, develop and flourish under the principles laid

out by secularized (godless) Western philosophies. More than 300 psychiatric diagnoses have been systematically coded and formalized (APA 2013), such as Schizophrenia, major depressive disorder, generalized anxiety disorders, panic disorders, post-traumatic stress disorder, obsessive-compulsive disorder; just to name a few common examples. Despite some unfortunate controversies surrounding the field i.e some of the diagnoses were not based on solid empirical findings (not the ones that were mentioned above), the so-called hidden agenda of pharmaceutical company, lack of spiritual component etc, the author and many of his colleagues would testify that the science of modern psychiatric field indeed offers tremendous benefits for the *ummah*.

Muslim, laymen and medical doctors alike, when dealing with mental health issues would inevitably face the dilemma on how to reconcile the spiritual meaning (lack of faith, demonic influence etc) with modern psychiatric understanding (genetic cause of mental illness, biochemical such as dopamine imbalance). Depending on the person's background and personal experience, there is a spectrum of how Muslims understand mental illnesses and at each end of this spectrum lie two extremes. On one hand, there are those who are staunch believers in biological and medical causalities but are ignorant in the divine scriptures. On the other end of the spectrum are those who only believe in spiritual causes attributing almost any emotional and behavioral problems to *jinn*, while dismissing modern knowledge.

Following the announcement of Traditional and Complementary Medicine Act 2013, Muslim faith healers in Malaysia are slowly gaining grounds to make their practice mainstream. One of the major characteristics of Muslim faith healers is the strong inclination to attribute mental illnesses to *jinn* possession (demonic possession).

Photo 1

Photo 3

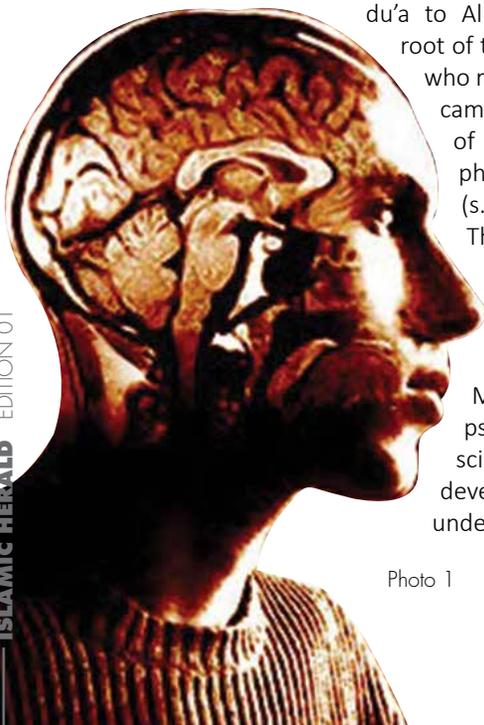




Photo 1

Muslim faith healers' primary mode of treatment is *Ruqyah*, an incantation generally considered as 'du'a or prayers. Besides that, some healers emphasize on the reinforcement of proper 'aqeedah, the understanding of the reason (*hikmah*) of trials and the encouragement to practice the daily rituals. In Malaysia, it is difficult to delineate the so-called healers who are truly Islamic and those who are not. Islam is so popular, everyone is rebranding themselves. Sometimes, Malay traditional healers or *bomoh* (shamans) were categorized in the same group as Muslim faith healers.

We are still unable to differentiate demonic-possession from the purely biological cause convincingly, if there is such need to differentiate at all. The best way to move forward and to become a holistic ummah, is to adopt a holistic mentality. Any physical or emotional problems must be dealt holistically and comprehensively. When we face symptoms of mental illness, we should think about the biological, psychological and social causes, and the trained professionals (psychiatrist, psychologist etc) can help us in this matter. In the spirit of following the footsteps of Prophet (s.a.w.) -re: Harith ibn Kaldah-, we should seek help from the professionals regardless of his or her religion. They are trustworthy and skillful in their area of expertise. On the other hand, we must not forget that in every tribulation; either mental or physical illnesses, some form of spiritual processes take place. Majority of Muslims misunderstand the term *Ruqyah* as a form of healing exclusively done by the Muslim faith healers and *Ruqyah* is only done when you are spiritually disturbed. As a matter of fact, everyone must

do *Ruqyah*, everyone must make du'a to Allah (s.w.t.) without determining whether it is a *jinn*-cause or non *jinn*-cause.

"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."

Al Quran 2: 186.

#### Dr Zul Azlin Razali

(MBBS (IIUM), Dr Psych (UKM), Dip. Islamic Studies (AREES uni))

Psychiatrist and Senior Medical Lecturer in Faculty of Medicine and Health Science, Islamic Science University of Malaysia (USIM), Pandan Indah, Kuala Lumpur.

[zulazlin@usim.edu.my](mailto:zulazlin@usim.edu.my)

#### References

- American Psychiatric Association. DSM 5. American Psychiatric Association, 2013.
- Ibn, Ahmad Ibn Abd al Halim, and Abu Ameenah Bilaal Philips. [Essay on the jinn (demons)]; Ibn Taymiyah's essay on the jinn (demons). International Islamic Publishing House, 2007.
- Philips, Abu Ameenah Bilaal. The exorcist tradition in Islam. Ed. Riaz Ansary. Al-Hidaayah, 2007.

#### Photos:

1. [www.commonswiki.org/wiki/inside\\_my\\_head\\_cropped.jpg](http://www.commonswiki.org/wiki/inside_my_head_cropped.jpg) | Andrew Mason (jtneill)
2. [www.commonswiki.org/wiki/worried\\_people\\_2.jpg](http://www.commonswiki.org/wiki/worried_people_2.jpg) | Bhernandez
3. with courtesy from Sh. Abdullah Hakim Quick

by Dr Mazlyn Mustapha

During the months of June and July of 2016, Malaysians were shocked by what appeared as a sudden wave of diphtheria that infected 24 people in total and ended with 5 deaths.

Upon hearing the news, many parents whose children's vaccination were not up to date, rushed to get their children immunized. Others wondered about diphtheria, what is this disease? How is it spread? What are the symptoms? How does it cause death?

### THE ANTI-VACCINE MOVEMENT

In a way, the outbreak had drawn much needed attention to the issue of anti-vaccination propagated by a very active movement in the social media, deliberately spreading misinformation to scare parents from vaccinating their children.

One of the very popular arguments heard among the anti-vaccine supporters is that 'there is pig (or porcine) DNA (deoxy-ribo-nucleic acid) in vaccines'.

### THERE IS NO PORCINE DNA IN THE VACCINES USED BY THE MINISTRY OF HEALTH AT PRESENT

Porcine DNA is a very sensitive and controversial issue in the Malaysian Muslim community. A few years ago, porcine DNA was 'discovered' in a very popular chocolate brand. There was public outcry on social media.

Later, it was found that the tests used samples which may have been contaminated or tampered with as they had left the factory, and repeated tests on other samples turned out negative. The damage however, was done.

The anti-vaccine movement too uses scare mongering tactics, claiming that vaccines contain dangerous and unknown substances even though the Ministry of Health, doctors and even the Fatwa Council have repeatedly come out with explanation upon detailed explanation to counter these myths.

It must be emphasised that all 10 vaccines included in the Ministry of Health's national immunization program are free from porcine gelatin. Hydrolysed gelatin used in the MMR (measles mumps

# Childhood Vaccinations in Malaysia

## Diphtheria Outbreak in Malaysia

rubella) vaccine is a stabilizer from bovine (cow) source. International religious governing organizations from countries that produce vaccines and international 'ulama' also support the use of the vaccines mentioned.

Growing polio virus required for the production of vaccines is a tedious process. It can only be carried out in laboratories that conform to strict protocol and G.M.P. (good manufacturing practice) and ISO scrutiny. The virus can only be grown in a specific growth medium known as 'vero cell'.

Some voices still doubt the manufacturing process of the polio vaccine. They claim other vaccines are fine except for the polio vaccine which contains porcine DNA.

The enzyme trypsin from porcine source used in the process of creating oral polio vaccine has been explained by the European Fatwa Council. Trypsin is not used to make vaccines per se. Trypsin is used to remove the cell culture medium from the container and to pluck the cell from the parent cell virus. It is then washed very thoroughly before the medium is planted with more polio virus in order to produce more virus.

The end product oral polio vaccine (OPV) no longer has any resemblance with the trypsin enzyme used earlier. This process occurs in the laboratory and is carried out under precise conditions and procedures that follow strict ethics.

Polio vaccine that is injected (IPV or inactivated polio vaccine) does not use this manufacturing process. IPV is produced using a recombinant technique. In 2015, the Ministry of Health has changed the use of OPV to IPV.

It is possible in the future that trypsin would



Photo 1

no longer be used. Technology is always developing. Newer techniques and materials are continuously being tested.

## FATWA REGARDING THE USE OF VACCINES

Even so, the *halal* and *haram* status of vaccines have been the topic of discussion in many forums. Since 1998 the National Fatwa Council has issued relevant *fatwa*.

On the basis of *fiqh* “Rejecting destruction is prioritised above that of finding ‘Kemaslahatan’ or benefit”, The National Fatwa Council, mufti’s and religious leaders have taken the stand to fight for the well-being of the *ummah*.

It is hoped that this explanation will allow more people to understand the matter at hand and there will no longer be confusion amongst the people due to unfounded claims by those with no authority on the matter.

## DIPHTHERIA

In another popular post by Malaysian Medical Mythbusters titled “Bull’s Neck : Diphtheria and How It Kills”, one of the more serious and life-threatening features of diphtheria is explained for the public to understand how lethal this infection can be.

The name arises due to the neck of the patient that swells to the point it resembles that of a bull. Usually, this is a late sign and it happens when the bacteria *Corynebacterium Diphtheriae* has multiplied to very large numbers in the throat of the patient.

The bacteria produces ‘Diphtheria Toxin’, a type of poison that is very dangerous. Only 1 microgram is needed to kill a child of 10kg weight.

The Diphtheria Toxin will attack cells in the human body. As a consequence, the cells cannot produce protein and will die (necrosis). Cells which die due to necrosis will cause inflammation. This inflammation leads to the swelling and oedema (collection of fluid) in the neck. It also results in swelling of the nearby lymph nodes. The areas involved are usually the neck and the shoulders. That is why it is called “Bull’s Neck”.



Any person would be shocked to see a child suffering from “Bull’s Neck”. The torture that is experienced by this child is more than meets the eye because the same degree of swelling is also happening on the inside. This causes the airways to become blocked and the child will have difficulty breathing. This is in addition to the ‘pseudo membrane’, a collection of whitish material that consists of dead cells, that encroaches the child’s throat.

It is because of this, diphtheria is also known as “The Strangling Angel”. It is as if there is someone strangling the child. The time taken for the bacteria *Corynebacterium Diphtheriae* to multiply and hence reach this state is about 2-3 days. At this time, if the child is taken to the hospital quickly, doctors will do the following in an attempt to save the child’s life:

The first step is to “secure the airway”. The child will be given sedatives and a tube will be inserted through the mouth, throat, and directly into the child’s lungs. This procedure is very difficult compared to that in other patients because the trachea has become tight and is filled with pseudo membrane. Even very experienced anaesthetists will not necessarily succeed.

The public needs to be reminded that deaths due to diphtheria is rare. We have only had one death in 2014 and 2015, compared to five deaths in 2016 since writing of this article on 2nd of August. Not all doctors are experienced in treating patients with diphtheria, let alone performing a successful intubation.

What will the doctor do if intubation fails? The doctor will have to perform a procedure known as tracheostomy or cricothyrotomy. This involves taking a (surgical) knife and making a cut just above the Adam’s Apple so that a hole is made into the windpipe (trachea). A breathing tube will be inserted through this hole.

After intubation is done, the tube will be connected to a ventilator, which is a life support machine that will help the child to breathe.

Even so, all these procedures will only buy time to allow the doctors to give a medicine known as ‘DIPHTHERIA ANTITOXIN’. This functions similar to that of anti-venom used for snakebites. Only this antitoxin can neutralise the toxin that is produced by the *Corynebacterium Diphtheriae* bacteria.

This antitoxin is not easily available. It costs RM20,000 for one complete course.

It is also a race between how fast this antitoxin can be given as opposed to how quickly the toxin attacks the child's body. We are buying time so that the antitoxin can be given quickly.

What happens if the antitoxin is not given fast enough or not given at all? The toxin from the bacteria will spread fast from the neck and shoulder to other parts of the child's body. The first organ that it will attack is the heart. The heart's muscle when attacked by the toxin will die (necrotize) bit by bit. In the end, the child will die due to heart failure because of the toxin produced by the bacteria *Corynebacterium Diphtheriae*.

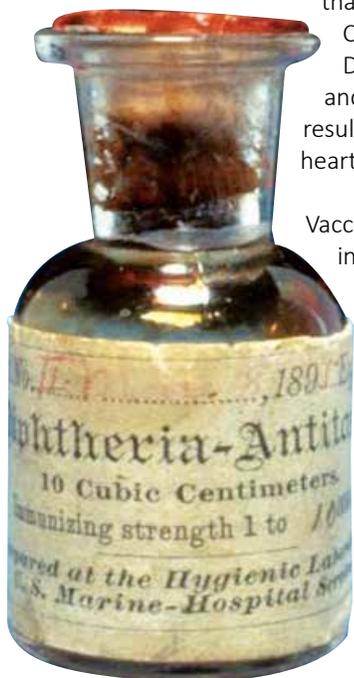
Babies that have immunity against diphtheria have the potential to overcome this bacterial infection. The probability of a complication arising is far lower compared to a baby who has not been vaccinated. This is because babies who have immunity have already been introduced to the bacteria *Corynebacterium Diphtheriae*.

Once infection sets in, the baby's body will produce antibodies and the memory cells will activate immediately the body's defense system to kill this bacteria before it can produce toxins in large amounts or lethal dose.

Compared to children who have not been immunised, it will take more time to produce antibodies and that time will allow the *Corynebacterium Diphtheriae* to spread and produce toxin, hence resulting in Bull's Neck and heart failure described above.

Vaccination is the best step in prevention that is simple, safe and effective compared to any other option available at present if, Allah forbid, diphtheria strikes. Do not take this killer disease for granted. This article is not meant to

Photo 2



scare anyone. It is merely based on facts and science, the course of diphtheria as a disease.

This is the reality. Remember, diphtheria can be prevented. Only if we put in effort according to methods which are proven.

Source of picture: "Bull's Neck" from Wikimedia archives.

#### Dr Mazlyn Mustapha

MB BCh BAO (Dublin), MRCP (Ireland), MBA (Bristol)  
019-9838335

#### References

Translated from original posts entitled:

- 1) \*DNA Babi dalam Vaksin Polio?\* by Dr Suhazeli Abdullah
- 2) Bull's Neck : Difteria Dan Bagaimana Ia Membunuh by Dr. Mohd Syamirulah Rahim from Medical Mythbusters Malaysia (M3) facebook page. <http://fb.com/medicalmythbustersmalaysia>

Follow M3 facebook page to get health information that is verified, accurate and factual from credible health care professionals.

#### Other references:

- [1] Gelatin dari sumber haiwan. <http://www.immune.org.nz/.../ConcernIngredientsAnimalIMAC2009...>
- [2] Fatwa Ulama sedunia. <http://www.immunize.org/concerns/porcine.pdf>
- [3] Kandungan dalam Vaksin. <http://vk.ovg.ox.ac.uk/vaccine-ingredients#gelatine>
- [4] Fatwa isu Tripsin dari Majlis Fatwa Eropah. [http://www.who.int/immunization\\_standards/vaccine\\_quality/](http://www.who.int/immunization_standards/vaccine_quality/)
- [5] Penggunaan Tripsin dalam OPV. <http://www.immune.org.nz/.../ConcernIngredientsAnimalIMAC2009...>
- [6] Etika Pembuatan Vaksin. <http://ethicalresearch.net/vaccines/>
- [7] Penggunaan TrypLE. <https://www.thermofisher.com/.../.../trypsin/tryple-express.html>.
- [8] Senarai Fatwa Jakim. <http://suhazeli.com/wp/?p=31>
- [9] Malaysia says Cadbury products found not to contain pig DNA. <http://www.reuters.com/.../us-malaysia-cadbury-idUSKBN0ED08Q2...>
- [10] 8 Things You Should Know About The Growing Anti-Vaccine Movement In Malaysia. <http://says.com/my/news/anti-vaccine-movement-in-malaysia>

#### Photos:

1. [www.commonswikimedia/wiki/Act-Hlb.jpg](http://www.commonswikimedia/wiki/Act-Hlb.jpg) | Melvil
2. [www.commonswikimedia/wiki/diphtheria\\_bull\\_neck.5325\\_lores.jpg](http://www.commonswikimedia/wiki/diphtheria_bull_neck.5325_lores.jpg) | Centers for disease control and prevention
3. [www.commonswikimedia/wiki/antitoxin\\_diphtheria.jpg](http://www.commonswikimedia/wiki/antitoxin_diphtheria.jpg) | National Institutes of Health

by Dr. Musa Yusuf Owoyemi

Every Friday, Muslims everywhere in the world gather together to observe the *Jumma* prayer which takes the place of the normal *Zuhr* prayer in the afternoon. This prayer affords the Muslims the opportunity to pray together in very large congregation. It is also an opportunity for the Imam to pray for the Muslim *ummah* generally and talk about some of the challenges facing the *ummah* as a whole. As part of the prayer rituals on Friday, in most mosques, the *imams* use the opportunity of this large gathering to recite the *qunut*; a form of additional prayer for the Muslims and the *ummah* after rising from the second *ruku'* (bowing down). Apart from the form of *qunut* prayers related from the Prophet, which the *imam* first recites, the *imam* (and Muslims generally) are allowed to include their own form of prayer for themselves and the *ummah* in this *qunut* prayer. Because of this, *imams* in many mosques pray additional prayers for the Muslims and the *ummah* at large based on the current happenings in our contemporary time. Thus, one hears some of these *imams* praying that God should help the Muslims against America, Britain, France and other western nations as well as those who are their friends and/or helper. Likewise, they pray that God should help the Muslims fighters (Mujahids) everywhere including in Palestine, Afghanistan, Iraq and Syria and others.

Plausible as this prayer may sound because of the invasion of Muslim nations by some of these western nations and the fight currently raging in the Middle-East between them and the Muslims on one hand and among different Muslim sects on the other hand, it, nevertheless, presents some problems which are explained below.

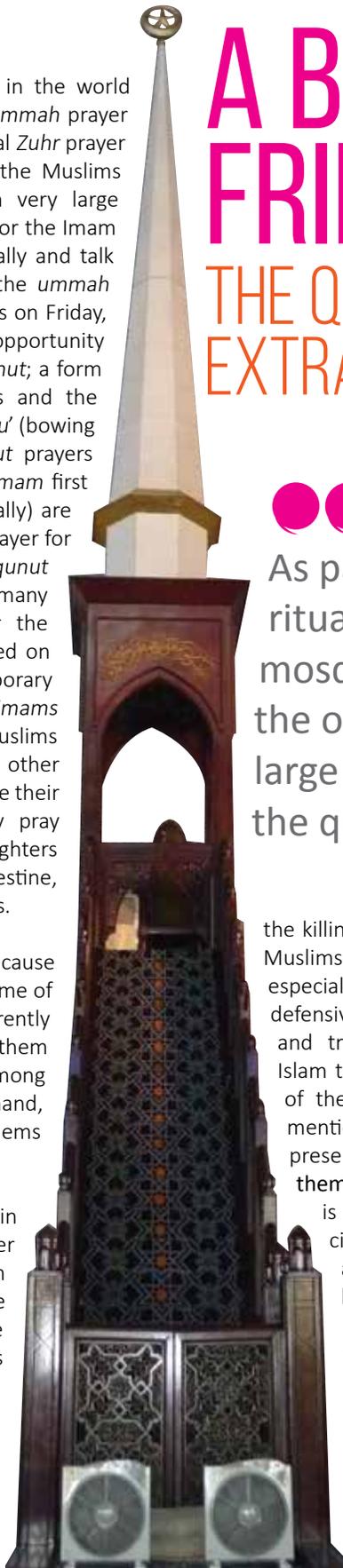
First, we live in extraordinary times in which Muslims and Islam are under intense scrutiny as a result of terrorism in which some misguided Muslims are involved and which has and continue to claim innocent lives – both Muslims and non-Muslims. However, because of the ascription of this terror deeds to Islam, it has resulted in profiling and discriminations against many innocent Muslims with the arduous consequence of labelling Islam as a religion of terror which encourages

# A BEAUTIFUL FRIDAY, THE QUNUT AND OUR EXTRAORDINARY TIME

As part of the prayer rituals on Friday, in most mosques, the imams use the opportunity of this large gathering to recite the *qunut*;

the killing of those who believe differently (non-Muslims). As a result of this, Muslims everywhere, especially the silent majority, are now on the defensive as we continue to deny this allegation and try to present the “beautiful face” of Islam to others. But, the recitation of the part of the *qunut* in which Western nations are mentioned as being against Muslims and Islam presents a fundamental problem of **we versus them**. It seems to pass the message that it is okay to fight these nations and their citizens because they are against Islam and Muslims. An average Muslim who listens to this prayer goes away with the impression that Islam and Muslims are at war and it is their duty to defend Islam and themselves. Thus, this fuels hatred towards the West and by extension their citizens.

Second, when this prayer against these Western nations is made, these *imams* forget that Muslims are part of the



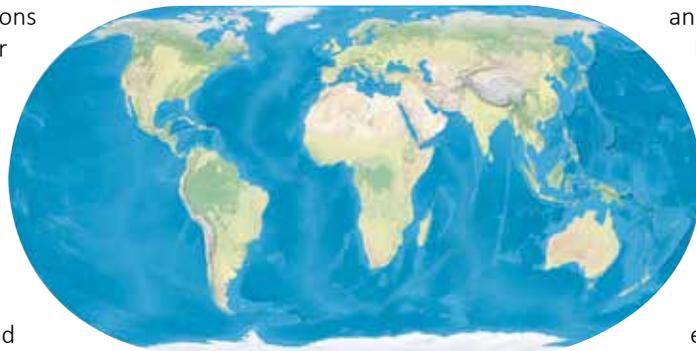
citizens of these nations and when we call for their destruction, we are in essence calling for the destruction of the Muslims therein.

This is a big mistake because in spite of the fact that some of the policies of these nations are not welcomed by Muslims, they nonetheless provide safe havens for Muslims

who are persecuted in their own nations by fellow Muslims. Muslims in these nations enjoy their freedom of worship and other rights much more than they do in their nations of origin. Therefore, there is a need to think about these Muslims and even some reverts among the Westerners as Islam is said to be the fastest growing religion presently in the West.

Third, when these imams pray in the *qunut*, they also pray that God should destroy the friends of these western nations too. But this is ironic because virtually all the Muslim nations today are friends of these nations from Nigeria, to Indonesia to Malaysia to the entire Middle-East! If therefore God should destroy these Western nations and their friends, are we then saying that God should destroy us too and our nations? (God forbids) To my mind, it seems that the trend among most of these imams is that they just copied this prayer without deeply contemplating their meaning and repercussion. Everywhere, the format is the same and it is so shocking that no one complains about this!

Fourth, when prayers are made for God to help the Muslim fighters (*Mujahiddeen*) in Palestine, Iraq, Syria and everywhere on earth. The question that comes to one's mind in this contemporary time is 'which Muslim fighters'? Hamas or Al-Fattah in Gaza and West Bank? Shia militias or Sunni so called Islamic State in Iraq



and Syria? Or Al-Qaeda, Al-Nusra and other extremist sects in the Levant, Afghanistan, Pakistan and Nigeria? Who exactly are these prayers meant for? As I said before, we live in extraordinary time that calls for a careful examination of our actions and utterances as Muslims.

Some Muslims may not ascribe much importance to these prayers and may view them as mere supplications to overcome the enemies of Islam and Muslims, but we cannot say with confidence and in all honesty that they do not serve as motivation for others to join some of these extremist groups and to support them in any way they can since they see and hear religious leaders praying for them every Friday.



When these imams pray in the *qunut*, they also pray that God should destroy the friends of these western nations too.

But this is ironic because virtually all the Muslim nations today are friends of these nations from Nigeria, to Indonesia to Malaysia to the entire Middle-East!





Although these religious leaders may not intend the consequences that may result from these prayers, the line between being a normal Muslim and a misguided terrorist may just be a thin one, fuelled by a seemingly insignificant thing, subsequently. There is, therefore, a need to ponder over these prayers and perhaps rephrase them by making them as neutral as possible.

Finally, this is not a call to abandon the *qunut*, rather it is simply a call to reform it by considering our contemporary time and the extraordinary situation we live in today. Muslims should not paint a picture of **we versus them**, especially at a time like this, when we need to steer our youth away from extremism and radicalism. The idea that God should destroy a whole nation and her friends in a globalised world where Muslims are members of such society and where Muslim nations are friends of such nation should no longer be part of our prayers. Even in the event that such nations have no Muslim citizens, there is no way to verify that all the people in such nations are against Islam and Muslims. Government policies, especially internationally, do not always represent the opinion of all the citizens in a nation. Therefore, calling for the destruction of such innocent souls simply because they happen to be members of a society whose external policy does not favour Islam and Muslims is like killing an innocent person for a crime he/she did not commit.

In the same vein, though one cannot say that Muslim fighters (*Mujahiddeens*) should not be prayed for. There is a need to be specific and especially there is a need to think through this. Focus on praying for every

Muslim fighters through *da'wah* and other peaceful means of *da'wah* instead of mentioning places where there is conflict of interest as to who really is fighting for Islam and who is not. The impression that there are authentic Islamic groups in Iraq, Syria and Afghanistan, for example, fighting for the true cause of Islam is a call to some of our misguided youths to support and even carry out the commands of these groups whenever they have the opportunity. When the youth hear these prayers every Friday, some of them may have the impression that what is going on in these places really concerns them as a believer and therefore they have an obligation to support these terrorist groups – and when the opportunity presents itself, go and fight in these places and become martyrs of the religion. Therefore, a need to reconsider and rephrase this Friday *qunut* so that we will not be unwittingly creating enemies and terrorists among ourselves. Allahu Aalam.

---

**Dr. Musa Yusuf Owoyemi**

Visiting Senior Lecturer,  
Centre for General Studies,  
College of Arts and Sciences,  
Universiti Utara Malaysia.

Photos:

1. [www.commons.wikimedia.org/wiki/eckert4.jpg](http://www.commons.wikimedia.org/wiki/eckert4.jpg) | ktrinko  
Other photos from private collection

# The SPIRITUAL KPI

By Faheem Puah

“Life is difficult....seek comfort in spiritual growth....” said Dr. Scott Peck, a great American psychotherapist, in his famous book “The Road Less Travelled”. If a modern psychologist can believe in seeking life’s comfort through “spiritual development”, we as the best *Ummah*, endowed with the perfect and complete knowledge revealed by Allah our Creator, should be able to strive to sustain our spiritual journey by strictly adhering to the teachings of the Holy Quran and *Sunnah* of *Rasulullah* (s.a.w.).

This explicitly means we are obligated to seek Islamic knowledge diligently and practice Islam for as long as we live. It is this indispensable and transformational knowledge that will empower us to succeed in *Dunya* as well as in *Akhirah*. In the early 80’s when I embraced Islam, the only Islamic institution known to me was Perkim. Present era *Ummah* is blessed with abundance of Islamic NGOs and Masjids in every nook and corner of the neighbourhood to offer everyone free Islamic education absolutely for one’s own benefit.

As a revert to Islam more than 30 years ago, I personally have gone through a turbulent life as a result of ignorance in early *Muallaf* life. I like to share with readers this humble advice, whether you are a born Muslim or a *Muallaf*, come into Islam wholeheartedly, practise Islam in its complete form, for this is the perfect and complete way of life started in the era of *Nabi Adam* (AS), propagated by 124,000 prophets and messengers world-wide and through the ages, and finally completed and perfected by Prophet Muhammad (s.a.w), the Seal of all prophets.

Having come a long way as a *Muallaf* (revert to Islam), and based on my own experience, opinion and feelings, I am sharing with readers the little knowledge that I have acquired with the intention that it may provide a source of inspiration to enrich your spiritual life. It may also serve as a guide, a road map for you to travel in the long and winding spiritual journey to your final destination. Every Muslim will achieve his own level of spiritual growth, each according to his own effort and Allah’s Will. Having placed spiritual development as the main focus of every Muslim in this life, *in shaa Allah*, we will pass through this world successfully, to be worthy of next life in Paradise.

What is Allah’s purpose of creating humans? In Surah Al Mulk, 67:2 of the Holy Quran, Allah says, “(Allah) has created death and life to test you, which of you are best in deed.” In other verses, Allah says we are created to serve Allah and do righteous deeds. If you are one of those blessed with Allah’s *Hidayah*, one who fervently seeks Islamic knowledge and commits to lifelong subservience and servitude to Allah SWT, one who embarks on the spiritual journey seriously in search of the Truth and Allah’s *Redha*, you are the fortunate one who *in shaa Allah* will enter Allah’s Paradise as *Ruh Mutma’inna* (a peaceful soul) at the end of the spiritual journey.

From the day you are born, slowly but surely, you begin your journey back towards Allah your Creator. Like it or not, all humans are created to taste “the pain of death” (*SakaratulMaut*) at the time of returning to the Creator. The degree of pain experienced by every Muslim will be different, depending on how close the Muslim’s relation is with Allah. The journey back to Allah may take decades, or may take just a few days or even minutes. Allah’s blessings are with those who die before puberty, for their admission to Paradise is assured. For those like you and me, who are given the chance to mature and experience the ups and downs of this *dunya* life, the final destination being heaven or hell, which in Islamic perspective is preordained by Allah, actually lies in our own hands. We decide our own final destination albeit by Allah’s Will, and Allah has prior knowledge where we will end up.



Photo 1

Photo 2

Ever contemplated on setting a target date for getting close to Allah (s.w.t)? Call it the "Spiritual KPI" if you like. On a scale of 1 to 10, perhaps aim to achieve 8 or 9 in 5 or 10 years time, depending on your current age. In working life, employees are required

to achieve goals of productivity, so-called job KPI's. For the most important goal of our life, that is our final destination, it is inconceivable why we are not concerned about achieving the "Spiritual KPI". In Surah Al Baqarah 2:214 Allah says, "Do you expect to enter Paradise without being tested like those before you?" They were tested with hardship and adversity, and were shaken up, until the messenger and those who believed with him said, 'Where is God's victory?' "God's victory is near."

Nothing comes easy in life. This is true even of setting sight on Jannah as your final destination, which itself is a good start oftentimes inspired by an incident of serendipity. Thereafter through perseverance and *istiqamah* Allah will make the journey easier for you. In a *hadith Qudsi* Prophet Muhammad (s.a.w) reported Allah as saying, "He who comes with a good deed, its reward will be ten like that or even more. And he who comes with vice, his punishment will be only one like that or I can forgive him. He who draws close to Me a hand's span, I will draw close to him an arm's length. And whoever draws near Me an arm's length, I will draw near him a fathom's length. And whoever comes to Me walking, I will go to him running. And whoever faces Me with sins as great as the earth, I will meet him with forgiveness nearly as

great as that, provided he does not worship something with Me". (This hadith is sound, reported by Muslim, Ibn Majah and Ahmad in his Musnad)

Therefore take heart that Allah (s.w.t.) will not fail those who are determined to be His obedient servants, to seek His *Redha* and Mercy. In return Allah will be as close to you as your own jugular vein.

"Call on your Lord in humility and in private: for Allah loves not those who trespass beyond bounds. Do no mischief on the earth, after it hath been set in order, but call on him in fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good." (Surah Al-A'raf 7:55-56)

We may or may not know each other; that is not important. What is important is that we are Brothers and Sisters in Islam, sharing the same purpose of life, the same objective of Allah's creation, and In shaa Allah, reaching the same final destination—Jannah Al Firdaus.

#### Faheem Puah

is a retired engineer, embraced Islam in 1982. Served in a Islamic NGO for 18 years. Author of the book "Reflections of Life in the Spiritual Journey".

#### Photos:

1. [www.commonswiki/wiki/les\\_chaelles.jpg](http://www.commonswiki/wiki/les_chaelles.jpg) | Menai Med Selim
2. [www.commonswiki/wiki/clouds\\_zagreb\\_1.jpg](http://www.commonswiki/wiki/clouds_zagreb_1.jpg) | MayaSimFan
3. [www.islamicboard.com/fasting\\_ramadan\\_eid\\_ul\\_fitr\\_134323495\\_pictures\\_ramadhan\\_2014\\_world.html](http://www.islamicboard.com/fasting_ramadan_eid_ul_fitr_134323495_pictures_ramadhan_2014_world.html)

Photo 3



# Why believe in the Qur'an?

by Mr. Adam bin Mohd Ibrahim

## 1. Original language

The Qur'an is in its original language. When scripture is not in its original language, much distortion comes about in translation. Many other scriptures are not sourced in the language it was revealed in.

## 2. Absolute word of God

The Qur'an is the absolute word of God. Every alphabet in it is God's. Not even the words of the Prophet Muhammad (s.a.w.) are included in it since those are collated separately in books called the books of *hadith*.

Never in the history of man has anyone who has penned any prose containing messages as magnificent as the Qur'an gone on to state that it is not his own work but that of another.

It is not in the nature of man to deny authorship of something magnificent that he himself created. On the contrary, man is disposed to copying and plagiarising a thing of beauty and claiming authorship of it.

Why would the Prophet then, if it were his own creation, deny authorship of something so magnificent?

“Will they not then ponder on the Qur'an?”  
the Noble Qur'an,  
An Nisa 4:82

Also, if the Qur'an were the concoction of the Prophet and not of God, why would the Prophet have included within it the occasions when he was reprimanded and corrected by God. It would have been so simple for him then to have omitted those verses.

## 3. No other Qur'an

Though there are various sects in Islam as in other religions, there is only one Qur'an which is the same throughout the world and throughout the ages. The interpretations (not translations as the Qur'an cannot be translated) may differ, but the original Arabic text is the same.

## 4. Perfect preservation

The Qur'an from the time of the Prophet Muhammad (s.a.w.) was perfectly preserved by scores of men memorizing the whole text so that no one could change it. Every generation of men have seen scores of men memorise it and today there are tens of thousands who have memorised it. No other Scripture is so carefully preserved through memorisation of the entire scripture.

## 5. No discrepancies

The Qur'an contains within it a challenge to man that if they doubt it is from God, look into it for discrepancies because God does not speak as such. No other scripture prescribes a means to verify its own authenticity.

Will they not ponder the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it.

(the Noble Qur'an, An Nisa 4:82)

## 6. God's promise

God in the Qur'an has promised man that He will ensure that it is safeguarded. No other Scripture makes such a promise or claim.

“Surely We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”

(the Noble Qur'an, Al Hijr 15:9)

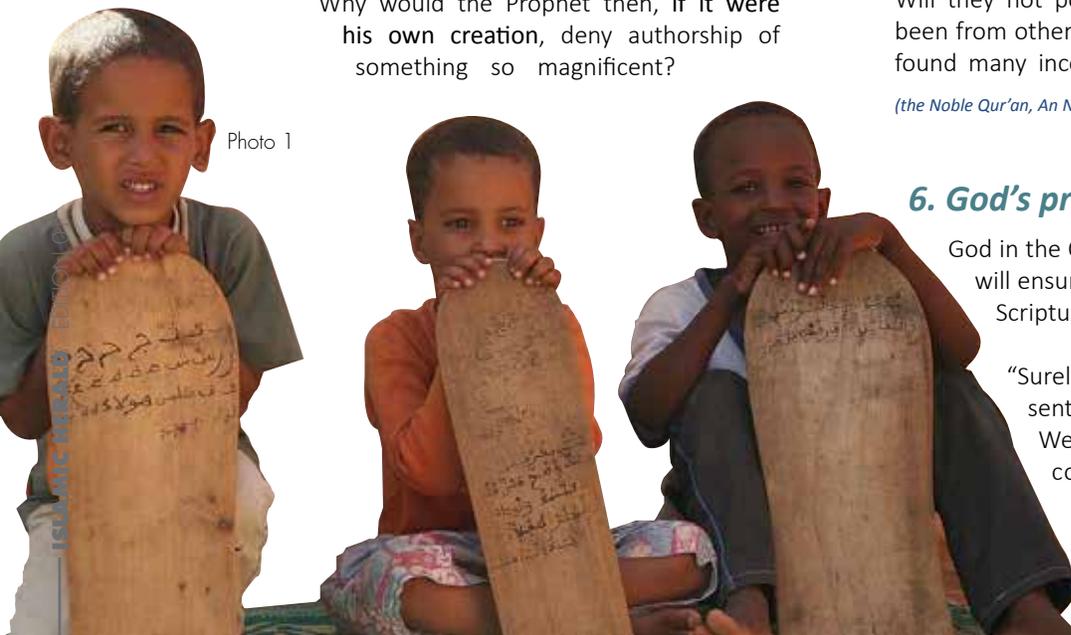


Photo 1

“No falsehood can approach it (this book) from before or behind it: it is sent down by One Full of Wisdom, Worthy of all praise.”

*(the Noble Quran Fussilat 41:42)*

## 7. The challenge to man

God in the Qur’an challenges man that if they doubt the Qur’an is from God, then produce a book like it, or even a chapter of it or even 10 verses and it says that no man can. Till today no one has succeeded in doing so, though not for want of trying.

“Say: If the whole of Mankind and Jinns were together to produce the like of this Qur’an they could not produce the like thereof, even if they backed up each other with help and support.”

*(the Noble Qur’an, Bani Isra’iil 17:88)*

## 8. Foretold in previous Scriptures

Several earlier scriptures foretell the coming of Prophet Muhammad (s.a.w.) and his mission to bring man to God.

## 9. Direct words of God

Upon reading the Qur’an it becomes apparent that it is worded in the fashion of God speaking directly to mankind not of some narrative written by man or a mixture of both, as is the case of other Scriptures.



Photo 2

## 10. “Islam”: a name chosen by God

The religion of Islam is not named after a person or a people or place or tribe, nor was its name decided by a later generation of men, as in the case of other scriptures. The name Islam is given in the Qur’an.

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM.

*(the Noble Qur’an Al-Ma’idah 5:3)*

## 11. Purest form of monotheism

The Qur’an teaches the purest form of monotheism and a clear concept of God. It teaches that God is one.

Surah Al Ikhlas of the Qur’an describes God as:

“Say: He is Allah the One and Only;  
Allah, the Eternal, Absolute;  
He begetteth not, nor is He begotten;  
And there is none like unto Him. “

It calls man away from worship of creation and invites him to worship only his Creator. False religions all have in common one basic concept with regard to God --- they either claim that all men are gods, or that specific men were God, or that nature is God, or that God is a figment of man’s imagination.

Thus, it may be stated that the basic message of false religion is that God may be worshipped in the form of His creation. False religions invite man to the worship of creation by calling the creation or some aspect of it God.

## 12. No intermediaries in Islam

Access to God is direct and available to every person. There is no need to go through intermediaries or saints or holy men or spirits.

## 13. Reconciliation of differences

The Qur’an reconciles all the different Scriptures and explains the differences amongst them by informing that man had altered parts of earlier Scriptures. No other Scripture explains the differences.

Islam explains that God has sent to mankind about 124,000 prophets Every nation and its peoples had its prophets but man continued to change His messages so the Qur’an was sent to clarify all things and is the final revelation.

## 14. Clarity

The Qur’an’s teachings is in very clear terms unlike many other scriptures which is confusing to its followers. God is not a God of confusion.

## 15. Coherence despite different timings of revelation

Despite being revealed bit by bit over 23 long years, yet when compiled into a single text it bears amazing consistency, order and carries with it a sublime message for man devoid of discrepancies.

## 16. Not blind faith

The Qur'an reasons with the reader. It does not command blind faith but explains and reasons things to man before then asking him to believe.

Throughout the Qur'an it asks: Have you, O man, thought of such and such, have you considered so and so. It is always an invitation for you to look at the evidence; now what do you believe?

## 17. For all peoples at all times

The true religion of God cannot be confined to any one people, place, or period of time, as is the case of some religions.

## 18. Rationality of belief

The Qur'an secures consistency and rationality of belief through its logical and rational principles.

## 19. Complete way of life

The Qur'an prescribes a complete way of life for man to lead. It prescribes principles governing every aspect of life. Most other scriptures leave man unguided in many things.

## 20. Ancient city of Iram

Until recent archaeological discoveries, no one in the history of man knew what the word "Iram" appearing in the Qur'an meant.

"Seest thou not how thy Lord dealt with the 'Ad (people) Of the (city of) Iram, with lofty pillars The like of which were not produced in (all) the land?"

*(the Noble Qur'an, Al-Fajr 89:6-8)*

## 21. Pharaoh's body preserved

In the early 1980s, France borrowed from Egypt the mummy of Pharaoh for the purpose of running laboratory and archeological examinations. The mummy was examined by the Archeology Centre of France headed

by Professor Maurice Bucaille. He was astounded that the mummy was so well-preserved, compared to other mummies he had seen.

He was told that the Qur'an says that pharaoh's body will be preserved. He refused to believe that a book that existed 1400 years ago can mention a mummy that was only found over 200 years ago, in 1898.

He was then shown the verse:

"This day shall We save you in your body, that you may be a Sign to those who come after you! But verily, many among mankind are neglectful of Our Signs."

*(the Noble Qur'an, Yunus 10:92)*

Astounded, Professor Maurice Bucaille spent the next 10 years investigated the scientific facts in the Qur'an and ended by quoting:

'No falsehood can approach it (this book) from before or behind it: it is sent down by One Full of Wisdom, Worthy of all praise'

*(the Noble Quran, Fussilat 41:42)*

He then wrote a book that shook all of Europe, especially the scientists there. 'Quran, Torah, Bible and Science: A Study of the Holy Books in the Light of Modern Science'

## 22. Astounding scientific truths

The Qur'an speaks of many truths which was impossible for a man, who was illiterate and living in the 6th century to have known on his own.

Modern discoveries have found them to be absolutely true. For example it spoke of the expanding Universe. Only lately has Stephen Hawking made the discovery that the Universe is in fact expanding.

"And it is We who have constructed the heaven with might, and verily, it is We who are steadily expanding it."

*(The Noble Qur'an, Adh-Dhariyaat 51:47)*

Modern Science only now acknowledges the Big Bang origins of the Universe. The Qur'an however told us 1400 years ago that:

"Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?"

*(the Noble Qur'an, Al Anbiya 21:30)*



Professor Alfred Kroner, one of the world's well-known geologists who served as Professor of the Department of Geosciences, University of Mainz, Mainz, Germany. He said, "Thinking where Muhammad came from. I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this is the case...Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin."

"We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed-like substance)"

*(the Noble Quran Al Mu'minoon 23:12-14)*

Professor Keith Moore is one of the world's prominent scientists in the fields of anatomy and embryology and is the author of the book entitled the "Developing Human".

He said "As far as it is known from the history of embryology, little was known about the stage in and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Quran cannot be based on scientific knowledge in the 7th century A.D. The only reasonable conclusion is that these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training."

## 23. Fascinating Mathematical formulae

There are numerous instances of the mathematical formulas in the Qur'an. One prime example is: The word "land" (*barr*, *yabas*) appears 13 times in the Qur'an and the word "sea" (*bahr*) 32 times, giving a total of 45 references. If we divide that number by that of the number of references to the land (13/45) we arrive at the figure 28.888888888889%.

The number of total references to land and sea, 45, divided by the

number of references to the sea in the Qur'an, 32, is 71.111111111111%.

Extraordinarily, these figures represent the exact proportions of land and sea on the Earth today:

LAND ---13 times--- $13/45=28.88888889$

SEA---32 times--- $32/45=71.11111111$

TOTAL---45 times---100

The word "day (*yaum*)" appears 365 times in the Qur'an. It takes the Earth 365 days to orbit the Sun.

## 24. Perfect balance of words.

Dr Gary Miller, a Canadian Professor of Mathematics in the University of Toronto, recently with the help of computers discovered the perfect balance of words found in the Qur'an.

When the Qur'an says that something is like another thing, then both words appear the same number of times in the Qur'an.

For example when it says that Jesus is like Adam, we find that both names each appear an equal number of times in the Qur'an.

When however it says that something is not like another, we find that both will appear an unequal number of times in the Qur'an, being different by the digit of one.

Thus for example when it says that interest is not like trade, we find that both words appear an unequal number of times, being different by the digit of one.

And so it is in all instances where the Qur'an says that something is like another or where it says that something is not like another.

Any alteration to the Qur'an by man, bearing in mind that the perfect balance was only recently discovered, would have unwittingly destroyed this perfect balance and the perfect balance is hence testimony to God's promise to perfectly preserve the Qur'an.

---

**Mr. Adam bin Mohd Ibrahim**  
Advocate High Court of Malaya

### Photo:

1. [www.commons.wikimedia.org/wiki/madrasah\\_pupils\\_in\\_mauritania.jpg](http://www.commons.wikimedia.org/wiki/madrasah_pupils_in_mauritania.jpg) | [www.flickr.com/photos/7209207@N001746927408](http://www.flickr.com/photos/7209207@N001746927408) by Ferdinand Reus
2. [www.commons.wikimedia.org/wiki/Quran\\_cover.jpg](http://www.commons.wikimedia.org/wiki/Quran_cover.jpg) | ~Chystalina~
3. [www.commons.wikimedia.org/plakias\\_gonates\\_cave\\_01.jpg](http://www.commons.wikimedia.org/plakias_gonates_cave_01.jpg) | Uoaei1



Photo 3

# Let's Bind A FRIENDLY CO-EXISTENCE with Nature

by Mohd Abbas Abdul Razak, Ph.D. (IIUM)

The topic on man and nature is an inseparable one that has been discussed over the centuries. This topic has caught the attention of many scholars of diverse specialization. Major religions of the world preach that the universe/nature has been created long before the arrival of man. Ever since man came to exist on this planet, the world has gone through a dramatic change, particularly with the coming age of modernization, industrialization, colonization and now globalization. Geologists and environmentalists say that the face of the earth is constantly changing at a rapid scale due to pollution of all kinds. Pollution on land, in sea, forest, mountains, in space, global warming, melting of the ice at the poles, war, and many more pose a threat to human, wild and marine lives. The main culprit in causing the pollution and environmental degradation is none other than man himself. Man in his greed for riches and dominance has caused great destruction to the living conditions on this planet.

Man's relationship with nature goes a long way. As an appreciation to the great contribution of nature to the human survival, some have equated nature to God. Conversely, others who saw nature as an obstacle thought that man should conquer it in order to prevail. As opposed to these two extreme ideas, Islam takes a moderate stand. The Qur'an asks the Muslims to explore nature and the universe in the hope that man will understand the patterns and laws by which God has created all celestial and terrestrial bodies. Ideally speaking, upon discovering God's wonders and creativity in nature and universe, man should be humbled and thankful to the bounties provided by God.

In Islam, man as the *khalifah* of Allah, has to bind a good relationship with nature. It is believed that man's friendly



Photo 2

co-existence with nature will eventually lead man to reap the goodness that comes from nature. For his caring and loving attitude towards nature, it will reward him with water, oxygen, flowers and fruits of all kind, natural and food resources. According to Islam, nature is a gift of Allah. It has been created for the benefit of man. While others outside Islam may entertain the idea that nature is something that needs to be conquered as though it is an enemy, Muslims think differently. To the Muslims, nature has been created for man's benefit and nature should be admired and appreciated for its beauty and splendor. Contemplation and appreciation on the creation of the universe and nature is deemed as a form of *Ibadah* to Allah (Al-Qur'an 3:190).

Looking into the people of the West, one would observe that there is a change in their mental attitude towards preserving nature. It has been said by many authorities that the people in the West have changed after witnessing the devastating effects of the two World Wars. The death toll of millions who were killed and the magnitude of the damages caused to the infrastructure and environment of the countries involved in war has brought changes in their philosophy of life. Ever since the end of the Second World War till the present time the masses in the West started to demonstrate a greater level of consciousness towards taking care of nature, environment, human and animal lives. In their effort to preserve human lives and nature they have come up with many movements and organizations; like Greenpeace, National Geographic Society, Nature Conservancy, Wildlife Conservation Society, hundreds of anti-war organizations, etc. The emergence of all these organizations is based on their philosophy of life which is 'here and now', and live life to the fullest. Moreover, they also want to preserve the flora and fauna for the generations of people that would come after their time. The other factor that makes their preservation program a success is the availability of funds, knowledge

Photo 1

and technology. Although the masses and organizations in the West are working towards global peace and a better world, there exists a small group of policy-makers, warmongers and the war industry that work against the aspiration of the masses. Due to this selfish group, we still witness wars taking place in many parts of the world, particularly in the Middle East.

Contrary to the scenario in the West, many countries in the Asia and Africa, have failed to demonstrate a passionate attitude towards preservation and conservation of nature. Societies living in such countries either pay little or no attention as to why they have to care for nature and the environment. There could be more than one factor which causes them not to pay heed to the call of preserving and conservation of the flora and fauna. The following will be some of the reasons as to why people in some Asian and African countries lack the passion and compassion towards nature:

**Ignorance/Negligence:** they do not realize that there are serious environmental problems that need to be addressed jointly.

**Poverty:** this situation keeps the masses in many parts of Asia and Africa preoccupied with the issue related to the survival of their families and never allow them to think of other global issues, particularly those related to the environment and nature.

**War and crisis:** Countries that are preoccupied with sectarian wars, war on terror and wars imposed on them by others. Sad to say, this situation has made some of their citizens go wandering as refugees into foreign territories. Under such a condition, those who are affected by the war would not be there psychologically thinking about the care for the flora and fauna, as they are preoccupied with their own suffering and survival.

**Attitude towards life:** A fraction of the society feels that life on earth is only transitory. As such, they give more importance to the preparation for their life in hereafter. In the case of the Muslims, Islam calls for a balanced lifestyle to be maintained between the life in this world and in their preparation for the afterlife (Al-Qur'an 28:77).

**Natural World is gift from God:** Since nature is created for the benefit of mankind, they want to exploit the wealth of resources available in the natural world without considering the moral and ethical issues pertaining to how they have to deal with nature and the environment.

**Consumer Mentality:** Many times, people in the developing countries are overly dependent on others with regard to information and research works on the flora and fauna. They just want to purchase the knowledge and documentary movies on flora and fauna produced by others.

Regardless whether people live in the East or West, they should pay attention to the issues related to the

preservation and conservation of nature. Unless and until they learn to develop a friendly co-existence with nature, unpredictable weather conditions, melting of the ice at the poles and all other natural calamities such as landslides, mudslides, etc. will be something imminent in their lives. Many of the tragedies that happen to humanity that relate to the natural world are mainly triggered by human beings themselves (Al-Qur'an 30:41). Environmental studies should be given due consideration in every country of the world, particularly in countries involved in the oil and gas industries. Countries that depend on fossil fuels should look for alternative energy resources which are eco-friendly. Ecology in the countries involved in the mining, oil and gas industries should be constantly monitored so that they do not pose a threat to human lives. World leaders and citizens of the world should work towards global peace eradicating all uncalled wars on this planet. Such wars can cause devastating impact on human lives and the environment with the release of depleted uranium and radioactive particles into the air.

In realizing the importance of preserving the flora and fauna for posterity to benefit and enjoy, oil rich countries should set up funds for nature and environmental studies. The existence of such funds can be of a great help to scientists and researchers to explore, investigate and document the mysteries found in nature. The love for nature and environment should be inculcated in the young minds of today right from the preschool and elementary levels in order to produce citizens who will be passionate to maintain a healthy environment. Like in the West, schools in Asia and Africa should allocate substantial amount of funds to provide facilities for students to conduct research related to the natural world. Universities too should create many more faculties and departments offering programs in the areas of man and nature, environmental studies related to preservation and conservation of nature and natural resources.

**Mohd Abbas Abdul Razak, Ph.D. (IIUM)**

Depart. of Fundamental & Inter-Disciplinary Studies, KIRKHS  
International Islamic University Malaysia, Gombak  
Email : maarji@iium.edu.my

**Photos:**

1. [www.commonswikimedia/wiki/Pano\\_from\\_Aiguille\\_du\\_Midi\\_03.jpg](http://www.commonswikimedia/wiki/Pano_from_Aiguille_du_Midi_03.jpg) | Benh Lieu Song
2. [www.commonswikimedia/wiki/Keukenhof\\_Holanda\\_002.jpg](http://www.commonswikimedia/wiki/Keukenhof_Holanda_002.jpg) | anonimous
3. [www.commonswikimedia/wiki/Pyrenees\\_Gentau\\_Pic\\_du\\_Midi\\_Ossau.jpg](http://www.commonswikimedia/wiki/Pyrenees_Gentau_Pic_du_Midi_Ossau.jpg) | Myrabella



Photo 3

# Does the Qur'an Contain SCIENTIFIC MIRACLES?

By Hamza Andreas Tzortzis

Since the eighties there has been a growing movement of Muslim academics and apologists using science to establish the miraculous and Divine nature of the Qur'anic discourse. On a grass roots level, Muslims across the world, especially in the West, try to articulate the veracity of Islam by using verses that allude to science as evidence for the Qur'an's Divine authorship. The internet is full of websites, essays, videos and posts on the scientific verses in the Qur'an. A Google search on "Quran and science" produces over 40 million search results.<sup>[1]</sup>

This movement has classical and modern origins. The Islamic classical scholarly tradition was engaged in a debate as to whether to use science as an exegetical tool to explain the Qur'anic verses. However, it was during the eighties that the apologetic expression of this movement was born. I would argue there are two main events that facilitated the emergence of this movement. The first was the publishing of the book *Bible, the Qur'an and Science* in 1976 written by Dr. Maurice Bucaille, and the second was the 1980s video *This is The Truth* produced by the Islamic scholar Abdul-Majeed al-Zindani. Dr Bucaille's book argued that there were no scientific errors in the Qur'an and that the Bible was full of scientific inaccuracies. Dr. Bucaille's book became a best seller in the Muslim world and it was translated into many languages. Even though the book has faced academic criticism<sup>[2]</sup>, it is still a popular read and used as a reference for Islamic apologetics and proselytisation.

The Islamic Scholar Abdul-Majeed al-Zindani, founder of the Commission on Scientific Signs in the Qur'an and Sunnah, produced a video entitled *This is the Truth*. Al-Zindani invited prominent Western academics to attend one of their conferences. During the conference al-Zindani claimed that a group of eminent non-Muslim scholars in several fields testified to the fact that there were scientific miracles in the Qur'an. However,

the Commission received criticism that it had spread out of context and misleading statements to justify its narrative.<sup>[3]</sup> Relatively recently an Atheist video blogger and commentator personally contacted some of the scientists who had attended the conference and conducted interviews with them. The interviews were recorded and uploaded on YouTube. All of the scientists he interviewed claimed that their statements had been taken out of context, and that there is nothing miraculous about the scientific statements in the *Qur'anic* discourse.<sup>[4]</sup>

A New Approach  
on how to  
Reconcile and  
Discuss Science in  
the Qur'an

In spite of this, millions of booklets and pamphlets have been printed that make the claim that there are scientific miracles in the *Qur'an*, and countless non-Muslims have converted to Islam as a result. This growing movement has influenced academia too, for example an academic book published by Curzon entitled *Qur'an Translation: Discourse, Texture and Exegesis* dedicates a few pages on the topic.<sup>[5]</sup> Famous popularisers such as Dr. Zakir Naik<sup>[6]</sup> and Yusuf Estes<sup>[7]</sup> have also used the scientific miracles narrative to verify the Divine nature of the *Qur'an*. Due to this intense popularisation over the past few decades, there is now a growing counter movement that attempts to demystify the so-called scientific statements, and they seem to be more nuanced, with a growing popularity. A significant number of apostates from Islam (many of whom I have had private conversations with) cite the counter movement's work as a causal factor in deciding to leave the religion. Nevertheless, I do believe that apostasy is not entirely an intellectual decision but rather a spiritual and psychological problem. This can include a lack of spiritual connection with God and disheartenment with Islam due to unfortunate negative experiences with Muslims and the Muslim community.

Regrettably, the scientific miracles narrative has become an intellectual embarrassment for Muslim apologists, including myself. A few years ago I took some activists

Professor P.Z. Myers

to Ireland to engage with the audience and speakers at the World Atheist Convention. Throughout the convention we had a stall outside the venue and as a result positively engaged with hundreds of atheists, including the popular atheist academics Professor P. Z. Myers and Professor Richard Dawkins. During our impromptu conversation with Professor Myers we ended up talking about God's existence and the Divine nature of the *Qur'ān*. The topic of embryology came up, and Professor Myers being an expert in the field challenged our narrative. He claimed that the *Qur'ān* did not predate modern scientific conclusions in the field. As a result of posting the video <sup>[8]</sup> of the engagement on-line we faced a huge intellectual backlash. We received innumerable amounts of emails by Muslims and non-Muslims. The Muslims were confused and had doubts, and the non-Muslims were bemused with the whole approach. Consequently, I decided to compile and write an extensive piece on the *Qur'ān* and embryology, with the intention to respond to popular and academic contentions.<sup>[9]</sup> During the process of writing I relied on students and scholars of Islamic thought to verify references and to provide feedback in areas where I had to rely on secondary and tertiary sources. Unfortunately they were not thorough and they seemed to have also relied on trusting other Muslim apologists. When the paper was published it was placed under a microscope by atheist activists.<sup>[10]</sup> Although they misrepresented some of the points, they raised some significant contentions. I have since removed the paper from my website. In retrospect if this never happened, I probably wouldn't be writing this essay now. It is all a learning curve and an important part of developing intellectual integrity.

In light of this, this essay aims to provide a rational and Islamic perspective on how to understand the scientific verses in the *Qur'ān*. It is time more people from the Muslim community spoke out against this problematic approach to verifying the Divine nature of the *Qur'ān*. It has become an intellectual embarrassment for Muslim apologists and it has exposed the lack of coherence in the way they have formulated the argument. Significantly, many Muslims who converted to Islam due to the scientific miracles narrative, have left the religion due to encountering opposing arguments. This essay intends to explain how the scientific miracles narrative is problematic and incoherent, and it aims to bring to light a new approach on how to reconcile and discuss science in the *Qur'ān*. It must be noted that I am not asserting that the *Qur'ān* is inaccurate or wrong, or that there is nothing remarkable about the *Qur'ānic* statements eluding to natural phenomena. I am simply bringing

to light the perilous nature of the claim that some *Qur'ānic* verses are miraculous due to their scientific content. For this reason, I am offering a new approach to the topic that is nuanced and bypasses the intellectual hurdles and problems faced by the scientific miracles narrative.

### ***A summary of the scientific miracles claim***

The scientific miracles of the *Qur'ān* are expressed in different ways but with the same philosophical implications.

- 1 The Prophet Muhammad (s.a.w.) did not have access to the scientific knowledge mentioned in the *Qur'ān*, therefore it must be from God.
- 2 No one at the time of revelation (7<sup>th</sup> century) had access to the necessary equipment to understand or verify the scientific knowledge in the *Qur'ān*, therefore it must be from God.
- 3 The *Qur'ānic* verses were revealed at a time where science was primitive and no human could have uttered the truths mentioned in the *Qur'ān*, therefore it must be from God.

There are an array of reasons of why the above expressions of the scientific miracles are problematic and incoherent. These include,

- 1 The Fallacy of the Undistributed Middle
- 2 Inaccurate History
- 3 Teleology of the *Qur'ānic* Verses
- 4 Scientism, the Problem of Induction and Empiricism
- 5 "Unscientific" Verses
- 6 Miracles, Simplicity and A Note on *Qur'ānic* Exegesis

Each of these points will now be explained in detail.

### ***1. The Fallacy of the Undistributed Middle***

The science in the *Qur'ān* claim commits a logical fallacy called the fallacy of the undistributed middle. This fallacy is where two different things are equated due to a common middle ground that is misused. Below is a generic example:

1. All As are Cs
2. All Bs are Cs
3. Therefore all As are Bs

The above fallacy is in the conclusion. Since A and B share the common category C, it doesn't follow that A is the same as B.

Another example includes:

- 1 John needs oxygen to survive
- 2 My dog needs oxygen to survive
- 3 Therefore John is my dog

As can be seen above, the middle ground that is misused is oxygen. Although the first two premises are true, that both John and my dog need oxygen to survive, it doesn't follow that John is my dog.

Most of the science in the Qur'an arguments commit this type of fallacy. Below is a summary:

- 1 A description of a scientific fact A uses C
- 2 A description in the Qur'an B uses C
- 3 Therefore, the description in the Qur'an B is the description of A

The following are some specific examples:

- 1 The scientific fact in embryology is the implantation of the blastocyst in the uterine wall. Implantation can be attributed as a safe place.
- 2 The Qur'an uses the words *qarārin*<sup>[11]</sup> *makīn*<sup>[12]</sup>, which can mean a safe place.
- 3 Therefore, the Qur'an is describing the scientific fact of the implantation of the blastocyst.

In the above syllogism, it doesn't follow that the words *qarārin makīn* (a safe place) imply the process of implantation just because it shares the attribute of a safe place. The argument will only be valid if all descriptions of *qarārin makīn* refers to, and describes, the process of implantation. Since *qarārin makīn* can also refer to the womb<sup>[13]</sup>, which was the 7<sup>th</sup> century understanding of the words, then the argument is invalid. The mere correlation between a Qur'anic word and a scientific process or description does not ascertain the intended meaning of the verse.

Another example includes:

- 1 The scientific fact is that the Earth's atmosphere helps destroy meteorites as they approach Earth, filters harmful light rays, protects against the cold temperatures of space, and its Van Allen Belt acts like as a shield against the harmful radiation. The Earth's atmosphere can be attributed as a protected roof.
- 2 The Qur'an uses the words *saqfan mahfūzan*, which means a protect roof.<sup>[14]</sup>
- 3 Therefore, the Qur'an is describing the function of the Earth's atmosphere.

Again, the above syllogism is invalid. It doesn't logically follow that the words *saqfan mahfūzan*, which refers to a protected roof, describes the function of the Earth's atmosphere. This is because *saqfan mahfūzan* can also refer to a physical roof. Some interpretations of the Qur'an include that the heaven is erected with invisible pillars, and that a fragment of the heaven or sky can fall on Earth; (see Qur'an 13:2 and 34:9). These

interpretations indicate a solid roof like structure, as confirmed by the classical exegete Ibn Kathīr who cites a scholar mentioning that "the heaven is like a dome over the earth".<sup>[15]</sup> Therefore the words *saqfan mahfūzan* can also refer to a physical roof or dome like structure. For that reason, the above argument will only be valid if all interpretations and descriptions of *saqfan mahfūzan* describes the function of Earth's atmosphere.

In light of the above, the argument that the Qur'an is a miracle because the descriptions of certain words it uses seem to relate to descriptions of words used in scientific facts, is logically fallacious. The scientific miracles claim would only be valid if it could be demonstrated that the interpretations of the words that seem to correlate with science are the intended meanings. The principles of Qur'anic exegesis dictates that this is impossible to ascertain (this will be discussed later in the essay).

Furthermore, there a myriad of questions that exposes the incoherence of the scientific miracles narrative. For instance: why are the more simple explanations and meanings of the verses in the Qur'an dismissed? What about the alternative valid interpretations of these verses that are unscientific or crude? Since the ambiguity of the words renders it impossible to know what the intended meaning of the verses are, how can anyone claim them to be miracles? What about the ancient civilisations and their accurate predictions of scientific phenomena before they were verified by modern science? Does that make the ancient civilisations Divinely inspired?

## 2. Inaccurate history

To salvage the strength of their argument, those who advocate the scientific miracles narrative assert that there was no knowledge of the science implied by the Qur'anic verses available in the 7<sup>th</sup> Century. Their argument is usually expressed in two ways:

- I. The knowledge implied by the Qur'anic verses was not available or discovered at the time of revelation (7<sup>th</sup> Century);
- II. The Prophet Muhammad (s.a.w.) could not have had access to the knowledge implied by the Qur'anic verses:

### I. The knowledge implied by the Qur'anic verses was not available or discovered at the time of revelation

Concerning the above assertion when we refer to history we will see that it is false. The following are examples of verses that mention knowledge that was available and known at the time (or before) of revelation:

**The Sending Down of Iron “Miracle”:** Take for instance the claim that the Qur’ān is miraculous due to the fact that it mentions that iron was “sent down”<sup>[16]</sup> (wa anzalna). This can refer to the fact that iron was sent down from space, something which has been scientifically confirmed.<sup>[17]</sup> The Qur’ān states: “And We sent down iron...”<sup>[18]</sup>

However, the Ancient Egyptians 1400 years before the Prophethood of Muhammad (s.a.w.) referred to iron asba-en-pet meaning “Iron from heaven.”<sup>[19]</sup> The Assyrians and Babylonians also had similar concepts for iron.

**The Moon Being a Borrowed Light “Miracle”:** Another example is the word used to describe the moon’s light. The word used isnūran<sup>[20]</sup> which means a borrowed or reflected light.

“It is He who made the sun a shining light and the moon a derived light (nūran) and determined for it phases – that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know.”<sup>[21]</sup>

The claim made by the scientific miracles advocates is that no one at the time, or even before, knew that the moon did not omit its own light. In light of history this is not true, at around 500BC, 1200 years before the Qur’ānic revelation, Thales said: “The moon is lighted from the sun.”<sup>[22]</sup> Anaxagoras, in 400-500BC asserted that: “The moon does not have its own light, but light from the sun.”<sup>[23]</sup>

**The Mountains Have Roots “Miracle”:** Consider the verses speaking about mountains having pegs or roots. The Qur’ān states: “Have We not made the earth as a wide expanse, and the mountains as pegs?”<sup>[24]</sup>

This knowledge was already available via the ancient Hebrews as the Old Testament explicitly mentions the roots of the mountains:

“To the roots (לְקַצְבֵּי) of the mountains I sank down; the earth beneath barred me in forever. But you brought my life up from the pit, O Lord my God.”<sup>[25]</sup>

The key word in this verse used is the Hebrew word לְקַצְבֵּי which means extremity, and it is a poetic description of the bottoms or roots of the mountains.<sup>[26]</sup>

**The Big Bang “Miracle”:** The Qur’ān mentions the creation of the cosmos in the following way:

“Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?”<sup>[27]</sup>

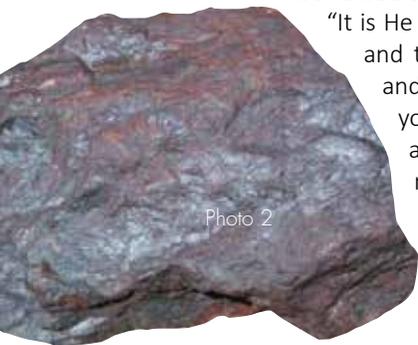


This knowledge was already available via previous cultures, for example a particular creation story from ancient Egypt includes the separation of the heavens from the earth. Alan Alford, who is an independent researcher and author, writes about Egyptian views on the creation of the universe: “This is the myth of the separation of the heavens from the earth. Note that the separation takes the form of a cataclysm.”<sup>[28]</sup>

In Sumerian literature we find similar concepts in the *Epic of Gilgamesh*: “When the heavens had been separated from the earth, when the earth had been delimited from the heavens, when the fame of mankind had been established.”<sup>[29]</sup>

In light of the above, to claim that these verses are miraculous is farfetched and does not take into account the possibility of the Prophet Muhammad (s.a.w.) accessing the common knowledge of the time from other cultures, and it does not consider the fact that earlier civilisations made similar statements. This does not mean I adopt the absurd view that the Prophet Muhammad (s.a.w.) borrowed knowledge from other civilisations and inserted that knowledge in the Qur’ān, nor do I believe the Qur’ān is a representation of 7<sup>th</sup> Century knowledge. I believe the Qur’ān is accurate and true. My main point here is that claims of miraculousness via verses eluding to natural phenomena does not stand in light of intellectual scrutiny and a new approach is needed – something I will discuss later in this essay.

A contention to the above is that only the primary meanings and a crude understanding of the language has been used, and not the other meanings that can be reconciled with modern scientific conclusions. This may be true, there may be other meanings that can reconcile the verses with scientific conclusions. However, the



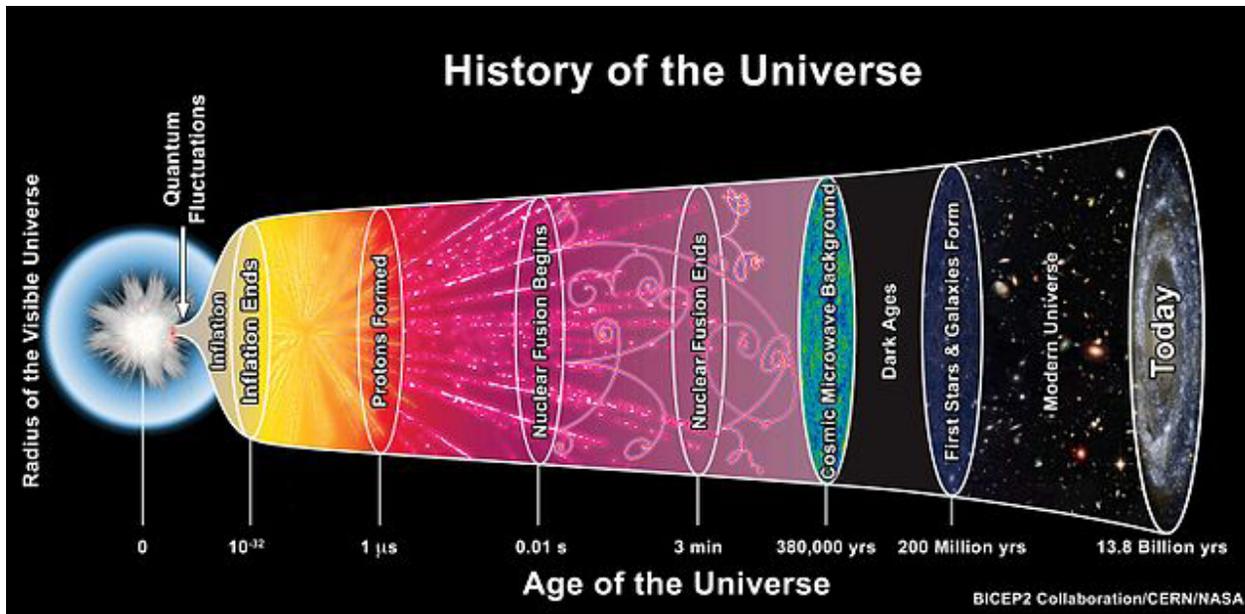


Photo 4

point raised above is not that these verses cannot be reconciled with modern science, rather the point here is to show that with the primary or explicit meanings the verses point to knowledge – that although not entirely inaccurate – could have been accessed or known at the time of revelation. In light of this, claiming that the verses are miraculous is wrong. From a rational point of view, if a plausible naturalistic explanation is available then that explanation will be adopted over a supernatural one. The very fact that a plausible naturalistic explanation is possible implies that there is no miracle because by definition a miracle is an event that cannot be explained naturalistically. This point will be explained later in this essay.

## **II. The Prophet (s.a.w.) could not have had access to the knowledge implied by the Qur’ānic verses**

*In the eyes of a sceptic or truth seeker, the knowledge currently available about the history of ideas renders the above assertion as unsound. The Prophet Muhammad (s.a.w.) could have accessed some form of popularised knowledge at the time of revelation because he already referred to other cultures and civilisations. For example, in permitting intercourse with one’s suckling wife the Prophet (s.a.w.) took into consideration the practices of the Romans and Persians. Below is the Prophetic tradition (ḥadīth):*

“I intended to prohibit cohabitation with the suckling women, but I considered the Romans and Persians, and saw that they suckle their children and this thing

(cohabitation) does not do any harm to them (to the suckling women).”<sup>[30]</sup> [Please note that this does not mean the Prophet (s.a.w.) used knowledge from other civilisations as a source of revelation. Rather, in Islamic theology when it concerns medical and scientific matters, it is advised to seek the best opinions and best practice, as practised by the Prophet (s.a.w.) himself. Access the following link for a discussion using cross pollination as an example <http://en.islamtoday.net/node/1691>.]

This authentic *ḥadīth* shows that the Prophet Muhammad (s.a.w.) had access to medical practices prevalent in other civilisations. Therefore, in the eyes of the sceptic, it is not impossible that he could have accessed other scientific knowledge that was popularised at the time.

It is important to note that 7th Century Arabian economic life was based around trade and commerce. Travelling as far as the Far East was a common occurrence. Therefore, it is not impossible that there was an exchange of popular scientific practices and ideas. The historian Ira M. Lapidus in his book, *A History of Islamic Societies*, clearly states that the Arabs in Mecca were established traders travelling far and wide:

“By the mid-sixth century, as heir to Petra and Palmyra, Mecca became one of the important caravan cities of the Middle East. The Meccans carried spices, leather, drugs, cloth and slaves which had come from Africa or the Far East to Syria, and returned money, weapons, cereals, and wine to Arabia.”<sup>[31]</sup>



Photo 5

Therefore, in the view of a sceptic or seeker of truth, the assertion that the Prophet Muhammad (s.a.w.) could not have accessed knowledge that was implied by the Qur'ānic verses is false. This is due to the fact that the probability of Prophet (s.a.w.) exchanging ideas and practices with other cultures is higher than the probability of the Prophet (s.a.w.) not accessing such knowledge. Therefore a new approach is needed to overcome to this intellectual obstacle, something which I will address later.

### 3. Teleology of the Qur'ānic verses

The entire scientific miracles narrative seems to ignore or overlook the main theological objectives for these verses. These verses were revealed as signposts to reflect and come to the conclusion that God is One and that He alone deserves to be worshipped. Other reasons include to evoke an understanding and an appreciation of God's Majesty, Power, Glory, Mercy and Love. Studying classical commentaries of popular creedal books, such as *Aqeedah Tahawiyyah*, will elaborate on the above reasons. Simply put, they are not there to provide details on science. This is not their scope. The sub-continent thinker and scholar Amīn Ahsan Lī in his *Tadabbur-e-Qur'ān* elaborates on this point:

“The reference to the creation of the heavens and the earth indicates and demonstrates the tremendous power and might of their Creator. The way they are fashioned testifies to the uniqueness of His handiwork and astounding wisdom. It also refers to the beneficial nature of the creation and its harmony with human life and needs, the benefits and advantages we gain and depend upon. All these are indicative of the grace and Mercy of the Creator and His providential care for His servants. Besides, these also clearly demonstrate that there is a higher purpose behind the creation of this life and the universe. Surely, a universe so marvellous,

harmonious and full of so many manifestations of wisdom, cannot be a purposeless creation, without direction and a higher goal. Indeed, it has been created for a sublime purpose, says the Qur'ān, and a day is fixed for its fullest accomplishment. The harmony between the heavens and the earth clearly shows that they are both creation of one and the same Creator, Who not only created them but also runs and manages them. And it is His scheme and law alone that prevails in them; no other power can in any way or manner interfere in His decisions.”<sup>[32]</sup>

In similar light, professor of philosophy Shabbir Akhtar in his book *The Qur'ān and the Secular Mind: A Philosophy of Islam* explains that the purpose of the Qur'ānic verses that allude to the natural world is to point to a hidden immaterial order:

“Nature's flawless harmonies and the delights and liabilities of our human environment, with its diverse and delicate relationships, are invested with religious significance. Created nature is a cryptogram of a reality which transcends it: nature is a text to be deciphered. Evidences accumulating in the material and social worlds and in the horizons jointly point to a hidden immaterial order.”<sup>[33]</sup>

In the academic reference work *Encyclopaedia of the Qur'ān*, under *Science and the Qur'ān*, it maintains that the majority of the classical commentaries on the verses eluding to the natural world argue that they are there to lead people to reflect on the wisdom of creation, and not to establish a scientific fact:

“The marvel of creation is a recurrent theme of *qur'ānic* commentaries. These marvels are viewed as signs of God and proofs that he exists, is all-powerful and all-knowing, and is the willing creator of all being...At a basic level, such reflection leads to the conclusion that there is order and wisdom in creation, which in turn means that a wise maker must have created it...Ultimately, when people reflect on the heavens and the earth, they will come to realize that their creator did not create them in vain but for a remarkable wisdom and great secrets and that the intellects are incapable of comprehending them...This means that the ultimate purpose of reflection is to establish the limitations of human knowledge and its inability to comprehend creation, not to establish a scientific fact and demonstrate its correspondence with the Qur'ān...The Qur'ān, according to these commentaries, directs people to reflect on the wisdom of the creation of nature but provides no details on the natural order or on ways of deciphering it; these details, if and when they appear in classical qur'ānic commentaries, are drawn from the prevailing scientific knowledge of the time.”<sup>[34]</sup>

Therefore, these verses must be reflected on and used as opportunities to open the intellectual and spiritual windows to reach an understanding of God's Oneness, Glory and Transcendence. It is no wonder that the 14<sup>th</sup> Century scholar Al-Shatibi was against using science, as it removes the reader away from this necessary reflection:

"Many people have overstepped all bounds and made undue claims about the Qur'an when they assigned to it all types of knowledge of the past and the present such as the natural sciences, mathematics and logic."<sup>[35]</sup>

From an empirical or scientific perspective these verses can also provide intellectual stimuli to encourage the listener or reader to look into the interconnecting principles of nature, and to explore the inner dimensions of reality. So when God says in the Qur'an, "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them..." This can encourage the believing scientist to seek answers concerning the origins of the universe and look for clues concerning a cosmic beginning. So rather than giving us the answers, the Qur'an encourages us to look for them ourselves.

#### 4. *Scientism, the problem of induction and empiricism*

Jalees Rehman, a cardiology fellow at Indiana University School of Medicine, aptly and concisely articulates a major problem with the scientific miracles narrative. He writes:

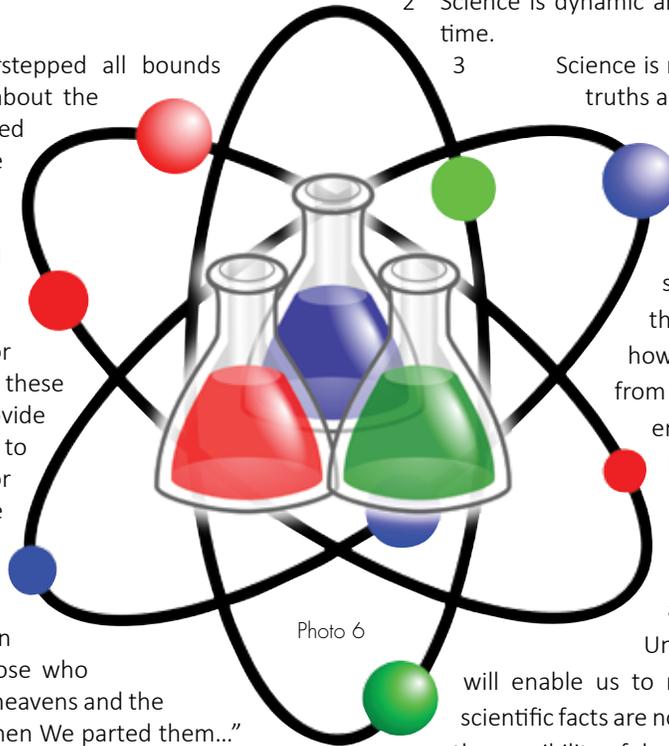
"One danger of such attempts to correlate modern science with the Qur'an is that it makes a linkage between the perennial wisdom and truth of the Qur'an with the transient ideas of modern science."<sup>[36]</sup>

What Rehman is eluding to here is that there is a philosophical issue in asserting that Qur'anic verses are miraculous. The problem is that science does not claim certainty or 100% truth, and to use science as a method to establish the absolute nature of the Qur'an is fallacious. Science by its very nature is not static, it is dynamic. Its conclusions change over time, even

ones that we may think are established facts. A hidden assumption behind the scientific miracles narrative is that science is the only way to render truth about the world and reality – a proposition known as *scientism*.

So there are 3 things to discuss here:

- 1 Science does not claim certainty or 100% truth.
- 2 Science is dynamic and therefore changes over time.
- 3 Science is not the only way to render truths about the world and reality.



#### **Science does not claim certainty or 100% truth**

The philosophy of science is a field of study that attempts to address how we can derive knowledge from scientific experiments and empirical data. Key problems in the philosophy of science include induction and empiricism, as they both have limitations and a restricted scope. Understanding these issues will enable us to reach the conclusion that scientific facts are not 100% and there is always the possibility of doubt.

**Induction:** Induction is a thinking process where one makes conclusions by moving from the particular to the general. Arguments based on induction can range in probability from very low to very high, but always less than %100.

Here is an example of induction:

"I have observed that punching a boxing bag properly with protective gloves never causes injury. Therefore no one will be injured using a boxing bag."

As can be seen from the example above, induction faces a key problem which is the inability to guarantee the conclusion, because a sweeping generalisation cannot be made from a limited number of observations. The best it can provide are probabilities, ranging from low to very high. In the aforementioned example the person who made the statement could not logically prove that the next person to punch a boxing bag will not get injured.

*observation*



*pattern*



*tentative hypothesis*



*theory*

Process of induction:

Therefore, the problem with induction is that it can't produce certainty. This issue was raised by the 18<sup>th</sup> century Scottish philosopher David Hume in his book, *An Enquiry Concerning Human Understanding*. Hume argued that inductive reasoning can never produce certainty. He concluded that moving from a limited set of observed phenomena to making conclusions for an unlimited set of observed phenomena is beyond the present testimony of the senses, and the records of our memory.<sup>[37]</sup>

From a practical scientific perspective, generalisations made for an entire group or for the next observation within that group, based on a limited set of data will never be certain. Take the following example into consideration, a scientist travelled to Wales and wanted to find out the colour of sheep (assuming he does not know the colour of sheep). He started observing the sheep and recorded what colour they were. After 150 sheep observations he found that all of them were white. The scientist concluded, using induction, that all sheep are white. This basic example highlights the problematic nature with the process of induction as we know sheep can also be black. Certainty using induction will never be achieved, because there is always the possibility of new observations undermining the previous conclusion.

Professor Alex Rosenberg in his book *Philosophy of Science: A Contemporary Introduction* concludes that this is a key problem facing science; he writes:

"Here we have explored another problem facing empiricism as the official epistemology of science: the problem of induction, which goes back to Hume, and added to the agenda of problems for both empiricists and rationalists."<sup>[38]</sup>

**Empiricism:** Empiricism claims that we have no source of knowledge in a subject or for the concepts we use in a subject other than sense experience. Philosopher Elliot Sober in his essay *Empiricism* explains the empiricist's thesis:

"Empiricists deny that it is ever rationally obligatory to believe that theories provide true descriptions of an unobservable reality...For an empiricist, if a theory is logically consistent, observations are the only source of information about whether the theory is empirically adequate."<sup>[39]</sup>

Empiricism suffers from limitations and logical problems. One form of empiricism – which I will call *strong empiricism* – is limited to things that can only be observed. This form of empiricism faces a whole host of logical problems. The main problem with strong empiricism is that it can only base its conclusions on observed realities and cannot make conclusions on unobserved realities.

Elliot Sober explains this problem:

"Empiricists need to address problems in the philosophy of perception. The most obvious first stab at saying what seeing an object involves is to describe the passage of light from the object into the eyes, with the result that a visual experience occurs. However, the invisibility of white cats in snowstorms and the fact that we see silhouettes (like the moon during an eclipse) shows that this is neither sufficient nor necessary."<sup>[40]</sup>

Further exploring Sober's example, imagine you observe a white cat walking outside of a house towards the direction of an oncoming snowstorm; you can see the cat walking up to the snowstorm and then you can no longer see the cat. A strong empiricist's account would be to deny that there is a cat in the snowstorm, or at least suspend any claims to knowledge. However, based on other intellectual tools at your disposal you would conclude that there is a white cat in the snowstorm regardless of whether or not you can observe one.

The problems faced by strong empiricism have not gone unaddressed by empiricists. They have responded by weakening their definition for empiricism by redefining empiricism to the view that we can only know something if it is confirmed or supported by sensory experience – I shall call this weak empiricism. Others have dogmatically maintained the view that the only way to truth is via direct observation and being supported by observation



Photo 7

is not good enough. These responses have created an unresolved dilemma for the empiricist. The Philosopher John Cottingham exposes this problem in his book *Rationalism*:

“But what about ‘all water at a given atmospheric pressure boils at 100 degrees Celsius’? Since this statement has the form of an unrestricted universal generalization, it follows that no finite number of observations can conclusively establish its truth. An additional and perhaps even more worrying problem is that when we reach the higher levels of science... we tend to encounter structures and entities that are not observable in any straightforward sense. Atoms, molecules, electrons, photons and the like are highly complex theoretical constructs...here we seem to be very far removed from the world of direct ‘empirical observation’...The positivists tended to respond to this difficulty by weakening their criterion for meaningfulness...it was proposed that a statement was meaningful if it could be confirmed or supported by sensory experience. However, this weaker criterion is uncomfortably vague...Statements about God or Freedom, or the nature of Substance, or the Absolute, may not be directly checkable against experience...The positivist thus seems to be faced with a fatal dilemma: either he will have to make his criterion so stringent that it will exclude the generalizations and theoretical statements of science, or else he will have to weaken his criterion sufficiently to open the door to the speculations of the metaphysician. The dilemma has remained unresolved to this day...”<sup>[41]</sup>

In light of the above, since induction and empiricism are used in deriving knowledge from scientific data then science cannot claim certainty. There are the obvious problems of the unobserved and the inability to guarantee that the next observation will be the same as the previous observation. Our observations do not encompass all phenomena, therefore science is tentative. In other words it can change based upon future observations. For science to be certain, all natural phenomena must have been observed. This is impossible.

Therefore to use the scientific method, which is a method that does not provide certainty, to justify a book which demands certainty is obviously problematic and incoherent.

### ***Science is dynamic and therefore changes over time***

To claim that there is anything scientifically miraculous about a particular Qur’ānic verse is incoherent. This is



because science can change due to new observations and studies. Therefore, for someone to claim that a particular verse is miraculous would mean that the one making the claim can guarantee that the science will never change. To make such a guarantee would imply gross ignorance. Ignorance of the fact that science does change and is tentative due to the problems faced by induction and empiricism. The problems of induction and empiricism (as discussed in the previous section) explain the reason for the dynamic nature in science. In summary these problems are that a new observation can be made, or more data can be found. Therefore, by definition, we can never claim that a particular verse is miraculous because to make such an assertion would mean that the science is fixed. This is impossible to maintain.

To explain this point clearly, take into consideration, Muslims living in the 19<sup>th</sup> century. The science and academia of the time were asserting that the universe is static and without a beginning, known as the *steady state theory*. Since the Qur’ān argues that the universe had a beginning, does that mean the Qur’ān must have been rejected by Muslims living in the 19<sup>th</sup> century? Of course not, because all Muslims believe the Qur’ān to be from the Divine, and the Divine cannot be wrong. This exposes a hidden assumption: the *Qur’ān is from the Divine and science will at some point show how the verses are in line with reality*. This assumption exposes the scientific miracles narrative, as the Qur’ān being from the Divine is presupposed.

This assumption however it not problematic, because it leads us to a new approach. This new approach will help us to use the verses eluding to natural phenomena in a more nuanced and balanced way.

## Science is not the only way to render truths about the world and reality

Another hidden assumption behind the scientific miracles narrative is that science is the only way or method to render truths about the world and reality. This assertion is known as scientism. To put it simply, scientism claims that a statement is not true if it cannot be scientifically proven. In other words if something cannot be shown to be true via the scientific method, then it is false. There are a few problems with scientism, for instance:

**1. Scientism is self-defeating.** Scientism claims that a proposition is not true if it cannot be scientifically proven. But the proposition itself cannot be scientifically proven! It is like saying “there are no sentences in the English language longer than three words” or “I cannot speak one word of English”.<sup>[42]</sup>

**2. Scientism cannot prove necessary truths like mathematics and logic.** For example, *If P, then Q. P. Therefore, Q* [43] and  $6 = 3 + 3$  are necessary truths and not merely empirical generalisations.<sup>[44]</sup>

**3. Scientism cannot prove moral and aesthetic truths.** For example, love, beauty, right and wrong.

**4. Science cannot prove other sources of knowledge.** For example, justified beliefs via ‘authentic testimony’. A major problem with scientism is that truths can be established outside the scientific paradigm. As aforementioned, authentic testimony is a valid source of knowledge in which epistemologists have argued at length to explain that the say so of others can – within certain criteria – provide a basis for truth.

The epistemology of testimony is the branch of the theory of knowledge “concerned with how we acquire knowledge and justified belief from the say-so of other people”.<sup>[45]</sup> Therefore, one of the key questions it tries to answer is “how we successfully acquire justified belief or knowledge on the basis of what other people tell us.”<sup>[46]</sup>

Many truths that we hold are on the basis of authentic testimony, because we trust the statements of others and we have no good reason to reject what they have said. This is especially so when we have multiple people telling us the same thing via different chains of transmission (known as *tawattur* reporting in Islamic thought). Professor C. A. J. Coady highlights some of the truths we accept on the basis of testimony, he writes:

“Many of us have never seen a baby born, nor have most of us examined the circulation of the blood...”<sup>[47]</sup>

Assistant Professor Benjamin McMyler in his book *Testimony, Truth and*

*Authority*, explains that some of the things he knows are due to testimony:

“Here are a few things that I know. I know that the copperhead is the most common venomous snake in the greater Houston area. I know that Napoleon lost the Battle of Waterloo. I know that, as I write, the average price for gasoline in the U.S is \$4.10 per gallon. And I know that my parents recently returned home from a trip to Canada. All of these things I know on the basis of what epistemologists call testimony, on the basis of being told of them by another person or group of persons.”<sup>[48]</sup>

Although this is a vast topic, there is a general consensus that authentic testimony is a source of knowledge. However, there are disagreements amongst epistemologists on how we validate the transmission of knowledge via testimony. Even scientists require testimony as a source of knowledge in order to understand science itself. For instance, there are many assumptions in science that are purely based on the say so of other scientists.

Whatever discussions there are around testimony, the key point to raise here is that it is a valid source of knowledge. Therefore, the view that science is the only way to establish truth, is false. Professor Keith Lehrer summarises the validity of testimony as a source of knowledge:

“The final question that arises concerning our acceptance of testimony is this. What converts our acceptance of testimony of others into knowledge? The first part of the answer is that we must be trustworthy in our evaluations of the trustworthiness of others, and we must accept that this is so. Moreover, our trustworthiness must be successfully truth-connected, that is, the others must, in fact, be trustworthy and their trustworthiness must be truth-connected. We must accept this is so. In short, our acceptance of their testimony must be justified in a way that is not refuted or defeated by any errors that we make in evaluating them and their testimony. Undefeated or irrefutable justified acceptance of the testimony of others is knowledge.”<sup>[49]</sup>

It logically follows from the above that since science is not the only way to reach conclusions about things, then we should entertain the possibility of other routes to knowledge. Therefore, assuming science to be the only yardstick to establish the truth of the Qur’an is false.

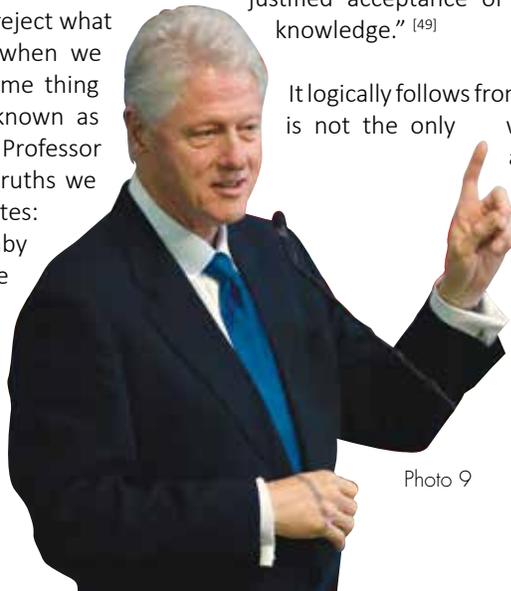


Photo 9

### 5. “Unscientific” Verses

Some verses in the Qur’ānic discourse are currently “unscientific”. This does not mean the Qur’ān is wrong or not from the Divine (as we have already discussed above that science is not the only way to render truth claims about the world and reality, and that it faces problems in the way that it derives knowledge from empirical data), rather it can show that our scientific knowledge is limited and has not reached the right conclusions yet. The reason I am including unscientific verses here is to highlight the inconsistency of the scientific miracles in the Qur’ān methodology. The inconsistency is that if science was a yardstick to use to verify the Divine origins of the Qur’ān, then all verses must be in line with scientific conclusions. Given that some verses are not currently in line with science, then it follows that either the Qur’ān is wrong – and therefore not from the Divine – or that the Qur’ān is right and from the Divine, and that science will catch up. This dilemma, for the Muslims at least, is solved by affirming the Divine origins of the Qur’ān and limited nature of science. In this case it de-scopes the scientific miracles in the Qur’ān claim methodology, and is reduced to the following statement: *the Qur’ān is from God and the science that agrees with it is correct, and the science that does not is incorrect.* Therefore, the miracle claim is reduced to: the Qur’ān will never be wrong.

Here is an example of an unscientific verse. The Qur’ān says:

“We said: Get down all of you from this place (the Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.”<sup>[50]</sup>

The above verse refers to Adam and Eve (s.a.w.). It asserts that they were sent from paradise to earth and implies that they were both fully formed and created before coming to earth. This literal and orthodox interpretation of the verse is in direct conflict with science. The theory of evolution asserts that human beings were formed via natural selection and random mutations on earth over long period of time. The theory of evolution also argues that human have a shared ancestry with non-human species. One attempt to reconcile the theory of evolution and the orthodox interpretation of the Qur’ān is to accept evolution for non-humans and to claim that the creation of Adam was a miracle. A problem with this is that since the scientific evidence for non-human evolution is the same or similar as the evidence used to conclude human evolution, it would be incoherent to call it a miracle, because one would have to accept the same scientific evidence for one and reject it for another, which is tantamount to rejecting the all of the science.<sup>[51]</sup>

### 6. Miracles, Simplicity and A Note on Qur’ānic Exegesis

When claiming that something is miraculous it means that there is no plausible naturalistic explanation. In this case, in order for a scientific verse to be miraculous there should be no physical causal link between the verse and the nature of the knowledge of the time, and there should be no alternative linguistic explanation available to explain the verse. This definition of a miracle applied to the Qur’ānic verse exposes the incoherent methodology employed by many to try and find something miraculous.

From a linguistic perspective for a verse to be miraculous it must only have one meaning. If other meanings are available then it would be more rational to take the unscientific or crude meanings over the meanings that imply miraculousness. For a verse to be miraculous it would mean that there is no causal link between the verse and the knowledge of the language, or the science available and accessible at the time. However, since the Qur’ānic discourse allows multiple meanings (obviously within a certain scope) then the miracle claim is unfounded and incoherent by definition. The fact that the language used in the Qur’ān for the verses eluding to natural phenomena is not unequivocal and definitive exposes the perilous nature of the scientific miracles in the Qur’ān claim. Simply put, there are alternative simpler meanings that allow these verses to be explained naturalistically, and the knowledge was available and accessible at the time to explain such statements. Therefore, since a causal link can be found to explain the verses, it renders any miracle claim as null and void.



Photo 10

#### **A Note on Qur’ānic Exegesis**

In order for a verse in the Qur’ān to be a scientific miracle it would mean that the meaning attributed to a verse or word is definitive and absolute. This is untenable in

light of the science of Qur'ānic exegesis. In the science of Qur'ānic exegesis (known as *usul ul-tafsīr* in Arabic) when a verse or word has not been explained via the Prophetic traditions (*hadīth*) and the statements of the companions of the Prophet Muhammad (s.a.w.) and their students, then the linguistic meaning is offered as an explanation. When the linguistic meaning is offered one would have to consult the classical tradition and the classical Arabic dictionaries. A consequence of this is discovering a range of meanings for a particular word. The general rule is that no one can claim that the meaning that someone has chosen is the intended meaning, someone could not say that God intended word X to mean Y. Rather, the approach that has to be taken is to claim that a particular word has a range of meanings and that word X may mean Y. The indefinite nature of a word clearly highlights how it is untenable to claim a miracle, as mentioned above, it would mean that the meaning chosen for a particular word is the intended meaning by the author, in this case God.

### **A New Approach**

So what now? How do we change the direction of the science in the Qur'ān tidal wave that has engulfed Muslim apologetics (more commonly known as *da'wah* in the Muslim community)? How do we transform the narrative? The simple answer is we need a new approach. This new approach is what Professor of Physics and Astronomy Nidhal Guessoum calls a "multiple, multi-level" approach.<sup>[52]</sup>

The new approach is based on the following axioms and principles:

- 1 The Qur'ān allows multiple and multi-level meanings.
- 2 Our understanding of natural phenomena and science changes and improves with time.
- 3 The Qur'ān is not inaccurate or wrong.
- 4 In the case of any irreconcilable difference between a Qur'ānic assertion and a scientific one, the following must be done:
  - Find meanings within the verse to correlate with the scientific conclusion.
  - If no words can match the scientific conclusion then science is to be improved.
  - Find a non-scientific meaning. The verse itself may be pertaining to non-physical things, such as the unseen, spiritual or existential realities.

Mustansir Mir, Professor of Islamic Studies at Youngstown

State University, argues for a similar approach. He writes, "From a linguistic standpoint, it is quite possible for a word, phrase or statement to have more than one layer of meaning, such that one layer would make sense to one audience in one age and another layer of meaning would, without negating the first, be meaningful to another audience in a subsequent age."

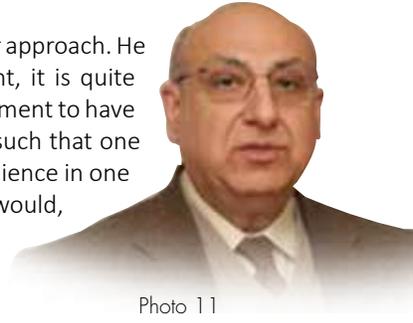


Photo 11

"The word *yasbahun* (swim or float) in the verse 'And He is the One Who created the night and day, and the Sun and Moon – each swimming in an orbit' (Q 21:33) made good sense to seventh-century Arabs observing natural phenomena with the naked eye; it is equally meaningful to us in light of today's scientific findings [i.e. celestial mechanics]."<sup>[53]</sup>

Let's use another example to highlight Professor Mir's point and apply the axioms and principles mentioned above. In chapter 23 verse 14 of the Qur'ān uses the word *'alaqah* which can mean a clinging substance, a leech or a worm, and a blood clot, or blood in a general sense.<sup>[54]</sup> This word is used to describe a stage of the development of the human embryo. A multi-level and multi-layered analysis can include:

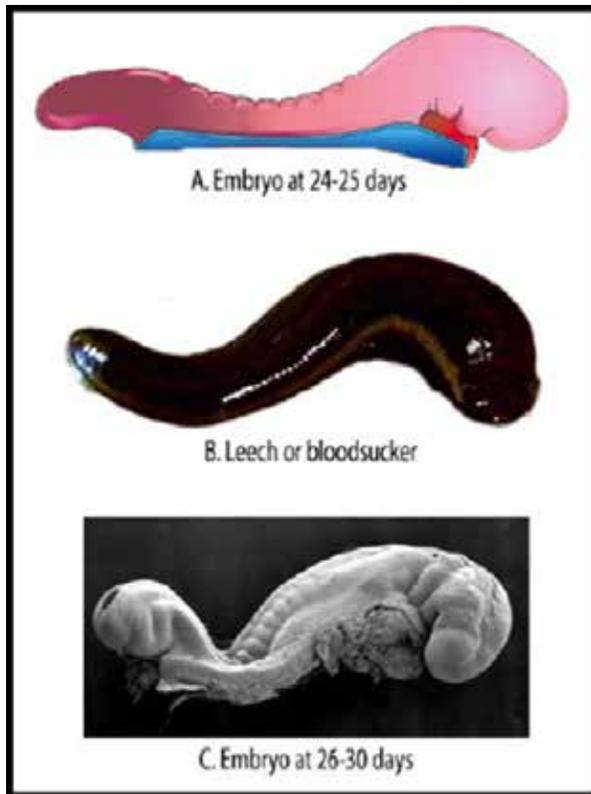
**1. Appropriate for the time:** The meaning that refers to the embryo as a clinging substance and a blood clot could be seen with the naked eye, as the Hellenic physicians and ancient Hebrews predating the Qur'ānic revelation also described the embryo as a clinging substance and a blood clot.<sup>[55]</sup> So from this perspective it agrees with the predominant scientific view of the time.

**2. Appropriate for our time:** The word *'alaqah* also refers to a worm or a leech. This can correlate to the external and internal appearance of the leech.<sup>[56]</sup> This view of the embryo could only have been discovered after the 15<sup>th</sup> century. Although the embryo at this stage (days 25 – 22) can be seen with the naked eye, it is about the size of the kernel of wheat and such details cannot be seen without a microscope<sup>[57]</sup>, which was discovered in the 15<sup>th</sup> century.<sup>[58]</sup> See some of the images below taken from the essay by Elias Kareem, Embryology in the Qur'ān: The *'alaqah* Stage<sup>[59]</sup>:

### **Figure A: External Structure of a Leech compared to the Embryo**

**A.** shows a lateral view of an embryo (size 2.5-3.0mm) at days 24 to 25. (Modified from Moore & Persaud: *The Developing Human 8th Edition*).

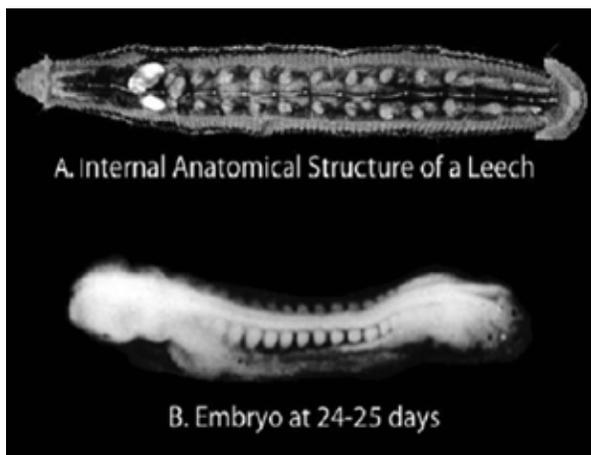
**B.** *Hirudo medicinalis*, medicinal leech (modified from



*The HumanBody. The Incredible Journey from Birth to Death, © BBC Worldwide Ltd, 1998).*

**C.** Scanning electronmicrograph of an embryo at Week 4, 26 – 30 days. (Professor Kathy Sulik, The University of North Carolina). Note the leech-like appearance of the human embryos at this stage.

**Figure B: Internal Structure of a Leech compared to the**



**Embryo:**

**A.** Ventral dissection showing the internal anatomical structure of a leech. (From J.G. Nicholls and D. VanEssen.

*The nervous system of the leech, 1974, Scientific American 230:38-48.)*

**B.** Dorsal view of a 13-somite embryo at approximately 24 days, actual size 3.0mm. (From Professor Hideo Nishimura, Kyoto University, Kyoto, Japan). Note the remarkable similarity in appearance between the human embryo and the internal structure of the leech.

This however doesn't imply a miracle, because the above interpretation of the word *'alaqah* is not certain, and a sceptic could argue that it could be just a guess. [There is also the problem of interpreting the literal meaning of the word as a metaphorical one. This is beyond the scope of the essay, but I adopt the view that a comprehensive understanding of Arabic and Qur'anic stylistics allows this word to be understood as leech-like or worm-like and not referring to an actual leech or worm]. The point here though is not to argue the miraculous but to articulate the view that the Qur'an is multi-layered, and therefore can address various perspectives and interpretations.

**3. Timeless non-scientific perspective:** The leech acts like a parasite, it clings on to its host and starts to suck its blood. The embryo can also be likened to a parasite where it drains the resources of its mother. Hence we should lower the wing of humility and mercy for our parents, especially our mothers, as they sacrificed willingly in order for us to be here today. This raises the perspective that we are not truly independent, self-sufficient or free, as in our very development in the womb we are dependent on our mothers. This should instil a sense of humility and an understanding that we are all dependent on each other in some way, and ultimately dependent of God.

Interestingly, this comparison between the leech and the embryo has also been made by Lord Robert Winston, who is Professor of Science and Society and Emeritus Professor of Fertility Studies at Imperial College:

"[The leech] takes whatever it needs to live by sucking the blood of whatever it can latch onto; in this case that's me. As it sucks my blood, it takes from it all that it needs to live, it literally lives off me and the whole of pregnancy is shaped by a similar kind of parasitic relationship. Unlike the leech, the developing embryo doesn't suck the maternal blood but it does raid her blood for the raw materials it needs to grow. From the word go both leech and embryo are out for themselves."<sup>[60]</sup>

**4. Future findings:** In absence of a link between the meaning of a particular word or verse and scientific conclusions, the meaning can be used as a motivation

to find new data and develop innovative scientific solutions.

If a multi-level or a multi-layered analysis cannot produce anything meaningful, then a future scientific discovery or conclusion can open the window of opportunity to provide a meaningful analysis. This exposes the axiom that the Qur'ān is not inaccurate or wrong. This is not a unjustified assumption, as there are a myriad or arguments that indicate the Qur'ān is a signpost to the supernatural, in other words from the Divine. Although it is not the scope of this essay to discuss this in detail, one such example to show that the Qur'ān has Divine origins includes the fact that it is linguistically inimitable.<sup>[61]</sup>

How to articulate this in a simple way

For those concerned on how to articulate this in a simple way I suggest a simple step process:

1. When talking about Divine revelation speak about:

- the fact that there are historical statements that are mentioned in the Qur'ān were not known at the time
- the linguistic and literary miracle of the Qur'ān
- the fact that Qur'ān is preserved
- the meaning and message of the Qur'ān
- the Qur'ān's concept of God
- other remarkable features of the Qur'ān

2. After establishing the plausibility of the Qur'ān having Divine origins, you can speak about the multi-level and the multi-layered approach we have discussed. An example includes:

“You know what is very interesting about the Qur'ān? Well, the Qur'ān seems to address various levels of intellect and addresses different levels of understanding at different periods in human history. For example, in chapter 23 verse 14 of the Qur'ān, it mentions the word *‘alaqah* to described a stage of the development of the human embryo. This word can mean a blood-clot, something that clings and a leech or a worm. The knowledge that was available during the 7th century maintained that the embryo was like a blood-clot and that it is something that clings. Interestingly in the 21st century the embryo on a microscopic level looks like a leech, even the internal structure of the leech looks like the embryo at around 4 weeks in its development. The word leech can also imply that when we were embryos we drained our mother's resources, just like a leech does, so we should love our mothers more and lower the wing of mercy and humility because they willingly sacrificed for us. This is an interesting aspect of the Qur'ān, it seems to be able to address various times and different levels of understanding. If some statements do not seem to be in line with modern science, then science

will catch up. I have already shown how the Qur'ān can be from God without using science, and therefore we can conclude that what God says is true. Also, and as you know, science is not absolute, it changes with time and that there is always the possibility of new observations and new findings.”

### How could scientific miracles be established?

In light of the above, Muslims who have adopted the science in the Qur'ān narrative may argue that what I have presented is pessimistic. They may also assert that I haven't provided a method or criteria on how to assess if a verse can be described as a scientific miracle. The primary reason why I find the science in the Qur'ān narrative incoherent is due to the philosophy of science. However, it could be argued that a verse could be deemed as more likely to have not come from a 7th century Arab if it adhered to the following criteria:

- 1 The verse must have meanings/interpretations that correlate to a scientific fact(s).
- 2 The meanings/interpretations must be clear and unambiguous. [An intentionally unsophisticated meaning is possible so that the Qur'ān's direct audience could appreciate it.
- 3 The scientific fact must fall within the range of the verse's meanings/interpretations.
- 4 The correlation between the scientific fact and the meanings/interpretations of the verse must be a strong one. In other words, it must not be a tenuous link.
- 5 The science that the verse is eluding to must be as close to a fact as possible, in other words it must not be a working in progress theory. The scientific fact must be established as a conclusive or factual via the scientific community.
- 6 It must demonstrate that no other naturalistic explanations (chance aside) can account for the correlation between the meanings/interpretations of the verse and the scientific conclusion. In other words, there must be a exhaustive study of the history of science to establish that: such scientific knowledge would have been impossible to discover and
- 7 No one in the past theorised or discussed the scientific conclusion in question.
- 8 If such scientific knowledge was available, then an exhaustive study of the Prophetic and Arab history must be done to establish the impossibility of the Prophet Muhammad (s.a.w.) or any 7<sup>th</sup> century Arab could have

accessed such information.

- 9 If the verse in question has an alternative valid simpler unscientific interpretation/meaning. Then a probability analysis of the verse must be performed. To consider the verse to be miraculously predating science, the probability analysis must show that it is far more likely it could not have come from someone living in the 7<sup>th</sup> century (in context of the history, culture and language). The probability analysis may take in to consideration that it is remarkable that at least some plausible meanings/interpretations do indeed correspond to scientific facts.

Although this proposed criteria to salvage the science in the Qur'ān narrative is still work in progress, I personally find it almost impossible to practically fulfil the above criteria. Scholars, thinkers and apologists should develop this further.

### Conclusion

This essay has argued that the scientific miracles in the Qur'ān narrative is incoherent, and it has articulated a new approach to reconcile and discuss science in the Qur'ān. It is hoped that the readers of this essay will adopt the new approach so a new narrative emerges in the public sphere. This new narrative will be able to withstand scientific criticism while bringing to light the timeless nature of the Qur'ānic discourse. I appreciate that this essay may agitate some readers, especially those who have adopted the scientific miracles in the Qur'ān narrative. The intention is not to stir emotions, but rather to facilitate a new coherent discourse in Muslim apologetics and proselytisation. I pray it brings about the much needed discussion and dialogue, as it is through speaking to one another, exchanging ideas and scrutinizing the approaches we take that we can find solutions and answers to contemporary problems.

**"I'm for truth, no matter who tells it.  
I'm for justice, no matter who it's for or  
against."  
~ Malcolm X**

### Hamza Andreas Tzortzis

is an international public speaker on Islam, writer, lecturer and intellectual activist. He is head of iERA Research and Lecturer for iERA and has authored a number of Islamic publications, including the popular website [www.theinimitablequran.com](http://www.theinimitablequran.com) as well as articles on his blog.

### References

- [1] <https://www.google.co.uk/search?q=quran+science&oq=quran+science&aqs=chrome.0.69i57j0l3j69i61j69i62.6621j0&sourceid=chrome&ie=UTF-8>
- [2] Bigliardi, S. (2011), Snakes from Staves? Science, Scriptures, and the Supernatural in Maurice Bucaille. *Zygon*, 46:793–805. doi:10.1111/j.1467-9744.2011.01218.x
- [3] Strange Bedfellows: Western Scholars Play Key Role in Touting 'Science' of the Quran by Daniel Golden Wall Street Journal, January 23, 2002. pg. A.1, posted on the website of California State University, Fullerton by Dr. James Santucci.
- [4] Here is an example: "Alfred Kröner – Quote mined scientist denounces Quran miracle claims" <http://www.youtube.com/watch?v=CLHuG880pQU>, accessed 9:20AM, 26 June 2013
- [5] Written by the academic linguist Hussein Abdul-Raof. Refer to pages 166 – 169.
- [6] Dr. Zakir Naik – Quran & Modern Science' <http://www.youtube.com/watch?v=r5h6CNhtVIs>.
- [7] Yusuf Estes – Science in Islam: <http://www.youtube.com/watch?v=G6ehcirhZ-g>.
- [8] See <http://www.youtube.com/watch?v=3T5Pm7qLH50>.
- [9] You can download a copy here [http://www.iEra.org.uk/downloads/Embryology\\_in\\_the\\_Quran\\_v2.pdf](http://www.iEra.org.uk/downloads/Embryology_in_the_Quran_v2.pdf).
- [10] You can download a copy here <http://www.scribd.com/doc/110224187/2-101612-Embryology-in-the-Quran-Much-Ado-About-Nothing>.
- [11] [http://corpus.quran.com/qurandictionary.jsp?q=qrr#\(23:13:5\)](http://corpus.quran.com/qurandictionary.jsp?q=qrr#(23:13:5))
- [12] [http://corpus.quran.com/qurandictionary.jsp?q=mkn#\(23:13:6\)](http://corpus.quran.com/qurandictionary.jsp?q=mkn#(23:13:6))
- [13] The classical exegete Ibn Kathīr mentions that these words mean the womb. See here [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2481&Itemid=78](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2481&Itemid=78).
- [14] <http://corpus.quran.com/wordbyword.jsp?chapter=21&verse=33>
- [15] [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2321&Itemid=68](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2321&Itemid=68)
- [16] [http://corpus.quran.com/qurandictionary.jsp?q=nzl#\(57:25:12\)](http://corpus.quran.com/qurandictionary.jsp?q=nzl#(57:25:12))
- [17] See here <http://mineralsciences.si.edu/collections/meteorites.htm#3>
- [18] Qur'ān 57:25
- [19] See The Story of Chemistry. N. C. Datta, p. 22; The Spirit of Ancient Egypt. Ana Ruiz. Algora Publishing, p. 72; Origins and Development of Applied Chemistry. James Riddick Partington, p87. Ayer Company Pub, 1975; <http://www.digitalegypt.ucl.ac.uk/metal/metalinegypt.html>.
- [20] [http://corpus.quran.com/qurandictionary.jsp?q=nwr#\(10:5:7\)](http://corpus.quran.com/qurandictionary.jsp?q=nwr#(10:5:7))
- [21] Qur'ān 10:5
- [22] Doxographi on Thales, Aet. ii. 1 ; Dox. 327. See online reference here <http://history.hanover.edu/texts/presoc/thales.html>.
- [23] The Doxographists on Anaxagoras, Hipp. Phil, 8 ; Dox. 561 260-1.
- [24] Qur'ān 78:6-7
- [25] Bible Jonah 2:6, <http://biblehub.com/jonah/2-6.htm>
- [26] Reading Jonah in Hebrew. Duane L. Christensen. Bibal Corporation. 2005, p. 16. See online link here [http://www.bibal.net/04/proso/psalms-ii/pdf/dlc\\_reading-jonah-b.pdf](http://www.bibal.net/04/proso/psalms-ii/pdf/dlc_reading-jonah-b.pdf).
- [27] Qur'ān 21:30
- [28] [http://www.eridu.co.uk/Author/myth\\_religion/egyptian.html](http://www.eridu.co.uk/Author/myth_religion/egyptian.html)
- [29] <http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.1.4#>
- [30] Sahih Muslim Book 8 hadith 3392 [also repeated in hadith

- 3394 and Malik's Muwatta Book 30, hadith 16].
- [31] Ira M. Lapidus, 'A History of Islamic Societies', Cambridge, p.14.
- [32] Amin Ahsan Islāhī. *Tadabbur-e-Qur'ān*. Pondering over the Qur'ān. Vol 1. Translated by Mohammad Slaeem Kayani. Islamic Book Trust. 2007, p 410.
- [33] Shabbir Akhtar. *The Qur'ān and the Secular Mind: A Philosophy of Islam*. Routledge. 2008, page 217.
- [34] Dallal, Ahmad. "Science and the Qur'ān." *Encyclopaedia of the Qur'ān*. General Editor: Jane Dammen McAuliffe, Georgetown University, Washington DC. Brill Online, 2013. Reference. Andreas Tzortzis. 19 July 2013 <[http://referenceworks.brillonline.com/entries/encyclopaedia-of-the-quran/science-and-the-quran-SIM\\_00375](http://referenceworks.brillonline.com/entries/encyclopaedia-of-the-quran/science-and-the-quran-SIM_00375)>
- [35] Al-Shatibi, Ibrahim. *Al-Muwafaqat*, ed. Muhammad al-Khidr Husayn al-Tunisi. 4 Vols., Cairo: al-Matba'a al-Salafiya, 1922. Vol. 2, pp. 80-1.
- [36] Jalees Rehman "Searching for Scientific Facts in the Quran: Islamization of Knowledge or a New Form of Scientism?" *Islam & science*, 2003.
- [37] David Hume. *An Enquiry Concerning Human Understanding*, p. 108.
- [38] Professor Alex Rosenberg. *Philosophy of Science: A Contemporary Introduction*. 2012, p. 198.
- [39] Elliot Sober "Empiricism" in *The Routledge Companion to Philosophy of Science*. Edited by Stathis Psillos and Martin Curd. 2010, p. 129.
- [40] *Ibid*, p. 131.
- [41] John Cottingham. *Rationalism*. Paladin. 1984, pp. 109 -110.
- [42] Taken and adapted from an online lecture by Professor J. P. Moreland.
- [43] Access the following link to understand what this means <http://www.philosophy-index.com/logic/forms/modus-ponens.php>.
- [44] See here <http://www.reasonablefaith.org/is-scientism-self-refuting>.
- [45] Benjamin McMyler. *Testimony, Truth and Authority*. Oxford University Press. 2011. p. 3.
- [46] *The Epistemology of Testimony*. Edited by Jennifer Lackey and Ernest Sosa. Clarendon Press: Oxford. 2006, p. 2.
- [47] C. A. J. Coady. *Testimony: A Philosophical Study*. Oxford University Press. 1992, p. 82.
- [48] Benjamin McMyler. *Testimony, Truth and Authority*. Oxford University Press. 2011. p 10.
- [49] Keith Lehrer cited in *The Epistemology of Testimony*. Oxford University Press. 2006, p. 158.
- [50] Qur'ān 2:38
- [51] I take an epistemic approach to evolution which doesn't require one to reject the science or the Qur'ān. Read my essay here <http://www.hamzatzortzis.com/essays-articles/philosophy-theology/has-evolution-been-misunderstood-revelation-science-and-certainty/>.
- [52] See Nidhal Guessoum. *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*. I. B. Tauris. 2011. Chapter 5.
- [53] Cited from Nidhal Guessoum. *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*. 2011, p. 152.
- [54] *Embryology in the Qur'ān: The 'Alaqah Stage*. Elias Kareem. Accessed here <http://islampapers.files.wordpress.com/2012/02/thealaqah.pdf>.
- [55] *Corpus Medicorum Graecorum: Galeni de Semine (Galen: On Semen)* pages 92 – 95.
- [56] *Embryology in the Qur'ān: The 'Alaqah Stage*. Elias Kareem. Accessed here <http://islampapers.files.wordpress.com/2012/02/thealaqah.pdf>.
- [57] For more information read here <http://islampapers.com/2012/07/01/can-alaqah-be-seen/>.
- [58] <http://en.wikipedia.org/wiki/Microscope#History>
- [59] *Ibid*.
- [60] See the video here [http://www.youtube.com/watch?feature=player\\_embedded&v=pwWP\\_dgrIL](http://www.youtube.com/watch?feature=player_embedded&v=pwWP_dgrIL).
- [61] See here for more information <http://www.hamzatzortzis.com/essays-essays/exploring-the-quran/>.

With permission taken from [www.hamzatzortzis.com](http://www.hamzatzortzis.com)

#### Photos

1. [www.commonswiki.org/wiki/PZ\\_Myers\\_at\\_Skepticon\\_7.jpg](http://www.commonswiki.org/wiki/PZ_Myers_at_Skepticon_7.jpg) | Mark Schierbecker
2. [www.commonswiki.org/wiki/14\\_Specularite\\_\(high-grade\\_iron\\_ore\)\\_Soudan\\_Iron-Formation,\\_Neoarchean,\\_-2.69\\_Ga;\\_Soudan\\_Mine,\\_Soudan,\\_Minnesota,\\_USA\)\\_9\\_\(19026398982\).jpg](http://www.commonswiki.org/wiki/14_Specularite_(high-grade_iron_ore)_Soudan_Iron-Formation,_Neoarchean,_-2.69_Ga;_Soudan_Mine,_Soudan,_Minnesota,_USA)_9_(19026398982).jpg) | James St. John
3. [www.commonswiki.org/wiki/01\\_Fujisan\\_from\\_Yamanakako\\_2004-2-7](http://www.commonswiki.org/wiki/01_Fujisan_from_Yamanakako_2004-2-7) | Alpsdake
4. [www.commonswiki.org/wiki/The\\_History\\_of\\_the\\_Universe.jpg](http://www.commonswiki.org/wiki/The_History_of_the_Universe.jpg) | TheAstronomyBum
5. [www.commonswiki.org/wiki/PalmyraCloseup.jpg](http://www.commonswiki.org/wiki/PalmyraCloseup.jpg) | James Gordon
6. [5pillarsuk.com/2014/09/09/20/Hamza\\_Tzortzis\\_is\\_jihad\\_terrorism](http://5pillarsuk.com/2014/09/09/20/Hamza_Tzortzis_is_jihad_terrorism)
7. [www.commonswiki.org/wiki/Science-symbol-2.svg.png](http://www.commonswiki.org/wiki/Science-symbol-2.svg.png) | Ally Union
8. [www.commonswiki.org/wiki/Five\\_senses.jpg](http://www.commonswiki.org/wiki/Five_senses.jpg) | Allan-Hermann Pool
9. [www.commonswiki.org/wiki/High\\_School\\_Earth\\_Science\\_Cover.jpg](http://www.commonswiki.org/wiki/High_School_Earth_Science_Cover.jpg) | CK-12 Foundation
10. [www.commonswiki.org/wiki/US\\_Navy\\_071031-N-0696M-119\\_Former\\_President\\_Bill\\_Clinton\\_eulogies\\_Adm.\\_William\\_J.\\_Crowe,\\_the\\_11th\\_chairman\\_of\\_the\\_Joint\\_Chiefs\\_of\\_Staff,\\_during\\_his\\_memorial\\_service\\_at\\_the\\_U.S.\\_Naval\\_Academ.jpg](http://www.commonswiki.org/wiki/US_Navy_071031-N-0696M-119_Former_President_Bill_Clinton_eulogies_Adm._William_J._Crowe,_the_11th_chairman_of_the_Joint_Chiefs_of_Staff,_during_his_memorial_service_at_the_U.S._Naval_Academ.jpg) | Chad J. McNeeley
12. [www.commonswiki.org/wiki/Tafsir\\_Jawa\\_in\\_the\\_collection\\_of\\_the\\_Great\\_Mosque\\_of\\_Central\\_Java\\_2014-06-20.jpg](http://www.commonswiki.org/wiki/Tafsir_Jawa_in_the_collection_of_the_Great_Mosque_of_Central_Java_2014-06-20.jpg) | Crisco 1492
13. [www.urduhamasr.dk/mustansir\\_mir](http://www.urduhamasr.dk/mustansir_mir)

By Dr. M.H. Yahya

Islam puts great emphasis on values and social justice. Islam emphasizes the wellbeing of public (*maslahah*), rather than individual utility. Islam prohibits five major elements in business transaction. They are; 1) usury (*riba*), 2) uncertainty (*gharar*), 3) gambling (*maisir*), 4) non-halal products, and 5) immoral activities. To safeguard wealth, Islam emphasizes on the true ownership of assets, the process of wealth accumulation and how wealth is used. Most importantly, the process of wealth accumulation should be free from any practice of oppression, particularly, usury (*riba*). Usury is a form of oppression, since the rich become richer (without taking any risk) and the poor become poorer. The lender maintains full ownership of the capital that is being loaned but has no legal concern or implication on the purpose for which the loan is to be used. In fact, the lender remains contractually assured of profit regardless of any losses with which the borrower may experience. Islam gives prominence on the how profits and risks are rightfully shared between both sides in a loan agreement. In essence, if one is not taking any risk, he or she is not entitled to any gains from the endeavor.

Allah (s.w.t.) says in the al-Quran; “Verily Allah is full of Bounty to mankind but most of them are ungrateful” (Yunus 10:60). Allah (s.w.t.) has commanded and taught human beings to ensure peace, justice and prosperity on earth

Photo 1

# ISLAM AND USURY (RIBA)

## why they are incompatible?

by maximizing the utilization of all resources based on the “abundance mentality” perspective via sharing, alms etc. Classical economists have defined scarcity to be the fundamental problem in an economy where humans who, supposedly, possess unlimited needs are constrained with a world that has limited resources. This completely disregards the concept of *rizq* (Allah’s s.w.t. provision) in Islam. Concepts such as ‘survival of the fittest’, ‘profit maximization’, ‘might is right’, etc. become the new standard for human economic activities. The world has begun to regress slowly towards greed and coldness.

### WHAT IS USURY OR RIBA?

Literally, the term usury (*riba*) denotes an ‘addition’ of a thing over and above its original size or amount (Maududi 1970). It signifies any unlawful addition (such as interest) to a sum of money or goods lent by one person to another. There are two types of *riba*, namely 1) *Riba An Nasiyah* and 2) *Riba Al Fadl*. *Riba An Nasiyah* occurs when time is allowed for the borrower to repay the loan after its due date. In return, the borrower must pay a premium (i.e. interest) for the extension in duration. *Riba Al Fadl* occurs as a result of transactions in trade, in which, one takes possession of better quality goods by giving away equivalent goods of inferior quality, e.g., bananas of better quality for bananas of inferior quality, albeit, in a greater amount.

A clear line should separate what is called as profit and what is usury. Allah (s.w.t.) has allowed profits from trading, but clearly prohibits usury. This is justified in the Quran, "...but Allah (s.w.t.) has permitted trade and forbidden *riba*" [Al Baqarah: 275]. Profit is achieved when the total revenue from business activities exceeds the total cost of its activities. Profit is allowable in Islam because it arises from the business/trading activities where there is a physical sale transaction and risk exposure. Usury, without any sale transaction and risk exposure, cannot be considered as profit.



Photo 2

The issue with modern conventional economics is that money is treated like a commodity. One can see no difference between money and commodity in modern commercial transactions (Hassan 2007). However, Islam makes it clear that both money and commodity have distinctive characteristics as listed below:

- 1) Money does not possess intrinsic value but is a measure of value or used as a medium of exchange in a transaction. Money per se cannot satisfy human needs on its own. It has to be exchanged into a commodity to be of use to human. On the other hand, a commodity can fill human needs by itself. For example, a RM10 note cannot satisfy our hunger. It needs to be converted into food first. As such, selling a RM50 note for RM52 would be the same as selling a sack of rice costing RM50 for RM52 in conventional financing. However, selling a RM50 note for RM52 would make no sense in Islam, since the currency note itself has no intrinsic utility.



A clear line should separate what is called as profit and what is usury. Allah (s.w.t.) has allowed profits from trading, but clearly prohibits usury.



- 2) Unlike money, commodities vary in quality. A newly printed RM10 note has an equal value and quality with an older RM10 note. However, a fresh apple tastes much better than one that was picked a week ago.
- 3) C o m m o d i t y transactions are accomplished by physical identification via certain traits of the commodity (i.e. quality and quantity). This would be meaningless to do so for money since different denominations of money making up an equal amount would have identical value. Therefore, when money is exchanged for money, any excess amount charged against deferred payment is usury, since the excess is charged only against time.

As such, money should not be treated as a commodity.

### **THE DIFFERENCE BETWEEN 'BUYING & SELLING' AND 'USURY'.**

Buying and selling occurs when a seller provides an item to a buyer after an agreement on its price. The buyer then takes possession of the item after paying the seller a certain amount of money. The profit is for the seller's efforts in crafting or obtaining the item. Usury is when someone gives a certain capital to another person with a condition that the capital is returned with a certain addition. The capital itself would provide a return with no exchange of item. Only capital changes hand. The profit is for compensation purposes for the deferment of paying the owner of the capital. This type of return is classified as usury. One of the foundations of Islamic finance is "no risk, no gain" (Ahmed, 2010).

In buying and selling, the buyer gets the satisfaction of owning an item while the seller gets the return for his hard work. While in usury, the lender acquires capital reward but the borrower gets only the delay in returning the capital. If the borrower uses the loan for his personal interest (i.e. for medicinal purposes) he gets no profits in this transaction. If the borrower uses the money for business undertakings, he might be profitable but there is still a chance that he might be unsuccessful. This kind of transaction is lop-sided on the lender's side. In Islam, both the financier and the entrepreneur must equitably share both the profit as well as the loss (Chapra, 2009).

## Western arguments

The individual whom provides the loans is putting his assets at risk. As such, it is their right to impose a rent on this risk taking effort.

Interest is the price of money. Money has a time component.

To exact a fee in profit, (as a price for capital) is normal. If not for the capital, the activities would not have been possible in the first place

Money now is better than money in the future

## Islamic arguments

The loan provider does not have the right to make it a constant source of income on this risk of his asset for other people's endeavours. It would suffice for the loan giver to be guaranteed by a collateral.

What price has the loan provider paid that gives him/her the right to such guaranteed income? There is no guarantee that the borrower will be successful at the end of his endeavors.

If the loan provider does not take any business risks, he/she has no right to its profits.

If money today is better than money tomorrow, why do we have savings? While inflationary pressures do contribute to the depreciation of currencies, it is not perpetual. Deflationary pressures have the opposite effect.

## WHY IS USURY DAMAGING FOR AN ECONOMY

According to the US department of treasury, the total of interest expense in 2015 for the US was around USD400 billion ([https://www.treasurydirect.gov/govt/reports/ir/ir\\_expense.htm](https://www.treasurydirect.gov/govt/reports/ir/ir_expense.htm)). This is equivalent to USD1.2 million per day of interest expense. This huge amount of payment can be a burden for a country, even a rich one like the United States.

This article concludes by listing the table below that provides the arguments against present western support for usury (Maududi 1970).

It can be seen that Islam favours justice in economic transaction. Usury not only exploits the finance system, it brings suffering to humans (as can be seen in the recent European debt crisis in Greece). Without usury, the world would be a better place.

**Dr. M.H. Yahya**

Fakulti Ekonomi dan Pengurusan  
Universiti Putra Malaysia

## References

- 1 Ahmed, A. (2010). Global financial crisis: an Islamic finance perspective. *International Journal of Islamic and Middle Eastern Finance and Management*, 3(4), 306-320.
- 2 Chapra, U. (2009). The global financial crisis: can Islamic finance help?. *New Horizon - Global perspective on islamic banking & insurance*, 170. Retrieved November 16, 2011, from <http://www.newhorizon-islamicbanking.com/index.cfm?action=view&id=10864&section=academicarticle>.
- 3 Hassan, N. (2007). The time value of money in Islamic banking. *New Horizon - Global perspective on islamic banking & insurance*, 163. Retrieved November 16, 2011, from <http://www.newhorizon-islamicbanking.com/index.cfm?action=view&id=10434&section=academicarticle>.
- 4 Maududi, A. (1970). *Riba [Usury]* (A. Suhaili, Trans.). Jakarta: Hudaya. (original work published 1950)
- 5 M.H. Yahya, J. Muhammad, A. Abdullah and A. M. Nassir. (2013). Chinks in the Capitalism System- the Pertinence of Islamic Finance. *Journal of International Business and Cultural Studies*, Vol 7

## Photos:

1. [www.commonswikimedia.org/wiki/dollar\\_symbol\\_gold.srg.jpg](http://www.commonswikimedia.org/wiki/dollar_symbol_gold.srg.jpg) | Rugby471
2. [www.commonswikimedia.org/wiki/Egitto,\\_califfo\\_al\\_baybars,\\_dinar\\_mamelucco,\\_1260-1277.jpg](http://www.commonswikimedia.org/wiki/Egitto,_califfo_al_baybars,_dinar_mamelucco,_1260-1277.jpg) | Sailko
3. [www.commonswikimedia.org/wiki/Goldkey\\_logo\\_removed.jpg](http://www.commonswikimedia.org/wiki/Goldkey_logo_removed.jpg) | Swiss Banker

"And God never sent any Messenger except that he preached in the language of his people." *The Qur'an 14:4*



### ISLAM in WORLD LANGUAGES

- islamreligion.com (11 languages)
- islamic-invitation.com (120 languages)
- teachislam.com (50 languages)
- islamdoor.com (37 languages)
- islam-guide.com (15 languages)
- mercyprophet.org (10 languages)
- time4truth.com/links.htm (42 languages)
- way-to-allah.com (13 languages)



### 中文 (CHINESE)

- islamcan.com/islamic-books/Chinese.shtml
- islamreligion.com/cn



### 日本語 (JAPANESE)

- islamcenter.or.jp
- islamreligion.com/jp
- way-to-allah.com/jp



### 한국어 (KOREAN)

- Koreaislam.org
- islamreligion.com/kr
- islamcan.com/islamic-books/Korean.shtml



### ITALIANO, DEUTSCH, FRANÇAIS PROTUGUÊS, РУССКИЙ

- islamreligion.com
- way-to-allah.com
- islam-guide.com

## ISLAM IS TRUTH

# Islam in your Language

## WEBSITES on ISLAM

"And among God's Signs is the diversity of your languages and colours." *The Qur'an 30:22*



### The QUR'AN

#### DOWNLOAD Translations

- qurandownload.com (60 languages)

#### LISTEN Recitation

- all-quran.com
- qurandownload.com/listen-to-quran-in-your-language (11 languages)

#### UNDERSTAND Qur'an

- Audio:
- alhudapk.com/a/al-quran/translation-and-tafsir.html
  - podcast.bayyinah.com

- Read on-line:
- tafsirzilal.wordpress.com ("In the Shade of The Qur'an" by Sayyid Qutb)



### Prophet MUHAMMAD

#### Traditions & Sayings

- hadithcollection.com
- sahih-bukhari.com



### CHAT ON-LINE about ISLAM

- chatislamonline.org
- islamreligion.com



### ASK about ISLAM

- justaskislam.com
- islamqa.info/en (12 languages)
- islamcan.com/common-questions-people-ask-about-islam.shtml

By: Fatima Ebrahim Munshi

Produced by: **PERKIM**, Muslim Welfare Organization Malaysia.  
E-mail: international@perkim.net.my Tel: +603-4042 6224



**PERKIM**  
www.perkim.net.my



"In every nation, God has raised a Messenger who preached the same message:  
Worship only The One True God - Allah, and shun false gods." *The Qur'an* 16:36

## WEBSITES in ENGLISH - Learn more about Islam (articles, videos, audios, on-line books)

### ISLAM & MUSLIM

#### Documentary Film on Islam:

- YouTube - "The Fog is Lifting"
- islamreligion.com
- islamic-world.net
- ediscoverislam.com
- sultan.org
- onereason.org
- islamreligion.com/category/124/ & /63/

**Videos:** • islamreligion.com/videos/

### ALLAH

- godallah.com
- islamreligion.com/category/51/
- virtualmosque.com (Search: Names of Allah)

**Videos:** • islamreligion.com/category/1051

- halaltube.com/topic/allah
- questionsonislam.com/videos/proofs-creation

### The QUR'AN

#### Documentary Film on "The Divine Book":

- www.thewakeupproject.blogspot.com/2010/10/divine-book-complete-series.html
- islamreligion.com/category/75/
- islam-guide.com
- quranproject.org
- scienceislam.com/goodies.php

**Videos:** • islamreligion.com/category/1075

- halaltube.com/topic/quran
- YouTube - "Sciences of the Qur'an" by Sh Yasir Qadhi

### Prophet MUHAMMAD (pbuh)

#### Documentary Film on Muhammad (pbuh):

- http://topdocumentaryfilm.com/muhammad-legacy-of-a-prophet
- islamreligion.com/category/79/
- prophetofislam.com
- lastprophet.info

**Videos:** • islamreligion.com/category/1079

- halaltube.com/topic/muhammad

#### Muhammad (pbuh) in various Religious Scriptures

**Video:** • YouTube - "Muhammad in major world religions" by Dr Zakir Naik

#### Life of Prophet Muhammad (pbuh)

- prophetictimeline.com

**Videos:** • YouTube - "Life of Muhammad (pbuh)" Ramadan 2012 by Mufti Ismail Menk - MuftiMenk Rox (29 parts)

### LIFE, DEATH & the HEREAFTER

- islamreligion.com/category/52&59
- ediscoverislam.com/Life-Death-and-Hereafter

**Videos:** • questionsonislam.com/videos/belief-hereafter

- halaltube.com/hamza-yusuf-the-lives-of-man
- islamreligion.com/category/1059
- YouTube - "The End Series"- by Belal Assaad (26 parts)

### SIGNS of the END of the UNIVERSE

- islamreligion.com/category/125

**Audio:** • "The Hereafter Series"

- by Anwar Al-Awlaki (23 Parts)
- kalamullah.com/anwar-alawlaki.html

### ONE GOD...ONE HUMANITY

- islamreligion.com/articles/1190

**Video:** • YouTube - "The Story of Adam" by Sh Yasir Qadhi

### ONE GOD... ONE RELIGION... MANY PROPHETS

#### "One God" in major world religions

**Video:** • YouTube - "Concept of One God in major world religions"- by Dr Zakir Naik

**Read on-line:** • "Concept of God in Major Religions" by Dr Zakir Naik  
islamhouse.com/51900

#### Lives of the Prophets

- YouTube - "Complete Stories of the Prophets (from Qur'an)" by Mufti Ismail Menk (29 parts)
- ediscoverislam.com/world-religions/Islam-Religion/why-so-many-religions

### ISLAM & CHRISTIANITY

#### Documentary Film on "The Muslim Jesus":

- http://topdocumentaryfilms.com/muslim-jesus
- ediscoverislam.com/World-Religions
- islamreligion.com/category/69(Also/70&/71)
- time4truth.com/Christianity.htm

**Videos:** • YouTube - "Jesus, the son of Mary" by Yahya Ibrahim- islamreligion.com/category/1068 (Also/1070&1071)
- Digitalmimbar-YouTube (Playlists-Interfaith Issues-Dr Laurence Brown)
- 1islam.net - "The Historical Jesus" by Sh Khalid Yasin

### ISLAM & HINDUISM

#### Comparison between Islam & Hinduism

- islamandhinduism.com
- time4truth.com/Hinduism.htm

#### Similarities between Islam & Hinduism

**Video:** • YouTube - "Similarities Between Hinduism and Islam" by Dr Zakir Naik

**Read on-line:** • islamawareness.net/Hinduism/ZakirNaik

### ISLAM & BUDDHISM

#### Comparison between Islam & Buddhism

- islamawareness.net/Buddhism/
- time4truth.com/Buddhism.htm

**Read on-line:** • islambuddhism.com/docs/commonGround.pdf

**Audio:** • YouTube - "Common Ground between Islam & Buddhism" by Reza Shah Kazemi

### ATHEISM & AGNOSTICISM

- onereason.org/the-god-confusion/
- islamreligion.com/category/39/

**Videos:** • islamreligion.com/videos/4760&4474

- YouTube - Alimane Studios - "The Signs of God's Existence"

### WOMEN in ISLAM

- islamreligion.com/category/101/
- ediscoverislam.com/About-Islam/Women-in-Islam

**Videos:** • halaltube.com/topic/women

### HUMAN RIGHTS in ISLAM

- islamreligion.com/category/92/
- ediscoverislam.com/About-Islam/Islamic-law-and-legal-systems/

### ISLAM vs TERRORISM

- m-a-t.org (Muslims Against Terrorism MAT)
- Videos:** • islamreligion.com/category/1084
- halaltube.com/topic/jihad

### ISLAM & EVOLUTION

- time4truth.com/thegreatevolutionlie.htm

**Videos:** • islamreligion.com/videos/10423

- YouTube - Islam & Evolution by Sh Yasir Qadhi

### ANSWERS to CRITICISMS of ISLAM

- letmeturnthetables.com
- muslim-responses.com

**Masjid Putrajaya,  
Putrajaya**





# PERTUBUHAN KEBAJIKAN ISLAM MALAYSIA MUSLIM WELFARE ORGANISATION MALAYSIA

Sumbangan/Zakat (Donation/Zakat)

Sebarang bentuk sumbangan / zakat boleh disalurkan ke Ibu Pejabat PERKIM untuk membantu golongan:

Any form of donation / zakat can be channel to PERKIM Headquarters to help:

**Mualaf** / Converts

**Fakir Miskin** / Poors

**Ibu Tunggal** / Single Parent

**Anak Yatim** / Orphans

**Mangsa bencana** / Disaster victims

**Orang Kurang Upaya** / Disabled people

Sumbangan boleh diberi dalam bentuk :

Donations may be given in the form:

**Wang ringgit (tunai/cek)** / Money (cash / check)

**Kerusi roda** / Wheelchair

**Kenderaan** (kereta/van/bas) / Vehicle (car / van / bus)

**Pakaian terpakai** / Used clothes

**Makanan** / Foods

**Kepakaran, kemahiran** /Expertise

Sumbangan yang berbentuk tunai / cek boleh dikreditkan ke :

Donations in the form of cash or checks can be credited to :

**NAMA AKAUN** / Acc Name : TABUNG KEBAJIKAN TUNKU

**NO. AKAUN** / Acc No : 105020002899 (Affin Bank Berhad)

Mereka yang bersifat pemurah dan dermawan bukan sahaja disanjung dan dikasihi oleh masyarakat, malah di akhirat Allah SWT menjanjikan ganjaran yang berlipat kali ganda. Allah SWT telah memberi jaminan bahawa sifat pemurah dan dermawan tidak akan mengurangkan harta malah rezekinya akan ditambah selain mendapat saham pahala akhirat yang berterusan. Firman Allah SWT dalam surah al-Baqarah ayat 261:

***"Bandingan (derma) orang-orang yang membelanjakan hartanya pada jalan Allah ialah sama seperti sebiji benih yang tumbuh menerbitkan tujuh tangkai: tiap-tiap tangkai itu pula mengandungi seratus biji. Dan (ingatlah) Allah akan melipatgandakan pahala bagi sesiapa yang dikehendaknya dan Allah Maha luas (rahmat) kurniaan-Nya lagi meliputi ilmu pengetahuan-Nya " .***

Para Malaikat turut berdoa agar rezeki orang yang menderma makin bertambah dan orang yang bakhil itu kehancuran. Sabda Rasulullah SAW:

***" Tidak ada satu hari hamba Allah berpagi pada hari itu, selain ia dihadiri dua Malaikat; kemudian salah seorang daripada keduanya mendoakan: "Wahai Tuhan, berilah si dermawan itu ganti; dan salah satu malaikat lagi mendoakan : Wahai Tuhan, berilah orang yang bakhil itu kehancuran". (Sahih al-Bukhari)***

Sifat bakhil dan mementingkan diri sendiri menjejaskan imej Islam sebagai agama yang membawa rahmat. Hal ini selaras dengan amaran Allah SWT dalam surah Ali-Imran ayat 180: Maksudnya: "Dan jangan sekali-sekali orang-orang yang bakhil dengan harta benda yang telah dikurniakan Allah kepada mereka dari kemurahan-Nya - meyangka keadaan bakhilnya itu baik bagi mereka. Bahkan ia adalah buruk bagi mereka. Mereka akan dikalungkan (disiksa) dengan apa yang mereka bakhilkan itu pada hari kiamat kelak. Dan bagi Allah jualah hak milik segala warisan (isi) langit dan bumi. Dan (ingatlah), Allah Maha Mengetahui dengan mendalam akan segala yang kamu kerjakan " .

Pihak PERKIM akan mengeluarkan resit pengurangan cukai bagi setiap penderma dan penyumbang.  
PERKIM will issue a receipt for tax deductible for all donors and contributors.

## **IBU PEJABAT/Headquarters**

Tingkat 4 & 6, Bangunan PERKIM,  
150, Jalan Ipoh, 51200 Kuala Lumpur.  
Tel : +603 4042 6224 / 4041 2482  
Faks : +603 4042 7403  
Email : info@perkim.net.my  
Web : www.perkim.net.my