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Creed- Creed and Quran Inimitability- lesson (09-36): Elements of mandate-The human nature and the soul's characteristics

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Honorable brothers, we start with the ninth lesson of creed and Miraculous Inimitable Quran's lectures.

We tackled in previous meetings the elements of mandate starting with universe, mind, and today we move to the human nature.

Human nature is an element of mandate:

The Quranic ayat that mentioned the human nature:

1- The first Aya:

In which Ayat (ayahs) did Allah indicate the human nature? He says in this Aya:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

The soul knows right and wrong by human nature:

Human soul was transcendentally molded, thus if it does good, it will naturally feel at ease without any instruction or training, and when it does evil, it will naturally feel unease without any instruction or training. Allah Almighty says::

“By the Soul, and the proportion and order given to it”

[Surat Al Shams, ayah 7]

If the soul does bad or good it has a self detector, and you (as a human being) will know your mistake by nature without being alerted.

You will know your creator in your mind and your mistakes by your nature, Allah said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

Dear brothers, if not for this human nature man would never agonize over sins, and if his soul had been molded of sins then he would be at ease and harmony with himself every time he disobeyed Allah, but because you (as human) were transcendentally molded, then you have a natural disposition towards being perfect, merciful, fair, just, honest and faithful.

Therefore your human nature, mold, psychological structure, and characteristics are inclined towards being merciful and when you are merciful to creatures you will sleep peacefully, delightfully, happily, and at ease.

Hence dear brothers, once you repent to Allah and make peace with Him, you will make peace with yourself, put your soul at ease, and will bring comfort and happiness to it.

“By the Soul, and the proportion and order given to it”

[Surat Al Shams, ayahs 7]

How did Allah the Almighty give order to the soul? By giving it the ability to know when it does wrong, and when it is on the right path.

Self destruction marks the sinner:



Psychologists describe the status of the sinner by many characteristics, one of which is self destruction.

When man builds his own glory by destroying others, his own wealth by impoverishing others, and his own security by terrifying others, as a result he will be self destructed, because he will feel lowness, and depression which is the disease of this era, so any soul that dissents from Allah's method will be dissenting from its own human nature, its own principles, and its own mold.

One of the soul's characteristics:

Dear brothers, one of the most transcendent characteristics of the soul is that it was molded to be perfect and harmonious with Allah's method so it feels at ease with everything Allah has ordered you to do, and it agonizes over anything Allah has forbidden you from doing. Allah Said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

The human nature is completely harmonious with Allah's method, in the same way that the mind is harmonious with universal laws.

The universe is built on causality and the mind is unable to comprehend things without a cause. Also the universe is built on purpose and the mind is unable to comprehend things without a purpose In addition to that, Allah's method is built on honesty, faithfulness, fairness, and mercy and when the human soul sins it will never be at ease, yet it feels at ease with honesty, faithfulness, fairness and justice:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

One of our brothers traveled once to a western country where he checked in a hotel. There was a sign over the bed that said:

“If you cannot sleep tonight, the reason wouldn’t be our mattresses because they are comfortable/ It would be because of your many sins.”

There is peace of mind, tranquility, calmness, and serenity in a believer’s heart, enough to last a whole country’s people, because the believer who has repented is in harmony with his soul as he reconciled with it, then his movement will match his characteristics, and this is considered one of human nature’s signs, Allah said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

2- The second Aya:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

The standing position is a sign of how important the matter is, a man who sometimes is in a sitting position will stand up if he gets aggravated by a serious matter, Allah Almighty says:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

You set your face to the faith fully interested, and paying attention, using all your energy, moves, and stills Allah said:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

This setting of the face to the faith is the human nature you were molded on, Allah Almighty says:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind”

[Surat Al Room, ayah 30]

Honorable brothers, these facts rule anywhere on earth, because wrong is wrong and right is right, yet the best of this great religion is that Allah called evil deeds in Islamic law's balance "Munkar" (rejected), because the pure human nature rejects them from the very beginning, and He called good deeds in Islamic law's balance "Maroof", because pure human nature recognizes them from the very beginning. Allah said:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind”

[Surat Al Room, ayah 30]

That is the way we were molded, as we were molded to obey Allah, and to be honest, faithful, charitable, fair, just, merciful, and forgiving, Allah said:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind”

[Surat Al Room, ayah 30]

This was the second Ayah, so if you pursue the religion (Islam) with all your capabilities, attention, and talents, this will be exactly what you were molded of, what your human nature was meant to be, and what put you at ease.

3- Third Ayah:

Allah said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

You can't deceive all the people all the time:

You can fool some of the people all of the time, and all of the people some of the time, but you can not fool all of the people all of the time, it is impossible thousands and thousands of times, yet it is much more impossible to fool yourself even for one second because Allah the Almighty said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

A guilty person knows for sure that he is guilty, He might not admit it and be adamant, but deep in his side he knows that he is guilty, all due to his human nature, Allah said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

4- The forth Ayah:

“But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion”

[Surat al Hujurat, ayah 7]

To elaborate I will say: why do you feel great relaxation when you put a rose in front of your nose? Because, by human nature, you like nice smells whereas you know of animals that live in mud as if they are living in perfume, so feeling relaxed when you enjoy something beautiful is not because it is beautiful but because you do that by human nature, the relaxation you have when you smell the rose is not because the rose smells good but because you are molded to accept this smell and the proof is that other creatures enjoy stinky smells like the pig that enjoys eating rotten meat.

Sometimes you get sick to the stomach when you smell something bad in the open land while walking like a decayed animal yet this is the favorite meal for the pig, as he smells with joy the rotten smell of the dead animal's guts, cadaverous meat and dead rats.

Hence, this means that the enjoyment you feel when you eat, drink or smell is because you were meant to enjoy the smell and it is not just because it is a good one, and this is considered a gift from Allah to you.

Take a look at the chicken;it eats everything even human's stool. Read this Ayah:

“We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation.”

[Surat Al Israa, ayah 70]

“But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion”

[Surat al Hujurat, ayah 7]

There are four Ayahs in the Noble Quran with regards to human nature and in Hadith authenticated by Bukhari and Muslim and narrated by Nawwas Bin Samaan Al Ansaree he said: I asked the Prophet, may Allah bless him and grant him peace, about righteousness and wrongdoing so he said:

((Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about))

[Muslim]

Wrongdoing doesn't feel good, and you are extremely upset when doing it, and all Duaat (Islamic propagandists) are asked in regard to things that the inquirer doesn't feel right about, whereas you do thousands of things and feel good about them as they go along with your human nature yet when anything bothers you, you inquire about it as it goes against your human nature.

Hence, the noble Ayahs and the authentic Hadith confirm that man's soul is transcendently molded

Some of soul's characteristics:

The first characteristics to come up if we were to talk about soul's characteristics dear brothers, and I hope that scientists will put the effort to tackle topics under the title "Islamic psychology", is the following:

1- Every soul shall have a taste of death:



The first fact about soul's characteristics is: every soul shall have a taste of death, and "tasting death" doesn't mean that the soul dies, but the meaning here is that man is nothing but an inner-self which believes, disbelieves, loves, hates, sublimates, forgets, obeys, disobeys, and it is the inner-self that doesn't die, yet it is the one that is either granted everlasting heaven or threatened with everlasting torturing hell, so it is man's entity that Allah Almighty addressed saying:

“(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!”

[Surat Al Fajr, ayah 27]

Or

“And I do call to witness the self-reproaching spirit; (eschew Evil).”

[Surat Al Kiyamah, ayah 2]

Or

“The (human) soul is certainly prone to evil”

[Surat Yusuf, ayah 53]

Your entity is “Who are you?”

The soul’s vessel is the body through which the soul can see, hear sounds with the ears, express itself through the tongue, move from place to place on foot, hit with the hand, and think using the brain and this very soul is the one to be blamed and the one that believes or disbelieves Allah said:

“Truly he succeeds that purifies it, And he fails that corrupts it!?”

[Surat Al Shams, ayahs 9-10]

Who motivates it to sin, or keeps it remote from Allah, thus “truly he succeeds” means passing with flying colors, success, triumph, and prosperity, whereas “purifies” means qualifies the soul to deserve heaven, and purification of the soul is the price, Allah said:

“Truly he succeeds that purifies it, And he fails that corrupts it!?”

[Surat Al Shams, ayahs 9-10]

All mankind come from one soul:



The second characteristic of the soul is that Allah created mankind from one soul which means they all have similar characteristics, so a human is a human anytime and anywhere:

((O, David, remind my servants of my favors, for souls are molded to love those who favor them))

[Mentioned in Islamic heritage]

Therefore, all people share the same characteristics for example: any human likes beauty, perfection, and gaining, and these characteristics are constant whether the person was Muslim or a non Muslim, or may be an atheist, secularist, remote from Allah, or close.

So the human soul likes perfection regardless if the person was incomplete, a criminal, or a thief who sometimes says to his partners: let's have fair shares (when dividing the robbery) and this is because he has human nature but he went against it by stealing.

Dear brothers, the characteristics are the same in any soul it likes perfection, it is one thing to like perfection and to be perfect is something else, to love mercy is one thing but to be merciful is another, human nature means that you like perfection, justice, fairness, bounty, generosity, and satisfaction. Perfection is a state of morality which indicates loyalty, while you find beauty in the rose, in a little boy, in a view, in the sea, in a green mountain and in everything that is beautiful or your soul tends to love.

Giving and taking are other characteristics, and if a man who is short and lame and has a dark skin, sunken eyes, big cheeks, and bent chin and all portions of ugliness but he gave you a house, in return you will deeply love him though he is ugly because you love taking, perfection, beauty, and moral perfection and these are characteristics of the human soul.

3- Truly man was created very impatient;

One of soul's characteristics is "Truly man was created very impatient;" what is the meaning of impatient? It was explained in Quran in this Ayah:

"Truly man was created very impatient; Fretful when evil touches him;"

[Surat Al Maarej, ayahs 19-20]

He can't bear it.

A doctor informed one of his patients that he has cancer and the tumour is spreading and all he has left is 4 months to live so he asked him to manage his time, write his will and organize his matters but the patient died the next day (because of his fear) Allah said:

"Fretful when evil touches him;"

[Surat Al Maarej, ayahs 19-20]

He fears for his life, for sustenance, and for the people who count on him, Allah said:

“Truly man was created very impatient;”

[Surat Al Maarej, ayahs 19-20]

If man isn't fretful he won't repent to Allah, so if supposedly he is fearless and is told that he has a cancerous tumor he will have no problem and will never repent to Allah, as for that man who is fretful he will repent when he faces any problem, may Allah cure all of you.

One of the supplications that touched me is: “we seek refuge in Allah from terminal illness and from enemies who glee at our misfortune and from withholding after bestowing”

Be generous to an honorable man who was humiliated, and to a rich man who was impoverished, and to a knowledgeable man in the presence of ignorant ones.

For that reason man was created to be fretful and this shouldn't be considered as a point of weakness in his creation, but to be used in his benefit.

As an example for that: if not for a very weak fuse implanted in a very expensive industrial computer worth 30 millions, it will be burnt if a high electric voltage passes through it, but because the high voltage melts the fuse and cuts the current in the process which will result in saving the device, so this fuse is meant to be a weak point in the computer's design for the benefit of the device. this is the same case as man, Allah said:

“Truly man was created very impatient”

[Surat Al Maarej, ayahs 19-20]

The meaning of “Fretful when evil touches him” is that he worries sick and can't sleep, whereas the meaning of “And niggardly when good reaches him” is that when he is indulged in wealth he becomes stingy, and for that reason man sublimates by giving sadaqa (a charitable deed) because money is likable to him, Allah said:

“Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land.”

[Surat Al Omran, ayah 14]

Because money is likable to man he will not sublime unless he spends it on the poor and needy.

Will you feel any loftiness when you spend from what you don't like? If you have an old dress that you don't wear and it burdens you as there is no place in the house for it, so you hand it out, will you sublime by this Sadaqa? Hence, you sublime when you hand out a new dress, delicious food, and money. Allah said:

“Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him Not so those devoted to Prayer,”

[Surat Al Maarej, ayahs 19-20]

Man who is devoted to prayers might survive this moral weakness which is considered as a weakness for his own benefit.

The second Ayah:

“For man is given to hasty (deeds).”

[Surat Al Israa, ayah 11]

Man acts on the short run, while by choosing the hereafter he goes against his human nature and when he does that he sublimates in the sight of Allah.

One might be offered a high paid job which has hundreds of doubts either in the job itself or in its income, and he who wants prompt wealth will accept that job, but the believer will say: I seek refuge in Allah who is my master, and who has made good my residence.

A believer will look for what he might benefit from after death and will choose a purpose which is far fetched, and by that he sublimates because by nature he is always impatient, and going against that sublimates him.

4- man was created weak:

The third Ayah:

“And man was created weak”

[Surat Al Nisaa, ayah 28]

Man was created weak so he will enjoy being in need of Allah but if he was created strong he will be miserable because he is sufficed by his strength.

Therefore man sometimes sees that he is not in need of Allah when he owns power or money and the Ayah is very clear:

“Nay, but man doth transgress all bounds, In that he looketh upon himself as self-sufficient.”

[Surat Al 'Alaq, ayahs 6-7]

Man becomes self-sufficient and tries to do without Allah, and for that the believer's smartness is that he is always in need of Allah the Almighty.

Therefore, amongst a soul's characteristics is that it tastes death yet it doesn't die, and that all human beings were created of one soul and of similar attributes in addition to what is mentioned in this Ayah:

“Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him; Not so those devoted to Prayer”

[Surat Al Maarej, ayahs 19-20-21]

Also one of the soul's characteristics is:

“For man is given to hasty (deeds).”

[Surat Al Israa, ayah 11]

And also this:

“For man was created weak (in flesh).”

[Surat Al Nisaa, ayah 28]

This topic approaches what is called “Islamic psychology”

Man's characteristics are neutral:

Dear brothers, we have to notice attentively that all man's characteristics are neutral in the aspect that either he sublimes to the highest rank by them or he falls and hits rock bottom.

For example man likes to copy people so if he imitated a believer he sublimes but if he copied a rakish he'll be doomed so copying is neutral.

Man in the same aspect is jealous, so if he is jealous of a believer who memorizes Quran by heart he sublimes, but if he was jealous of an adulterer he will be doomed; so jealousy is neutral.

By the way, because man owns his free will, then all his characteristics are neutral specially imitation of others, as a child copies his father if he is praying or he might copy his father who is Fasiqe (debauched) so copying is neutral.

Basically, what marks the believers is that their kids are most likely believers as well, while what marks Kuffar (disbeliever) and Fasiqeen is what Allah said:

“And they will breed none but wicked ungrateful ones.”

[Surat Nooh, ayah 27]

Therefore the child imitates what he sees, because copying is one of human's characteristics that could be used in good or bad so if you become a friend of a believer then you wish to be like him, but if you come a friend of Kuffar and Fasiqeen then you wish to be like them, and for that Allah said:

“O ye who believe! Fear Allah and be with those who are true (in word and deed).”

[Surat Al Tauba, ayah 119]

So live in an environment that is full of faith, live with a believer, become a friend of a believer or someone whose state helps you sublime and whose words lead you to Allah.

All man's attributes and characteristics are neutral and can be steps for you to sublime or rungs to fall down.

5- Copying:



Copying is one of a believer's characteristics, Allah said:

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day”

[Surat Al Ahzab, ayah 21]

The unbeliever imitates people of debauchery, corruption, dissipation, and disobedience.

It was narrated by Bukhari that the Prophet, may Allah bless him and grant him peace, said:

((Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.))

[Al-Bukhari and Muslim]

That is the copying, and if you copy a believer in his good attribute, piousness, righteousness, spending on the poor, and his acts of worship, you will sublime in the sight of Allah, whereas if you copy a debauchee you fall in the sight of Allah, and remember that all the acts of those celebrities, movie stars, leaders, hospital managers, principals, and teachers are subject of copying by others and if the teacher for example smokes in front of his students, he is, by this act, alluring them to smoke too and he should be punished twice, once for smoking and another for being copied by those who see a role model in him.

Dear brothers, being jealous is to wish for what is in other's hands and this is considered as a characteristic, yet it is neutral.

If you met a believer and you saw his decency, his love of Allah, his glowing face, his piousness, his knowledge, his righteousness and his good deeds then you wish to be like him, in this case it is not considered jealousy in the negative aspect and this kind of jealousy is approved in two cases, the first is in the case of a man who spends his money on the poor, day and night, and the second is a man who teaches others day and night and that falls within the same characteristic of copying as in a case of another person who is debaucher spending his days and nights in nightclubs, hotels, and with girls; therefore the characteristic of copying in these two cases is neutral yet you are the one who will use it in bad or good.

Envy by definition is to wish that blessings will diminish from your brothers' hands and come to you instead, and this is one way to define it, yet there is a lower level of jealousy which is to back stab your colleague and blow the whistle on him creating hatred in his manager's heart against him.

Therefore dear brothers, every characteristic of the soul is considered neutral and they are either steps to sublime or rungs to fall down, and believe it or not, this human nature exists in animals as well, and the proof is that when you give a cat a piece of meat, it eats it in front of you, whereas if the cat snatches it, it will run away from you because it felt in this second case that it is a hostile act.

Between divine imprint and human nature:

1- The human nature:

Human nature is to incline towards good deeds yet you might not be good, it is to incline towards justice yet you might not be just, it is to incline towards mercy yet you might not be merciful, and to incline towards perfection yet you might not be perfect.

2- The divine imprint:

When you connect to Allah the Almighty and all perfections settle in your soul, at that point you see any believer who is connected to Allah the Merciful as a merciful person, any believer who is connected to Allah the Just as a just person, and any believer who is connected to Allah the Gentle as a gentle person. So the first case is out of human nature and the second is out of a divine imprint, Allah said:

“Sibgha (religion) of Allah: and which sibgha can be better than Allah's?”

[Surat Al Bakara, ayah 138]



Human nature is to incline towards perfection yet the divine imprint is to adopt it as a manner, and human nature is to incline towards justice yet the divine imprint is to adopt it as a manner, therefore the divine imprint is amongst believer's characteristics because they establish a connection with Allah the Almighty, Allah said:

“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee”

[Surat Al Omran, ayah 159]

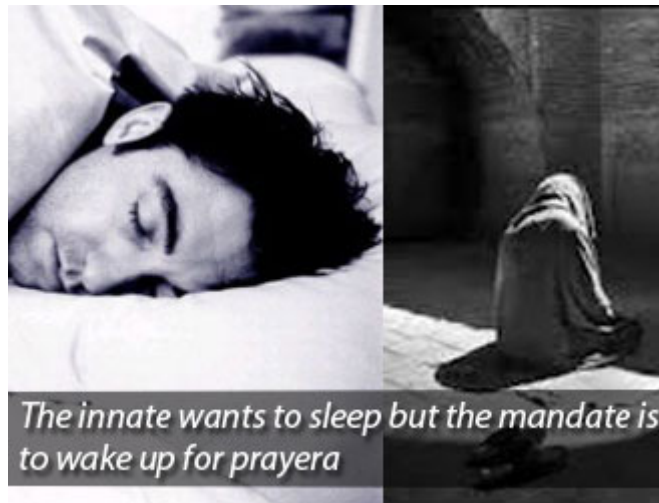
This Ayah means: Because of the mercy in your heart, you were gentle with them, but if you were sever or harsh-hearted they would have broken away from you (O, Muhammad, may Allah bless him and grant him peace), so our hearts will turn into harsh-hearted when we stay away from Allah yet when we get close to Him, our hearts will become merciful, Allah said:

“Woe to those whose hearts are hardened against celebrating the praises of Allah!”

[Surat Al Zumar, ayah 22]

Therefor human nature is to incline towards perfection, yet the divine imprint is to be perfect and human nature is the same in all human beings, while the divine imprint is a characteristic of only believers.

Difference between innate and mandate:



One other thing, which is the difference between innate and mandate, as innate for example is to stay asleep till after sunrise, whereas mandate is the divine order that you should wake up before sunrise (to pray Fajr), innate is to satisfy the eye with women's beauty, whereas mandate is to lower your gaze, innate is to earn money, whereas mandate is to spend it on the poor, and innate is to gossip whereas mandate is to hold your tongue against scandals.

Dear brothers, innate versus mandate and the price of paradise comes out of that contradiction, Allah said:

“Then, for such as had transgressed all bounds, And had preferred the life of this world, the Abode will be Hell-Fire; And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden.”

[Surat Al Naziaat, ayahs 37-41]

Therefore you will never sublime in the sight of Allah unless you go against your innate, hence, Allah's obedience is compatible with human nature and disagrees the innate and the price of paradise comes out of this contradiction.

One of the Quranic miracles is:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

Dear brothers, let us move to the scientific miracles of Quran: all of you know that the earth turns around the sun in an oval orbit, and oval means an egg shape like, and in this case we have the long diameter and a short one, and the earth travels in the speed of 30 kilometers per second while turning around the sun so it is in some points closer to the sun and in another points far from the sun, what would happen in this case?

Gravity is related to the distance and the mass, and in the case of earth the mass is constant yet the distance between the earth and the sun varies in the orbit of

earth and when it is close there is a possibility that it can be gravitated towards the sun and evaporate as a result, and life will be over because the temperature in the core of the sun is 20 million degrees, so what does the earth do? It acts rationally though it is inanimate as it increases its speed when it is close to the sun, which results in a new centrifugal power equal to the new gravity power and that keeps the earth on its orbit, Allah said:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

By increasing its speed to stay on its orbit, the earth is considered a universal sign that indicates the greatness of Allah.

Whose hand that made that possible? Who created? Who designed? Allah said:

“No just estimate have they made of Allah, such as is due to Him: on the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand’

[Surat Al Zumar, ayah 67]

Now what does the earth do (because of Allah’s great plan) when the earth reaches a distant point from the sun where gravity is decreased and where it is possible that the earth keeps traveling in the space away from the sun resulting in ending all signs of life on it and becoming an iced grave with a temperature of 270 bellow zero?

It decreases its speed to create lower centrifugal power that equals the lower gravity power and it stays on its orbit as a result, Allah said:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

So keeping the earth on its orbit is a sign that indicates the greatness of Allah. A scientist assumed the second scenario, when earth slips away from the sun and keeps moving in the outer space; in that case we need to bring it back to the orbit a trillion steel cables with a diameter of 5 meters each, and 5 meters diameter cable means that it is able to pull 2 million tons of weight.

Therefore we need according to the second scenario to a trillion steel cables to bring back the earth to the sun’s gravity, and if we planted those cables on the surface of earth with a space of 5 meters between every two cables, there would be no agriculture, industry, factories, buildings, seas, ships, transportations, or a

sun because the cables' forest will conceal sun light and the life will be over, the noble Ayah said:

“Allah is He Who raised the heavens without any pillars that ye can see;”

[AL Raed, ayah 2]

It means: with pillars you can't see which is the gravity power, the two Ayahs are:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

And the second Ayah is:

“Allah is He Who raised the heavens without any pillars that ye can see;”

[AL Raed, ayah 2]

Those two Ayahs in the noble Quran are considered as scientific miracles that indicate the greatness of Allah after the realities in regard of gravity, astronomy, and earth were discovered.

Dear brothers we will carry on in this topic in our next meeting if Allah will.

Translation : Noura Al-Sharabi

Edited by : Ghada Homad