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Islamic Creed- Creed and Quran Inimitability- Lesson (17-36): Constituents of the Divine Assignment – Lust-3- Probity (Al Adalah) and Self-possession (Al Dabtt)- Foramen Ovale (Pottal opening)- The Suckling Reflex in Infants-Water Properties (the property

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.

Probity and Self-possession are two characteristics related to lust:

Dear brothers, this is lesson number 17 of the series “Creed and The inimitability of Quran”.

Last lecture we tackled the topic of lusts and we will continue talking in this lecture about other subjects of the same topic.

1- Probity (Al Adalah):

First of all, the prophet PBUH said:

((One who dealt with people and did not do injustice to them; talked with them and did not tell lies to them; and made a covenant with them and did not break it, such a person is a perfect gentleman; and his probity is known

(and accepted), his brotherhood is worth seeking and backbiting him is forbidden))

[A weak Hadeeth]

Therefore, the one, who deals with people and is unjust with them, talks to people and tells lies to them and makes covenant with people and breaks it, is someone whose Al Adalah is lapsed.

1- The concept of Al Adalah:



Believers' cleverness lies in giving others and serving them

Al Adalah is the character that should be found in the believer because he is upright and he doesn't tell lies, he doesn't scam, doesn't get arrogant, doesn't badmouth others and his Adalah is obvious to all people.

The significant difference between the believer and the disbeliever shows in the way the believer thinks, assumes, feels and visualizes matters. That's because the believer sees what others can't see, as he sees the Hereafter, he sees what is awaiting after death, he sees the Greatness of Allah, he sees the misery that befalls those who disobey Allah. He sees the everlasting happiness which is Allah's reward to his believing servants. He sees the eternal afterlife. He sees that the importance of his life comes from believing in Allah, and that the most important thing in life is to offer good deeds. He sees that his intelligence leads him to give others not to take from them and that his success lies in serving people not using them. Thus he sees what others can't see, and he feels what others are unable to feel.

2- Racism has nothing to do with Probity:

The believer can't be racists, but what is the meaning of being racist?



I believe that the entire world is divided into two groups; a humane one and a racist one.

Some countries are racist enough to treat their population with equality, but when it comes to other nations, it is easy for them to kill, oppress, humiliate, extort their natural resources and treat them in the worst manners.

In such a case we say: those people might be considered patriotic in their own countries, but when it comes to treating other nations they are inhumane and racists.

Racism can be practiced by individuals as well, for when the husband, for example, believes that he has rights to which his wife is not entitled or when he believes that she has duties from which he is free, he is considered a racist.

Allah says:

(And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them)

[Al-Baqarah, 228]

Moreover, the father, who mistreats his daughter in law, but doesn't want his son in law to mistreat his own daughter, is a racist.

The employee, who treats people in a way that he doesn't want others to treat him with, is a racist.

When you assume that you are entitled to some rights and others are not, or that they have duties that you are free from, you are a racist.

The country which treats its own people in civilized manners, but treats other nations oppressively is a racist country.

The country, which gives its citizens unlimited freedom but doesn't allow a Muslim women to put on Hijab in their European county, is a racist one.

The country, which allows women to show up naked or half-naked but they don't allow the Muslim woman to put Hijab, is a racist one.

So I can almost say that the entire world is divided into two groups: Humane and racist.

To which category do you think you belong?

If you were a factory manager, an owner of a company or a corporation and you treated the people who work for you in a way that you don't allow others to treat your son with, then you are a racist.

The mother, who treats her son in a special way and treats her daughter differently, is a racist.

As long as there is racism on earth, violence will never stop.

It is narrated on the authority of Abu Huraira that a black woman used to sweep the mosque. The Messenger of Allah (PBUH) missed her and inquired about her. The people told him that she had died. He asked why they did not inform him. They had treated her or her affairs as of little account. He (the Prophet) said:

"Lead me to her grave. They led him to that place and he said prayer over her and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them."

[Agreed upon]

When you consider other human beings as your brothers, then you are humane. When you have mercy on the young man who works in your store, then you are humane and when you treat your daughter in law as your own daughter then you are humane.

On a higher level, VETO is considered as a racist right (which is owned by five countries only) and the economic siege manifests racism, for when the powerful advanced countries prevent a developing country from enhancing the life of its people then this practice is a kind of racism.

Therefore, the believer has Adalah in the sense that he is upright, humane, honest, trustworthy, chaste, humble and just.

A man once said to Umar (when he was Khalifa) while he was among other companions: "By Allah we have never seen any person better than you after the prophet PBUH"

-I think this man made a big mistake to say that to Umar.

Umar started staring at the companions one by one in a way that brought fear to their hearts, till one of them said: "No by Allah, there was another man who was better than you Umar" to which Umar asked: "Who was he?" The man said: "He was Abu Bakr Assideeq" Umar then said: "This man told the truth and you all lied".

He considered their silent (to what the man said) as telling lies. Then he said: "By

Allah I was more heedless than my camel, whereas Abu Bakr was better than the scent of musk”

((One who dealt with people and did not do injustice to them; talked with them and did not tell lies to them; and made a covenant with them and did not break it, such a person is a perfect gentleman; and his probity is known (and accepted), his brotherhood is worth seeking and backbiting him is forbidden))

3- What are the matters which affect one's Adalah?

Al Adalah of man will be affected if he treats people and oppresses them, talks to them then tells lies and promises them then breaks his promise.

We call this “The lapsing of Adalah”.



There is another term according to scholars which is: “Jarh Al Adalah” (affecting Adalah), and it is like having a crack in a cup of glass because you drop it, whereas “the lapsing of Adalah” is like smashing it with a hammer. Therefore, Jarh Al Adalah is not a complete lapsing of the Adalah.



Among the cases which affect one's Adalah is to walk bare feet in the street, to urinate in public, to eat in the street, to give full rein to the horse, to drive the car in high speed, to ride a jade, to walk with a scary animal like rapacious dog (given dogs usually scares little children), to talk with a loud voice at home (to such an extent that the people in the street are able to hear you). Other examples of things that affect one's Adalah include giving a deficient measure (by taking a date off the weight [while you are ordered by the prophet PBUH to give little more of the weight according to the following Hadith: ((When you weigh, allow more.))] or by using a fan directed towards the scale pan to give lesser weight or by putting the scale in a high place where the customer can't see it and all of these ways make this man earn unlawful bite of food), to earn a bite of food unlawfully. To befriend despicable people like pervert and drunk people. You can't go in a picnic with someone who commits Zina. This doesn't befit the believer because they are so different to wander in the streets (especially in summer when some women are half-naked, yet he wanders to feast his eyes on their beauty).

A friend of mine told me about a neighbor of his who is retired, his daughters are married, his sons are married and he has no job. This man has a bad habit; he goes every day to the market where women's clothes are sold in order to feast his eyes on women's beauty.

My friend told me that this man was afflicted with a disease that caused looseness in his eyelids, and if he wanted to look at a person, he had to lift his eyelid with his hand in order to see.

This wandering in streets to look at women is one of the acts which affect one's Adalah.

Scholars mentioned close to 30 cases by which one's Adalah is affected.

2- Self-possession (Al Dabtt):

Al Dabtt is a mind oriented character:



Does the believer have only this character or is it associated with another character?

Adalah is a character of the soul in the sense that the believer is honest, trustworthy, chaste and he lowers his gaze, he controls his tongue, he doesn't tell you lies when he speaks with you, he is trustworthy when he treats you and he is chaste when his desires are incited, but there is another character which is inseparable from the character of Adalah, and that is Dabtt (Self-possession). Therefore, the believer has two characters; the first one is mind-oriented which is Ad Dabtt, and the second one is soul-oriented which is Al Adalah.

According to the character of Adalah, the believer never reports a forged Hadith, but first he makes sure that it is authentic and the believer makes sure he understands every Ayah he reads because he is mindful, punctual and seeks proofs, because he refuses to accept or reject anything without proof.

((O Ibn Umar, Your religion, your religion is your flesh and blood, take it from the pious ones, and don't take it from those who are deviated))

[Kanz Al Ummal by Ibn Umar]

Hence, Adalah is different from Ad Dabtt, for the latter is a mind-oriented character, whereas the former is a soul-oriented one.

Believing entails that the believer should own these two characters (i.e. Al Adalah and Al Dabtt).

((O Ibn Umar, Your religion, your religion is your flesh and blood, take it from the pious ones, and don't take it from those who are deviated))

[Kanz Al Ummal by Ibn Umar]

Dear brothers, as I always say: There is a scientific connection between obeying Allah and the results of this obedience, and it is the relation between the reason and the result.

Obeying Allah is obligatory.

Every order in the Quran entails obligation unless evidence proves otherwise: Allah says:

(Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah))

[Aal-'Imran, 31]

Therefore, following the prophet PBUH is a Divine order, but this order has requirements.

What does that mean?

Allah says:

(and perform As-Salat)

[Al-Ankabut, 45]

Performing Salah needs some requirements. It requires Wudu (ablution), and as a result, Wudu is obligatory just like Salah because Salah can't be right without Wudu. Thus the latter is Fard according to the rule in Fiqh that says: Whatever deemed necessary to offer the act of worship, is an act of worship itself, whatever deemed necessary to complete an obligatory, is an obligatory itself, and whatever deemed necessary to perform Sunnah, is a Sunnah itself.

In another Ayah Allah says:

(And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it))

[Al-Hashr, 7]

Does this order of "take it" have requirements?

To answer this question, consider the following example: When do you take a pill to lower your high blood pressure (the silent killer)? You do that when you become aware that you have high blood pressure. Therefore, having a blood pressure monitor (so that you can check on your blood pressure every now and then) is deemed necessary to treat the high blood pressure.

Now pay attention:

(And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it))

[Al-Hashr, 7]

What is the thing that is deemed necessary in order to carry out the order "take it"? What did he (i.e. the prophet PBUH) give us? How can someone take something which he has no idea about? Hence, in order to take what the prophet PBUH gave us, we should know His Sunnah, and as a result, knowing Sunnah is Fard Ayn (an individual obligation) because every order in the Quran, according to scholars of the principles of Islamic law, entails obligation unless evidence proves otherwise.

Allah says:

(Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.)

[Al-Kahf, 29]

What is the meaning of "let" here in the second part of the Ayah? Does it mean that Allah is ordering us to disbelieve? Of course not! The order here is in the sense of menace.

In order to consider a Divine order as an order, it should entail obligation, but in the previous Ayah, the order "let him disbelieve" does not entail obligation, but rather it is out of Divine menace and alarming.

(Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.)

[Al-Kahf, 29]

Allah says:

(and eat and drink but waste not by extravagance)

[Al-A'raf, 31]

“Eat” seems like an order, but man might not eat, so “Eat” here is not an order which entails obligation, but it is an order of recommend something).

Hence not every order entails obligation, but every order in Quran entails obligation unless evidence proves the otherwise.

Consider this example: What does the word Zahra (flower) mean? It is a plant, but if you say: Zahra is playing in our house, this gives you an evidence that Zahrah here doesn't refer to a plant but rather it refers to a little lovely girl who is playing in the house.

In this case we say that there is an evidence that prevents the listener from imagining the real meaning of the word “Zahrah”.

Again, every order in the Quran entails obligation unless evidence proves otherwise.

After this explanation let us go back to the Ayah where Allah the Almighty says:

(And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it))

[Al-Hashr, 7]

Knowing the Prophetic Sunnah is required:

The order “take it” entails that you should know what the prophet PBUH gave you (i.e. his Sunnah of orders and bans).

Thus, we can say: Knowing the prophetic Sunnah is Fard Ayn on every individual Muslim because it is one of the needed requirements to apply this Ayah and carry out the order in it which is “take it”.

Allah says:

(Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.)

[Al-Ahzab, 21]

How can we take the prophet PBUH as an example for us to follow if we don't know how he lived? How he was in his house? How he dealt with his companions?

How he was in times of peace? How he was in times of war? How he behaved when he was poor, rich and victorious or when he was oppressed by the people of Ta'ef?'

In order to take the prophet PBUH as an example for us, we should read his biography, and thus knowing his Sunnah is deemed a necessary requirement for faith.

We are still in the main topic "Lust" and Al Adalah and Al Dabtt are secondary subjects of that topic. While Al Adalah is a character of the soul, Al Dabtt is a mind oriented character, and in order to have those two characters, one should know the verbal and practical Sunnah of the prophet PBUH (i.e. his biography).

Seeking the religious knowledge is required:

All of you know that this table in front of me is an inanimate object, but what is the meaning of inanimate? It means that it occupies space, has length, width, height and weight. Similarly, plants occupy space, have length, width, height and weight but, unlike inanimate objects, they grow. Animals (like elephants for example) occupy space, have length, width, height, weight, and they grow and move. As for man (who is the supreme creature), he occupies space, has length, width, height, weight, and he grows, moves and thinks.

Therefore, Allah installed perceptual power in man, given knowledge feeds this power. This power motivates man to seek knowledge, but if man doesn't do that, he will descend his humane level to a level which doesn't befit him.



Hence, seeking knowledge is an obligation on every Muslim.

You can't help not attending this religious session in order to get acquainted with Allah and with His Method, because attending such sessions comes from a craving power inside you which can't be fulfilled but by attending these sessions.

Better yet, there is a deeper need that is fulfilled by attending religious sessions, and this need is to know the purpose you were created for.

Allah created you to know Him, and when you know Him you will worship Him, and this will lead you to safety and happiness in worldly life and in the Hereafter because you fulfilled the purpose of your existence.

Seeking knowledge is one of the requirements in order to control man's lusts, because by seeking knowledge he will know Halal (permissible matters) and Haram (impermissible matters), what religiously should be and what should not be, good and evil, truth and falsehood, the reality of worldly life and the Hereafter and the spiritual matters and materialistic matters.

On the other hand, the one who is ignorant will think as described by Allah in the following Ayah:

(Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? Was he not a Nutfah (mixed male and female discharge of semen) poured forth? Then he became an 'Alaqa (a clot); then (Allah) shaped and fashioned (him) in due proportion. And made him in two sexes, male and female.)

[Al-Qiyamah, 36-39]

("Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allah, the True King)

[Al-Mu'minun, 115-116]

Exalted is Allah above the claim that He created man in vain.

Dear brothers, we are still tackling the topic of "Lust".

Lust is a motivating power, for man longs for food, drink, sex and superiority in land.

All these lusts need a method in order to be controlled, thus seeking knowledge is deemed important to acquire the character of Al Dabtt, and establishing a connection with Allah is deemed important to acquire the character of Al Adalah, for Al Dabtt is a mind-oriented character, whereas Al Adalah is soul-oriented one.

Man should know the reason and the purpose behind his existence, and he should purify his soul by establishing a connection with Allah, so man needs both in order to control his lusts and keep them on the right track of The Divine Method.

When man is deviated from the right path and when he falls short in seeking (religious) knowledge, he will commit sins, he will drop religious duties and he will violate Allah's orders, so how will Allah discipline such person? Calamities are the Divine discipline.

Calamities for the deviated man are like the breaks for the car. Although the car is manufactured originally to run, it is provided with breaks (which contradict its function), but those breaks are the safety means, so are calamities in the worldly life. They work like breaks to insure the safety of the vehicle.

The Divine Follow up and the Divine Punishment:

There is something called “The Divine follow up” and “The Divine punishment”. While the powerful oppressive man is punished by Allah, the merciful person is followed up by the Divine providence.

Therefore, the Divine follow up is different from the Divine punishment. Allah the Almighty says:

(And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).)

[As-Sajdah, 21]

There is a Divine follow up.

One can feel the Divine providence following up on him when he commits some sins and then Allah afflicts him, when he feels superior on earth (and take pride in it) and Allah brings to him an incident which shows him his real size, when he spends lavishly and Allah makes things tight on him, when he abandons his duties and Allah afflicts him with domestic conflicts, or when he doesn't fulfill his duty towards his parents and Allah makes his son acts rudely with him.

Allah the Almighty treats His servants, and if man understands that treatment, he will cover four fifths of the way to Allah.

((When Allah loves His servant, He afflicts him))

I used to give this example repeatedly: there is a big difference between two patients, one of them has curable acute inflammation in his stomach, but it needs strict diet, and another patient with incurable cancerous spreading tumor, so if the first patient asked his doctor: “What should I eat? He will answer: “Only milk”, but if the second patient asked his doctor: “What should I eat?” He will answer: “Eat whatever you like” because there is no hope.”

Much in the same line, you are a curable case (i.e. there is hope) as long as you are included in the Divine providence, as long as you are Divinely followed up, as long as you are reckoned, as long as you receive wake up calls, as long as you have hardship, as long as things get tight, as long as you are afflicted with calamities and as long as you are tested with diseases or poverty, because all that are but Divine messages to you from Allah the Almighty.

Allah the Almighty is The Lord of Worlds.

Scholars of Aqidah tended to believe that it is not proper to say that Allah is The Abaser (alone), or to say that Allah is The Afflicter, or to say that Allah is The Humiliator, but one should say: Allah is The Humiliator and The Bestower of Honor, Allah is The Afflicter and The Propitious, Allah is The Abaser and The Exalter, and Allah is The Bestower and The Preventer. That is because Allah

withholds in order to bestow man, abases in order to exalt man and, Allah humiliates in order to bestow man with honor.

Therefore, these Beautiful Names should be mentioned in pairs.

Ibn Ata'a Al Sakandari said: "Allah might bestow you in order to withdraw from you, and He might withdraw from you in order to bestow you. Had you known the wisdom behind the Divine withdrawal, you would have known beyond doubt that Allah's withdrawal was the very Divine bestowal."

Some countries own a lot of natural treasures and their people lead extravagant life that might be seen by some people as graces, but what they don't know is that these are but curses rather than being graces, because these countries don't have any civilization or scientific superiority, and what people do there is just consuming. Moreover, the abundance of wealth was the barrier between them and seeking knowledge, how?

Sometimes an orphan poor child is motivated (by his need) to seek knowledge so he works hard, and as a result he excels, he acquires PHD and occupies a very important position which gives him hefty income. On the other hand, another child, whose father is very rich, would find everything available. He has a car, tasty food and a house. Thus, he has no motivation to study at all. In this case isn't poverty considered as a disguised grace which makes a successful scientist out of the orphan poor child?

Isn't the richness of the second child considered as a curse?

Hence, "Allah might bestow you in order to withdraw from you, and He might withdraw from you in order to bestow you. Had you known the wisdom behind the Divine withdrawal, you would have known beyond doubt that Allah's withdrawal was the very Divine bestowal."

The absolute evil does not exist in the universe:

One last important point: the absolute evil does not exist in the universe because it contradicts the existence of Allah.

If a drunken man is driving a car, and because of his condition the car went into a ditch and is broken, will anyone think, upon seeing the crashed car, that it is manufactured that way? No one will think so, because factories manufacture the vehicles in a perfect shape with it only needs a drunken driver.

Much in the same line, evil is not positive but it is negative and it is the outcome of misusing.

This is the exact meaning of the following Hadith when the prophet PBUH said:

((And evil is not attributed to You (Allah)))

[Muslim by Ali Ibn Abi Talib]

This means evil doesn't need a creator, because it is only the outcome of misusing.

It is like salt which is very important in food, but putting it in sweets is considered as misusing of this substance.

Detergents are expensive and important for cleaning, but using them in cooking will spoil food.

Each one of these substances (sugar, salt or detergent) has a different usage.

Evil is the outcome of misusing and it doesn't need a creator.

This is how man should perceive evil in the universe.

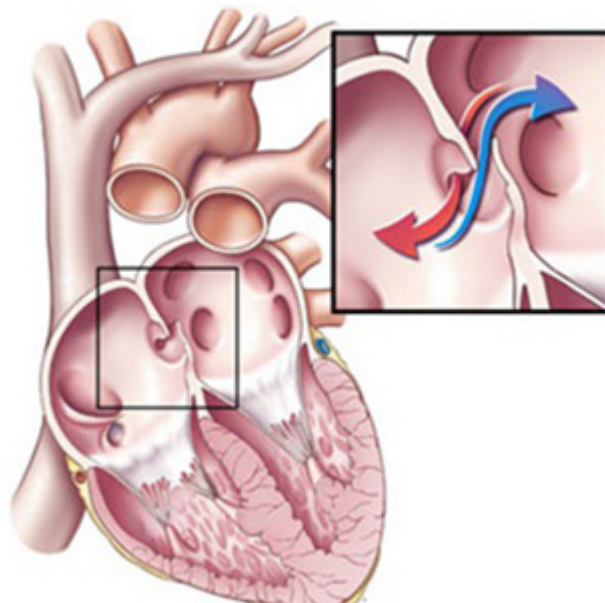
Again, this is the precise meaning of the following Hadith:

((And evil is not attributed to You (Allah)))

Dear brothers, we will continue this topic next lecture inshallah.

Let us move now to the scientific topic.

Foramen Ovale is a Divine wonder in man's creation:



In the previous meeting I told you about a property in water without which there would have been no lecture, no Damascus, no Syria and no life on earth.

This property allows water to expand instead of shrinking when it reaches the temperature +4 degrees centigrade.

In the human heart there are two auricles. When man is an embryo in his mother's womb there is an opening between the auricles which is discovered by a scientist called Botal and it is named after him.

The embryo in the mother's womb doesn't use its lungs because it doesn't breathe (due to the absent of air), thus the lungs don't work, so how does its blood get cleaned (from carbon dioxide)? How does the embryo get the needed oxygen for living? It gets it from the mother's blood through the placenta, for the blue blood of the embryo goes to the mother's lungs and it gets back as red blood holding oxygen to the embryo.

Unlike the embryo, whose lungs don't work and whose heart doesn't pump blood to the lungs, the human being has the minor circulation between the heart and the

lungs because man breathes air and thus the blue blood (because of carbon dioxide in it) is pumped to the lungs to turn back again to the red color (Because of Oxygen). For many reasons, one finds it hard to breathe while sleeping upon putting his head under the covers because of the accumulated carbon dioxide, and he goes back to breathing normally after he inhales Oxygen.

Since the embryo doesn't have air to breathe, its lungs don't work, and the heart thereby doesn't pump blood to the lungs, in this exceptional situation, Allah created this opening between the two auricles so that the blood would move back and forth from one auricle to the other.

A university professor told me that after the baby is born, a clot would seal this foramen. Whose Hand created that? Who ordered this clot to seal this foramen? The minute this foramen is closed the baby starts crying because it is now breathing air.

If this opening isn't sealed the baby will have what is called "Synosis" (turning blue) and it causes death many years later because the blood stays blue.

To explain that you have to know that the human being has two circulations between the heart and the lungs a long one (the major circulation) and a short one (the minor circulation). When the foramen is not closed the heart tends always to use the short cut than using the long one just like any pump attached to a hose which has a hole in its closest part to the pump, in this case the water will come out of this opening instead of the other side of the hose because the hole is the closest way out to the pump for water. This is what happens if the foramen isn't sealed. As a result, the blood never reaches the lungs and accordingly, it never takes Oxygen and this is why it stays blue.

In normal cases, this foramen is sealed after the baby's birth, so Whose Hand seals this foramen?

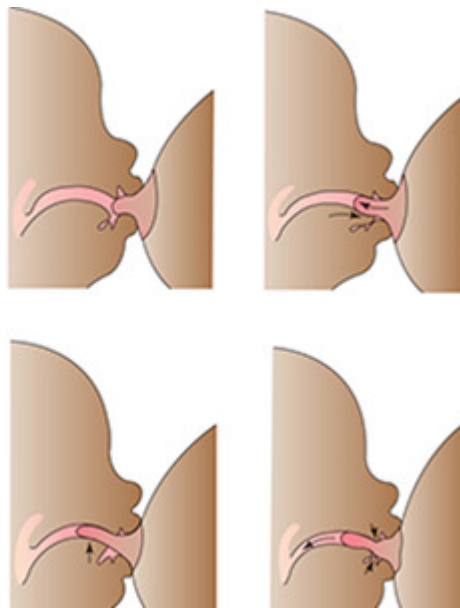
Closing this foramen afterbirth is but a sign of the Greatness of Allah. However, the foramen of one baby out of 400-500 thousand newborn babies would not be sealed and the operation to seal it costs 400 thousand SP, and the percentage of its success is only 50 %.

A brother of ours said to me once: "Whoever is blessed with a healthy newborn son, has actually received a gift of one million SP". I didn't get it so I asked: "How is that?" He said: "My grandson is born with a defect in his artery, and to fix the problem there is only one doctor in a neighboring country who can do the operation. This operation costs one million SP (400 thousand to the doctor, 300 thousand to the hospital and the rest for transportation), and it should be done within the first two hours after birth. Otherwise the newborn baby would die.

Had this foramen not been sealed, no one would have existed and we wouldn't have had this session.

I am accused sometimes of being edgy in my thoughts, like when I say without this property of water there will be no life, or had this opening not sealed there will be no life.

The Suckling Reflex in Infants



One more thing: when the baby is born and the nurse is cleaning it, if her finger comes near its mouth, the baby will open its mouth to suckle her finger because it has the suckling reflex which is a very complicated process.

A new born baby latches on to the breast areola of his mother's breast and then sucks air, and by which the milk comes out.

After birth, infants gets a substance called colostrums which is darker than milk, and this substance melts the grease in the baby's intestine which was important before birth to keep the walls of the intestine apart because if they stick to one another, the embryo will die.

This greasy substance is melt by the colostrum and this is the reason behind having black stool during the baby's first day after birth, then when milk comes out of the breast, everything gets back to normal.

My question now: is there any power on earth or any university which can teach a newborn infant how to suckle milk? It is a very complicated process and it is a reflex according to psychologists, just like your reflex when you pull your hand spontaneously without thinking if someone's cigarette touches it.

Once I was driving my car in a very narrow alley and it was raining, so I passed by a fallen water from a waterspout. When the water hit the windscreen my friend, who was in the passenger seat, moved his head back though the water will not reach him because it hit the car from outside, but it is a reflex which is faster than thinking.

Man is born with the suckling reflex without which there will be no lecture, no Nabulsi Masjid, no Damascus, no Syria and no life on earth.

Conclusion:

Let me repeat again, we talked about three Divine graces: the water property, Botal foramen and the suckling reflex.

One infant out of every 500 thousand infants is born without this reflex and he dies because of hunger, for no one can teach the infant how to be breastfed from his mother's breast.

The suckling reflex is a complicated process the infant is born with and it is one of the signs of Allah the Almighty:

(Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?" [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.")

[Ta-Ha, 49-50]

(Verily, We created man of the best stature (mould),)

[At-Tin, 4]

(The Work of Allah, Who perfected all things)

[An-Naml, 88]

Pondering over the creation of the heavens and the earth is considered the shortest path to Allah and the widest gate through which we will be able to reach Him.

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