

The Splitting of the Moon

**Javed Ahmed Ghamidi's Stance
On
The Splitting of the
Moon**

Derived from a dialogue with Muhammad Hassan Ilyas

**Compiled by
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Table of Contents

| | |
|---|-----------|
| Translation Approach | vii |
| Preface | x |
| Introduction..... | xii |
| | |
| Chapter One: The Meaning and Referent of Āyah | 1 |
| The Divine Signs that Manifest in the Inner Self and the Universe According to the Regular Order of Nature | 6 |
| 1. The Creation and Development of Human Beings..... | 8 |
| 2. Formation of a Partner from the Human Species | 9 |
| 3. The Creation of the Earth and the Heavens | 10 |
| 4. Differences in the Languages and Colors of Humans | 11 |
| 5. The Rotation of Day and Night | 12 |
| 6. The Thunder and Lightning of Clouds and Rainfall | 14 |
| 7. The Establishment and Continuity of the Heavens and the Earth | 15 |
| The Divine Signs that Manifest in the Inner Self and the Universe Contrary to the Regular Order of Nature..... | 17 |
| 1. Birth of Jesus Without a Father and His Conversation in the Cradle..... | 18 |
| 2. Blessings of the Clouds' Shade and <i>Mann</i> and <i>Salwa</i> for the Israelites..... | 21 |
| 3. Suspension of Mount Sinai over the Israelites | 22 |
| 4. Companions of the Cave Sleeping for Nearly Two Hundred Years..... | 23 |
| The Divine Signs that Manifest in the Inner Self and the Universe at the Hands of the Prophets..... | 26 |
| 1. The Miracles of Prophet Moses | 36 |
| 2. The Miracles of Prophet Jesus..... | 41 |
| 3. The Miracles of Prophet Muhammad..... | 43 |
| The Divine Signs that Manifest in the Inner Self and the Universe, as Described by the Verses of the Qur'an..... | 49 |
| | |
| Chapter Two: The Splitting of the Moon in the Qur'an | 54 |
| 1. The Nature of the Incident..... | 57 |
| 2. The Purpose of the Incident | 61 |

| | |
|---|-----|
| Chapter Three: The Splitting of the Moon in Hadiths and Athar | 66 |
| Time of Occurrence of the Incident | 67 |
| Accounts of the Companions who Witnessed the Incident | 68 |
| 1. Narration of Abdullah Ibn Mas‘ud..... | 68 |
| 2. Narration of Ali ibn Abi Talib | 71 |
| 3. Narration of Jubair ibn Mut‘im | 72 |
| Accounts of Companions Who Did Not Witness the Incident | 73 |
| 1. Narration of Hudhayfah ibn al-Yaman | 74 |
| 2. Narration of Abdullah ibn Umar..... | 74 |
| 3. Narration of Abdullah ibn Abbas..... | 76 |
| 4. Narration of Anas bin Malik | 77 |
| A Comparative Analysis of the Narrations | 77 |
| Chapter Four: The Position of Maulana Maududi and Maulana Islahi.... | 84 |
| 1. Subject and Addressees of Surah Al-Qamar | 85 |
| 2. Anshaqqah Refers to an Event of the Past or the Future | 86 |
| 3. Relationship Between the Verses and Narrations Related to the Event | 88 |
| 4. A Miracle of Prophethood or a Divine Sign | 89 |
| 5. The Support and Confirmation of the Messengership of Prophet Muhammad | 91 |
| Summary of Discussions | 93 |
| Appendices | 101 |
| Appendix 1: The Meaning of Miracle and Its Application to the Incident..... | 102 |
| Appendix 2: The Silence of Historians on the Incident | 107 |
| Appendix 3: The Silence of Astronomers and Scientists on the Incident..... | 112 |
| Appendix 4: Different Contexts of the Word <i>Āyah</i> | 116 |



Our Approach to Translate Academic Works for A Global Audience

The translation of this book from Urdu to English is conducted by Al-Mawrid US Translations team, employing a state-of-the-art Artificial Intelligence (AI) to ensure initial accuracy and fluency in translation. Following the AI translation phase, each book undergoes a meticulous review process executed by our specialized review team. This team, composed of proficient speakers of both the original and translated languages, conducts a comprehensive proofreading, editing and validation of each sentence to ensure the translation meets the highest standards of accuracy and cultural sensitivity.

Our rigorous review process is designed to preserve the original text's nuances, ensuring that readers experience the author's intent, style, and voice in English as authentically as possible. The reviewers pay close attention to idiomatic expressions, cultural references, and the subtleties of language that AI might not fully capture, adjusting as necessary to convey the true essence and nature of the original work.

We take pride in our thorough approach, which combines the effect of modern technology with the discerning expertise of human reviewers. By including this section in our books, we aim to inform our readers about the meticulous care and effort invested in bringing these translations to life, ensuring transparency and fostering trust in the quality of our work.

Contributors and Book-Specific Notes

For this particular volume, the translation project was managed under the supervision of Mukaram Aziz, who was responsible for the technical automation of the AI-driven translation process, overall layout design and textual presentation, and the final editorial review.

Abid Mehmood conducted the initial review and was responsible for validating the accuracy of Arabic language content throughout the book. Azeem Ayub oversaw the final formatting to ensure consistency and readability in the published edition. The cover design is created by Crayonz Media.

The original Arabic text is included only for Qur'anic and hadith references. The English translation of Qur'anic verses is derived from Dr. Shehzad Saleem's translation of Al-Bayan. The hadith texts were translated from Urdu as they appeared in the original manuscript of this book.

To make the text more accessible to English-speaking readers, terms and phrases in other languages—particularly Arabic, Urdu and Persian—have been transliterated when they appear in the text. We followed the IJMES transliteration style as a reference but adopted a simplified subset of characters (primarily ā, ī, ē) to reflect Arabic pronunciation while maintaining readability. In keeping with convention and out of reverence, the following abbreviations are used: PBUH (Peace be upon him) for all prophets, RA (Radi Allāhu anhu/anhā) for the Companions of the Prophet, and AS (alayhi/alayhā al-salām) for other noble personalities.

This work, while rigorous, remains a human endeavor and may still contain occasional errors or oversights. We welcome feedback and suggestions for improvement at translations@almawridus.org.





*In the name of God,
the Most Gracious, the Ever Merciful*

Preface

Under the title ‘The Splitting of the Moon,’ this book presents the stance of my revered teacher Javed Ahmed Ghamidi. It has been extracted from episodes 38 and 39 of the video series ‘Response to 23 Questions on Religious Opinions of Javed Ahmed Ghamidi.’ This series of discussions addresses the objections commonly raised against Javed Ahmed Ghamidi’s thoughts from the perspective of traditional approaches to the study and interpretation of Islam and presents his unique stances in contrast to the consensus views of traditional scholarship. These views, often presented as the consensus views of the ummah, are actually prevalent interpretations of various debates around individual matters about the Qur'an, the Sunnah, Hadith and Seerah (biographical accounts of the Prophet). Javed Ahmed Ghamidi has partially or entirely dismissed these purportedly unanimous views. He found them to be in conflict with the facts found within the Qur'an's texts and the practices known as the Sunnah, as well as with the acknowledged facts in the fields of Hadith and Seerah.

The discussions follow the method of question-and-answer and interactive dialogue. Muhammad Hassan Ilyas participates in the conversation as Javed Ahmed Ghamidi's interlocutor. He has comprehensively organized all the issues that have been presented as controversial views of Javed Ahmed Ghamidi and has faithfully and eloquently presented them before the teacher. In response, the teacher has elucidated the traditional viewpoints further, analyzed the arguments of traditional scholars, and presented his own stance, thoroughly substantiated with full clarity.

I have taken up the responsibility to compile and present the series of discussions in the form of monographs. To meet the needs of professional writing, I have divided the detailed and long discussions

SPLITTING OF THE MOON

into sections, explained the allusions, and explicated the terse statements which might sound ambiguous to some readers. Where appropriate, relevant excerpts from Javed Ahmed Ghamidi's writings have been quoted. These writings enrich the discussion through further explication of, elaboration upon, support to, and emphasis upon significant points borrowed from the works of erudite scholars of great repute and stature. The purpose of this exercise is to present the audio-visual records of the highly useful and instructive discussions in writing so that students and researchers have ready access to this source and benefit from it. Shahid Mahmood has provided support in compilation and research, executing this responsibility with utmost diligence.

These articles are essentially my understanding of Javed Ahmed Ghamidi's thoughts and views. However, fortunately, Javed Ahmed Ghamidi has been kind enough to read and revise them. As a result, my prominent mistakes in understanding his views are corrected on the one hand and the style of presentation is reformed on the other.

It is an honor for me to infer the scholarly discussions on religious themes from my mentor's verbal discussions and it is definitely a great privilege to have his principal guidance in this onerous task. This is a boundless favor from God Almighty, which definitely surpasses the measures of my ability and capability. All praise is due to Allah.

The aforementioned video series and articles based on those discussions are being organized and arranged by Ghamidi Center of Islamic Learning, Al-Mawrid US. May Allah accept this collective effort by the organization and the individuals involved. Amen.



Introduction

The Splitting of the Moon (*Shaqq al-Qamar*) is considered as a magnificent miracle of the Messenger of Allah, Prophet Muhammad (PBUH). This view is held by Qur’anic exegetes (*mufassirīn*), hadith scholars (*muhaddithīn*), and biographers of the Prophet’s life (*seerah* writers), based on the opening verses of Surah al-Qamar and numerous narratives found in the hadith literature. It is stated in Surah Al-Qamar that the Hour of Judgment is near, and the moon has split, but the deniers of the Messenger (PBUH) will not believe. Even if they witness a sign, they will turn away from it and say that this is magic continued from the past. The hadith narrations describe the splitting of the moon as a physical and observable event that occurred approximately five years before the *hijrah* (migration) to Medina. Among its eyewitnesses were the Messenger of Allah (PBUH), his noble Companions, and the disbelievers of Quraysh. The Prophet (PBUH) and his Companions were present in Mina at the time. The moon was full and clearly visible. Suddenly, it split apart and separated into two distinct parts—one moved to one side of the mountain, and the other to the opposite side. This astonishing sight lasted for a brief moment, after which the two halves rejoined.

The Prophet (PBUH) addressed the people and said: “Bear witness to this event.” The disbelievers witnessed it directly, yet they could not trust their own eyes. Thus, they attempted to dismiss it by calling it magic. Some among them suggested delaying a final judgment until those who were away on travel had returned, reasoning that their testimony would be decisive: “Our eyes may have been bewitched, but theirs could not be, as they were not present.” This proposal was accepted, and when the travelers returned, they confirmed that they too had witnessed the splitting of the moon exactly as described. Consequently, denial of the event became impossible for the Quraysh. Nonetheless, they still refused to believe and remained resolute in

their rejection and denial of the Prophet's warning.

This account represents the combined meaning of the narrations reported from Abdullah ibn Mas'ud, Jubair ibn Mut'im, Abdullah ibn Abbas, Anas ibn Malik (may Allah be pleased with them all) and others. The authenticity of this combined meaning is agreed upon by both exegetes and hadith scholars. In some transmission paths attributed to Anas (RA), an additional detail appears: that this event occurred in response to a demand by the Quraysh for a sign, and that it took place twice during the lifetime of the Prophet (PBUH). Some scholars and hadith experts have accepted this addition, while others have rejected it, considering it to be a narrator's error or oversight.

Despite general scholarly agreement on the occurrence of the splitting of the moon, there exists a difference of opinion regarding its miraculous nature. Most scholars of hadith and exegesis classify it among the miracles of Prophethood, attributing its occurrence directly to the Messenger of Allah (PBUH). However, some other scholars regard it as one of the signs of Allah, but do not apply the conventional theological term *mu'jizah* (miracle) to it. In their view, classifying it as a prophetic miracle is neither accurate from a scholarly perspective nor appropriate in terms of established terminology. Two eminent contemporary scholars, Maulana Syed Abul A'la Maududi and Maulana Amin Ahsan Islahi, adhere to this latter position.

The respected teacher, Javed Ahmed Ghamidi, agrees with the overall view of both Maulana Maududi and Maulana Islahi on all aspects of the discussion regarding *shaqq al-qamar*. He has adopted this as his own position as well. Accordingly, he affirms the event of the moon's splitting as a physical reality and views it as a manifestation of the absolute power of the Lord of the Worlds. In his understanding, this event occurred during the lifetime of the Prophet (PBUH) as a means of reinforcing his warning and alerting his deniers.

He bases his position primarily on the Qur'an but fully accepts the authentic narrations in support and explanation of it. However, he does not consider the term *mu'jizah* appropriate for interpreting this event. The reason, he explains, is that the Prophet (PBUH) did not

serve as an intermediary in causing the event. In Surah al-Qamar, the word used for it is *āyah* (sign), not *mu'jizah*. From analogous cases in the Qur'an, it becomes clear that if the conventional term *mu'jizah* is to be applied, it should be reserved only for those signs that occur through the mediation of prophets. For signs manifested directly by Allah, this terminology is not suitable.

The current composition is an exposition of the esteemed teacher's viewpoint. It comprises four chapters and several appendices. The introductory chapter is titled 'The Meaning and Referent of Āyah.' It serves as the foundation for the subsequent discussions. In this, based on the parallels in the Qur'an, the applications of the word *āyah* have been determined. In light of this, the reference of this word in Surah Al-Qamar is definitively established. The title of the second chapter is: 'In the Light of the Holy Qur'an.' In this, an analysis of the relevant verses of Surah Al-Qamar is presented in the context of the discussions from the first chapter. It details the nature, reality, and purpose of the Splitting of the Moon. The third chapter analyzes the narratives present in the hadith literature regarding the Splitting of the Moon. It addresses all the fundamental narratives and their various aspects. The fourth chapter summarizes the viewpoints of Maulana Abul A'la Maududi and Maulana Amin Ahsan Islahi on the subject under discussion. The purpose of this is to present the perspectives with which the esteemed teacher has fully concurred, along with their original sources, and to make it clear that the esteemed teacher's opinion is not unique but is rather a reiteration of the opinions of two prominent scholars.

The final section comprises several appendices. In view of academic and technical requirements, it includes certain important elements of the material and some explanatory discussions. The purpose of these is to provide convenience to readers who may wish for further scrutiny or desire access to the sources of the discus.



Chapter One

The Meaning and Referent of *Āyah*

The incident of the Splitting of the Moon is referred to as an *āyah* in the Qur'an. It is stated:

إِقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ. وَانْ يَرَوْا أَيْهَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌ .

The hour which they are being warned of is about to arrive and the moon is cleft asunder. [But they will not profess faith,] and whatever sign they see, they will only evade it and remark: "This is a magic that is being handed down from the past." (54:1-2)

The word *āyah* is a very well-known term in the Arabic language. It means a sign or indication. It refers to phenomena that point to an underlying thing, truth, or event. For example, road signs indicate directions, archaeological remains serve as memorials of abandoned settlements, and creations and artefacts inform about their respective creators or makers.¹ Their mutual relationship is akin to that of a sign (*ishārah*) and that to which it points (*mushār ilayh*), both of which are inherently interdependent and indispensable to one another.

In certain places in the Qur'an, the word *āyah* is also used in this literal sense. In Surah Yunus, the decision to preserve Pharaoh's body as a sign of divine punishment is mentioned. It is stated:

فَالْيَوْمَ نُنَجِّيُكُمْ بِبَدَنِكُمْ لِمَنْ خَلَقَكُمْ أَيْهَةً شَحْمٌ وَانْ كَثِيرًا مِّنَ النَّاسِ

¹ Lisan al-'Arab 8/58; al-Mufradāt fī Gharīb al-Qur'an, p. 33

عَنْ أَيْتَنَا لَغَيْلُونَ.

Thus, today We shall preserve your body so that you can become a sign [of God's scourge] for those who come after you. In reality, many people only remain heedless to Our signs.² (10:92)

In Surah Ash-Shu‘ara, the actions of the people of ‘Aad have been described as futile, in that they set up signs of their greatness in the form of tall and lofty buildings. It is stated:

أَتَبْنُونَ بِكُلِّ رِبْعٍ أَيَّهُ تَعْبُونَ. وَتَتْخِذُونَ مَصَانِعَ لَعْكَمٍ تَخْلُدُونَ.

[What is the matter with you?] Will you keep building useless memorials in this way on every high ground? And keep constructing large palaces in this manner as if you have to live forever? (26:128-129)

The Qur‘an, expanding beyond the basic meanings of a sign, mark, or memorial, has also used it as a term of its own. In this context, the word is used for those signs in the inner self and the universe that highlight the exalted attributes of Allah, the Lord of all worlds. These attributes signify Allah’s greatness, creation, power, mercy, lordship, justice, knowledge, and wisdom. Human nature and intellect have the capacity to be aware of these. If used correctly, this can lead to the path of knowing Allah. The faculties within humans that guide them in this matter are contemplation, reasoning, and remembrance. The Qur‘an has referred to these as *yatafakkarūn* (they reflect), *ya qilūn*

² This statement of God was fulfilled word for word. The sea did not accept Pharaoh’s body after he drowned; instead, it cast it out as a dreadful sign of divine punishment. People later found the body and saw with their own eyes what the end is for one who rebels against God. On the western coast of the Sinai Peninsula, Jabal Fir‘awn (Pharaoh’s Mountain) and Hammām Fir‘awn (Pharaoh’s Bath) remain as memorials of this event. Even today, a few kilometers north of Abu Zunaymah, the locals point to the very place where the body was discovered. Among the mummified corpses found in modern times in Egypt, one is commonly believed to be the same Pharaoh—identified as the mummy of Pharaoh Merneptah. This body is preserved in the museum in Cairo and, in its silent state, declares: “Behold me, O you who seek a lesson!” (Al-Bayan 2/457)

(they use intellect), and *yazzakkarūn* (they remember). It has been stated:

وَعَلَى اللَّهِ قَدْرُ السَّيِّئِينَ وَمِثْلَهَا جَاءُرِشَحْمٌ وَلَوْ شَاءَ لَهُدِلْمُ أَجْمَعِينَ.
 هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ شَيْمُونَ.
 يُبَيِّثُ لَكُمْ بِهِ الرَّزْعُ وَالرِّيَّوْنُ وَالنَّحِيلُ وَالْأَعْنَابُ وَمِنْ كُلِّ النَّمَرُوتِ شَحْمٌ
 إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمٍ يَتَكَبَّرُونَ. وَسَخَّرَ لَكُمُ الْأَيْلُ وَالنَّهَارُ وَالشَّمْسُ
 وَالْقَمَرُ شَحْمٌ وَالنَّجُومُ مُسَخَّرٌ بِإِمْرِ شَحْمٍ إِنَّ فِي ذَلِكَ لَا يَةً
 لِقَوْمٍ يَعْقُلُونَ. وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا لَوْأَنَّهُ شَحْمٌ إِنَّ فِي ذَلِكَ
 لَا يَةً لِقَوْمٍ يَتَكَبَّرُونَ.

[If you want to come close to Him, then know that] the straight path reaches God, whereas there are deviant paths as well. And had He wanted, He would have guided all of you to that one path. It is He Who has sent down water from the skies which you drink and also through which that pastureage sprouts in which you graze animals. From it, He grows for you crops, olives, dates, grapes and fruits of all types. Surely, in it, there is a great sign for those who reflect. It is He Who has put the night, the day, the sun and the moon into your service, and it is at His behest that the stars also serve you. Surely, in it are many signs for those who use their intellect. And these things of various types that He has scattered for you in the earth, also undoubtedly have a great sign for those who can be reminded. (16:9-13)

It is thus evident that the signs of God serve as a means for the understanding of His essence and attributes. It suggests that there is a relationship of cause and effect, between the divine attributes and the signs of God. The manifestations of the attributes are the signs, and by observing the signs, the attributes can be recognized. The respected teacher, Javed Ahmed Ghamidi, in his book *Meezan*, where he explains the Qur'an's stance on the essence and attributes of Allah, also elucidates the mutual relationship between the attributes and the signs. Some relevant portions of this explanation are as follows:

The Qur'an has explicitly clarified that God's essence cannot be comprehended by human perception. This is because the Being who has created the means of perception can certainly comprehend

them and encompass them fully, but these means can by no means encompass Him who Himself encompasses them....

The attributes of Allah, however, are comprehensible to humans to some degree. The reason for this is that certain aspects related to attributes, no matter how insignificant they may be, are also present in humans. Allah has endowed us with a portion of His knowledge and awareness, power, lordship, mercy, and wisdom. By analogy, we can form some conception of these attributes of God. For this, however, it is necessary for a person to keep their intellect awake and, guided by divine revelation, ponder over the signs of God within themselves and in the universe. This is why the Qur'an repeatedly invites its audience to reflect, think, and remember. When viewed in this manner, everything in the universe bears witness that God is not merely the First Cause and the Necessary Being from which the series of cause and effect began, and who has always existed and will continue to exist. Rather, He is an entity with will and perception, possessing all the highest attributes. (96-99)

This explanation clarifies that when the word *āyah* is mentioned in relation to Allah Almighty, it refers to the signs in the inner self and the universe that direct attention to His various attributes. These signs testify that He is the Creator of the universe, the Master of the earth and heavens, and the Lord of the East and the West. He is Subtle and All-Aware, All-Hearing and All-Seeing, Compassionate and Merciful, Mighty and Wise, Knowing of everything and Powerful over all things. Thus, when the Holy Qur'an seeks to draw human attention to these attributes, it presents these clear signs as evidence and thereby provides means for their reminder and encouragement, warning and intimidation, and admonition and punishment.

The signs in the inner self and the universe are clear and distinct in every respect. Eyes that can see may witness them, intelligent minds can comprehend them, and insightful hearts can attain knowledge of the Creator through them and become aware of the consequences. However, despite this, if they cannot turn their attention towards

these signs, Allah Almighty has further ensured to elaborate on them in His Book in detail so that no ambiguity or confusion remains. The command is:

يُعَصِّلُ الْآيَتِ لِقَوْمٍ يَعْمَلُونَ...

He explains His signs for those who want to know. (10:5)

يُعَصِّلُ الْآيَتِ لِعَلَّكُمْ بِلِقَاءَ رَبِّكُمْ تُوقِنُونَ...

He explains His signs so that you are convinced of meeting with your Lord. (13:2)

Javed Ahmed Ghamidi writes in the explanation of the cited verse of Surah Ar-Ra'd:

In other words, He explains these (signs) in His book so that you may understand the truths they are indicating, and as a result, attain the certainty of this great reality of the universe: that the One who created this world with boundless power and perfect wisdom will not allow it to end without bringing it to completion, but will necessarily take it to the destination that is appointed for it. (Al-Bayan 2/573)

The summary of the aforementioned details is that the literal meaning of *āyah* is a sign or indication. It refers to something apparent that signifies or points towards a hidden entity or truth. For example, creation indicates the creator, an artefact indicates the maker, and a painting indicates the painter. In the terminology of the Holy Qur'an, it refers to the proofs and evidences in the inner self and the universe that serve as guides to reach the understanding of the essence and attributes of Allah and inform a person about their ultimate fate in the hereafter.

In its technical usage, this word assumes four distinct applications or denotations:

1. The Divine Signs that manifest in the inner self and the universe according to the regular order of nature.
2. The Divine Signs that manifest in the inner self and the universe contrary to the regular order of nature.

3. The Divine Signs that manifest in the inner self and the universe at the hands of the Prophets.
4. The Divine Signs that manifest in the inner selves and the universe, as described by the verses of the Qur'an.

Let us understand these four applications in some detail in the light of the Qur'an. As a result, it will become easier to know under which of these categories the event of the splitting of the moon can be placed.



The Divine Signs that Manifest in the Inner Self and the Universe According to the Regular Order of Nature

In the Qur'an, the term *āyah* is frequently used for those signs of Allah that manifest in the inner self and the universe, and which pertain to the habitual acts of Allah's power. In essence, these are undoubtedly extraordinary, but due to their regular, continuous, and perpetual occurrence, they appear before us as routine events and observations. This is why they generally do not become a cause for astonishment or contemplation for people. However, since these signs are definitive, clear, known, and incontrovertible, the Qur'an draws attention to them and, based on them, invites people to acknowledge the truth. These divine signs, manifest throughout the universe, are mentioned extensively in the Qur'an. For example, the transformation of barren land into flourishing fields, the creation of humans from clay, the formation of pairs from one's own kind and then creating harmony and compatibility between them, the creation of the heavens and the earth and establishing concord between them, raising the heavens without pillars, making the sun and the moon subject to a fixed law, spreading out the earth and embedding mountains as pegs, placing differences in color, race, and language for mutual recognition among people, creating night for rest and day for work, causing states of fear and hope with celestial lightning, and bringing life to the barren earth by sending down water from the sky represent various

forms of these clear signs.

In Surah Ar-Rum, verses 19 to 25 present a section where multiple verses of this nature are cited and reasoned. In this section, the words *wa min āyātihī* (And among His signs is this) are repeated to draw attention to those great signs which people tend to overlook merely because they become a part of their regular observation and routine experience. It is stated:

يُخْرُجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرُجُ الْمَيْتَ مِنَ الْحَيَّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتَهَاشِحْم وَكَذَلِكَ تُخْرِجُونَ وَمِنْ أَيْتِهِ أَنْ خَلَقْتُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تُنَتَّشِرُونَ وَمِنْ أَيْتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَرْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةًشَحْم أَنْ فِي ذَلِكَ لَأْيَتِ لَقْوِيمٍ يَتَكَبَّرُونَ وَمِنْ أَيْتِهِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَاحْتَلَافَ أَسْبَتِكُمْ وَالْوَانِكُمْشَحْم أَنْ فِي ذَلِكَ لَأْيَتِ لِلْطَّمَيْنِ وَمِنْ أَيْتِهِ مَنَمَكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتَغَوْكُمْ مِنْ فَضْلِهِشَحْم أَنْ فِي ذَلِكَ لَأْيَتِ لَقْوِيمٍ يَسْمَعُونَ وَمِنْ أَيْتِهِ يُرِبِّمُ الْبَرْقَ حَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتَهَاشِحْم أَنْ فِي ذَلِكَ لَأْيَتِ لَقْوِيمٍ يَعْلَمُونَ وَمِنْ أَيْتِهِ أَنْ تَنْقُومُ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِشَحْم ثُمَّ إِذَا دَعَكُمْ دَعْوَةً طَمَحَ مِنَ الْأَرْضِ إِذَا أَنْتُمْ تُخْرِجُونَ.

[You wonder how this will happen. Do you not see that] He takes out the living from the dead and the dead from the living, and once again makes the land lush green after it dies. In a similar way, you too will be taken out. And from among His signs is this also that He has created you from clay; then before long you grow into human beings and spread out [in the land]. And from among His signs is also that He has made your pairs from your own species so that you can receive comfort from them and has created love and affection between you. There certainly are great signs in this for those who reflect. The creation of the heavens and the earth and the diversity in your languages and colours is also from among His signs. In it, there certainly are many signs for those endowed with knowledge. In a similar way, your sleeping by night and day and finding His bounty are also among His signs. Surely, there are many signs in this for people who listen [from the ears of their hearts]. And from among His signs is also that He shows you flashes of lightning which produce fear also

and hope as well and rains down water from the heavens. Then He brings life to the land from it after it dies. Surely, there are many signs in this for those who use their intellect. And from among His signs is also that the heavens and the earth exist because of His command. Then when only once He will summon you to come out from the earth, you will come out as soon as you hear it. (30:19-25)

At this point, a brief mention of the signs that have been mentioned is as follows. This will make it easier to understand the aforementioned application of the term *āyah*.

1. The Creation and Development of Human Beings

In this, the first sign (*āyah*) illustrates the creation of humans and their propagation. It is stated: “And from among His signs is this also that He has created you from clay; then before long you grow into human beings and spread out.” This means that if humans reflect upon their creation, it will be evident that their existence is formed from the lifeless elements found in dust. Allah transformed these lifeless particles into living cells, and by instilling a soul within them, He made them a living, conscious human being. And not only did He create the individual, but He also made his existence a means for the appearance of hundreds, thousands, and millions of humans.

Imam Amin Ahsan Islahi, while explaining this sign, writes:

This means that the realities you are being invited to believe in are entirely based on the power and wisdom of your Creator. So why do you demand any external proof for the evidence of His power and wisdom? The greatest evidence of this is present within your own creation. He created you from lifeless clay, and then you became living beings endowed with intellect and awareness, spreading across the entire surface of the earth... Consider what relation is there between dry clay and a living human being? Before your eyes, God’s power populated a whole world from that very clay! (Tadabbur-e-Qur'an 6/84-85)

2. Formation of a Partner from the Human Species

The second sign mentioned is that God has created humans in pairs and instilled love and affection between both elements of these pairs. The words used for this are: *khalaqa lakum min anfusikum azwājan litaskunū ilayha wa ja‘ala baynakum mawaddatan wa rahmatan* (He has made your pairs from your own species so that you can receive comfort from them and has created love and affection between you). The meaning is that God did not create humankind in a singular form, but rather in two different genders, male and female. Both are equal in terms of their soul and psyche, but they possess differences and diverse aspects in terms of their physical attributes and functional characteristics. Despite this gender difference, their needs are interdependent, and they have been endowed with feelings of closeness, love, and compassion for each other. From this expansion, families and societies have come into existence.

Javed Ahmed Ghamidi writes regarding this sign:

That is, mankind was not created as a single gender, but rather in the form of two genders, and each was endowed with distinct individual characteristics. Yet, a compatibility was established between them such that both derive comfort and solace from each other. A sentiment of love and mercy was instilled within them that draws them towards one another and makes them lifelong well-wishers, empathetic sharers of pains and pleasures. (Al-Bayan 4/52)

Imam Amin Ahsan Islahi has elucidated this verse as four distinct signs. He writes:

There is a clear sign in this matter that Allah Almighty has created everything in this universe in pairs, and every entity fulfills its purpose in existence by uniting with its pair. This indicates that this world also has a pair, which is called the Hereafter. The fulfillment of the purpose of this world is achieved through this very Hereafter. The second sign in this is that our Creator is exceedingly compassionate and loving. When He

instilled in us the desire for a pair, He created our pair from our own kind, and then He endowed both with the feelings of love and compassion so that they may live as two bodies with a single soul. The third sign is that within the opposites of this universe, there exists a profound harmony and a deep compatibility for a higher purpose, which is a very clear indication that its Creator and Owner is one, who brings harmony in the opposites of this universe under His wisdom. The fourth sign in this is that the idea of those people is utterly foolish, who think that the evolution of this universe happened by itself. If its evolution happened by itself, then where did this astonishing harmony among its opposites come from? This is clear evidence that there is an Omnipotent and Wise entity, which is running this entire system under His wisdom. (Tadabbur-e-Qur'an 6/85)

3. The Creation of the Earth and the Heavens

The creation of the heavens and the earth, and the diversity of human languages and colors have also been declared as signs of Allah. The phrase *khalq-us-samā wāti wal-ardh* is used for this. This means that the creation of the earth and the heavens is also among His signs. Indeed, there are many signs in this for those who possess knowledge. The implication is that, like the creation of humans, the creation of the universe is also a great sign of Allah's cognizance. When a person lowers their head and reflects upon their existence, this limited existence appears as a manifestation of Allah's wondrous craftsmanship. And when they raise their head to observe their surroundings and look at the expanse of the sky, their gaze returns weary. They realize that the treasures of the earth and the expanses of the sky are beyond their consciousness and imagination. Imam Amin Ahsan Islahi writes regarding the signs of the heavens and the earth:

If people reflect, it will become clear to them that within the multiplicity of this universe lies unity. On one side is the vast and boundless cosmos of the heavens, and on the other side is this sphere of the earth. Apparently, there is so much distance between them, but despite this distance, there is such a deep connection between

the two that no rational person can imagine that both came into existence through the power of separate creators and are revolving under separate wills. Rather, their mutual harmony loudly testifies that one Omnipotent and Wise is governing both and has subjugated them for a common purpose. (Tadabbur-e-Qur'an 6/86)

4. Differences in the Languages and Colors of Humans

The diversity in languages and races among humans is also a great sign of Allah. This diversity, while providing benefits in terms of recognition and identification, also leads to various forms of tests and trials. The author of *Tafheem-ul-Qur'an*, Maulana Abul A'la Maududi, has explained the sign (āyah) of language and color diversity in great detail. He writes:

Even though your articulatory faculties are the same, there is no difference in the structure of your mouth and tongue, nor in the structure of your brain, yet in different regions of the earth, your languages are different. Then, even in regions where a single language is spoken, the dialects vary from town to town and village to village. Moreover, each person's accent, pronunciation, and manner of speech differ from another. Similarly, while the material of your creation and the formula of your construction is the same, your colors are so different that leaving aside different nations, even two sons of the same parents are not exactly the same in color. Here, attention is drawn to just two things as an example. But if you proceed along this line, you will find so much variety in the world that it would be difficult to encompass it. Regardless of which species of humans, animals, plants, or any other things you take, despite the fundamental similarities among their individuals, there are innumerable differences present. Even in the same species, no individual is exactly similar to another, down to the fact that even two leaves from the same tree are not completely identical. This clearly shows that this world is not some kind of factory where automated machines are running, producing every kind of item under a system of mass production

where things emerge as identical copies. Instead, there is a Mighty Craftsman at work here who creates every single thing with full individual attention, complete with a new design, new patterns, new proportions, and new attributes, and each creation is unique in its place. His creative power continuously brings forth a new model of each thing, and His artistry considers repeating a design to be an insult to His art. Anyone who opens their eyes to see this astounding spectacle can never fall into the foolish notion that the creator of this universe set the factory in motion and then went to sleep somewhere. This is open evidence that He is engaged in the work of creation at every moment and devotes individual attention to each and every thing He has created. (Tafheem-ul-Qur'an 3/746-747)

5. The Rotation of Day and Night

The alternation of night and day is also counted among the signs. It is stated: "And similarly, your sleeping during the night and day and your seeking His bounty are among His signs. In this, indeed, are many signs for those who listen (with the ears of the heart)." The coming and going of night and day, outwardly, seems like a very ordinary event, yet within it, the extraordinary knowledge, wisdom, and nurturing aspect of the Lord are fully manifest. Allah knows that the beings He has created have a need for mental, spiritual, and physical rest. Without this, they cannot remain capable of functioning for long. Moreover, a constant and unchanging environment makes the activity of life monotonous. The requirement of creation in this manner is that the dwelling prepared for them should be in accordance with this style. That is, if the Creator is All-Knowing and Wise, He will be fully aware of the needs of His creation and will make arrangements for their fulfillment with perfect nurturing. This need and the means for its fulfillment are proof that humans and the universe did not come into existence by chance but were created by an extremely knowledgeable and wise being.

Javed Ahmed Ghamidi writes in explanation of this verse:

It was stated that if they would only reflect on how their Creator, with such mercy and compassion, has harmonized them and their environment by dividing the necessity of sleep and rest for the human body, and the struggle for livelihood into night and day. Does this not clearly indicate the existence of a Merciful and Generous Lord? Can a person still claim that all of this happened by chance, or that there could be the authority of more than one god imagined, or that the Creator of this universe would let it perish without purpose? In this, if you reflect, there is an implicit criticism on the behavior of the opponents: they hear, yet do not attempt to understand, and instead, they rise in opposition, blind and deaf. (Al-Bayan 4/54-55)

In Surah Yunus, this sign is described as a symbol of the end of the universe. It is stated:

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّقَوْمٍ يَتَّقُونَ.

Surely, in the alternation of day and night and whatever God has created in the heavens and the earth there are signs in it for those who fear. (10:6)

The meaning is that the cycle of days is a sign that the universe is reaching a great conclusion; it is not without purpose. Imam Amin Ahsan Islahi has stated:

The alternation of night and day also indicates the pursuit they are actively engaged in with each other, from which it is guided that this cycle is not aimless or without purpose, but is culminating in a great result. Secondly, it points towards the great system of Lordship that is inherent in the different temperaments of night and day, that day energizes the arena of activities for livelihood and economic endeavors for man, and night spreads a bed of comfort and rest for him. Whoever reflects on this system necessarily reaches the conclusion that this amazing concord within opposites for a common purpose can exist only in the form that it is accepted that this entire machinery operates under the will of one Omnipotent and Self-sustaining Being. It then

concludes that He, who has established this entire system of providing and caring and is running it with such arrangement, will not leave man unaccountable and irresponsible. Instead, a day is bound to come in which He will reward those who recognize the right of this Lordship with the gift of their acknowledgment and will cast those indifferent to it into Hell. This is the conclusion achieved from reflecting on all the components of this universe and all its opposites, and it is this realization that guides humanity toward the hereafter and this recompense and punishment. (Tadabbur-e-Qur'an 4/26)

6. The Thunder and Lightning of Clouds and Rainfall

The various phenomena of the sky also reflect the signs of Allah. Lightning flashes to announce the coming of rain. This rain becomes a shower of mercy for some settlements and brings a storm of punishment to others. Thus, it simultaneously emerges as a symbol of hope and fear. Hence, it is one and the same thing that, if the Lord wills, can be a form of reward or, if He wills, can be made a punishment.

Javed Ahmed Ghamidi writes:

That is to say, (these lightnings) by their existence teach that blessings and retributions, all are in the hands of God, and He has full authority over both reward and punishment, and He can transform whichever blessing He wants into a retribution and a retribution into a blessing. (Al-Bayan 4/55)

This is the same case with rain. It can be a cause of mercy and forgiveness, as well as wrath and anger. It is within Allah's discretion to command it to irrigate fields and crops or to issue an order for it to wash away standing crops. In this context, regarding rain, the words *fayuhī bihī al-ardh ba'da mautihā* (And then He revives the earth after its death) have been mentioned. Maulana Abul A'la Maududi, in his explanation of this, writes:

This phenomenon indicates life after death on one hand, and on the other hand, it also signifies that there is God, and that the

caretaker of the heavens and the earth is one God. The sustenance of countless creatures on earth depends on the produce that emerges from it. This produce relies on the fertility of the land. The activation of this fertility depends on rain, whether it falls directly on the land, is stored on the surface, takes the form of underground springs and wells, or freezes on mountains and flows in the form of rivers. Then, this rain depends on the heat of the sun, changes in seasons, atmospheric warmth and coolness, the circulation of winds, and the electricity that both triggers rain to fall from the clouds and adds a type of natural fertilizer to the rainwater. The establishment of these connections and compatibilities among all these various elements from earth to sky, their explicit suitability for countless different purposes and benefits, and their continuous and harmonious compatibility for thousands of years, can this all happen merely by chance? Could this occur without the wisdom of a Creator, without His thought-out plan and His dominant management? And is this not evidence that the Creator and Lord of the earth, sun, air, water, heat, cold, and the creatures of the earth is one and the same? (Tafheem-ul-Qur'an 3/748-749)

7. The Establishment and Continuity of the Heavens and the Earth

The establishment and stability of the heavens and the earth are among the signs of Allah. They remain established by the command of Allah. If He commands, their expanse will be rolled up. Then, when He orders humans to emerge from the earth, they will have no capacity to resist. Their very existence will naturally respond to His call. Neither can the heavens prevent the call of the Lord from reaching humans, nor can the earth hinder them from emerging.

Regarding the reference *Taqūma al-samā'u wa al-ardhu bi-amrihī* (The heavens and the earth are upheld by His command), Javed Ahmed Ghamidi writes:

There is no need for argument in this matter, for if you can listen, the stars and planets revolving in the vast emptiness, the sun and the moon, and this earth of yours, all are proclaiming that they are sustained by the power of a Sustainer and are moving by the force of a Controller. (Al-Bayan 4/55)

On the phrase, *Thumma idhā da'ākum da'awatan min al-ardhi idhā antum takhrūjūn* (Then when He calls you once from the earth, immediately you will come forth), the esteemed teacher's commentary is:

That is, there will not be a need to call a second time. The manner in which you witness the establishment and stability of the heavens and the earth, through God's power and wisdom, at such an astonishing level, is sufficient to demonstrate that if He issues a single call, it is impossible for the earth to dare deviate from His command or for the heavens to diverge from it in the slightest. (Al-Bayan 4/55-56)

As a conclusion to this discourse in Surah Ar-Rum, it is stated that not only the mentioned things and matters, but everything in the heavens and the earth is under the command of Allah. No event occurs without His permission. In every object, every matter, and every incident, His attributes are evident, which inform mankind that He alone is the one who initiated creation and He alone will restore it. Therefore, man should not seek a way to escape His domain of power. He is both Mighty and Wise. It is stated:

وَلَهُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ شَحْمٌ كُلُّ لَهُ فَلْتَوْنٌ. وَهُوَ الَّذِي يَبْدُوا
الْخُلُقَ ثُمَّ يُعِنِّدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ شَحْمٌ وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ
وَالْأَرْضِ تَجْمٌ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

Whatever are in the heavens and the earth belong to Him; all are obedient to Him only. It is He Who brings the Creation into being; then it is He Who will create it again and this is easier for Him. The highest attribute in the heavens and the earth is His and He alone is Mighty and Wise. (30:26-27)

In the exegesis of this passage, Imam Amin Ahsan Islahi has written:

He said that it is He who initiates creation and then He will repeat it, and this repetition, if you consider, is easier for Him. The implication is that when you accept the reality that He has brought creation into existence, then why do you deem it improbable for Him to recreate it? Is the first task more difficult or the second? It is stated that in the heavens and the earth, He alone is truly deserving of all the exalted attributes, and no one else shares in these attributes with Him. Following this, there is a specific reference to His two attributes — Al-Aziz (The Mighty) and Al-Hakim (The Wise) — indicating that He is dominant over everything and superior to all, and that wisdom is inherent in all His actions. The implication is that no task is difficult for Him; nothing other than His wisdom influences His will, and there is no one in this entire universe who can match His attributes. Consequently, it is an inevitable conclusion that if no one can match His attributes, then no one can match His rights either. (Tadabbur-e-Qur'an 6/89)



The Divine Signs that Manifest in the Inner Self and the Universe Contrary to the Regular Order of Nature

In the Qur'an, the term *āyah* is also used for supernatural signs in the human self and the universe. These refer to conditions and events that occur out of the ordinary as grand manifestations of God's power. They do not transpire through the agency of prophets but rather occur directly by the command of God or through the agents of fate and destiny. Their occurrence is rare and sudden, which is why people are unfamiliar and unprepared for them. Due to their contrary nature to common customs and norms, they provoke astonishment and wonder. There is no need to draw people's attention to them; their rarity and sensational nature naturally draws attention. Such signs may appear in ordinary times, but they occur more frequently during the times of prophethood and messengership. Their purpose can be

admonition and reminder, reward and honor, as well as burden and punishment. In each case, they manifest in such a way that they cannot be overlooked as ordinary events nor dismissed as coincidental incidents.

A few examples of the verses of this nature mentioned in the Holy Qur'an are as follows.

1. Birth of Jesus Without a Father and His Conversation in the Cradle

The birth of Prophet Jesus (PBUH) from the womb of Mary (PBUH) without a father is an extraordinary event. This occurred directly by the command of Allah. Based on this, Allah has regarded both Mary (PBUH) and the son of Mary (PBUH) as a sign. It is stated in Surah Al-Mu'minun:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأَمَّةً أَيَّهَا....

And We similarly made the son of Mary and his mother also a great sign (23:50)

In Surah Al-Anbiya, these two personalities are referred to with the words *āyatan lil 'ālamīna* (a sign for the worlds). It is stated:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوْحِنَا وَجَعَلْنَاهَا وَابْنَهَا أَيَّهَا لِلْعَالَمِينَ.

And on that woman also who had kept herself chaste. So, We blew into her Our Spirit and made her and her son [Jesus] a sign for the people of the world. (21:91)

In Surah Maryam, this incident is detailed. While stating the purpose of this initiative, it is said: *Wa li-naj'alhu āyatan linnās wa rahmah min-nā*, meaning the purpose is that Allah the Almighty may make Jesus (PBUH) a sign for the people and a mercy from Himself. It is said:

وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذَا انْتَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا. فَاتَّحَدَتْ مِنْ دُونِهِمْ حَجَابًا طَمِيْبٍ فَأَرْسَلْنَا إِلَيْهَا رُوْحًا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا. قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا. قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ طَمِيْبٌ لَا هَبَ لِكِ عِلْمًا رَّكِيًّا. قَالَتْ أَتَيْ يَكُونُ لِي عِلْمٌ وَلَمْ يَمْسِسْنِي بَشَرٌ وَلَمْ أَكِ

بَعْدًا. قَالَ كَذَلِكَ تَجَمَّعَ قَالَ رَبُّكَ هُوَ عَلَيْهِ هِيَنْ تَجَمَّعَ وَلَنْجَعَلَهُ أَيَّهَا لِلنَّاسِ وَرَحْمَةً مِنَّا تَجَمَّعَ وَكَانَ أَمْرًا مَعْضِيًّا.

Mention [now] in this Book the name of Mary, when she had left her family and had stationed herself in isolation on the eastern side [of the Temple], and had kept herself in seclusion from them. Then We sent to her Our angel and he appeared before her in the form of a full-grown man. [When] Mary [saw him,] she said: "I seek refuge from you with the Merciful God, if you fear him." He said: "I have been sent only by your Lord and have been sent that I grant you a noble son." Mary said: "How can a boy be born to me; neither has a man touched me nor have I ever been of loose character?" He said: "This is what will happen. Your Lord says: 'This is very easy for Me. We shall do this so that he be Our messenger and so that We make him a sign for people and a mercy from Us. And this has been decreed.'" (19: 16-21)

It is clear from this explanation that the birth of Jesus (PBUH) without a father was an extraordinary event, which Allah manifested as a sign. For this purpose, Allah deviated from the general law of birth and issued His command directly, establishing the fetus in the womb with His word *Kun* (Be), and infused His spirit into it. This command was similar to the one He issued for the creation of Adam and Eve (peace be upon them). This sign will remain evident as proof of human creation and its reoccurrence till the end of the world. Imam Amin Ahsan Islahi writes:

*The miraculous birth of Jesus (PBUH) is a significant sign of the Day of Judgment. The greatest doubt that the ignorant have regarding the Day of Judgment is how people can be resurrected without any means. The existence of Jesus (PBUH) is the answer to this doubt, demonstrating that everything comes into existence by Allah's command *Kun* (Be). Jesus (PBUH) came into existence through this very command. It is on this basis that he is referred to as *Kalimatullah* in both the Bible and the Qur'an. (Tadabbur-e-Qur'an 645/4)*

The speaking of Jesus (PBUH) in the cradle is a continuation of this

verse. It is narrated in Surah Maryam that by Allah's command, Mary (PBUH) conceived and moved away from her area. When the time of birth approached, an angel of Allah came, provided reassurance, and a spring was made to flow for her. She was then instructed to return to her people with the newborn. If they posed any questions or objections, she was to indicate that she had vowed silence. Accordingly, she returned. When people saw her with the child, they started to cast aspersions on her chastity, at which point she pointed towards the child. The people questioned how they could speak to someone who is a newborn and has not yet reached the age to speak. At this, the child began to speak. The Qur'an states:

فَلَمَّا نَبَّأَهُ أَنِّي عَبْدُ اللَّهِ عَمِّ الْكِتَابِ وَجَعَلَنِي مُبَرَّّاً أَيْنَ مَا كُنْتُ سَمِّمَ وَأَوْصَلَنِي بِالصَّلَاةِ وَالرَّكُوْةِ مَا دُمْتُ حَيًّا. وَبَرَّا بِوَالَّذِي نَسْمَحَ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِّيًّا. وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِّدْتُ وَيَوْمَ أَمْوَاتُ وَيَوْمَ أَبْعَثُ حَيًّا.

The child spoke: "I am a servant of God. He has bestowed the Book on me and made me a prophet and made me a fountainhead of blessings wherever I be. He has directed me to be diligent in the prayer and in zakah as long as I am alive and made me obedient to my mother; not someone who is rebellious and wretched. And [glad tidings of] peace are on me the day I was born and the day I shall die and the day I shall be raised to life." (19:30-33)

Imam Amin Ahsan Islahi, commenting on this situation, writes:

When the trial of Mary (PBUH) reached this point and she proved to be one hundred percent successful at every stage, it was time for Allah Almighty to announce what His attributes are for any servant who succeeds in His trial. It was essential for Mary (PBUH), who was placed in a test, to emerge with full honor and dignity, that the child in her lap should testify to her chastity and his own eminence so that there would remain no room for anyone to utter a word thereafter. (Tadabbur-e-Qur'an 4/647-648)

2. The Blessings of the Clouds' Shade and *Mann* and *Salwa* for the Israelites

The Qur'an has mentioned at various places the magnificent favors that were bestowed upon the Israelites. Many of these blessings are of an extraordinary nature. Some were granted through their prophets and some were bestowed directly. Allah Almighty has referred to them with the words *āyatin bayyinah* (clear signs). It is stated in Surah Al-Baqarah:

سُلْنُ بَنْيٌ إِسْرَائِيلَ كَمْ أَتَيْنَاهُمْ مِنْ أَيْمَانِنَا

Ask the Israelites: "How many a manifest sign We bestowed upon them; [but to what benefit?]" (2:211)

Among these clear signs, two prominent ones are that clouds were made to cast a shadow over them and *mann* and *salwa* were sent down. It is stated:

وَظَلَّنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَنَ وَالسَّلْوَى يَشْحُمُ كُلُّوْنَا مِنْ طَيْبَاتِ
مَا رَزَقْنَاكُمْ....

*And We made the clouds draw their shadow over you and sent down upon you *mann* and *salwa*. "Eat these pure things that We have provided you." (2:57)*

These are indeed the blessings that Allah bestowed upon them in the Sinai desert. In this barren desert, they did not have houses, tents, or any form of shelter. Thousands of people were living under the open sky. In this situation, to protect them from the scorching heat of the sun, Allah provided them shade through clouds. Maulana Abul A'la Maududi writes:

The Israelites had left Egypt in hundreds of thousands, and in the region of Sinai, they did not even have tents to shelter themselves, let alone houses. If, during that time, God had not kept the sky overcast for a period, this nation would have perished from the sun. (Tafheem-ul-Quran 1/77-78)

Allah provided them with clouds for shelter and arranged *mann* and *salwa* as a banquet of blessings. To benefit from this banquet, they

did not have to prepare the land, nor endure the labor of sowing and harvesting, nor trouble themselves with cooking. The Qur'an refers to this banquet as *mann* and *salwa*. Javed Ahmed Ghamidi has written about this in reference to the Book of Exodus in the Bible:

This (mann) was a substance akin to dew that dripped onto the ground and solidified like grains of frost. The Israelites would gather it before the sun grew hot. Once the heat increased, these grains would melt away. In a barren desert, where sources of food were absent, this was a great blessing bestowed upon the Israelites without any labor, as a reward for migrating with the prophet by God's command. The meaning of 'mann' is grace and favor. It seems that due to this very association, it was named 'mann'.

By 'salwa', it is meant the birds that Allah Almighty sent for the Israelites in the Sinai desert. These were similar to quails and, like quails, were very easy to hunt. (Al-Bayan 1/68-69)

3. The Suspension of Mount Sinai over the Israelites

In a similar sign, when at Allah's command, Mount Sinai was suspended over the heads of the Israelites. That is, the mountain was uprooted from its place and began to hang over them like a canopy. This extraordinary event occurred when Allah revealed the tablets of the commandments in the Valley of Sinai to the Israelites. On that occasion, they were bound by a covenant to firmly adhere to the Torah and to fully observe its commandments and guidance. In Surah Al-Baqarah, it is stated:

وَإِذْ أَخْدَتَا مِنَّا قَكْمَ وَرَفَعْنَا فَوْقَكُمُ الْطُّورَشَمْ خُدُوا مَا أَتَيْنَكُمْ بِقَوْةٍ
وَأَذْكُرُوا مَا فِيهِ لَعْلَكُمْ تَتَفَقَّنَ.

And recall when We had made a covenant with you and [for this] had raised Mount Sinai above you and had said: "Grasp strongly what We have given you and keep in mind whatever is [written] in it so that you may remain secure [from the wrath of God]." (2:63)

In Surah Al-A'raf, verse 171, the words used for this incident are *Wa*

idh nataqnā al-jabala fawqahum ka annahū zullatun wa zannū annahū wāqi 'un bibim (when We raised the mountain over them as if it were a canopy, and they thought it was going to fall upon them). This means that by Allah's command, a great mountain began to hang over them, and they began to think that it would now fall upon them. This shows that the awe of Allah's power became manifest upon them.

According to Javed Ahmed. Ghamidi, this event was a demonstration of Allah's power and majesty. The purpose was to make it clear that the being entering into a covenant with them is the Omnipotent. Nothing is beyond His reach. If they violated this covenant, they could well estimate their fate due to this event. He writes:

From both the Qur'an and the Bible, it is evident that this covenant was taken from the Israelites in such a way at the foot of the mountain that Mount Sinai was uprooted and hung over their heads like a canopy, and they felt that it would definitely fall upon them. The Qur'an describes this situation as the mountain being lifted over them. This was a manifestation of God's power and glory, done so that the Israelites would always remember the magnitude of the power of the God with whom they were making this covenant, and what could happen to them if they violated it. (Al-Bayan 1/78)

4. Companions of the Cave Sleeping for Nearly Two Hundred Years

The Companions of the Cave have been described in the Holy Qur'an with the *kānū min āyātinā 'ajaban*, meaning they were indeed a remarkable sign among the signs of Allah. Allah Almighty cast them into a state of sleep for approximately two hundred years and then awakened them to present them before the people. This incident is detailed in Surah Al-Kahf, verses 9 to 25. An introductory summary of the event is provided, followed by detailed descriptions. The introductory verses are as follows:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّاقِيمِ كَانُوا مِنْ أَيْتَنَا عَجَّابًا إِذْ أَوَيْ
الْفَتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا أَيْتَنَا مِنْ لُدُنْكَ رَحْمَةً وَهَيَّإِنَا مِنْ أَمْرِنَا
رَشِّدًا فَضَرَبَنَا عَلَى أَذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ثُمَّ بَعَثْنَا لَنَعْلَمُ أَيُّ
الْجِرْبَيْنَ أَحْصَى لِمَا لَبِثُوا أَمَدًا.

Do you think that the people of the cave and raqīm were among a very strange sign from among Our signs. At the time when those youth took refuge in the cave; then prayed [to their Lord:] "Our Lord! Bless us with mercy specially from Yourself and in this matter of Ours provide us with guidance." At this, We lulled them to sleep for many years in the cave. Then We woke them up to see which of the two groups has correctly counted the period of their stay. (18:9-12)

The prevailing belief about the Companions of the Cave is that these are the same individuals referred to in Christian history as the Seven Sleepers. They were affiliated with the city of Ephesus, a renowned city located on the western coast of what is now Turkey. Ephesus was a significant center of idolatry. From 249 to 251 AD, the Roman Emperor Decius ruled this area. During this period, followers of Jesus (PBUH) arrived here with their message. The Companions of the Cave were young men from prominent families of this city. They wholeheartedly embraced the message of Jesus's followers and began to preach it with fervor and zeal. As a result, the entire society turned against them, and the threat of them being stoned to death arose. To escape this threat, they sought refuge in a large cave outside the city. God protected them and placed them in a deep sleep for an extended period. Angels continued to turn them to different sides. Their dog was made to sit at the entrance of the cave as if it were keeping watch. By God's command and under the supervision of His angels, these individuals slept for approximately 196 years. Eventually, in the thirty-eighth year of the reign of Emperor Theodosius II, in 444 or 447 AD, they awoke. During this time, due to the preaching of Christian missionaries, the Roman emperor Constantine (272-337 AD) had embraced Christianity, leading to the spread of the religion of Christ throughout the Roman Empire. Thus, when these individuals awoke, Christianity was dominant everywhere. Unaware

of the changes outside, they sent one among them to the city to buy food. When he presented a coin from Emperor Decius's time to purchase food, the shopkeeper suspected he might have found an ancient treasure. An argument ensued, attracting a crowd. The matter escalated to the authorities. When the man was brought before them, he realized that Emperor Decius had been dead for many years. Upon learning this, he narrated his entire story to them. The authorities were astonished and proceeded to the cave with him for verification. A large crowd accompanied them. Upon reaching the cave, it was confirmed that they were indeed from the time of Emperor Decius. The new Roman ruler, Emperor Theodosius, was informed of this extraordinary news. Out of respect, he traveled on foot to see them and sought their blessings. After this, the seven young men returned to the cave, lay down, and unexpectedly passed away.³

The Qur'an has described this event as a sign. Undoubtedly, it is an extraordinary sign of Allah, but the question is, what was the reason for manifesting it? Javed Ahmed Ghamidi, while expressing his inclination about it, has written:

The need for this sensory evidence likely arose because, at that time, the Christian mission was engaged in a struggle against Greek philosophy and the tradition of Roman polytheism and idolatry. Hence, Allah presented this sign so that, along with rational arguments, this sensory evidence could also be presented in the matter of life after death. The purpose was to ensure that this fundamental belief of the religion did not become merely a subject of philosophical speculation for those thousands who were newly converted to Christianity. Both the Bible and the Qur'an indicate that similar sensory evidence had previously appeared from time to time during the period of prophethood. (Al-Bayan 3/131)



³ These details are taken from al-Bayan, footnotes to Surah al-Kahf, notes 8 to 36.

The Divine Signs that Manifest in the Inner Self and the Universe at the Hands of the Prophets

The third form of Allah's signs consists of those extraordinary and unusual manifestations that Allah grants to His prophets. In essence, these are the same kind of astonishing and mind-blowing phenomena that appear directly from the hand of Divine Power. The only difference is that their appearance involves the mediation of the prophets. In other words, Allah entrusts the reins of affairs, so to speak, into the hands of the prophet. Consequently, whatever manifests in the realm of the visible does so through his intercession. A charming example of this is the following command given by Allah to Moses (Moses), PBUH. It is stated:

فَاسْرُ بِعَبْدِي لَيْلًا إِلَّا كُلُّمُ مُنْتَهُونَ. وَاتْرُكُ الْبَحْرَ رَهْوًا شَحْمٌ إِنَّهُمْ جُنْدٌ مُعْرِقُونَ.

It was directed: "So, depart with My servants during the night and be aware that you will be followed. And, yes leave the sea at ease [once you cross it]. Undoubtedly, this is now an army destined to drown." (44:23-24)

This means that after leading the Israelites out, keep calming the river with your staff.

Javed Ahmed Ghamidi writes in explanation of this command:

There is a clear statement in both the Qur'an and the Bible that the water of the sea was parted by strong winds for Moses (PBUH) and his people to cross. This command was given on this basis, and as a result, as soon as the Israelites had crossed, the parted water returned and engulfed Pharaoh and his armies, who had, by then, reached the middle of the sea in pursuit of the Israelites. If you reflect upon this, the style of the command is such that it is as if the sea was placed under the Prophet's control at that time, and if it was to be calm, it would only be with his permission. (Al-Bayan 4/483-484)

These are the same signs manifested through the prophets, which are

termed as miracles in technical terms.⁴ They hold the status of *bayyināt*, meaning clear and shining evidences, which are equally credible for the learned and unlearned, the supporter and the opponent alike. Intelligent people endowed with the blessing of faith and those with a sound nature do not demand them; however, they become a source of reward or an increase in faith for them. Deniers and adversaries are the ones who seek them. Therefore, Allah, in accordance with His wisdom and will, sends them down for reminding, warning, disciplining, or punishing them.

The esteemed teacher has written in clarification of this matter:

The personality of the Prophet is the ultimate manifestation of humanity, and his invitation is based on human nature... Whatever he says to people, he does so at the highest standard of reason and insight, and it is about those things from which humans are often heedless or tend to forget. Furthermore, there is no background of acquisition or learning behind his prophethood. Therefore, any person with a sound nature does not find it difficult to recognize him. When the heart and mind of a person is awakened, the face and voice of the Prophet is indeed a miracle.

However, along with this, Allah Almighty also grants him such clear signs that even if the opponents do not verbally acknowledge them, they are left with no path other than to believe in his truthfulness. (Meezan 133-134)

The guidance obtained from the Qur'an regarding the nature and reality of these signs or miracles can be summarized in the following points.

Firstly, although these miracles manifest through the prophets, they are entirely by the will of Allah. The nature, impact, and time and

⁴ It should be noted that the Qur'an does not use the term *mu'jizah* (miracle). Instead, the word *āyah* is consistently used to convey this meaning. For detailed information on the concept of *mu'jizah*, see Appendix 1 of this very work.

place of these miracles are determined by Allah's command. Prophets and messengers only manifest them when they receive an instruction from Allah. The role of the prophet in their manifestation and occurrence is merely to perform actions like striking a staff upon a stone, casting it on the ground, throwing a handful of sand towards the army of disbelievers, or reciting the divinely revealed words. In Surah Al-Maidah, Allah mentions the event that will occur on the Day of Judgment when the miracles granted to Jesus (PBUH), to establish proof against the Christians will be recounted. On this occasion, the words *bi-idhnī* (by My permission) will be repeated frequently. The purpose of this will be to emphasize that the miracles upon which they based their claim of associating Jesus with the divinity of Allah were indeed from Allah and dependent on His command. The Christians committed an unforgivable offense by attributing them to Jesus (PBUH). It is stated:

إذْ قَالَ اللَّهُ يَعْلَمُسَيْ إِبْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَيَّ وَالدِّيْنَكَ اذْ اَذِدْنُكَ
بِرُوحِ الْقُدْسِ طَمِيْ ثُكْلَمِ النَّاسِ فِي الْمَهْدِ وَكَهْلَاتِجِمَ وَادْ عَلْمَنَكَ
الْكِتَبَ وَالْحِكْمَةَ وَالنَّوْرَةَ وَالْأَنْجِيلَتِجِمَ وَادْ تَحْلُقُ مِنَ الطَّيْنِ كَهْيَةَ
الْطَّيْرِ بِاَذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِاَذْنِي وَتَبْرُئُ الْاَكْمَةَ وَالْاَبْرَصَ
بِاَذْنِي تِجِمَ وَادْ تُخْرُجُ الْمَوْتَى بِاَذْنِي تِجِمَ وَادْ كَفْدُتْ بَنِي اَسْرَاءَعِينَ
عَنْكَ اذْ جَنَّهُمْ بِاَلْبَيْنَتِ قَالَ الْذِيْنُ كَفَرُوا مِنْهُمْ اَنْ هَذَا اَلَا سِحْرٌ مُّبِينٌ.

When God will say: "O Jesus son of Mary! Recall the favor I bestowed on you and on your mother at the time when I helped you through the Holy Spirit; you would talk even in the cradle [as a prophet] and also when you were advanced in age. And, at the time, when I taught you the law and the wisdom which is the Torah and the Gospel. And, at the time, when at My directive, you would fashion from clay the model of a bird, then would breathe into it and it would become a living bird at My directive; and you would cure the born-blind and those inflicted with leprosy with My directive; and, at the time, when you would restore the dead to life with My directive. And, at the time, when I withheld the Israelites from harming you when you came to them with clear signs and their disbelievers said: Nothing! This is but plain sorcery." (5:110)

In explaining the permission of Allah at this point, Imam Amin Ahsan Islahi writes:

*All these matters will be addressed to Jesus (PBUH) by Allah on the Day of Judgment to establish a proof against the Christians. In the presence of Jesus (PBUH), it will be made clear to the Christians that every favor bestowed upon Jesus (PBUH) and his mother was from Allah. The miracles he showed were all demonstrated by the permission and command of Allah, and the dangers that the Jews put him in were only averted by Allah. Then, when all of this was done by Allah, and Jesus (PBUH) himself is the greatest witness to it, the Christians should explain on whose authority they turned him into God. The repetition of *bi idhni* (by My permission) is most eloquent. Allah will reiterate this for each matter, and on each of these matters, the Jesus (PBUH) will only say *Amanna wa saddaqna* (We believe and affirm). Thus, the same miracles based on which the Christians made Jesus (PBUH) God, when they were all conducted by the 'permission' of God, and the performer of the miracles himself acknowledges it, then what remains for the Christians except disgrace and humiliation? (Tadabbur-e-Qur'an 2/607)*

Secondly, they cannot be considered the pinnacle of knowledge and skill. Neither can they be dismissed as tricks or illusions, nor can they be rejected by labeling them as magic and sorcery. Even experts in these fields are compelled to acknowledge their authenticity and decisiveness. They admit that these matters are beyond the level of acquisition and learning, and transcend magic and sorcery. Javed Ahmed Ghamidi writes:

These miracles cannot be dismissed by anyone as mere magic or the pinnacle of a craft or art. This is because the true nature of such arts and sciences is best understood by their experts. Even they find themselves compelled to admit their incapacity in the face of such miracles. Regarding the two miracles of Moses (PBUH) mentioned earlier, Pharaoh attempted to nullify their

effect using the same examination. The Qur'an narrates that Pharaoh sent emissaries throughout the kingdom to gather expert magicians and presented them on the day of the gathering for a challenge. He made such arrangements with the expectation of victory. However, when the magicians saw the staff of Moses swallowing their illusions, they prostrated involuntarily and declared their belief in the Lord of Moses and Aaron. This belief was so firm because it emerged from witnessing the reality with their own eyes. Therefore, when Pharaoh threatened them, saying he would cut their hands and feet on opposite sides and crucify them on the trunks of palm trees, the same magicians, who moments earlier humbly requested rewards from him, cried out that after witnessing the difference between the glowing moon and the radiant sun, they feared nothing anymore.

قَالُوا لَنْ تُؤْتِرُكُ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَأَفْضَلُ مَا أَنْتَ فَاصِّشِحْمَ إِنَّمَا تَقْضِيُ هَذِهِ الْحَيَاةُ الدُّنْيَا إِنَّا أَمَّا بَرِّنَا لِيَغْفِرَ لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ شَحْمٌ وَاللَّهُ خَيْرٌ وَأَنْقِي.

The magicians replied: "We shall certainly not give you preference over those clear signs that have come before us nor over the Being Who has created us. So, do what you want to. Whatever you can do relates to this world. We have professed faith in our Lord so that He may forgive our sins and also forgive the magic to which you have compelled us. God only is better and eternal." (20:72-73) (Meezan 136)

Thirdly, a major purpose of these miracles is to establish a conclusive argument against the deniers and opponents. This means that those who are not paying attention to the arguments of reason and nature and are unjustifiably demanding signs, will have no excuse left to deviate from the truth. Consequently, after their occurrence, there is no room left for denial. Even if they verbally reject them, their hearts and minds are compelled to acknowledge them. These become more evident than the sun and stand as equally compelling evidence for both the common and the elite. An aspect of this conclusive argument is also to give the deniers another opportunity to embrace faith. Thus,

when the deniers demand punishment from the Prophet and express in front of him that if the threat of punishment is true, then bring that punishment, in response, instead of the punishment, tangible miracles are shown to them to draw their attention to the certainty of the punishment. This is a manifestation of mercy from Allah. The purpose is that those whose eyes have not opened to the clear arguments of reason and nature might open upon witnessing these extraordinary events and be inclined to accept faith. An example of this is the manifestation of the she-camel in the nation of Thamud. Imam Amin Ahsan Islahi writes about this:

This she-camel was designated as a sign of punishment in response to the nation's demand for punishment, as we have mentioned. Therefore, it is stated explicitly in the Qur'an that when the leader of Thamud hamstrung it, the divine punishment arrived on the third day...

In response to the demand for punishment, the designation of a sign instead of punishment was evidence of Allah Almighty's mercy and compassion. He is slow to wrath and swift in mercy. For this reason, He preferred to give people further respite so that if they wished to heed the warning even now, they could do so. However, instead of being warned, they took the final step of audacity and hamstrung the she-camel. (Tadabbur-e-Qur'an 3/301-302)

Fourthly, the primary reasons for granting miracles to the prophets are to establish conclusive proof and to serve as a final warning before the infliction of divine punishment as demanded by the opponents. Therefore, generally, these are given during the final phase of conveying the message. However, in some cases, they are provided at the very beginning of the prophetic mission. In such instances, the purpose is to impress upon the audience to deter them from any oppressive actions and to prepare them to listen to the message. Prominent examples of this are the miracles of the staff and the white hand granted to Moses (PBUH). The magnificent miracle of the Holy Qur'an given to the Messenger of Allah, Muhammad (PBUH), also

has this aspect. Imam Amin Ahsan Islahi highlights this aspect concerning the miracles given to Moses (PBUH) by writing:

...In the matter of miracles, the well-known divine practice has been that they have been granted to the Prophets when their people have demanded them with intensity. The purpose of granting them has only been to provide a conclusive argument, ensuring that those who do not employ reason and intellect and insist on a miracle, are left with no excuse to deviate from the truth. Then why was this special dealing with Moses (PBUH) that he was given two miracles immediately upon being deputed to the office of Prophethood? In our view, the reason for this is that Moses (PBUH) was being sent as a messenger to such a rebellious and tyrannical ruler, who was a mortal enemy of Moses (PBUH), personally and nationally. Forget about listening to and understanding him, the fear was that as soon as it was known that it was Moses (PBUH), he would immediately give the order for his execution. In fact, he had already given the order for his execution at the time of the incident of the murder of the Coptic man, but Moses (PBUH) escaped to Midian, which thwarted his intention. Had Moses (PBUH) gone to such a vengeful and tyrant as a messenger, how could he have been willing to hear his warning! He could only be prepared to listen in a situation where something appeared at the hand of Moses (PBUH) that would awe him. Thus, Allah Almighty equipped him right from the beginning with two such miracles with the help of which he remained safe from every transgression of his enemy. As will become clear from later verses, when he went before Pharaoh, he demonstrated these miracles so that Pharaoh would be warned that if he took any wrong step, Moses (PBUH) did not come empty-handed, but rather he had that staff in his hand which was quite sufficient to crush every arrogance and pride. (Tadabbur-e-Qur'an 5/36)

Fifthly, in determining the nature of clear signs or the miracles of the prophets, consideration is given to the circumstances and tendencies of the addressees. That is, from the prophets, by the will of Allah, such

extraordinary events occur that are in accordance with their understanding, reasoning, lifestyle, culture, and civilization. Because of this, they become a source of attention and wonder for them and consequently become a means of conclusively conveying the message. Imam Amin Ahsan Islahi writes:

In the domain of miracles, the divine practice seems to be that they are given with regard to the temperament and tendencies of the nations so that they can serve as conclusive proofs. In Egypt, history reveals that during that era, magic and conjuring were exceedingly prevalent, with magicians holding a significant position in society. Consequently, Allah the Almighty granted Moses (PBUH) miracles that could nullify the enchantments of the magicians. Conversely, among the Arabs, eloquence and rhetoric were held in the highest esteem, with orators and poets commanding great respect in society. For this reason, our Prophet Muhammad (PBUH) was bestowed with the miracle of the Qur'an, whose eloquence and rhetoric left all the eloquent and articulate individuals powerless and astounded. (Tadabbur-e-Qur'an 3/343)

Sixthly, in relation to these signs, it is clear that although they are manifested by the hands of the Prophet, they are not inherently connected to the Prophet's official responsibilities. They are purely from Allah. Therefore, decisions regarding their nature, appearance or non-appearance, and the timing of their appearance are neither made by the Prophet nor are they manifested in response to the demands of the addressees. The Qur'an has elucidated this matter with great clarity in Surah Ar-Ra'd, where it is stated:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ أَيْهُ مِنْ رَبِّهِ شَهْمٌ إِنَّمَا أَنْتَ مُنْذِرٌ
وَلِكُلِّ قَوْمٍ هَذِهِ آتِيَةٌ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَعْيِضُ الْأَرْجَامُ وَمَا
تَرْزُدُ أُنْشَحِمُ وَكُلُّ شَيْءٍ عَنْهَا بِمِقْدَارٍ.

These disbelievers say: "Why was not a sign [of punishment] revealed to this person by his Lord?" [Tell them: "This is not your responsibility because] you are only a warner and for each nation there was a guide who came to it in this manner." [When

will a sign of punishment be revealed to them? Only God knows this the way] God knows about the foetus in the womb of every female and also knows whatever increases or decreases in the wombs. Everything is in a measure with Him. (13:7-8)

Imam Amin Ahsan Islahi writes in the explanation of these verses:

The term ayat in this context refers to a sign of punishment. In the preceding verse, where anticipation is mentioned for a punishment, it points to the same notion, questioning why the prophet does not show a sign of the punishment he continually warns about. It is stated that his task is merely to warn people of this punishment; showing a sign or bringing about that punishment is not his responsibility. This is Our responsibility. Do your duty and leave Our work to Us. Do not concern yourself with their frivolous talk... Raising doubt about something real and destined on the basis that its exact time cannot be determined or it cannot be displayed upon demand is not reasonable. When a woman is pregnant, whether it's a boy or a girl in her womb is only known to Allah, as is any hidden change or the exact time of birth. Not knowing these details neither denies the pregnancy itself nor does any sensible person reject the state of pregnancy on this basis. This is the same example for the divine punishment for these wrongdoers. Due to the corruption of their beliefs and deeds, they have accepted the state of anticipating this punishment, and inevitably, this punishment will manifest in due time, but when it will appear and in what form, only Allah knows precisely; no one else has this knowledge. Allah has set fixed rules, definite measures, and appointed times for everything. The haste of people does not alter the divine ordinance that Allah has established for each thing. (Tadabbur-e-Qur'an 4/274)

Seventh, it is clear from the Qur'an that although miracles are extraordinary and contrary to general habits and laws, their manifestation occurs within the realm of means and through them. This is why Allah rejects demands that fall outside the scope of means. In Surah Al-Maidah, where Allah mentions the miracles related to

Jesus (PBUH), the question from the disciples is also mentioned: Can Allah send down a feast from the sky? Upon this unreasonable demand, Jesus (PBUH) admonished them, and Allah also did not approve of it. This incident is recorded in the following passage:

إِذْ قَالَ الْحَوَارِيُّونَ يَعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَآءِدَةً مِنَ السَّمَاءِ شَحِمَ قَالَ اتَّقُوا اللَّهَ أَنْ كُلُّنَا مُؤْمِنٌ فَقَالُوا تُرِيدُ أَنْ تَأْكُلَ مِنْهَا وَتَطْمَئِنَ فَلَوْبُنَا وَتَعْلَمَ أَنْ قَدْ صَدَقْنَا وَنَتَوْنَ عَلَيْهَا مِنَ الشَّهِيدِينَ قَالَ يَعِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبِّنَا أَنْزَلْنَا عَلَيْنَا مَآءِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيْدًا لَا وَلَا نَأْنَا وَأَخْرَنَا وَأَيَّهَا مِنْكَ تَجْمَعُ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزْقِينَ قَالَ اللَّهُ أَنِّي مُنَزِّلُهَا عَلَيْكُمْ تَجْمَعٌ فَمَنْ يَكْفُرُ بَعْدُ مِنْكُمْ فَأُنَيِّ أَعْذِبُهُ عَذَابًا لَا أَعْذِبُهُ أَحَدًا مِنَ الْعَالَمِينَ.

At the time, when the disciples said: "O Jesus, son of Mary! Can your Lord send down to us from the heavens a table-spread [of food]?" Jesus said: "Fear God if you are true believers." They replied: "We only want to eat from this table-spread and, as its result, our hearts receive satisfaction, and we are able to know that what you said to us is true and we become witnesses to it." At this, Jesus, son of Mary, prayed: "O God, our Lord! Send down to us from the heavens a table-spread which becomes a memorable thing for our successors and for our predecessors and a sign from You. [Lord!] Provide us! And You are the best of Providers. God replied: "I shall definitely send it down to you; but after this those who disbelieve from among you, I shall give them such a stern punishment that I would not have given to anyone in the world." (5:112-115)

Imam Amin Ahsan Islahi, in the clarification of the words *Hal yastati‘u rabbuka*, writes:

*Regarding the question *Hal yastati‘u rabbuka*, it should be kept in mind that the inquiry of the disciples was not related to God's power, but rather His wisdom in showing such an obvious sign in accordance with His wisdom or not. The disciples were faithful people and could not have been unaware that their request was similar to the demand made by the Israelites to see God, which resulted in them being seized by a thunderbolt. Miracles, despite*

being out of the ordinary, manifest under the veil of causes. Not all veils are lifted. For this very reason, God never encouraged demands that exceed the limits set by the divine tradition for the manifestation of miracles. Thus, Jesus (PBUH) also discouraged it, and when the disciples made the request again, God did not favor this request; rather, it was stated that while the table would indeed be sent down, be mindful that those who persist in disbelief even after witnessing such clear signs will be given a punishment unlike any other. It appears that after this, the disciples withdrew their request. Among the interpreters, there is a group that holds the belief that it was never sent down. There is also no mention of it in the Gospels. (Tadabbur-e-Qur'an 2/608)

After these necessary explanations, a few prominent examples of such types of verses and signs are given below.

1. The Miracles of Prophet Moses (PBUH)

Prophet Moses (PBUH) was given two significant signs, one being the staff and the other the shining hand. These were exceptional signs granted to him at the time of his prophethood. Many of his miracles were manifested through these signs. Both were given to him in the sacred valley of Tuwa. It is stated in the Qur'an that when Moses (PBUH) was returning from Midian and reached the valley of Tuwa, he saw a flame. Mistaking it for fire, he proceeded towards it. Upon reaching there, he was called from the unseen, "Indeed, I am your Lord, so remove your sandals; indeed, you are in the sacred valley of Tuwa. And I have chosen you, so listen attentively to what is revealed." At this moment, Allah commanded Moses (PBUH) to cast down his staff on the ground; when he did so, it transformed into a serpentine creature. Then Allah instructed him to place his hand under his arm and withdraw it; upon doing so, his hand became white and shining. In Surah Ta-Ha, it is said:

وَمَا تَلْكَ بِيَمِينِكَ يَمُوسِي. قَالَ هِيَ عَصَيَّ تَجْمَعَ أَتَوْكُوا عَلَيْهَا وَأَهْشُ بِهَا
عَلَى غَنَمِيْ وَلِيَ فِيهَا مَارِبُ اُخْرَى. قَالَ الْقَوْهَا يَمُوسِي. فَأَلْقَهَا فَإِذَا هِيَ

حَيَّةٌ تَسْعَى. قَالَ حَذْهَا وَلَا تَحْفَطْهِي سَنْعِيْدُهَا سِيرَتَهَا الْأُولَى. وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَحْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ أَيْةً أَخْرَى. لِتُرِيكَ مِنْ أَيْتَنَا الْكُبْرَى.

And what is this in your hands, O Moses! He replied: “This is my staff. I lean on it and through it bring down leaves for my flock. And I also have other uses for it.” God said: “Place it [on the ground,] O Moses.” At this, Moses placed the staff [on the ground]. So, suddenly he saw that it is a serpent running about. God said: “Pick it up and fear not. We shall now return it to its previous shape. And take your hand [a little] towards your arm. It will come out white without any illness, as a second sign. This is because [through these signs] We may show you some great signs of Ours.” (20:17:23)

In the interpretation of these verses, Imam Amin Ahsan Islahi writes about the miracles of the staff and the shining hand:

The miracle of the staff: It was commanded that you throw this staff onto the ground and witness the marvel of divine power! Accordingly, Prophet Moses (PBUH) threw the staff on the ground, and it instantly turned into a running snake. It is natural to be frightened upon seeing a snake, thus Prophet Moses (PBUH) was initially afraid upon witnessing this sight, as the staff he held—capable of slaying a snake—had itself turned into a snake. However, Allah assured him not to be afraid and to confidently pick it up. As soon as you grasp it, We will restore it to its original state. It will become the very staff it once was.

The miracle of the white hand: Along with this, there was a second instruction to tuck your hand under your arm, and when you take it out from under your arm, it will emerge as bright white, free from any disease, as another sign.

This was the second miracle granted to Prophet Moses (PBUH). The phrase ‘min ghayri sū’ alongside ‘baydā’ serves to clarify the doubt that the whiteness of the hand was not due to any disease, but rather as a sign from God. This also refutes the narrative in

the Torah that when Moses (PBUH) took out his hand, it appeared white because of leprosy. It should also be remembered that the whiteness of Prophet Moses' hand was not permanent. The words of the Qur'an are a testament that God specified its appearance with the condition that when Prophet Moses (PBUH) placed his hand under his arm and withdrew it as a sign, only then would it come out white.

Linuriyaka min ayātinā al-kubrā "We may show you some of Our great signs." This is a prophecy for future victories for Prophet Moses (PBUH). Seemingly, these are just two miracles, but they are not merely two. Within them are contained many other great miracles of Ours. As you face trials and challenges ahead, you will witness the marvels and supernatural phenomena that emerge from Our power and might. (Tadabbur-e-Qur'an 5/35-36)

Prophet Moses (PBUH) after his mission, arrived at the court of Pharaoh and, in accordance with the general practice of the prophets, presented the call to monotheism and the afterlife to Pharaoh and his nobles and dignitaries. Following this, he demanded that Pharaoh allow the Israelites to leave with him. In response, Pharaoh asked him to show a sign. At this, Moses (PBUH) threw his staff onto the ground, and it became a real serpent. Then, he took his hand out of his sleeve, and suddenly it began to shine. The courtiers realized that this was not ordinary magic. Consequently, they warned Pharaoh and incited him, claiming that this man intended to drive them out of their land and take control himself. They suggested deferring him for the time being and gathering magicians from across the land to counter his magic. Pharaoh accepted the suggestion and sent messengers to summon the magicians. The further details are conveyed in Surah Al-A'raf in these words:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّا لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغُلَمَيْنَ. قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفَرِّيْنَ. قَالُوا يَمْوُسِي إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ تَكُونَ نَحْنُ الْمُلْكَيْنَ. قَالَ الْفُوَاتِحُمْ قَلَمَّا الْفُوَاتِحُمْ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَاءُوْ بِسُحْرٍ عَظِيْمٍ. وَأَوْحَيْنَا إِلَيْ مُوسَيْ أَنَّ الْقَيْ عَصَاكَ تَجْمَ فَإِذَا هِيَ تَلْفُ مَا يَأْفُكُونَ.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَلُُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صَلَفِينَ وَالْقَيْ سَحَرَةُ سَلَجَدِينَ قَالُوا أَمَّا بِرْبِ الْعَالَمِينَ رَبِّ مُوسَى وَهَرُونَ

And the magicians came to the Pharaoh. They said: "If we win, we shall certainly be rewarded abundantly?" The Pharaoh replied: "Yes, surely and you shall also be included among our favored ones." At this, the magicians said: "O Moses! Will you throw or [if you want] we can throw?" He said: "You throw." Thus when they threw, the eyes of the people were deluded and it terrified them and they brought forth a great magic. We signalled to Moses: "Throw down your staff." Then as soon as it was thrown, it went on engulfing the magic they had fabricated. So, the truth manifested itself and whatever they were doing was all nullified. [On that day,] the Pharaoh and his companions were vanquished there and were humiliated and the magicians [upon seeing this sign of God] fell down in prostration. They [spontaneously] said: "We have professed faith in the Lord of the worlds Who is the Lord of Moses and Aaron." (7:113-122)

According to Javed Ahmed Ghamidi, the words *falammā alqaw sabarū a'yūn an-nās* (So when they threw, they bewitched the eyes of the people) clearly indicate that magic does not alter the reality or nature of anything. It merely affects vision and the power of imagination, causing a person to see what the magician wants to show. That is, wherever the staff moved like a serpent, it transformed every rope and staff into what they truly were, just as they appeared to be in reality, and the entire illusion vanished.⁵

The words from Surah Ta-Ha, *sana 'ū kaydu sahirin wa lā yuflibus-sāhiru haythu atā* (What they have crafted is but a magician's trickery, and a magician, wherever he may come from, never prospers) clearly demonstrate the deceitful nature of magic. The implication is that when the truth is presented, it becomes apparent to everyone what constitutes magic and what constitutes a miracle.⁶ According to the

⁵ Al-Bayan, vol. 2, p. 200

⁶ For a detailed discussion on the difference between magic (*jādū*) and miracle (*mu'jizah*), refer to Appendix 3 of this very work.

respected teacher: “It is just like when the blazing sun emerges against the dim moon of Nakhsab. After this, there is no need to distinguish between the two with logic and reasoning. ... Experts in magic and similar fields understand these disciplines better. Thus, there is a very clear criterion to distinguish between these and miracles, as even the experts in these arts are compelled to concede their incapacity before them.”⁷

Another eminent miracle performed with the staff of Prophet Moses (PBUH) for the Israelites was that when he struck the rock with it, twelve springs gushed forth from it, providing a separate water supply for each of their tribes. This is mentioned in Surah Al-Baqarah:

وَإِذْ أَسْتَأْنَفَ مُوسَى لِقَوْمِهِ قَفْنَا اضْرَبْ بِعَصَابَ الْحَجَرِ شَحْمَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَنَا عَشْرَةَ عَيْنًا شَحْمٌ قَدْ عِلِّمَ كُلُّ أَنَّاسٍ مَّشْرِبَهُمْ.....

And recall when Moses prayed for water for his people; so, We said to him: “Strike this rock with your staff.” [He struck the rock;] thereupon, twelve springs gushed out from it such that each tribe ascertained its drinking-place. (2:60)

From the Book of Numbers in the Torah, it is evident that the incident of water gushing from the rock occurred in the desert of Zin. It is written therein:

In the first month, the whole congregation of the Israelites came into the desert of Zin, and the people stayed in Kadesh... and there was no water for the congregation. So they gathered against Moses and Aaron. And the people quarreled with Moses and said: ‘If only we had perished when our brothers perished before the Lord. Why have you brought the Lord’s assembly into this wilderness, that we and our cattle should die here? And why did you bring us up out of Egypt to this evil place? It is no place of grain, or figs, or vines, or pomegranates, and there is no water to drink.’ So Moses and Aaron went from the presence of the assembly to the entrance of the Tent of Meeting and fell facedown. And the glory of the Lord appeared to them, and the

⁷ Al-Bayan, vol. 3, p. 341

Lord spoke to Moses, saying, ‘Take the rod, and you and your brother Aaron gather the assembly together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their cattle.’ So Moses took the rod from before the Lord as He commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said to them, ‘Hear now, you rebels, must we bring water for you out of this rock?’ Then Moses lifted his hand and struck the rock twice with his rod, and water came out abundantly, and the congregation and their livestock drank. (20:1-11)

The emergence of twelve springs instead of one was because the tribes of the Israelites were also twelve. By designating separate allocations, the potential for disputes over water among them was eliminated. If water had not been available in abundant quantity and an equitable distribution system had not been in place, conflicts over drinking and distributing water would have been frequent in the desert. Therefore, this was not only an extraordinary miracle, but also a great act of benevolence from Allah. Imam Amin Ahsan Islahi writes:

Since twelve springs gushed from the mountain and the tribes of the Israelites were also twelve, each tribe designated its own separate place, thereby eliminating any risk of conflict over drawing water. Had the water not been arranged in such abundance, in this desert, they would have been at sword’s point daily over drinking and sharing water. Therefore, this event was not only a great miracle but also a significant blessing. (Tadabbur-e-Qur'an 1/223)

2. The Miracles of Prophet Jesus (PBUH)

The miracles of Prophet Jesus (PBUH) are mentioned in the Holy Qur'an in Surah Al-Imran and Surah Al-Maidah. In these passages, four prominent miracles of his are described. In Surah Al-Imran, it is stated that when Allah gave the glad tidings of the birth of Jesus (PBUH) to Mary (PBUH), she asked how it was possible since no

man had touched her. Allah replied that it would be so because when Allah decides a matter, it comes to pass by His command. After this, Allah informed about the prophethood of Jesus (PBUH) and mentioned that He would send him as a messenger to the Israelites. In this narrative, then, four miracles of Jesus (PBUH) are mentioned. Among these is creating a bird from clay, the second is restoring the sight of a person born blind, the third is healing a leper from this incurable disease, and the fourth is bringing the dead back to life. In this context, it is explicitly stated that all these miracles were manifested by the command of Allah.⁸ The verses are as follows:

فَالَّتِي رَبَّ أَنِي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسِسْنِي بَشَرٌ شَحِمْ قَالَ كَذَلِكَ اللَّهُ يَحْكُمُ
 مَا يَشَاءُ شَحِمْ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَيَعْلَمُ الْكِتَابَ
 وَالْحِكْمَةَ وَالْتَّوْرَاةَ وَالْأَجْنِيلَ. وَرَسُولًا إِلَيْنَا إِسْرَائِيلَ قَمِمْ أَنِي قَدْ
 حِتْنُكُمْ بِإِيَّاهُ مِنْ رَيْتُكُمْ حَتَّى أَخْفُقَ لَكُمْ مِنَ الطَّيْنِ كَهْيَةً الطَّيْرِ فَأَنْفَخْ فِيهِ
 فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ تَعَالَى وَأَبْرُئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأَحْيِي الْمَوْتَى
 بِإِذْنِ اللَّهِ تَعَالَى وَأُنْتَكُمْ بِمَا تَأْكُلُونَ وَمَا تَحْرُرُونَ حَفْنَ فِي بُيُوتِكُمْ شَحِمْ
 أَنْ فِي ذَلِكَ لَآيَةً لَكُمْ أَنْ كُنْتُمْ مُؤْمِنِينَ.

She said: "Lord! How can I bear a child when no man has even touched me?" He replied: "In this manner, God creates what He wants." When He decrees a matter, He need only say to it: "Be," and it is. [Consequently, it will happen thus] and God will instruct him in law and in wisdom i.e. teach him the Torah and the Gospel, and send him forth as a Messenger to the Israelites. [Consequently, this is what happened and he called upon the Israelites saying:] "I have come to you with a sign from your Lord: from clay I make for you the likeness of a bird, then I breathe into it; then by God's directive it actually becomes a bird. And I heal the born-blind and the leper, and by God's directive raise

⁸ The second and third of these miracles are also mentioned in the Gospels. The difference is that in the Qur'an, each of them is accompanied by the qualification *bi-idhni Allāh* (by God's permission), whereas no such clarification is found in the Gospels. It is likely that when the notion of Jesus as divine emerged, such words were seen as inconsistent with that belief and were therefore omitted.

the dead to life. And I can tell you what you eat and what you stock in your houses. Surely in it is a great sign for you, if you are ones who believe. (3:47-49)

3. The Miracles of Prophet Muhammad (PBUH)

The great miracle bestowed upon the Prophet Muhammad (PBUH), is the Holy Qur'an. In essence, Allah Almighty Himself has revealed His blessed word through the Prophet's noble tongue. Its words, sentences, styles, themes, reports, and commandments all belong to Allah, the Lord of the Worlds. Because of this, it is a miracle that is unique in its essence, unparalleled in its nature, perfect in its witnessing, and eternal in its manifestation.

This is undoubtedly extraordinary, for it is the only book in human history whose text contains neither contradiction nor inconsistency, neither decline nor evolution. Language and literature fall short of presenting an example of its eloquence and rhetoric, its elegance and sweetness. It is filled with perfect meaning, high-mindedness, deep insight, and breadth of vision. This is the statement of 'Knower of the unseen and the seen,' therefore it is the only inscription on the face of the earth that informs about both the realm of space and the realm beyond space. When one reads it, the lost truths of the past are unveiled, and the unknown events of the future become known. Thus, every person of intellect, willingly or unwillingly, is compelled to acknowledge that it is an epitome of knowledge and wisdom, a treasure of religion and morality, and a collection of law and philosophy, and that for the guidance and success of humanity, there is no better prescription available on earth.

Javed Ahmed Ghamidi, while describing its miraculous nature, writes:

The miracle given to the Prophet Muhammad (PBUH) in this context is the Qur'an. Those who are familiar with the styles of eloquence in the Arabic language and the tradition of literature and have a taste for literary creativity can clearly sense upon reading it that this cannot be the words of any human. Accordingly, at multiple instances, it has challenged its audience

that if they are true in their assumption that this is not the word of God, but rather Muhammad is fabricating it, then they should produce even a single chapter of equal stature. If, as they claim, an individual from their own community can accomplish this without any scholarly or literary background, then there should be no difficulty for them in this regard.

The Qur'an's claim was an astonishing claim. It meant that the Qur'an is a discourse, the likes of which it is impossible for the human mind to create. This was a claim of the extraordinary uniqueness of the Qur'an in terms of eloquence and excellence of expression. It was a claim to present a discourse in which God speaks, similar to the Qur'an, clarifying those truths whose clarification is of utmost necessity for humanity and which have never been elucidated by human discourse, providing guidance on matters for which there is no other source of guidance at all. A discourse for which intuition bears witness, whose truths are confirmed by the certainties of knowledge and intellect, which quenches desolate hearts the way rain quenches parched earth, possessing the same magnificence and impact that a reader of the Qur'an feels in every word if they are familiar with its language.

History tells us that none of the addressees of the Qur'an dared to confront this challenge. It is stated:

وَإِن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَرَلْنَا عَلَيْ فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ سَمِعْ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَمْ تَفْعُلُوا وَلَنْ تَفْعُلُوا فَأَنْفَقُوا النَّارَ الَّتِي وَفُزُودُهَا النَّاسُ وَالْجَهَارَ تُنْهَى أَعْدَتْ لِلْكُفَّارِينَ

[This is what this Book calls to. Accept it] and if you are in doubt about what We have revealed to Our servant, then [go and] produce a single surah like it. And, [for this purpose,] also call your leaders besides God, if you are truthful [in this claim of yours]. (2:23-34)

This book of God is still present with us today. Nearly fourteen centuries have passed over it. During this period, the world has changed drastically. Humankind has sculpted numerous idols

of ideology and thought, only to later break them themselves. There have been countless transformations in human theories about the self and the universe, and humanity has gone through numerous phases of abandonment and adoption. It has traversed various paths and ultimately reached its current state, yet this book, which also narrates many things that have been the special focus of knowledge and research in these last two centuries, stands alone in the entire world's literature, remaining unyielding and steadfast just as it was fourteen hundred years ago. Reason and intellect were compelled to acknowledge their limitations before it then, and they are compelled to do so today as well. Every statement of this book still stands with its full grandeur in its place today. Despite the amazing scientific discoveries of the world, no opportunity has arisen for any amendment or alteration within it.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ شَحْمَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا.

We have revealed this Qur'an with the truth and it is revealed with the truth, and [O Prophet!] We have sent you only to give glad tidings [to those who believe] and to warn [those who do not believe]. (17:105) (Meezan 136-138)

In addition to the magnificent miracle of the Qur'an, the Messenger of Allah (PBUH) was occasionally granted various miracles according to circumstances. It is important to note that the personality of the Messenger of Allah (PBUH) is in itself a great miracle. Allah speaks to him, Gabriel (PBUH) conveys Allah's message to him, he is accompanied by angels, the word of Allah flows from his tongue. He informs people of the unseen by receiving news from the heavens, and blessings and benedictions emanate from his being. There is hardly a day when a sign or a miracle of Allah does not appear in his environment or from his being. Some of these signs are mentioned in the Qur'an, and others are found in books of Hadith and *Seerah*.⁹ As

⁹ Some researchers have compiled and examined these in detail, authoring formal works under the titles *Dalā'il al-Nubuwāh* (Proofs of Prophethood) and *Mujizāt al-Nabi* (Miracles of the Prophet).

examples, two miracles are mentioned below.

A miracle of the Battle of Badr is when you threw a handful of dust towards the army of the disbelievers, and it turned into a storm of dust that entered the eyes of the deniers. This miracle is mentioned in the Qur'an, and some details are also found in narrations. In Surah Al-Anfal, it is stated:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ سَمِّهِ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى تَجْهِيْزَهُمْ
وَلَيْلَيِّ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَّا شَحْمَهُمْ لَأَنَّ اللَّهَ سَمِّيْعٌ عَلَيْهِمْ

[Believers! Why should you show reluctance when God fights from your side?] So, in reality, you did not slay them [in this battle]; it is, in fact, God Who has slain them, and [O Prophet!] When you threw [dust] on them, it was not you but God Who has thrown it to show various aspects of His majesty to the disbelievers and to grant a goodly favor from Himself to the Muslims. Indeed, God sees and hears all. (8:17)

Imam Amin Ahsan Islahi has established the title “The Miracles Hidden in the Sleeve of the Prophet (PBUH)” to explain this position, and under it, he writes:

In Falam taqtulūhūm (So you did not kill them), the address is to the general Muslims, and in wa mā ramayta (and you did not throw) it is directed towards the Holy Prophet (PBUH). This is why there is a difference between the plural and singular forms. Rāmī is used for shooting arrows, throwing stones, pebbles, dust, and ashes. It is narrated in traditions that when the enemy troops came forward, the Holy Prophet (PBUH) took a handful of dust from the ground and, saying shābat al-wujūh (may the faces be disfigured), threw it towards the disbelievers. Shābat al-wujūh is a phrase of curse in Arabic, and throwing dust on someone has been a method of cursing since ancient times. It is also mentioned in the Torah and is found in the traditions of the Arabs. In the commentary of Surah Al-Fil, Maulana Farahi has referenced these. Here, the linguistic style must also be considered that sometimes the negation of an action does not

mean the negation of the act itself but negation of the attribution of those splendid results that appeared under the veil of that act. A handful of defenseless Muslims cutting through the iron-clad army of Quraysh like carrots and radishes or the small amount of dust thrown by the blessed hand of the Prophet (PBUH) turning into such a storm that it affected all the disbelievers' eyes; these were not the feats of Muslims' swords wrapped in shreds or the Prophet's rāmī, but the feats of that Unseen Hand hidden in the scabbards of the Muslims and the sleeves of the Prophet (PBUH). (Tadabbur-e-Qur'an 3/451)

One example of the miracles of the Messenger of Allah (PBUH) is the prophecies revealed by Allah, which were announced through his blessed tongue. Some of these are mentioned in the Holy Qur'an and some are transmitted in narrations. Long before the great and unexpected events of the Prophet's (PBUH) dominance in the land of Arabia, the conquest of Mecca, and the masses entering the religion in droves, he had foretold about them. The prophecy of the Romans' victory after being defeated by the Persians was similarly beyond imagination and above hope and expectation. This is stated in the Holy Qur'an as follows:

خَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِيلِهِمْ سَيَعْلَمُونَ فِي بِصْعَدِ سِينِينَ قَمَحَ اللَّهُ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدِ شَحْمٍ وَيَوْمَئِذٍ يَفْرَخُ الْمُؤْمِنُونَ يُنَصِّرُ مِنْ يَشَاءُ شَحْمٌ وَهُوَ الْعَزِيزُ الرَّحِيمُ وَعَدَ اللَّهُ شَحْمٌ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلِكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

The Romans have been defeated in the nearby land but after this defeat of theirs they shall soon be victorious in the next few years. Whatever happened before this happened at God's behest also and whatever will happen in future will also happen at God's behest and the believers will rejoice on that day because of God's help. God helps whomsoever He pleases and He is Powerful and very Merciful. God's promise is certain and God does not go back on His promise, but most people know not. (30:2-6)

Javed Ahmed Ghamidi has detailed this incident in these words:

*In fact, the words adna al-ard (the nearest land) appear, which refer to the land of Syria and Palestine, adjacent to the land of Arabia. When the Prophet (PBUH) was born, there were two major empires in the world: the Christian Roman Empire and the Zoroastrian Persian Empire. There was always a competitive struggle between them. In the year 603 AD, under the pretext of quelling a rebellion, Persia attacked the Roman Empire. After this, the Romans faced defeat after defeat, until by 616 AD, much of the eastern Roman Empire, including Jerusalem, fell into Persian hands. This was the sixth or seventh year of the Prophethood of the Messenger of Allah (PBUH). The Qur'an made this prophecy sometime between 617 and 620 AD. Edward Gibbon, the author of 'The Decline and Fall of the Roman Empire,'¹⁰ states that at the time this prophecy was made, such advance warning was unprecedented, as the first twelve years of Roman Emperor Heraclius' reign announced the end of the Roman Empire. The Qur'an explicitly stated that it would not take long and would be fulfilled within the next decade (*bid'a sinīn*). Thus, exactly as announced, it was fulfilled and in March 628 AD, the Roman Emperor returned to Constantinople in such grandeur that his chariot was drawn by four elephants and countless people were gathered outside the capital with lamps and olive branches to welcome their hero.*

This prophecy, with this determination and specificity, was made as evidence of the Messengership of Prophet Muhammad (PBUH). It is understood from traditions that Muslims naturally felt sympathy towards Christians due to their religious proximity, the message of the Qur'an, and their conduct with Muslims, especially in Abyssinia. The Qur'an assured them that they should not be disheartened, as their brethren among the People of the Book would soon prevail, and this prophecy would also serve as substantial evidence of the

¹⁰ *The Decline and Fall of the Roman Empire* by Edward Gibbon, vol. 2, p. 788

Prophethood they have believed in, as no one other than God can provide such specific and definitive information about the future. (Al-Bayan 4 / 43-44)



The Divine Signs that Manifest in the Inner Self and the Universe, as Described by the Verses of the Qur'an

Among the objectives of the Prophet's (PBUH) divine commissioning was the recitation of the revealed signs (tilāwat al-āyāt). That is, Allah Almighty sent His angel equipped with the evidences and proofs contained within the Qur'an. In the Noble Qur'an, this is expressed with the words: *yatlū 'alayhim āyātika*. What is meant by this is to recite the verses of Allah aloud for others to hear. When the Prophet (PBUH) recited the contents of the Qur'an, he was, in essence, fulfilling this very purpose. That is, he recited that divine speech which, in the form of the Qur'an, articulates the signs found in the inner self and the universe as evidence of Allah's power and wisdom, His creation and governance, and His other attributes. Every sentence of it holds the status of a proof and demonstration through which knowledge of Allah's attributes, His commands, and His will is attained. From this perspective, the words and teachings of the Qur'an themselves hold the rank of signs (āyāt), and on this very basis, they have been designated as āyāt (verses/signs)

The aforementioned words *yatlū 'alayhim āyātika* have been quoted in Surah Al-Baqarah as a supplication of Prophet Abraham (PBUH). It is stated:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَنْذُرُهُمْ أَلِيَّاً وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُرِّجِعُهُمْ...
.....

Lord! And send forth to them a messenger from amongst them who reads out to them Your revelations, instructs them in the law and in wisdom and in this manner purifies them... (2:129)

Javed Ahmed Ghamidi writes in explanation of this:

*An āyah in the Arabic language refers to something that is used as evidence for a particular matter. Every sentence of the Qur'an serves as evidence or proof for a certain truth. The term āyah is chosen with this consideration in mind. The phrase *yatlū 'alayhim* is originally used for reciting verses. It reflects the authority and force with which Allah's Messenger, in his capacity as His envoy, recites His commands to people and then, as God's court, enforces His decree upon them. (Al-Bayan 1/131)*

Maulana Syed Abul A'la Maududi has explained the meaning of the word āyāt in Surah Al-Baqarah, verse 39, in the *wa-alladhīna kafarū wa-kadhdhabū bi- āyātinā* from this perspective. He writes:

The original meaning of the word āyah is of a sign or symbol that guides towards something. ... In some places, the verses of the Book of Allah are called āyāt because they not only guide towards truth and veracity but, in fact, in any book that comes from Allah, not only in its content, but even in its words, expression, and style, the signs of the great author's personality are distinctly felt. (Tafheem-ul-Qur'an 1/69)

Thus, there are numerous examples in the Qur'an where Allah Almighty has referred to the signs in the self and in the universe as āyah (signs), and the same term is used for the verses and sentences of the Qur'an. For example, in Surah Al-Ahqaf, it is stated:

وَإِذَا نَّثَلَى عَلَيْهِمْ إِلَيْنَا بَيَّنَتِ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ بِهِ هَذَا سُحْرٌ مُّبِينٌ.

When Our clear revelations are recited out to them, these disbelievers say about the truth when it has come to them: "It is plain magic." (46:7)

However, it should be kept in mind that when this word is used in the Qur'an for the phrases of the Qur'an, the original meaning and concept of the verse does not become separate from this. That is, when the Qur'an uses the word *āyah* for the parts of its text, the meaning of evidence and sign remains inherent in it, it does not

become detached from it.

Observe the following passage from Surah Al-Jathiya. It will be clearly evident that the word *āyah* is used for the text of the Qur'an, but its meaning fully encompasses the arguments from both within the human self and the universe.

تِلْكَ أَيْتُ اللَّهُ نَنْذِلُهَا عَلَيْكَ بِالْحَقِّ تِجْمَعُ فِيَّ حَدِيثٌ بَعْدَ اللَّهِ وَآيَتِهِ يُؤْمِنُونَ.
وَيَقُولُ لَكُلُّ أَفَّاكٍ أَثْيَمٍ. يَسْمَعُ أَيْتُ اللَّهُ نَنْذِلُهَا عَلَيْهِ ثُمَّ يُصْرِرُ مُسْتَحْكِرًا كَانَ لَمْ
يَسْمَعْهَا تِجْمَعُ فَيَشْرِهُ بِعَذَابٍ أَلِيمٍ. وَإِذَا عَلِمَ مِنْ أَيْتِنَا شَيْئًا أَتَخْدَهَا
هُرُوًّا شَحْمٌ أَوْ لَيْكَ لَهُمْ عَذَابٌ مُهِمِّنٌ. مِنْ وَرَائِهِمْ جَهَنَّمْ تِجْمَعٌ وَلَا يُعْنِي
عَنْهُمْ مَا كَسْبُوا شَيْئًا وَلَا مَا اتَّحَدُوا مِنْ دُونِ اللَّهِ أَوْ لِيَاءَ تِجْمَعٌ وَلَهُمْ
عَذَابٌ عَظِيمٌ. هَذَا هُدُّيٌ تِجْمَعٌ وَالَّذِينَ كَفَرُوا بِأَيْتٍ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ
رَّحْمَةِ اللَّهِ.

These are God's revelations which We are reciting out to you with the truth. So, what thing will they believe in after God and His revelations! Devastation is for every liar and wrongdoer who hears God's revelations being recited out to him; still he arrogantly adheres to his stubbornness, as if he has not even heard them. [This is his attitude.] So, give glad tidings to him of a painful torment. And from Our revelations when he [similarly] comes to know of anything, he makes fun of it. It is for these people for whom there is a humiliating punishment. In front of them is Hell and whatever they have earned [in this world] will not be of slightest benefit to them. And neither those who they have made guardians besides God will be of any avail to them and for them is a great punishment. This Qur'an is the real guidance and those who disbelieve in the revelations of their Lord, for them is a painful punishment; such which causes shudders. (45:6-11)

The detailed explanation provided by Imam Amin Ahsan Islahi at this juncture fully reveals the reality of the meaning of the Qur'anic verse. He writes:

The word 'tilka' is a reference to the signs in the universe and in the self mentioned in the previous verses. It is stated that these are the signs of Allah's oneness, His power and wisdom, and His day

of recompense, which we are reciting to you through this Qur'an, along with their true outcomes and requirements. These signs are so clear that no person of intellect can deny them. The Qur'an is inviting acceptance of the real outcomes and requirements of these same signs. If these opponents of yours are not willing to accept the self-evident conclusions of these signs, then what else could possibly exist—more compelling to reason and more satisfying to the heart—upon which they would believe?

The term 'bil-haqq' in 'natlūhā 'alayka bil-haqq' refers to the absolute and true outcomes that emerge upon contemplating these signs. This qualifying expression points to the reality that, although others too reflect upon these signs, they do so from a specific and highly limited perspective. As a result, either they fail to reach the truths embedded within them, or, if they do reach them, they refrain from acknowledging them—because such truths run contrary to the desires of their own souls. For instance, astronomers and geologists also contemplate the signs of the heavens and the earth. Those in the field of anatomy research the creation of humans, zoologists delve into various aspects of animals, and meteorologists hypothesize about the cycle of night and day, the timing and effects of rainfall, and changes in the winds. However, due to their narrow-mindedness, they can see a speck through their telescopes and microscopes, but they miss the mountain hiding behind that speck. Meteorologists might predict that the weather will remain hot and dry for the next twenty-four hours and provide some convoluted explanation for it. In most cases, their prediction proves to be correct, and one cannot deny the explanation they offer. However, their focus remains limited to assessing the nature and effects of the wind's movements. They don't venture further to contemplate the question of who the real orchestrator behind these occurrences is and what their rights and responsibilities might be. Yet all these cosmic occurrences and changes happen so that humans can reach this fundamental question, find its solution, and if a servant of God provides them with an appealing solution, they should

accept it and act upon it. The Qur'an has particularly uncovered these aspects of the signs that shed light on the fundamental truth. It is for this reason that it is described as Natluhuha 'alayka bil-haqq.

This clarifies a very important reality that the message of the Qur'an is not based on compulsion or authoritarianism, but rather on clear evidences from the universe and the self, and on the clear proofs of reason and nature. Those who do not accept these evidences do not do so because they are hidden, but simply because they find them contrary to the desires of their own selves, and therefore seek to avoid them. It is evident that those who are afflicted with this malady are not prepared to accept anything that goes against their desires, even if it comes before them more radiant than the sun.

The second truth that becomes clear is that in this universe, the most self-evident, indeed the most obvious of all truths are Allah and His signs. Those who deny them are not capable of accepting any truth. They are merely slaves to their desires, worshippers of their own stomachs and physical desires. If such people demand new signs and miracles, their demands are not worthy of attention. No great miracle can open the eyes of such blind individuals. (Tadabbur-e-Qur'an 7/306-307)



Chapter Two

The Splitting of the Moon in the Qur'an

The incident of the splitting of the moon is mentioned in the opening verses of Surah Al-Qamar in the Qur'an. To understand the nature, reality, and purpose of this event, it is important to comprehend the meanings and implications of these verses. It is stated:

إِذْرَأَتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ. وَانْبَرُوا أَيْمَانُهُ يُعْرِضُونَ وَيَقُولُوا سِحْرٌ مُسْتَنْدٌ
وَكَبُرُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقْرٌ

The hour which they are being warned of is about to arrive and the moon is cleft asunder. [But they will not profess faith,] and whatever sign they see, they will only evade it and remark: "This is a magic that is being handed down from the past." [Thus, this is what has happened] and they have denied even now and followed their fancies, and [We did not seize them immediately because with Us] every matter has an appointed time. (54:1-3)

When this passage is read in the light of the overall themes of the Qur'an and the coherence of the discourse, the following points become clear:

1. It is evident from the content of the Surah that it was revealed in Mecca, during the phase of general warning in the Prophet Muhammad's call. The theme of the Surah is the establishment of the Day of Judgment and, in reference to it, a warning and good tidings. It argues from the manifestation of God's judgment.
2. It is also evident from the content of the Surah that the address is to the Quraysh of Mecca, who were demanding a sign for the impending

punishment. In the aforementioned verses, the words *wa* in *yaraw āyatān yu'ridū wa yaqūlū sihrun mustamir* (and whatever sign they see, they will only evade it and remark: This is a magic that is being handed down from the past) also confirm this point.

3. The Surah references the accounts of the people of Noah, the people of 'Ad, the people of Thamud, the people of Lot, and the people of Pharaoh. It clarifies that messengers from Allah were sent to them. Alongside them, Allah sent His signs, yet they remained obstinate in denial until the very end. Therefore, Allah brought His punishment upon them. The case of the Quraysh of Mecca is no different from these. Thus, they will be dealt with in the same manner as the wrongdoers of past nations. This has been expressed as a definitive prophecy. The words of verse 45 of the Surah are:

سَيُهْزَمُ الْجَمْعُ وَيُرُونَ الدُّبُرَ.

This group of theirs shall soon be routed, and turning their backs they will be fleeing away. (54:45)

Regarding this prophecy of punishment, Javed Ahmed Ghamidi has written:

This is an explicit prophecy that was made years before the migration and was fulfilled exactly as it was made, down to every letter. After the conclusive proof had been established against the Quraysh, this scene was first witnessed at the Battle of Badr. In the face of God's overwhelming forces, their assemblages could not hold their ground in any field thereafter, until Mecca was conquered, and everywhere people witnessed them turning away and fleeing. (Al-Bayan 5/91)

4. The chapter begins with the words *Iqtarabat al-Sā'ah* (The hour which they are being warned of is about to arrive). According to the esteemed teacher, *al-Sā'ah* here refers to the Hour of Judgment, "which begins with the punishment that necessarily befalls the deniers of the Messenger, as a result of their insistence on denial."¹¹ This means

¹¹ Al-Bayan, vol 5, p. 82

that the execution of their judgment in the Hereafter actually begins in this world, and their punishment starts from here as well. There is no further reckoning for them in the Hereafter. They first endure worldly punishment, then suffer in the torment of the grave, and subsequently become fuel for Hell as a continuation of this. The disbelievers of the Quraysh are being warned that if they persist in their ways of denial and disbelief, their fate will be the same. Soon their judgment will be pronounced, and the series of their punishments will commence.

The words *Wanshaqqa al-qamar* are explicit regarding the splitting or cleaving of the moon. *Inshaqqa* is a past tense verb, indicating the occurrence and completion of an action. This means the act of splitting has taken place and reached completion. The subsequent connected verse further emphasizes and confirms that this is not an event to occur in the future,¹² which is yet to happen, but rather an event that has already occurred. The next verse is *Wa in yaraw āyatan yu'ridū wa yaqūlū sihrun mustamirrun* (and whatever sign they see, they will only evade it and remark: This is a magic that is being handed down from the past).

Javed Ahmed Ghamidi states:

*Wa in yaraw āyatan yu'ridū wa yaqūlū sihrun mustamirrun. This sentence is clear evidence that the event of the splitting of the moon is not a prophecy of the future, but rather an incident that occurred during the time of the Messenger of Allah (PBUH), with which the Qur'an has reasoned about the punishment and the occurrence of the Day of Judgment. Because if the meaning of *anshaqqa al-qamar* is taken to be that the moon will split, then after that this sentence becomes completely irrelevant. (Al-Bayan 5/83)*

6. Similarly, it cannot be attributed to any time before the Messenger,

¹² According to some scholars, this is a description of a future event. In their view, the use of the past tense is intended to emphasize its certainty and inevitability.

PBUH. It is completely clear from verse 2 that its addressees are the Quraysh, about whom Allah has informed that they will continue to dismiss such signs by declaring them as magic.

The Nature of the Incident of Splitting of the Moon

The Qur'an has described the splitting of the moon as an *āyah*. A detailed discussion regarding its meaning, connotation, and its application and use has been elaborated in the first chapter. The nature of this discussion serves almost as a preface to the understanding of subsequent discussions. This is because it holds a fundamental position in their knowledge, reasoning, analysis, and evaluation. Therefore, it would be appropriate to consider a summary of the previous chapter. This can be outlined in the following points:

The word *āyah* is a well-known term in the Arabic language. It means a sign or symbol.

When this word is mentioned in relation to Allah Almighty, it refers to the signs within self and the universe that direct attention towards His various attributes.

When the Qur'an seeks to draw people's attention to the attributes of Allah, it presents these very *āyah* (signs) as evidence, thereby providing a means for reminding and encouraging them, as well as for warning and cautioning them.

In this technical sense, this word has been used in the Qur'an for four different references.

One type, related to the signs of God that manifest regularly in the realms of the self and the universe, which are evident in the world and pertain to the customary actions of God's power. The creation of man from clay, the regulation of the sun and moon by a law, or sending down water from the sky to bring life to the dead earth are signs of this nature.

Second, the divine signs manifested in the universe and within the self that deviate from the norm, which are supernatural and extraordinary, occur by the direct command of Allah or through the agents of destiny.

Examples of these include the descent of *mann* and *salwa* upon the Israelites during the prophetic era of Moses (PBUH), the consistent shade of clouds over them in the wilderness of Sinai, and the birth of Jesus (PBUH) without a father and his speaking from the cradle.

Thirdly, the divine signs of God that manifest as supernatural and beyond ordinary in the universe and the self, which appear through God's prophets by His command. In religious terminology, these are referred to as 'miracles.' Examples of these include the staff of Moses (PBUH) transforming into a serpent, the striking of his staff causing twelve springs to gush forth, Jesus (PBUH) bringing the dead back to life, and the divine revelation flowing from the blessed tongue of Prophet Muhammad (PBUH).

Fourth, the Qur'anic verses that describe the signs of Allah manifested in the self and the universe, both in the usual and unusual manner, which are inscribed between the covers of the Qur'an and are recited as structured units within its chapters.

In light of these points, the question now is, in Surah Al-Qamar, which of the aforementioned four contexts does the word *āyah* refer to?

If we wish to interpret this in the context of a sentence or verse from the Qur'an, it is evident that there is no room for such an interpretation. The sentence *Wa in yaraw āyatan yu'ridū wa yaqūlū sihrun mustamirrun* is undoubtedly a verse from the Qur'an, but the word *āyah* used within this sentence does not mean a Qur'anic verse in any way. The reason is that this word is used not for a phrase or statement from the Qur'an, but for the incident of the splitting of the moon.

Similarly, applying this to the signs that regularly appear in the self and the universe would also not be correct, because this is not a usual event. In known human history, this event has occurred only once. The rising and setting of the moon, its waxing and waning, the different phases of its new moon, full moon, and crescent, its partial or complete eclipse, its redness, whiteness, and blackness, the determination of

months and years by its rotation, the tides of the sea by its gravitational pull, its enchanting light and the guidance it provides to travelers at night—all these are signs of Allah, His great signs, yet they are everyday and usual events. There is continuity and regularity in their occurrence. Humans are familiar and connected with them. These are the persistent customs of the universe, not extraordinary phenomena. In contrast, the splitting of the moon is an unusual and extraordinary event; therefore, the meaning of the verse cannot be applied to it.

As far as those verses are concerned that manifest through the miracles and marvels associated with the prophets, this event cannot be categorized among them. The reason is that this event does not involve the intercession of the Messenger of Allah (PBUH). That is, neither did he utter any words from his tongue, nor did he command the moon to split into two with a gesture of his blessed hand, nor did he throw anything towards it. If such a circumstance had existed, then undoubtedly, this event would be counted among those verses that appear by the hand of prophets with the permission of Allah.

Now, the only remaining possibility is to ascribe this to the nature of divine signs, which, though supernatural, are directly manifested by Allah.

Therefore, the correct interpretation is that this event is such an extraordinary sign, which appeared by the direct command of Allah, and in this, the mediation of the Prophet Muhammad (PBUH) was not employed. This means that it is counted among the same type of signs that were manifested before during the times of the prophets of the Israelites.

During the time of the Messenger of Allah (PBUH), it was decided to demonstrate similar signs. This decision of Allah Almighty is stated in Surah Ha Mim Sajdah and Surah An-Naml. It is declared in Ha Mim Sajdah:

سُرِّيْهُمْ أَيْتَنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ...
Surprise them with Our signs in the world around them and in their own selves until they realize that this is the truth...

[Rest assured O Prophet! and they should also be warned that] soon We shall also show them Our signs in the world around

them and within them as well until it will become evident to them that this Qur'an is the absolute truth. (41:53)

In Surah An-Naml, it is stated:

وَقُلْ الْحَمْدُ لِلّٰهِ سَيِّرْيُكُمْ أَيْتَهُ فَتَعْرُفُونَهَا شَحْمٌ وَمَا رَبُّكَ بِعَاقِلٍ عَمَّا تَعْمَلُونَ.

And say: Gratitude is for God alone. Soon He will show His signs to you and you will recognize them and your Lord is not unaware of whatever you are doing. (27:93)

Imam Amin Ahsan Islahi has described the proclamation of Ha-Meem Sajda with the words “consolation for the Prophet (PBUH) and warning and threats for the deniers of the Qur'an.” In explanation of this, he has written:

This means that if these people are not ready to accept the Qur'an based on its arguments, but insist on seeing our signs to verify it, then the time is fast approaching when such signs of its truth will appear around Mecca and within Mecca itself, among the Quraysh, that they will exclaim that indeed, the Qur'an is absolutely true. By 'signs', it refers to the evidence and indications of the triumph of truth and the defeat of falsehood which the Qur'an has predicted. This prediction has already been discussed earlier in this Surah in light of historical evidence. Initially, the leaders of the Quraysh mocked these assertions by considering them to be boastful claims. However, when Islam began to take root in Medina, within Mecca itself, and in its surroundings, even among some good people of the Quraysh, then these leaders and their supporters were somewhat alarmed. Ultimately, after the migration, events occurred that demonstrated the dominance of Islam to such an extent that it became impossible for not just the Quraysh but also for Rome and Persia to stand against Islam. (Tadabbur-e-Qur'an 7/128-129)

Javed Ahmed Ghamidi writes under the aforementioned verse of Surah An-Naml:

You will come to know that these are the very signs about which I had warned you. Thus, it is known that after the migration, all these signs became manifest and people saw with their own eyes how truthful the words of God's Prophet were. (Al-Bayan 3/581)

The splitting of the moon was indeed the manifestation of that decision which had already been announced. It was an exceedingly extraordinary and magnificent sign that appeared in the universe. Its amazement, grandeur, awe, and might highlighted it as a great divine sign. In terms of its nature, it is counted among those signs that were directly manifested by Allah, without adopting the mediation of prophets. It is as if it belongs to the same kind of signs that were previously manifested during the times of the prophets of the Israelites. Examples of these include the descent of *mann* and *salwa*, the casting of shade by clouds, the suspension of Mount Sinai, and the creation of Jesus (PBUH) without a father.

The Purpose of the Event of the Splitting of the Moon

It is also clear from the Qur'an that the sign of the splitting of the moon was specifically for the disbelievers of the Quraysh, and its purpose was to warn them about *al-sā'ah*, meaning the Hour of Resurrection. For those who deny the Messenger, this Hour begins with the worldly punishment that descends upon them as a consequence of their persistent rejection of the truth, and its ultimate fulfillment will occur when the trumpet is blown and the Day of Judgement takes place.

In order to understand the reality of this chastisement, it is necessary to understand the mission of the prophets. The details of this are as follows: Prophets of Allah come into the world to call towards Allah and to warn and give glad tidings about the Day of Judgment. That is, they call their addressees towards Allah, the Lord of the worlds, give glad tidings of a good outcome in the Hereafter to the believers, and warn the disbelievers about the bad outcome. This is their prophetic duty. The Qur'an has described this duty of the prophets in these words:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً طَمِينِي فَبَعَثَ اللَّهُ التَّبِيَّنَ مُبَشِّرِينَ

وَمُنذِرِينَ....

Mankind was just a single community. Then [differences arose between them. So,] God sent forth prophets as bearers of glad tidings and as warners... (2:213)

Regarding the Muhammad (PBUH), this command is mentioned in these words:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا.

O Prophet! [you also pay no heed.] We have sent you forth as a witness, a bearer of glad tidings, a warner and as one who will call men to God by His leave and as a shining lamp [which guides people out from darkness. (33:45-46)

Some of these prophets are elevated by God to the office of “Messengership” along with “Prophethood.” This means that a prophet makes the truth absolutely clear to their audience, thereby completing God’s proof against them. The divine court is established on earth, and the ultimate and final fate of the deniers is determined and implemented in this world. It is as if a minor Day of Judgment is established for the deniers of the Messenger, and their paradise and hell are decided in this very life. The narratives of these messengers presented in the Qur'an make it clear that the same treatment was meted out to the deniers of Noah, Saleh, Lot, Hud, Shuaib, and Moses (peace be upon them). They were annihilated through celestial calamities. The deniers of the Messenger Muhammad (PBUH) were also destroyed under the same law through the swords of his companions.

In this context, observe that at the beginning of the Surah, it is stated that the hour, *al-sā'ah*, meaning the moment of punishment, has drawn near for the disbelievers of the Quraysh. The Messenger of Allah was warning them about this, and as a sign of it, Allah showed the moon splitting. After this introduction, the stories of the previous Messengers are referenced, indicating that their audiences also rejected them, leading Allah to utterly destroy them. Hence, when the people

of Noah rejected, they were drowned in water. When 'Ad rejected, they were destroyed by a fierce wind, and their bodies became like hollow trunks of palm trees, rolling here and there with the force of the wind. When Thamud rejected, Allah made the she-camel a sign for them, and when they hamstrung it, Allah destroyed them with a dreadful thunder and a terrifying scream, decimating their settlements completely. When the people of Lot disbelieved, they were annihilated by a wind carrying stones. When the people of Pharaoh rejected, they too were seized with formidable might and destroyed. After presenting these historical testimonies, it is stated that if the consequence of these nations' rejection manifested as punishment, how can the outcome of your rejection be any different? If you continue on this path for a little while longer, know that the time for your punishment is also near. The extraordinary event of the moon splitting is a sign of this. It reflects the reality that He who has the power to split and then rejoin such a magnificent sphere as the moon can effortlessly dismantle and reassemble your being. Therefore, be aware that the hour of your minor Day of Judgement is near, and in its continuation, the hour of the major Day of Judgement is not far off either. In the final part of the Surah, it is stated:

أَكَفَّارُكُمْ خَيْرٌ مَنْ أُولَئِنَّمُ أَمْ لَكُمْ بَرَاءَةٌ فِي الرُّبُرِ . أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنْتَصِرٌ . سَيُهْرَمُ الْجَمْعُ وَيُوْلَوْنُ الدُّبُرِ . بِلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهِي وَأَمْرٌ .

[O People of the Quraysh!] Are these disbelievers among you any better than them or is there an acquittal written for you in the scriptures? Do they claim: "We are a group who has the ability to fight back." [Listen clearly!] This group of theirs shall soon be routed, and turning their backs they will be fleeing away. No! in fact, the actual time of fulfilment of the promise made to them is the Day of Judgement, and the Day of Judgement will be very stern and very bitter [for these disbelievers]. (54:43-46)

Imam Amin Ahsan Islahi explains the term *al-sā'ah* at the beginning and end of the Surah in such a manner that it fully clarifies the purpose of the splitting of the moon. He writes:

*The term *al-sā‘ah* refers to the moment of judgment and punishment. We have been clarifying in various places that God’s messengers have warned their communities about two types of punishment. The first is the punishment in this world, which inevitably befalls a community if it disregards the warnings of the messenger and persists in its denial. The second is the punishment that will occur in the Hereafter. The difference between these two types of punishment is only in terms of initiation and completion, or preparation and conclusion. The community that is seized by punishment due to the denial of the messenger is effectively seized for the punishment of the Hereafter. Therefore, the word *al-sā‘ah* often encompasses both types of punishment. From this perspective, it becomes clear that for every community in which a messenger appears, the moment of its decision is imminent. Thus, the phrase *Iqtarabat al-sā‘ah* is not a rhetorical expression of exaggeration, but rather a straightforward statement of fact.*

Wa inshaqqā al-qamar - This sign is mentioned as indicating the approaching moment of punishment. We have referred multiple times in this book to a practice of Allah Almighty, that although signs of His power and wisdom are present throughout every inch of the heavens and the earth, and new signs continue to become manifest day by day, during the time of the messenger’s missions, Allah Almighty specifically reveals such signs through which the warnings of the messenger and the truthfulness of his claim to messengership become evident...

The purpose of these signs, as we have indicated, is to reinforce the warning of the Messenger. The messages that the Messenger proclaims through words are supported by evidence and signs that appear in this universe in various forms so that God’s argument is completely evident upon the people. A similar sign was manifested in the form of the splitting of the moon to support the warning of the Messenger of Allah (PBUH), so that it would be clearly evident to the deniers of punishment and resurrection

that the Qur'an's warnings about the Day when the earth will be shaken, mountains will become dust and scatter in the atmosphere, seas will boil over, and the sun will become darkened are not just to intimidate them, but these are truths that will inevitably occur one day. These are not impossible events; their indications manifest in this world in one form or another.

One of the major reasons why the disbelievers considered the Resurrection to be something utterly implausible was their belief in the impossibility that this entire universe could one day be completely dismantled. The question they posed concerning the mountains—as recorded in the Qur'an—reveals that they regarded such things as absolutely stable, immutable, and imperishable. By showing them the sign of the splitting of the moon, Allah Almighty demonstrated that nothing in this universe—no matter how great it may be—is autonomous, eternal, or immune to change. Rather, everything is subject to the command of Allah. Whenever He wills, He can bring all of it to ruin and destruction.

It is important to note here that the verse mentioned earlier (Iqtarabat al-sā'ah) referred to the punishment and defeat that deniers of the messengers inevitably face in this worldly life. This verse (bal al-sā 'atu maw 'iduhum wa al-sā 'atu adhā wa amarr) refers to the punishment that will confront them on the actual Day of Judgment, which will be exceedingly severe. Throughout this book, we have repeatedly referred to this divine law that those who deny the messengers are invariably defeated in this world, and the Hereafter is, of course, a place of their disgrace. (Tadabbur-e-Qur'an 8/90-91, 113)



Chapter Three

The Splitting of the Moon in Hadiths and Athar

The incident of the splitting of the moon is originally mentioned in the Holy Qur'an. It clearly outlines the background of such signs and specifically the nature, purpose, and objective of this incident. Therefore, its contents hold fundamental importance in the explanation and details of this event. However, several Companions of the Prophet (PBUH) have also narrated this event. Among them, Ali, Abdullah bin Mas'ud, Jubair bin Mut'im, Abdullah bin Abbas, Abdullah bin Umar, Hudhayfah bin Yaman, and Anas bin Malik are prominent. Some of them were eyewitnesses while others narrated it based on the testimonies of others. These narratives are recorded in the collections of hadith and traditions in Bukhari, Muslim, Tirmidhi, Ahmad, Abu Awanah, Abu Dawood al-Tayalisi, Abdul Razzaq, Ibn Jarir, Bayhaqi, Tabarani, Ibn Mardawiyah, and Abu Nu'aym Isfahani with several and varied chains of transmission. These narratives can be divided into two categories based on the observation of the narrators:

1. Narrations of the Companions Who Witnessed the Splitting of the Moon
2. Narrations from Companions Who Did Not Witness the Splitting of the Moon

Below, the aforementioned narratives have been analyzed in the same sequence. However, before the study of this, it is necessary to determine the timing of the splitting of the moon.

Time of the Occurrence of Splitting of the Moon

The incident of the splitting of the moon occurred during the time of the Prophet Muhammad (PBUH) before the migration to Medina. Scholars of history, biography, hadith, and exegesis agree on this. According to their estimates, this event took place approximately five years before the migration, in the presence of the Prophet (PBUH) in Mecca. He was in Mina at the time. On this occasion, several companions and the disbelievers of the Quraysh witnessed it.

The commentator of Bukhari, Hafiz Ibn Hajar Asqalani, writes in *Fath al-Bari* under the narrations of the splitting of the moon:

قال: انشق القمر بمكة يعني: أن الانشقاق كان وهم بمكة قبل أن يهاجروا إلى المدينة

A narration states that the narrator (Abdullah ibn Masud) reported that the incident of the splitting of the moon occurred in Mecca. This means that when the moon was split into two parts, they were in Mecca before the migration to Medina. (7/184)

In *Al-Mawahib Al-Ladunniyah*, Allama Ahmad bin Muhammad Qastallani has written:

كان بمكة قبل الهجرة بنحو خمس سنين

This event took place in Mecca approximately five years before the Hijra. (2/254)

Maulana Abul A'la Maududi has also specified this date. He writes:

The details that emerge from compiling all the narrations indicate that this incident occurred approximately five years before the migration. It was the fourteenth night of the lunar month. The moon had just risen. Suddenly, it split, and one fragment appeared on one side of the nearby mountain while the other fragment appeared on the other side. This phenomenon lasted only for a moment, and then the two fragments rejoined. The Prophet (PBUH) was present in Mina at that time. (Tafheem-ul-Qur'an 5/229)

Syed Sulaiman Nadvi states that this event was the final sign of

guidance for the disbelievers of Quraysh. Even after witnessing such a great sign, when the Quraysh did not come to faith, Allah commanded the Prophet (PBUH) that the argument had been completed, and thus, he should leave this community and migrate. He writes:

Among the signs of guidance, the most conclusive and final sign for the disbelievers of Mecca was the splitting of the moon, after which the onset of destruction was imminent... Before the migration, the sign of the splitting of the moon appeared, and even upon witnessing it, when the leaders of the Quraysh did not embrace Islam, the Prophet Muhammad (PBUH) was commanded to migrate from Mecca, and the time for the punishment of destruction was near. Among the companions, those who were privy to the mysteries of prophethood had already understood that this migration was a precursor to the destruction of the Quraysh. In 'Al-Mustadrak al-Hakim' (Volume 3, p. 7) and 'Musnad Ahmad ibn Hanbal' (Volume 1, p. 216), it is mentioned that when the Prophet (PBUH) left Mecca, Abu Bakr Siddiq (RA) said, "Indeed, to Allah we belong. The people of Mecca have expelled their Messenger, surely they will be destroyed, and then the verse of battle (Udhina Lillazeena) was revealed." (Seerat-un-Nabi 3/172-173)

Accounts of the Companions who Witnessed the Splitting of the Moon

Based on the details of the event and certain indications from the narrations, it is plausible that a considerable number of Companions of the Prophet (PBUH) were present with him on this occasion. However, among those who narrated it, there are three eyewitnesses. These are Abdullah ibn Mas‘ud, Ali ibn Abi Talib, and Jubair ibn Mut‘im (may Allah be pleased with them). Their narrations are as follows:

1. Narration of Abdullah Ibn Mas‘ud

Abdullah ibn Mas‘ud (RA) was a companion from Mecca. He is

among the early converts to Islam. At the time of the incident of the splitting of the moon, he was approximately twenty-four or twenty-five years old. In the narrations of this event, his account holds the status of the primary narration. This is because he was an eyewitness to the event and has determined both the time and place of its occurrence. Moreover, it also mentions the reaction of the Prophet Muhammad (PBUH) to the event. This narration has been transmitted by almost all the hadith scholars who have included the splitting of the moon in their works. The summary of this is as follows:

It is clear from the various narrations in Bukhari and Muslim that Abdullah ibn Mas‘ud (RA) was present with the Prophet (PBUH) in Mina (Mecca).

He saw that the moon had split into two pieces.

A fragment detached and went to the other side of the mountain.

The Prophet (PBUH) said: You people be witnesses.

In the account by Bayhaqi, there is an addition that in response to this event, the infidels remarked that it seems Muhammad (PBUH) has cast a spell on them. Therefore, wait for those coming from outside. If they confirm it, it means the event is real. When the people coming from outside were asked, they reported that they had also witnessed it.

The following are a few representative chains of transmission for the narration:

حدثنا عبدان، عن أبي حمزة عن الاعمش، عن إبراهيم، عن أبي معمر، عن عبد الله رضي الله عنه، قال: انشق القمر ونحن مع النبي صلى الله عليه وسلم بمنى، فقال: اشهدوا وذهبتم فرقة نحو الجبل.

Abdan narrated to us, from Abu Hamzah Muhammad bin Maimun, from A‘mash, from Ibrahim, from Abu Ma‘mar, and from Abdullah bin Mas‘ud (RA) who narrated that when the moon was split into two, I was present with the Prophet Muhammad (PBUH) in the field of Mina. The Prophet (PBUH) said, “O people, bear witness.” And one piece of the moon separated from the other and moved towards the mountain. (Sahih Bukhari No. 3869)

حدثنا ابو بكر بن ابي شيبة، وابو كريبي، وإسحاق بن ابراهيم جمیعاً، عن ابی معاویة. وحدثنا عمر بن حفص بن غیاث، حدثنا ابی کلاهما، عن الاعمش. وحدثنا منجانب بن الحارث التميمي واللفظ له اخبرنا ابن مسهر، عن الاعمش، عن ابراهيم عن ابی عمر، عن عبد الله بن مسعود، قال: بينما نحن مع رسول الله صلی الله علیه وسلم بمنی إذا انفقل القمر فلقتين، فكانت فلقة وراء الجبل وفلقة دونه فقال لنا رسول الله صلی الله علیه وسلم: اشهدوا.

Abu Bakr bin Abi Shaybah, Abu Kuraib, and Ishaq bin Ibrahim narrated to us from Abu Muawiyah. He said that Umar bin Hafs bin Ghayath narrated to us, and he said that both were narrated by my father from Al-A'amash. Manjab bin Al-Harith Al-Tamimi also narrated to us, and this wording is from him. Ibn Musher informed us, narrated from Al-A'amash, from Ibrahim, from Abu Ma'mar, who narrated from Abdullah bin Mas'ud (RA) that we were with the Messenger of Allah (peace and blessings be upon him) in Mina when the moon split into two. One part remained on this side of the mountain, and the other went to the other side. The Messenger of Allah (peace and blessings be upon him) said, "Bear witness." (Sahih Muslim No. 7250)

حدثنا عبید الله بن معاذ العنبری، حدثنا ابی، حدثنا شعبة، عن الاعمش، عن ابراهيم، عن ابی عمر، عن عبد الله بن مسعود، قال: انشق القمر على عهد رسول الله صلی الله علیه وسلم فلقتين، فستر الجبل فلقةً، وكانت فلقة فوق الجبل، فقال رسول الله صلی الله علیه وسلم: اللهم اشهد.

Ubaidullah bin Mu'az Al-Anbari narrated to us, he said that our father narrated to us, he said that Shu'bah narrated to us, from Al-A'amash, from Ibrahim, from Abu Ma'mar, and from Abdullah bin Mas'ud (RA), who narrates that during the time of the Messenger of Allah (PBUH), the moon split into two parts. One part covered the mountain and the other part remained above the mountain. The Messenger of Allah (PBUH) said, "O Allah, I bear witness." (Sahih Muslim No. 7251)

أخبرنا أبو عبد الله محمد بن عبد الله الحافظ، ثنا أبو العباس محمد بن يعقوب، ثنا العباس بن محمد، ثنا سعيد بن سليمان، ثنا هشيم، ثنا مغيرة،

عن أبي الضحى، عن مسروق، عن عبد الله يعني ابن مسعود، قال: انشق القمر بمكة حتى صار فرقتين فقال كفار أهل مكة هذا سحر سحركم به ابن أبي كبشة. انظروا السفار فإن كانوا رأوا ما رأيتم فقد صدق وإن كانوا لم يروا ما رأيتم فهو سحر سحركم به قال فسئل السفار قال: وقدموا من كل وجه، فقالوا رأينا.

Abu Abdullah Muhammad bin Abdulllah Hafiz informed us that Abu Abbas Muhammad bin Yaqub narrated to them, who said that Abbas bin Muhammad narrated to us, who said that Saeed bin Sulaiman narrated to us, who said that Hisham narrated to us, from Mughira, from Abu Dhuba, from Masruq, from Abdullah bin Mas'ud (RA) who stated that, in Mecca, the moon split until it became two pieces. The disbelievers said (to each other) that it was magic performed by the son of Abu Kabsha on them.¹³ They advised to wait for people from outside; if they saw what you have seen, then it would be true. If they didn't see what you have seen, then it is magic he has performed on you. The narrator states that when people from various directions came, they were asked this question, and they informed that they had also witnessed this scene. (Al-Itiqad li'l-Bayhaqi 1/269)

2. Narration of Ali ibn Abi Talib (RA)

In Tahawi's *Sharh Mushkil Al-Athar*, a narration from Ali (RA) is recorded. This is a brief narration. It states that when this incident occurred, he and some other companions were present with the

¹³ The disbelievers of Quraysh would sometimes refer to the Prophet (PBUH) by the epithet 'Ibn Abi Kabshah.' Historians and hadith scholars have proposed various explanations for this attribution. One view is that it refers to a historical figure from the past named Wajz b. Ghilab, whose kunyah was Abu Kabshah. He rejected idol worship and used to warn others against it. Al-Balaadhuri writes: "One opinion is that Wajz b. Ghilab was from the Khuza'ah tribe and was the maternal grandfather of Wahb b. 'Abd Manaf al-Zuhri, the maternal grandfather of the Prophet (PBUH). He had settled in Mecca and came to be regarded among its prominent figures." According to other opinions, the kunyah Abu Kabshah belonged to the Prophet's (PBUH) foster father. (Ansab al-Ashraf 1/91)

Prophet (PBUH). The narration is as follows:

حدثنا علي بن عبد الرحمن بن محمد بن المغيرة المخزومي الكوفي، حدثنا لوين، حدثنا حديج بن معاویة الجعفی، عن أبي إسحاق، عن أبي حذيفة قال أبو جعفر — وهو سلمة بن صهیب الأرabi — عن علي بن أبي طالب رضي الله عنه قال: اشتق القمر، ونحن مع رسول الله عليه السلام.

Ali bin Abdur Rahman bin Muhammad bin Mughira Makhzumi Kufi narrated to us, he said that Luwayn narrated to us, he said that Hadaj bin Muawiya Jufi narrated to us, from Abu Ishaq, from Abu Hadhifa, who said that Abu Ja'far—who is Salamah bin Suhaib Al-Arji—said that Ali (RA) stated: (We observed that) the moon split, and at that time we were with the Messenger of Allah (PBUH). (696)

3. Narration of Jubair ibn Mut‘im (RA)

Jubair bin Mut‘im (RA) is the son of Mut‘im bin Adi. Mut‘im bin Adi is the same person who offered refuge to the Prophet Muhammad (PBUH) upon his return from Taif. Jubair (RA) embraced Islam in the period between the Treaty of Hudaybiya and the Conquest of Mecca. During the incident of the splitting of the moon, he was present near the Prophet (PBUH) in Mecca. The summary of traditions transmitted from him in Tirmidhi and *Al-Mu‘jam al-Kabir* by Tabarani is as follows:

It is mentioned in Tirmidhi that during the time of the Prophet (PBUH), the moon split into two pieces.

One piece came to rest on one mountain, and the other came to rest on another mountain.

Some of the disbelievers said that Muhammad (PBUH) has cast a spell on us. Some said that he may be able to bewitch us, but he cannot bewitch all the people.

It is mentioned in *Al-Mu‘jam Al-Kabir* by Tabarani that on this occasion, Jubair bin Mut‘im (RA) was present with the Prophet (PBUH).

The narrations are as follows:

حدثنا عبد بن حميد، حدثنا محمد بن كثیر، حدثنا سلیمان بن کثیر، عن حسین، عن محمد بن جبیر بن مطعم، عن ابیه، قال: انشق القمر على عهد النبي صلی الله علیه وسلم حتی صار فرقتين على هذا الجبل وعلى هذا الجبل، فقالوا: سحرنا محمد، قال بعضهم: لئن كان سحرنا ما يستطيع ان يسحر الناس کاهم.

'Abd bin Humaid narrated to us, he said that Muhammad bin Kathir narrated to us, he said that Sulaiman bin Kathir narrated to us, from Husain, from Muhammad bin Jubair who narrated from his father (Jubair bin Mut'im, RA) who related that during the time of the Prophet (PBUH), the moon split into two halves, one half over this mountain and one half over that mountain. The people said: Muhammad has cast a spell on us, but some among them said: If he has cast a spell on us, then he cannot put all the people (outside) under a spell. (Tirmidhi No. 3289)

حدثنا العباس بن حمدان الحنفي، حدثنا علي بن المنذر الطریقی، حدثنا محمد بن فضیل، عن حسین، عن سالم بن ابی الجعد، عن محمد بن جبیر، عن ابیه، قال: انشق القمر، ونحن مع رسول الله صلی الله علیه وسلم.

Abbas bin Hamdan Hanafi narrated to us, he said that Ali bin Mundhir Tareefi narrated to us, he said that Muhammad bin Fudayl narrated to us, from whom Husayn narrated, from whom Salim bin Abi Ja'd, from whom Muhammad bin Jubair narrated on the authority of his father (Jubair bin Mut'im, may Allah be pleased with him) that the moon split and we were with the Messenger of Allah, peace and blessings be upon him. (Al-Mu'jam al-Kabir li'l-Tabarani, No. 1540)

Accounts of Companions Who Did Not Witness the Splitting of the Moon

Among those narrating the event of the splitting of the moon, besides the eyewitnesses, are also companions who did not personally witness

the event. Some of them were in Medina at the time, some were too young, and some were not yet born. Among these, the notable figures include Hudhayfah bin al-Yaman, Abdullah bin Umar, Abdullah bin Abbas, and Anas bin Malik (may Allah be pleased with them all). Their narrations are as follows:

1. Narration of Hudhayfah ibn al-Yaman (RA)

Hudhayfah ibn al-Yaman (RA) is a Companion from Medina. He was born in Medina approximately 30 years before the migration (*Hijrah*). At the time of the incident of the splitting of the moon, he was around 25 years old and was residing in Medina. The summary of the narration transmitted from him is as follows:

It is mentioned in *Musannaf Abdul Razzaq* that while delivering the Friday sermon, Hudhayfah ibn al-Yaman (RA) first recited the verses of Surah Al-Qamar and then mentioned this incident. He stated that since the incident of the splitting of the moon has occurred, the Day of Judgment is now very near.

The narration is:

عن ابن عبيدة، عن عطاء بن السائب، عن أبي عبد الرحمن السلمي قال:
سمعت حذيفة يوم الجمعة وهو على المنبر قرأ أفتربت السّاعة، وَأَشْقَى
الْقَمْرُ، فقال: قد اقتربت الساعة وقد انشق القمر فالليوم المضمار وغداً
السباق.

Ibn Uyaynah narrates that Ata bin Saib narrates from Abu Abdur Rahman al-Sulami, who says that Hudhayfah (RA) was delivering a sermon on the pulpit on the day of Jumu'ah. He recited the initial verses of Surah Al-Qamar: "Iqtarabat al-sā'ah wa inshaqqa al-qamar." Then he said: The Day of Judgment has drawn near, and the moon has split into two pieces." Therefore, today is the day of preparation, and tomorrow is the day to strive forward with effort. (5285)

2. Narration of Abdullah ibn Umar (RA)

Abdullah ibn Umar (RA) is the son of Umar ibn Khattab (RA). He was born about ten or eleven years before the migration. At the time

of the event of the splitting of the moon, he was approximately five or six years old. The summary of the narrations transmitted from him in Tirmidhi and Mustadrak is as follows:

According to the narration of Tirmidhi, the moon was split during the time of the Prophet Muhammad (PBUH). He said: Be witnesses, you people.

In Al-Hakim's *Al-Mustadrak ala al-Sabihayn*, there is an addition that one piece of the moon remained visible while the other went behind the mountain.

The two narrations are as follows:

حدثنا محمود بن غيلان، حدثنا ابو داؤد، عن شعبة، عن الاعمش، عن مجاهد، عن ابن عمر، قال: انفلق القمر على عهد رسول الله صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: اشهدوا.

Muhammad bin Ghaylan narrated to us, he said that Abu Dawood narrated to us, from Shu'bah, from A'amash, and from Mujahid who narrated that 'Abdullah bin Umar (RA) said that during the time of the Messenger of Allah (PBUH) the moon was split into two parts. The Messenger of Allah (PBUH) said: 'Bear witness to this.' (Tirmidhi No. 2182)

فحدثنا أبو العباس محمد بن يعقوب، ثنا إبراهيم بن مرزوق البصري بمصر، ثنا أبو داؤد الطيالسي، ثنا شعبة، عن الاعمش، عن مجاهد، عن عبد الله بن عمرو رضي الله عنه، في قوله عز وجل: اقْرَبْتَ السَّاعَةَ وَانْشَقَّ الْقَمَرُ. قال: كان ذلك على عهد النبي صلى الله عليه وسلم، انشق القمر فلقتين فلقة من دون الجبل، وفلقة خلف الجبل. فقال النبي صلى الله عليه وسلم: اللهم اشهد.

Abu Abbas Muhammad bin Yaqub narrated to us, he said that Ibrahim bin Marzuq Basri narrated to us in Egypt, he said that Abu Dawood Tayalisi narrated to us, he said that Shu'bah narrated to me, from A'mash, from Mujahid, who narrated from 'Abdullah bin Umar (RA) that while explaining the initial verse of Surah Al-Qamar, he stated that in the time of the Messenger of Allah (PBUH), the moon split into two parts. One part was in front of the mountain and the other was behind it.

Upon this, the Messenger of Allah (PBUH) said: 'O Lord, I bear witness.' (Al-Mustadrak li'l-Hakim, No. 3759)

3. Narration of Abdullah ibn Abbas (RA)

Abdullah bin Abbas (RA) was the son of the Prophet Muhammad's (PBUH) uncle, Abbas ibn Abdul Muttalib (RA). He was born three years before the migration in the Valley of Abu Talib. The incident of the splitting of the moon occurred before his birth. According to a narration recorded in Bukhari and Muslim transmitted by him, he simply stated that the moon split during the time of the Prophet Muhammad (PBUH).

The various chains of narration are as follows:

حدثنا يحيى بن بكر، قال: حدثني بكر، عن جعفر، عن عراك بن مالك، عن عبيد الله بن عتبة بن مسعود، عن ابن عباس رضي الله عنهما، قال: انشق القمر في زمان النبي صلى الله عليه وسلم

Yahya bin Bukair narrated to us, he said that Bakr narrated to me, from him Ja'far narrated, from him 'Urwah bin Malik narrated, from him 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ud narrated that Abdullah bin Abbas (may Allah be pleased with them) narrated that during the time of the Prophet Muhammad (PBUH), the moon had split. (Sahih Bukhari No. 4866)

حدثنا موسى بن قريش التميمي، حدثنا إسحاق بن بكر بن مصر، حدثي أبي، حدثنا جعفر بن ربيعة، عن عراك بن مالك، عن عبيد الله بن عبد الله بن عتبة بن مسعود، عن ابن عباس، قال: إن القمر انشق على زمان رسول الله صلى الله عليه وسلم.

Musa bin Quraysh bin Al-Tamimi narrated to us, he said that Ishaq bin Bakr bin Mudhar narrated to us, he said that my father narrated to me, they said that Ja'far bin Rabee'ah narrated to us, from 'Irak bin Malik, from Ubaydullah bin Abdulla bin Utbah bin Mas'ud, who narrated that Abdullah bin Abbas (RA) narrated that during the time of the Prophet Muhammad (PBUH), the moon had split. (Sahih Muslim No. 7257)

4. Narration of Anas bin Malik (RA)

Anas bin Malik (RA) is a Companion from Medina. He was born in Yathrib ten years before the migration. At the time of the splitting of the moon, his age was approximately five years, and he resided in Yathrib. The summary of the narration transmitted from him is:

During the time of the Prophet Muhammad (PBUH), the moon split into two parts and in such a way that the Hira mountain became visible between them. At this moment, he said, “You all be witnesses to this.”

The narrations are as follows:

حدثنا مسدد، حدثنا يحيى حدثنا شعبة، عن قتادة، عن انس، قال: انشق القمر فرقتين.

Musaddad narrated to us, he said that Yahya narrated to us, from whom Shu'bah narrated, from whom Qatadah narrated, and Anas (RA) narrated that the moon was split into two parts. (Sahih Bukhari No. 4868)

وحدثنا محمد بن المثنى، حدثنا محمد بن جعفر، وابو داود. وحدثنا ابن بشار، حدثنا يحيى بن سعيد، ومحمد بن جعفر، وابو داود كلهم، عن شعبة، عن قتادة، عن انس، قال: انشق القمر فرقتين، وفي حديث ابى داود: انشق القمر على عهد رسول الله صلى الله عليه وسلم.

Muhammad bin Musanna narrated to us, he said that Muhammad bin Ja'far and Abu Dawood narrated to us, they said that Ibn Bishar narrated to us, he said that Yahya bin Saeed, Muhammad bin Ja'far, and Abu Dawood narrated to us, from whom Shu'bah narrated, from whom Qatadah narrates that it is reported from Anas (RA) that the moon split into two pieces. And in Abu Dawood's narration, it is mentioned that during the time of the Messenger of Allah (PBUH), the moon split. (Sahih Muslim No. 7256)

A Comparative Analysis of the Narrations

The aforementioned narrations collectively support and elaborate on the statements of the Holy Qur'an. None of them are in contradiction

or in excess of the primary declarations and intents of the Book of God. The summary of their agreed-upon points is as follows:

The incident of the splitting of the moon was a sensory event.

This event occurred approximately five years before the migration to Medina.

Among its eyewitnesses were the Messenger of Allah (PBUH), his noble companions, and the disbelievers of Quraysh.

People, regardless of religious distinction, have conveyed it from generation to generation; therefore, in historical context, it holds the status of *khabar-e-mutawatir* (continuously recurrent narration).

The incident occurred in the early part of the night, when people were still awake.

The Messenger of Allah (PBUH) and his Companions were present in Mina

The moon was in the form of a full moon and was clearly visible.

The moon split and separated into two pieces.

Then one piece went to one side of the mountain and the other went to the other side.

At this moment, the Messenger of Allah (PBUH) said, “People, bear witness.”

The disbelievers directly witnessed this event, yet they could not believe their own eyes, which is why they interpreted it as magic.

Some among them said to wait for the people who are returning from their journey, because they cannot be affected by magic.

When the people came, they also testified about this incident.

Thus, the disbelievers had to acknowledge the truth of this event.

Despite this, they did not believe.

Almost all the narrations of the splitting of the moon include essentially these points. However, in some versions of the narration by Anas (RA),

a few additional points are also mentioned that are not transmitted in the narrations of other companions. These versions are as follows:

حدثني عبد الله بن عبد الوهاب، حدثنا بشر بن المفضل، حدثنا سعيد بن أبي عروبة، عن قتادة، عن انس بن مالك رضي الله عنه: ان اهل مكة سالوا رسول الله صلى الله عليه وسلم ان يريهم آيةً، فاراهم القمر شقتين حتى راوا حراءً بينهما.

Abdullah bin Abdul Wahab narrated to me, he said that Bishr bin Mufaddal narrated to us, he said that Saeed bin Abi Arouba narrated to us, from whom Qatadah narrated that Anas bin Malik (RA) narrated that the disbelievers of Mecca demanded a sign from the Messenger of Allah (PBUH), so the Prophet (PBUH) showed them the moon split into two. To the extent that they saw the Hira mountain between the two halves. (Sahih Bukari No. 3868)

حدثني زهير بن حرب، وعبد بن حميد، قالا: حدثنا يونس بن محمد، حدثنا شيبان، حدثنا قتادة، عن انس ان اهل مكة سالوا رسول الله صلى الله عليه وسلم ان يريهم آيةً فاراهم انشقاق القمر مرتين.

Zuhair bin Harb and Abdul bin Humaid narrated to me, they said that Yunus bin Muhammad narrated to us, he said that Shaiban narrated to us, he said that Qatadah narrated to us from Anas (RA) that the people of Mecca asked the Messenger of Allah, peace and blessings be upon him, for a sign. The Prophet, peace and blessings be upon him, showed them the moon splitting into two parts. (Sahih Muslim No. 7254)

The following three additional points have been mentioned in these accounts:

1. The event of the splitting of the moon occurred twice.
2. This occurred in response to the disbelievers' demand for a sign.
3. The Messenger of Allah (PBUH) showed them the splitting of the moon.

These three points, in terms of the possibility of occurrence, are not beyond imagination. The reason is that if the moon can split once by

the power of Allah, it can also do so more than once. Similarly, if Allah can send a sign in response to the demands for signs by former nations, this matter is also possible with the Quraysh. Furthermore, if Allah can grant multiple other miracles to His Messenger (PBUH), it is not unexpected for the splitting of the moon to be manifested through him as well. Despite this, most hadith scholars and commentators have not accepted these additions.

In this context, the summary of their arguments is as follows:

1. At the time of this incident, Anas (RA) was a young child of four or five years and was living in Medina. This makes it clear that he did not witness the incident directly. Furthermore, the individuals from whom he heard of the event are not mentioned in the narration. Therefore, it is likely that he heard and narrated it as a well-known story of his time. Based on this, it is necessary that the primary account of the incident should be attributed to the eyewitness, Abdullah ibn Mas‘ud (RA), and only those parts of Anas’s (RA) narrations should be accepted that are consistent with the accounts of Ibn Mas‘ud and other eyewitnesses.
2. In the narration of Anas (RA), the word *marratayn* (twice) is mentioned, implying that this event occurred twice. This is quite a unique assertion. The words of the Holy Qur'an do not accommodate this interpretation. They indicate a singular occurrence of the splitting of the moon. It is plausible that some later narrators misunderstood *firqatayn* or *fiqatayn* (two pieces) as *marratayn* (twice) and conveyed it as such. This mistake points to the weakness of the mentioned narration.
3. In some narrations from Anas (RA), the demand for a sign from the disbelievers is not mentioned, and in some narrations, instead of the word *marratayn*, the correct word *firqatayn* is used. This also creates the possibility that such words are additions by later narrators.

In reference to these evidences, excerpts from a few scholars of Hadith and Tafsir are provided below:

In *Al-Mawahib al-Ladunniyah*, Allama Ahmad bin Muhammad

Qastallani writes:

As for Anas (RA) and Ibn Abbas (RA), they were not present at the time of this incident, because this event occurred in Mecca almost five years before the migration, and Ibn Abbas (RA) had not even been born yet. Anas (RA) was about four or five years old at that time and was in Madinah. (2/254)

Imam Ibn Hajar Asqalani has written in *Fath al-Bari*:

Anas (RA) did not witness this event, and Ibn Abbas (RA), from whom this event is transmitted, also did not witness it. The companions, Abdullah bin Mas'ud, Jubair bin Mut'im, and Hudhayfah bin Yaman (may Allah be pleased with them), who are eyewitnesses to this event, do not mention in their narrations that this event occurred in response to the demand of the polytheists. This detail is mentioned only in the narration of Anas (RA) or is transmitted in some of the transmissions from Ibn Abbas (RA). (7/182)

He further writes:

I do not know of any scholar of hadith who has claimed that the event of the moon splitting occurred multiple times during the era of the Messenger of Allah (PBUH)... and according to the scholars of hadith and history, this view is incorrect. Therefore, the truth is that the event of the moon splitting happened only once. (7/183)

While summarizing this statement of Hafiz Ibn Hajar, Allama Qastallani has written:

And it is possible that those who say 'Marratayn' mean 'Firqatayn'. Different narrations can only be reconciled in this manner. (2/256)

Maulana Syed Abul A'la Maududi has elaborated on these points in detail. It is stated in *Tafheem-ul-Qur'an*:

Some narratives reported from Anas (RA) give rise to the misunderstanding that the event of the splitting of the moon

occurred not once, but twice. However, firstly, no other companions have reported this matter. Secondly, some narrations from Anas (RA) use the words *marratayn* (twice), while others use the words *firqatayn* and *shaqqatayn* (two pieces). Thirdly, the Holy Qur'an only mentions a single occurrence of the splitting. Based on this, the correct understanding is that the event happened only once. As for the tales popular among the masses that the Messenger of Allah (PBUH) pointed towards the moon with his finger, and it split in two, and that a piece of the moon entered his collar and came out through his sleeve, these are entirely baseless.

Here, the question arises: what was the true nature of this incident? Was it a miracle shown by the Messenger of Allah (PBUH) at the request of the disbelievers of Mecca as a proof of his Prophethood? Or was it a cosmic event that occurred in the moon by the power of Allah, to which the Prophet (PBUH) merely drew attention, so that it might serve as a sign of the possibility and nearness of the Hour? A large group of Islamic scholars counts this among the miracles of the Prophet (PBUH) and holds the opinion that it was shown at the demand of the disbelievers. However, this view rests solely on certain reports narrated from Anas (RA). Apart from him, no other Companion has explicitly stated this. In *Fath al-Bari*, Ibn Hajar writes: "Among all the chains through which this event has been transmitted, I have not come across any version—except the hadith of Anas—that conveys the idea that the event of the splitting of the moon occurred at the request of the polytheists." (*Bab Inshiqaq al-Qamar*) A narration conveying the same idea has been reported by Abu Nu'aym al-Isfahani in *Dala'il al-Nubuwwah* from Abdullah ibn Abbas, but its chain of transmission is weak. Moreover, among the many reports transmitted from Ibn Abbas with strong chains in the major hadith collections, none includes this detail. Furthermore, both Anas and Ibn Abbas were not contemporaneous eyewitnesses of the event. In contrast, Companions who were present at the time—such as Abdullah bin Mas'ud, Hudhayfah, Jubair bin Mut'im, Ali, and Abdullah bin Umar—none of

them stated that the polytheists of Mecca had demanded a sign as proof of the Prophet's truthfulness, and that this miracle of the splitting of the moon was shown in response. The most significant point is that the Noble Qur'an itself does not present this incident as a proof of the Prophethood of Muhammad (PBUH), but rather as a sign of the nearness of the Resurrection. Nevertheless, in this regard, it certainly serves as a prominent proof of the truthfulness of the Prophet (PBUH) in that it confirmed the news he had given about the coming of the Day of Judgment.



Chapter Four

The Position of Maulana Maududi and Maulana Islahi

In the previous chapters, the esteemed teacher, Javed Ahmed Ghamidi's position has been presented in full detail. In terms of its fundamental reasoning and central idea, it is based on the perspectives of Syed Abul A'la Maududi and Maulana Amin Ahsan Islahi. In their discussion on this topic, they have expressed this with great clarity. Their words are as follows:

*I am not unique in the matter of the splitting of the moon; I do not have a separate opinion. There is a perspective of scholarly researchers on this topic which I consider to be correct. Before me, two esteemed scholars have expressed this perspective in their exegeses. My revered teacher, Imam Amin Ahsan Islabi, has articulated this in his exegesis *Tadabbur-e-Qur'an*, and prior to him, the esteemed contemporary scholar, Maulana Syed Abul A'la Maududi, has expressed it in *Tafheem-ul-Qur'an*. Maulana Syed Abul A'la Maududi addressed all aspects of this matter, meticulously analyzing all the material to explain the nature of the event, what is stated in the narratives, how one should view it, what objections arise, and how much weight the different interpretations hold. He has conducted a very thorough analysis of all these aspects. I fully agree with every word of his on this matter. Therefore, it is incorrect to say that I am unique in this or have a separate opinion. (Video Recording of 23 Objections, *Splitting of the Moon*)*

In this context, it is essential that the explanations of these eminent scholars on all aspects of the subject be presented verbatim. This will

bring forth the contents that have been detailed in the preceding pages.

Maulana Maududi and Maulana Islahi have expressed their stance in their commentaries *Tafheem-ul-Qur'an* and *Tadabbur-e-Qur'an* under the initial verses of Surah Al-Qamar. Their discussions are as follows.

1. Subject and Addressees of Surah Al-Qamar

According to both commentators, the audience of the surah is the disbelievers of the Quraysh. They have been warned that the Hour of Judgment is near. As a sign of this, the moon has been split. The purpose is that if they wish to understand, they can comprehend through this clear sign. Now, very little time remains for them. By mentioning the fate of previous nations, it has been cautioned that 'if you continue on this path, your fate will be similar to theirs.'

Maulana Maududi states:

The disbelievers of Mecca have been warned regarding their obstinacy in opposing the invitation of the Messenger of Allah (PBUH). The astonishing event of the splitting of the moon was a clear sign that the Day of Judgment, which the Messenger of Allah (PBUH) was informing about, could indeed occur, and its time was drawing near. ... As the discourse begins, it is stated that these people do not accept when advised, do not take lessons from history, nor do they come to faith even after witnessing clear signs with their own eyes. Now, they will only believe when the Day of Judgment is actually established, and they are rushing toward the Day of Reckoning after emerging from their graves.

After this, the conditions of the people of Noah, 'Ad, Thamud, the people of Lot, and the followers of Pharaoh are briefly described to illustrate how these nations suffered a painful punishment for rejecting the warnings of the messengers sent by God. After recounting the story of each nation, it is repeatedly emphasized that this Qur'an is an accessible means of

admonition. If any nation were to take heed from it and turn to the right path, the punishments that befell those earlier nations would not become necessary for them. So then, what greater folly could there be than to reject this simple and clear source of guidance, and instead insist that one will not believe until punishment is actually witnessed?

Maulana Islahi writes:

The audience in this context refers to the deniers who were demanding a sign of punishment as evidence for the truth of the Qur'an's warnings. They were seeking a sign that would convince them of the inevitability of the Qur'an's threats if they continued to reject it. They have been cautioned by recounting the history of previous nations—in more detail than indicated in the previous surah—why they do not learn from the fate that befell those nations? Why are they stubbornly insistent that only when the same befalls them will they believe? It is a great favor of Allah that instead of showing you a sign of punishment, He has revealed a book to you that is comprehensive and complete in every aspect for your education and admonition, addressing all your doubts and suspicions, and adorning it with all necessary qualities and virtues. Yet, your condition is such that instead of seeking Allah's mercy, you are asking for His punishment. (Tadabbur-e-Qur'an 87/8)

2. **Insshaqqa** Refers to an Event of the Past or the Future

Some commentators have expressed the view that the statement *Iqtarabat al-sā'ah wanshaqqa al-qamar* does not refer to an incident from the time of the Prophet, but is a prophecy about an event that will occur on the Day of Judgment. An objection to this interpretation is that *inshaqqa* is a verb in the past tense; how can it be taken to refer to a future event? In response, it is argued that using the past tense to highlight the certainty and inevitability of a future event is an established rule in Arabic language and literature. Both Maulana Islahi and Maulana Maududi acknowledge this rule, but

they consider its application incorrect in this context. Therefore, according to them, it is an incident from the time of the Prophet.

In *Tadabbur-e-Qur'an* it is stated:

Some people have said that this refers to an event that will occur on the Day of Judgement, and that it has been expressed in the past tense to emphasize the certainty of its occurrence. According to them, the meaning is: "The Hour has drawn near, and the moon will split." Although this view has been transmitted from some early scholars and is accepted by a certain group even in our time, the context of the discourse does not support it. There is no doubt that certain events of the Day of Judgement have indeed been mentioned in the Qur'an using the past tense to indicate their certainty. However, applying that understanding here would make the passage inconsistent with what follows.

Immediately thereafter, it is stated that whenever they see a sign, they turn away from it and say: "This is persistent magic." Reflect carefully: if the splitting of the moon were to be an event related to the Day of Judgement, then what relevance would there be to saying this afterward? On the Day of Judgment, even the staunchest denier will not be in a position to dismiss anything as magic; rather, all will acknowledge that the messages delivered by the messengers turned out to be true, word for word. Accordingly, it is also mentioned later: Yaqulu al-kafiruna badha yawmun 'asir (The disbelievers will say: "This is a very difficult day.") (8/91-92)

It is stated in *Tafheem-ul-Qur'an*:

Some people have interpreted this phrase to mean that 'the moon will split.' While it may be possible to take this meaning based on the Arabic language, the context of the text clearly rejects this interpretation. Firstly, if this meaning is taken, the preceding phrase becomes meaningless. If the moon had not split at the time of this revelation and is to split at some future point, it makes little sense to assert that the Hour of Judgment has drawn near

on that basis. How can a future event be considered a sign of its nearness so as to be presented as a logical argument? Secondly, after taking this meaning, when we read the subsequent text, it seems that it does not coincide with it in any manner. The subsequent text clearly indicates that people at that time witnessed a sign, which was a manifest indication of the possibility of the Hour, but they dismissed it as a feat of magic, persisting in their belief that the coming of the Hour was not possible. In this context, the words anshaqqa al-qamar only fit correctly if they mean 'the moon has split.' If interpreted as 'will split,' the subsequent discussion becomes disjointed. Try placing this phrase in the sequence of the text, and you will sense that it renders the entire passage meaningless.

The Hour of Resurrection has drawn near, and the moon will be split. As for their state, no matter what sign they see, they turn away and say that this is ongoing magic. They have denied and followed the desires of their own selves. (5/228-229)

3. Relationship Between the Verses and Narrations Related to the Event

The event of the splitting of the moon is mentioned in both the Qur'an and Hadiths as well as in historical reports. Scholars of interpretation and comprehension alike understand that Hadiths and reports should be accepted as supplementary to the Qur'an. Consequently, both have presented these narratives in such a way that it appears the text of the Qur'an holds the primary status, and the narratives convey some of its details. Furthermore, this has been explicitly stated as well.

Syed Maududi writes:

The fact is that the incident of the splitting of the moon is established by the explicit words of the Qur'an and does not depend on the narrations of Hadith. However, the narrations provide details about it and reveal when and how it occurred. (Tafheem-ul-Qur'an 5/229)

Maulana Islahi has stated:

The question remains whether such an incident occurred during the time of the Prophet (PBUH). In my opinion, the answer is that the words of the Qur'an imply that it did occur, and this is supported by Hadiths as well. The details of the incident may vary in different Hadiths, but there is no reported disagreement on the occurrence of the incident itself. (Tadabbur-e-Qur'an 8/91-92)

4. A Miracle of Prophethood or a Divine Sign

In the introductory chapter under the title ‘The Meaning and Referent of *Āyah*,’ it was clearly established that in the Holy Qur'an, this word is used for the signs of Allah. It is used both in the sense of signs directly manifesting from Allah and also for the miracles of the noble prophets. There is no difference between the two in the sense that both are manifestations of Allah's power and occur by His command. However, there is a difference in terms of expression: in the former, Allah deals directly without the mediation of a prophet, while in the latter, the mediation of a prophet is employed. In our religious terminology, the word ‘miracle’ is used for the sign that appears at the demand of the audience through the hand of a prophet. In this context, it is not appropriate to use the term ‘miracle’ or ‘miracle of prophethood’ for the event of the splitting of the moon. It should be referred to as a divine sign. Both Maulana Islahi and Maulana Maududi hold this position.

Maulana Maududi has elaborately stated his stance. In this regard, he has also critiqued the narrations that are presented as evidence to interpret the meaning of a miracle. He writes:

Here, the question arises: what was the true nature of this incident? Was it a miracle shown by the Messenger of Allah (PBUH) at the request of the disbelievers of Mecca as a proof of his Prophethood? Or was it a cosmic event that occurred in the moon by the power of Allah, to which the Prophet (PBUH) merely drew attention, so that it might serve as a sign of the possibility

and nearness of the Hour? A large group of Islamic scholars counts this among the miracles of the Prophet (PBUH) and holds the opinion that it was shown at the demand of the disbelievers. However, this view rests solely on certain reports narrated from Anas (RA). Apart from him, no other Companion has explicitly stated this. In Fath al-Bari, Ibn Hajar writes: “Among all the chains through which this event has been transmitted, I have not come across any version—except the hadith of Anas—that conveys the idea that the event of the splitting of the moon occurred at the request of the polytheists.” (Bab Inshiqaq al-Qamar) A narration conveying the same idea has been reported by Abu Nu’aym al-Isfahani in Dala’il al-Nubuwah from Abdullah ibn Abbas, but its chain of transmission is weak. Moreover, among the many reports transmitted from Ibn Abbas with strong chains in the major hadith collections, none includes this detail. Furthermore, both Anas and Ibn Abbas were not contemporaneous eyewitnesses of the event. In contrast, Companions who were present at the time—such as Abdullah bin Masud, Hudhayfah, Jubair bin Mut’im, Ali, and Abdullah bin Umar—none of them stated that the polytheists of Mecca had demanded a sign as proof of the Prophet’s truthfulness, and that this miracle of the splitting of the moon was shown in response. The most significant point is that the Noble Qur’an itself does not present this incident as a proof of the Prophethood of Muhammad (PBUH), but rather as a sign of the nearness of the Resurrection. (Tafheem al-Qur'an 5/229-230)

The statement of Maulana Islahi is as follows:

For such signs, it is not necessary for the Prophet to have presented them as his miracle. Rather, their manifestation can occur without any proclamation or challenge. It is also not necessary that the disbelievers demanded exactly this sign that manifested; rather, their appearance occurs even without a demand from their side, simply so that the objections raised by the disbelievers can be answered. A major reason why the disbelievers considered the Day of Judgment to be a very irrational concept was their

skepticism regarding how it is possible that the entire universe could be completely disrupted in a single day. Their question about the mountains, as recorded in the Qur'an, indicates that they regarded these things as absolutely immutable, unshakeable, and eternal. By demonstrating the sign of the moon splitting, Allah showed them that none of the universe's components, regardless of their magnitude, is autonomous, eternal, or unshakeable. Rather, everything is subject to the command of Allah Almighty. Whenever He wills, He will disrupt them all. (Tadabbur-e-Qur'an 91/8)

5. The Support and Confirmation of the Messengership of Muhammad (PBUH)

Both commentators, despite not classifying the splitting of the moon as one of the miracles of the Prophet, acknowledge that this event emphasizes the truth of the Prophethood and Messengership of the Messenger of Allah, and supports his warning and invitation.

Maulana Islahi has written:

We have referred multiple times in this book to a practice of Allah Almighty, that although signs of His power and wisdom are present throughout every inch of the heavens and the earth, and new signs continue to become manifest day by day, during the time of the messenger's missions, Allah Almighty specifically reveals such signs through which the warnings of the messenger and the truthfulness of his claim to messengership become evident. This divine practice is mentioned throughout the Qur'an. We present one verse as an example. Allah has stated: 'We shall also show them Our signs in the world around them and within them as well'

The purpose of these signs, as we have indicated, is to reinforce the warning of the Messenger. The messages that the Messenger proclaims through words are supported by evidence and signs that appear in this universe in various forms so that God's argument is completely evident upon the people. A similar sign was

manifested in the form of the splitting of the moon to support the warning of the Messenger of Allah (PBUH), so that it would be clearly evident to the deniers of punishment and resurrection that the Qur'an's warnings about the Day when the earth will be shaken, mountains will become dust and scatter in the atmosphere, seas will boil over, and the sun will become darkened are not just to intimidate them, but these are truths that will inevitably occur one day. These are not impossible events; their indications manifest in this world in one form or another. (Tadabbur-e- Qur'an 8/90-91)

Maulana Maududi states:

This was indeed a prominent proof of the truthfulness of the Prophet, as the event was confirming the news about the Day of Judgment that he had given to the people. (Tafheem-ul-Qur'an 5/230)

Summary of Discussions

The incident of the splitting of the moon is narrated in the Qur'an in the opening verses of Surah Al-Qamar (54). It is stated: *Iqtarabat al-sā'ah wa anshaqqa al-qamar wa in yaraw āyatan* (The hour which they are being warned of is about to arrive and the moon is cleft asunder and whatever sign they see, they will only evade it).

2. It is clear from this that the Qur'an has described this event as an *āyah* (sign).
3. *Āyah* is a well-known word in the Arabic language. Its meaning is sign or symbol.
4. When this word is used in relation to Allah Almighty, it refers to the signs in the universe and within ourselves that direct attention towards His various attributes.
5. When the Qur'an intends to draw human attention to the attributes of Allah, it presents these very signs as evidence, thereby providing them with reminders and encouragement, as well as warnings and admonishment.
6. In this terminological sense, this word has been used in the Qur'an for four different applications:
 - i. For the Divine Signs that appear in the inner self and the universe according to the usual natural order—those that are evident and manifest in the realms of the soul and the universe, and are related to the regular workings of Allah's power. Examples of such signs include Allah's creation of the human being from clay, His subjecting the sun and the moon to fixed laws, and His sending down rain from the sky to revive the dead earth with life.
 - ii. For the Divine Signs that appear in the inner self and the universe in a manner contrary to the usual order—that is, signs which

transcend natural norms and occur through the direct command of Allah or through the agency of the forces of divine decree. Examples include the descent of *mann* and *salwa* upon the Israelites during the time of Prophet Moses (PBUH), the continuous shade of clouds over them in the wilderness of Sinai, the birth of Prophet Jesus (PBUH) without a father, and his speaking from the cradle.

iii. For those Divine Signs that, contrary to the usual order, appear in the inner self and the universe and are manifested through the Prophets by the command of Allah. In religious terminology, these are referred to as miracles. Examples include the staff of Prophet Moses (PBUH) turning into a serpent, the gushing forth of twelve springs from the rock upon his striking it, Prophet Jesus (PBUH) raising the dead, and the revelation of the Divine Word upon the blessed tongue of the Messenger of Allah, Muhammad (PBUH).

iv. For the Qur'anic verses that describe the Divine signs appearing in the inner self and the universe, whether according to or contrary to the usual order—these are the verses recorded between the two covers of the Qur'an and recited in structured units as part of its chapters.

7. The question now is, in Surah Al-Qamar, which of the aforementioned applications does the word *āyah* fit? In response, if we wish to interpret it in the sense of a verse or a sentence from the Qur'an, there is no room for this interpretation, because here the word is used not for a sentence, but for an event. Similarly, if we apply it to the signs that commonly appear in the universe and the inner self, it would also be incorrect, because this is not an ordinary occurrence. This event occurred only once in recorded human history. As for the signs that appear as miracles and extraordinary events through prophets, this event also does not fall under that category. The reason is that in this event, the mediation of the Messenger of Allah (PBUH) was not employed. That is, neither did he pronounce any words from his mouth, nor did he command the moon to split with a gesture of his blessed hand, nor did he throw anything towards it. Had such a condition existed, undoubtedly, this event would have been counted among those signs that manifest through prophets by the permission

of Allah. Now, the only remaining scenario is to regard it as a type of Divine Sign that is extraordinary but manifested directly by Allah.

8. Therefore, the correct interpretation is that this event is an extraordinary sign that manifested from the direct command of Allah, without involving the intermediation of the Prophet (PBUH). In other words, it is to be classified among those signs that were shown during the times of the prophets of the Israelites, without being initiated by the prophets themselves. Examples of these include the descent of *mann* and *salwa*, the casting of shade by clouds, the suspension of Mount Sinai, and the creation of Jesus (PBUH) without a father.

9. It is evident from the Qur'an that Allah, the Exalted, decided to show similar signs in the era of the final Prophet (PBUH). This decision is expressed in Surah As-Sajdah in these words: [Rest assured O Prophet! and they should also be warned that] soon We shall also show them Our signs in the world around them and within them as well until it will become evident to them that this Qur'an is the absolute truth. (53)

10. It is also clear from the Qur'an that the sign of the splitting of the moon was for the disbelievers among the Quraysh, and its purpose was to warn them about *al-sā'ah* or the Hour of Resurrection. For the deniers of the Prophet, this Hour of Resurrection begins with the punishment that befalls them in this world as a result of their insistence on denial, and the completion of this Hour will occur when the trumpet is blown and the Day of Resurrection takes place.

11. The event of the splitting of the moon is originally mentioned in the Qur'an. It has clarified the background of such signs, as well as the specific nature and purpose of this event, with complete clarity. Therefore, the explanation and details of this event are fundamentally based on its content.

12. However, it has also been mentioned by numerous companions of the Prophet (PBUH). Among them, notable figures include Ali, Abdullah ibn Masud, Jubair ibn Mut'im, Abdullah ibn Abbas, Abdullah ibn Umar, Hudhayfah ibn al-Yaman, and Anas ibn Malik

(may Allah be pleased with them all). Some of them were direct witnesses, while others narrated it based on the testimony of others.

13. The overall meaning of the narratives is that this event occurred approximately 5 years before the migration during the Prophet's era. The Messenger of Allah (PBUH) and his companions were present in Mina. The moon was in the form of a full moon and was clearly visible. Suddenly, it split and became two separate pieces. One piece moved to one side of the mountain and the other to the opposite side. This astonishing scene lasted for a moment, and then the two pieces joined back together. The Messenger of Allah (PBUH) addressed the people, saying that they should be witnesses to this event. The disbelievers witnessed this scene directly, but they couldn't believe their eyes. Therefore, they tried to dismiss it by saying it was magic. Some of them suggested to wait for people who had been on travel to return before forming a final opinion. Their observation would be decisive because, unlike the current residents, their eyes could not have been enchanted since they were absent. This suggestion was accepted. When the travelers returned, it turned out that they had also witnessed the splitting of the moon exactly as described. Thus, it became impossible for the disbelievers to deny the event. However, despite this, they did not believe and remained resolute in denying and rejecting the warnings of the Messenger of Allah (PBUH).

14. Scholars and hadith experts agree on the validity of this overall interpretation.

15. In some versions associated with Anas (RA), there is an addition to the agreed-upon understanding that this incident occurred twice during the lifetime of the Prophet (PBUH) and emerged in response to the demand for a sign by the Quraysh. Some hadith scholars and commentators have accepted this addition, while others have rejected it, considering it the result of narrators' error. The precedents of the Qur'an, the verses of Surah Al-Qamar, and the collection of all narrations on the topic of the splitting of the moon indicate that this particular addition is not authentic.

16. There is also a difference of opinion among scholars regarding the

miraculous nature of the splitting of the moon. Most of the scholars of hadith and exegesis include it among the miracles of the Prophethood and attribute its occurrence to the Prophet Muhammad (PBUH). Some other scholars consider it one of the signs of Allah, but do not apply the well-known terminology of ‘miracle’ to it. According to them, including it among the miracles of the Prophethood is not correct from a scholarly and terminological perspective. Two eminent contemporary scholars, Maulana Syed Abul A’la Maududi and Maulana Amin Ahsan Islahi, adhere to this latter viewpoint.

17. Javed Ahmed Ghamidi concurs with the overall opinion of Maulana Maududi and Maulana Islahi on all aspects of the discussion regarding the splitting of the moon and presents it as his own stance.

18. The position of Javed Ahmed Ghamidi regarding the splitting of the moon can be expressed in the following points:

- i. He believes in the authenticity of the splitting of the moon.
- ii. He considers it as a sensory event and regard it as a manifestation of the perfect power of the Lord of the Worlds.
- iii. According to him, the splitting of the moon occurred during the time of the Prophet (PBUH) as a confirmation of his warning and as a sign of punishment for those who denied him.
- iv. He bases his stance on the Qur'an but fully accept the traditions of the Companions in the endorsement and understanding of it.

As for the usage of the term ‘miracle’ concerning this, he does not consider it correct. In this matter, he understands the position of Maulana Maududi and Maulana Islahi to be in accordance with the Qur'an and hadith, and he does not regard the traditional stance of the scholars to be aligned with the intent of the Qur'an and Hadith.

According to him, the key aspect in this matter lies in the meaning and applicability of the word *āyah*. The reason for this is that the Qur'an has chosen this very word for the aforementioned incident.

vii. He believes that if the meaning of this word is determined in light

of the examples from the Qur'an, it would be counted among those signs that manifested by the direct command of Allah and in which the intercession of the Messenger of Allah (PBUH) was not employed.

However, he accepts all the miracles and extraordinary events of the Messenger (PBUH) as true, which are mentioned in the Qur'an or are transmitted through authentic traditions of hadith and *seerah*.



Appendices

Appendix 1

The Meaning of Miracle and Its Application to the Event of the Splitting of the Moon

The word *mu'jizah* (miracle) is derived from *i'jāz*, and functions as an active participle (*ism fa'il*), meaning 'that which renders powerless' or 'incapable.' In general usage, it refers to any grand and extraordinary occurrence. In technical (Islamic theological) terminology, it denotes a supernatural event that lies beyond human capacity and is manifested by the will of Allah through His Prophets. According to our scholarly tradition, the concepts and applications encompassed by this term are as follows:

- A miracle is an extraordinary event.
- It is based on the permission of Allah.
- It is manifested from the person of the Prophet.
- Supports and affirms the claim of prophethood.
- At times, it is revealed in response to the demands of the deniers.
- Sometimes the intent is to challenge the disbelievers.
- Sometimes occurs for the stability of faith.
- At time, it grants the believers support through the help of Allah.
- The audience are unable to produce anything like it.
- Consequently, this serves as the completion of proof against the Prophet's addressees.

Excerpts from some eminent scholars are presented:

Allama Saad al-Din Taftazani (793 AH) writes in *Sharh al-Aqaid al-Nasafi*:

A miracle is an event that occurs against the norm. It manifests at the hands of one who claims prophethood. The purpose of this is to invite the deniers (of prophethood) to present the like of this (event against the norm) and for them to be unable to do so. (125)

Ali bin Muhammad al-Sharif al-Jurjani (816 AH) in his renowned book *Mu'jam al-Ta'arifaat* defined a miracle with these words:

A miracle is an extraordinary event that encompasses an invitation to goodness and blessing, and it is associated with the claim of prophethood. Its purpose is to manifest the truthfulness of the one who claims to be a messenger of Allah. (184)

Imam Jalal al-Din al-Suyuti (849 Hijri) has written:

A miracle is defined as such an extraordinary occurrence that includes a challenge and cannot be countered. (Al-Itqan fi 'Ulum al-Qur'an 2/311)

In Muhammad Ali Thanwi's (1158 AH) compilation *Kashaf Istilahaat al-Funoon*, it is stated:

Miracle: In Islamic law, this refers to the extraordinary event that manifests at the hands of someone claiming prophethood and supports their claim. (1575)

Imam Shah Waliullah has clarified the nature and necessity of the miracles of the Prophets with the example of a physician and medicine. In *Hujjatullah al-Balighah*, he writes:

In this matter (of prophecy), the example of Allah is like that of a master whose slaves have fallen ill. Therefore, he has instructed one of his particular workers to make them obligated to drink medicine, regardless of whether they wish to take it or refuse. Thus, if he exercises strictness in this matter, he will be justified. However, complete benevolence demands that before strictness, he

should explain to them that they are ill and that this medicine is beneficial for them. Furthermore, he should manifest some miraculous events, which would convince them of the truthfulness of his words. That is, he should mix sweetness in the medicine. As a result, the slaves will carry out the duties they are commanded with full insight and willingness. Hence, it is clear that the occurrence of miracles, acceptance of prayers, and other similar matters are outside the essence of prophecy, though in most cases they are included among the causes and requirements of prophecy. (2/64)

Shah Abdul Haq Muhaddith Dehlvi states:

A miracle is referred to as an extraordinary event that manifests at the hands of one who claims to be a prophet, with the purpose of a challenge. The meaning of a challenge is to match someone in an endeavor and to overcome the opponent by making them powerless. It is researched that a challenge is not a condition for a miracle. (Madarij al-Nubuwah 1/229)

Maulana Shabbir Ahmad Usmani writes:

The prophet who claims, 'I am a prophet... there is no path to salvation without following me,' presents this reasoning that Allah, the Almighty, will manifest through my hands and tongue things that are contrary to His usual practice, and the world will be unable to bring forth an example like it. If then, observation aligns with this, it is effectively God's endorsement of his claim. In truth, a miracle is the practical verification of a prophet's claim. (I'jaz al-Qur'an, 31)

After the detailed explanation of the meaning and concept of 'miracle,' it is now essential to know that this is not a term used in the Qur'an. It is a word from the Arabic language, and several styles of speech in the divine texts mention it. However, as far as the aforementioned terminological meaning is concerned, neither this word nor any of its derivatives have been used in the Qur'an in this sense.

The same situation applies to the books of Hadith. This term has also not been used in them. However, the scholars of Hadith have used this term for the titles of chapters.

For this reason, some scholars maintain that the term ‘miracle’ should be avoided when referring to the extraordinary acts of prophets. Syed Sulaiman Nadvi, under the heading *In waqiyat ka istilabi naam* (The Terminological Name of These Events) in *Seerat-un-Nabi*, writes:

*The extraordinary conditions and actions manifested by the esteemed prophets, peace be upon them, are generally referred to by the term ‘miracle.’ However, this terminology is incorrect in several respects. Firstly, because this term is neither used in the Qur'an nor in Hadiths, where instead the words *āyāt* (sign) and *burbān* (proof) are utilized, which aptly convey their meaning. Scholars of hadiths have used the terms *dalā'il* (evidence) and *'alamāt* (indicators) in place of these, which are synonymous with the Qur'anic language. Secondly, due to its common usage, the word *mu'jizah* has acquired certain mental associations that are not accurate in reality. For example, among the general public, there exists the notion that a miracle is an act performed by the Prophet himself, emerging specifically from his own body or limbs. In fact, it should be said that many intellectual objections raised against the concept of *mu'jizah* arise from the misuse or misunderstanding of the term itself. Most importantly, what we truly need is a comprehensive term that encompasses all the distinctive qualities of Prophethood—its states, perceptions, and actions—whether they are extraordinary or within the natural order. The word *mu'jizah*, however, is not broad enough to encompass all of this. ... Yet, since the term *mu'jizah* has become widely accepted in our language, it cannot be altogether discarded either. (3/21-22)*

For this concept, the term *āyah* is used in the Book of Allah, which means a sign. However, it does not only refer to the signs manifested at the hands of the prophets. Included within its scope are the signs that appear daily in the universe and human selves, as well as the

extraordinary signs that Allah directly manifests. Furthermore, the same term *āyah* is also used for the verses of the Holy Qur'an.¹⁴

The question now arises whether the term 'miracle' is appropriately applied to the event of the splitting of the moon. In light of the aforementioned definitions, the answer would be negative. The reason for this is that, according to these definitions, a miracle is an extraordinary event that occurs at the hands of a prophet by the command of Allah. The splitting of the moon is, without a doubt, an extraordinary event and occurred by Allah's command, but it is clear from the Qur'an and Hadith that the agency of the Prophet Muhammad (PBUH) was not employed for it. If Allah willed, He could have employed His Prophet's agency for it, as has been the case in numerous other miracles mentioned in the Qur'an and Hadith. If Allah, in His wisdom, did not do so, we should describe it as a sign of Allah rather than a miracle. For example, the reviving of the dead by Jesus (PBUH) is undoubtedly called his miracle, but his birth without a father is not referred to as his miracle; rather, it is considered a sign of Allah.



¹⁴ For further details, refer to Chapter One of this very work.

Appendix 2

The Silence of Historians on the Incident of the Splitting of the Moon

Response to the Objection

The truth of the splitting of the moon has been questioned by some individuals who argue that this event is not historically proven. Their point is that how is it possible for such a significant event to occur during an era enlightened by history, and yet no one is aware of it? Hence, according to them, if this event had indeed taken place, it was necessary for people from different parts of the world to have witnessed it and for narratives of it to be told in every region. However, the situation is such that it is not mentioned anywhere except in the books of Muslims.

In our view, this objection is baseless from several aspects.

Firstly, it is clear from both the Qur'an and Hadith that this sign was specifically for the Quraysh. It was not originally intended for the rest of the world. The purpose of its manifestation was to fully warn the addressees of the Messenger of Allah (PBUH) about the impending punishment. In essence, it was a sign similar to the one that appeared in the form of a she-camel to the people of Prophet Salih (PBUH) or in the form of the birth of Jesus (PBUH) to the Israelites. These signs were related to the specific communities in which they appeared. It is not appropriate to view such signs in reference to all the people and nations of the world.

Secondly, this information is mentioned in the Qur'an. Based on the contents of this book, intellect and reason compel us to accept it as divine and non-human speech. Hence, if it is accepted by Muslims that this book is a supernatural miracle in its presentation, then reason

and nature demand that all its information about the past, present, and future be considered true.

Thirdly, in response to the aforementioned objection, this question arises: If this incident is false, then why did none of the people from the region and community where this incident has been continuously narrated ever refute it? This was not some piece of news being shared behind closed doors with a select few and then passed on by word of mouth. Not at all, this was a public proclamation, broadcast day and night through the Qur'an in the streets and alleys. Among the listeners were Christians, Jews, and polytheists. Why did it not happen that one of their authors, poets, or historians refuted this widely known news, which would then be passed down as a historical document to subsequent generations?

Fourthly, looking at it from the perspective of Muslims, this was not a piece of news related to faith or life after death that required acceptance by believers of that time just because it was mentioned in the Qur'an. Instead, it was a sensory event. So, is there not even a single person from the early centuries of Muslims who denied the occurrence of this event or attempted to interpret the words of the Qur'an differently? If this did not happen, it means that this was an authenticated report of the Qur'an, which the Companions and their successors transmitted through their consensus and continuity. Therefore, denying this consecutively and widely transmitted report is a denial of a self-evident fact.

Fifthly, it should further be noted that this report has been transmitted through the most authentic historical sources, such as Sahih Bukhari and Sahih Muslim, and those who have narrated it are individuals whose integrity and reliability are beyond any doubt. Some among them were even eyewitnesses to the event. Therefore, to claim that history is silent regarding this matter is entirely incorrect. In reality, the very history that should speak on this matter is, in fact, proclaiming it openly and emphatically.

In response to the aforementioned objection, Muslim scholars have

presented their arguments and evidences in their own respective styles. A few selected excerpts from their writings are presented below.

The historian and biographer, Syed Sulaiman Nadvi, writes:

The question is whether a famous incident from one country not being mentioned in the contemporary histories of another country can be taken as evidence of its denial. And if so, can you deny the Mahabharata of the Hindus? You could even deny all the miracles of Jesus (PBUH) and indeed the events of his life, because the contemporary Roman historians of Syria and Egypt did not document even a single letter about such extraordinary events. In contrast, it has been stated in the above-mentioned accounts that travelers coming from Arabia and Syria reported that they saw the moon split into two parts. (Seerat-un-Nabi 3/311)

He further wrote:

Allah manifested this sign for the people of Mecca, and it served as evidence for them alone. Therefore, it was not necessary for its appearance and sighting to occur throughout the entire world. Based on this, hypothetically, if the splitting of the moon was not observed in other parts of the world, it would not be a matter of surprise or astonishment. In fact, for those beyond the people of Mecca, not witnessing it in other cities and countries was a divine wisdom. Had it been visible to people generally across different regions of the world, it might have been considered a natural astronomical event, akin to the hundreds of other changes that had occurred before, as mentioned in astronomy and the science of natural history. However, since it was only seen by the people of Mecca, whether they were in the city or in caravans outside, this is clear and conclusive evidence that it was manifested solely as a sign for the Holy Prophet Muhammad (PBUH). Praise be to Allah. (Seerat un-Nabi 3/312)

Maulana Syed Abul A‘la Maududi commented on this objection by writing:

This objection is weightless because this event occurred suddenly and only for a moment. It was not necessary for the eyes of the whole world to be fixed on the moon at this particular moment. There was no explosion that would draw people's attention towards it. There was no prior information that people would have been waiting for it and looking towards the sky. It could not have been seen over the entire surface of the earth, but only in Arab regions and countries to its east, where the moon was visible at that time. The art and passion for historiography were not so advanced back then that those in the eastern countries who had witnessed it would have recorded it, testimonials would have been collected by a historian, and it would have been entered into any historical book. However, it is mentioned in the chronicles of Malabar that a king there witnessed the scene that night. As for books on astronomy and calendars, mentioning it would have been necessary only if it had caused any change in the moon's speed, its orbit, or its rising and setting times. Since this did not happen, the attention of ancient astrologers was not drawn to it. Observatories of that time were not advanced enough to take notice of every event that occurred in the heavens and record it. (Tafheem-ul-Qur'an 5/230-231)

Maulana Amin Ahsan Islahi has provided a very compelling response to this objection. He writes:

This doubt is not valid that if such an event had occurred, it would have been mentioned in the histories of other nations as well. On our planet and other celestial bodies, numerous events of upheaval and fragmentation, with separations and reunions between parts, occur frequently. However, in earlier times, observations of such events were confined to a limited scope. In our era, international institutions and observatories exist for the investigation of such changes. Consequently, if an event occurs, research institutions around the world immediately begin to investigate it, and information about it rapidly spreads to all corners of the world. These means of research and communication did not exist in the past, which is why the news remained

THE SPLITTING OF THE MOON

confined to a specific area. However, that area consisted of highly credible individuals, thus there is no reason to deny the authenticity of the event itself. (Tadabbur-e-Qur'an 8/92)



Appendix 3

The Silence of Astronomers and Scientists on the Splitting of the Moon

Response to the Objection

An objection raised about the occurrence of the splitting of the moon is that this event pertains to the field of astronomy, yet it has neither been documented by the astronomers of the prophetic era nor has it been confirmed by modern observatories and scientific instruments. Therefore, this event is not scientifically proven.

In our view, this objection is not valid for the following reasons.

Firstly, there is no evidence available to suggest that during the time of the Prophet (PBUH), there were people in the land of Hijaz who had an interest or expertise in such sciences and arts. If a region lacks experts in a particular science or art, it is unrealistic to expect the preservation and transmission of related information in that area.

Secondly, it is evident from the accounts in the Qur'an and Hadith that there was no effect on the moon's orbit as a result of the event. If the moon's orbit had stopped, astronomers who track the speed of the moon might have noticed this. Even in that case, the question remains as to whether they had the expertise to determine a momentary pause in the moon's axial rotation and orbital revolution.

Thirdly, the most significant question regarding this objection is whether, from the time of the incident until now, any astronomer, observatory, scientist, or research institution has made a serious effort to investigate the event of the splitting of the moon. To the best of

our knowledge, the answer is negative. It is quite possible that by going to the moon and conducting in-depth research, evidence of its splitting might be found.

Fourthly, it is also possible that after splitting, when the two parts rejoined, they merged together exactly as they were in their original state, without the slightest trace of fracture remaining. Just like when Prophet Abraham (PBUH) sacrificed four birds and placed them on separate mountains, and upon calling them, they returned by the command of Allah in the same state as they were before being sacrificed. This incident is narrated in Surah Al-Baqarah. It is stated:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّيَّ أَرْنِي كَيْفَ تُخْيِي الْمَوْتَىٰ شَحِمَ قَالَ أَوْلَامْ تُؤْمِنُ شَحِمَ
قَالَ نَبْلِي وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي شَحِمَ قَالَ فَحْدٌ أَرْبَعَةً مِنَ الطَّيْرِ فَصَرْهُنَّ
إِلَيْكَ ثُمَّ اجْعَلْ عَلَيْ كُلِّ جَبَلٍ مَنْهَنَ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا شَحِمَ
وَاعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And, [in this regard,] that incident should also be kept in consideration when Abraham had said: "Show me, Lord, how You will raise the dead?" He replied: "Do you not have faith?" "Yes I do have faith, but just want to fully reassure my heart," said Abraham. God said: "Okay! Take four birds; then tame them with yourself; then [after slaughtering them] place each of them on every hill; then call them. They will [come back to life and] run swiftly towards you, and [for the future] fully understand that God is Mighty, very Wise." (2:260)

Our scholars have also extensively addressed this objection. Syed Sulaiman Nadvi writes:

The primary factor in the occurrence and happening of celestial events is that their observation depends on horizons and settings, which are significantly different for each location. Especially in the case of the moon, there is even greater disparity; at one place, the moon sets, and at another, it rises. In one location, there is moonlight, while another is in darkness; in one place, the moon is eclipsed, and people in other locations do not even see it. Therefore, if the entire world did not witness this miracle, it does

not serve as evidence against the splitting of the moon. Various informed nations of the world have recorded different celestial events in their respective books, but the event that one has described extensively is entirely absent in the contemporary books of other nations.

However, can this silence serve as proof of its non-occurrence? Among various other reasons for this silence and disparity, one reason is precisely that the entire world's horizon is not the same. Hence, something is visible in one place and not in another. (Seerat-un-Nabi 3/312)

Syed Abul A'la Maududi writes:

In the present era, based on the information that humans have acquired about the structure of planets, it is entirely possible for a sphere to burst due to its internal volcanic activity. From that tremendous explosion, its two pieces can travel a significant distance apart and then, due to the magnetic force of their center, come together again. ...as for the books of astrology and almanacs, their mention of this event would only have been necessary if there had been any difference in the moon's speed, its orbital path, and its times of rising and setting. Since this situation did not arise, the attention of the ancient astrologers was not drawn to it. During that era, observatories were not so advanced as to take notice of every event occurring in the heavens and record it systematically. (Tafsheem-ul-Qu'ran 5/230-231)

Maulana Amin Ahsan Islahi has written:

It is possible that in the future, vast avenues for lunar research may open for scientists, and scholarly investigations may establish that a certain part of the moon was once connected to another, but separated and later joined to a different section. There are many such revelations regarding our planet that are now coming to light, and people are accepting them. So, why is there wonder at this statement about the moon in the Qur'an? If science has not yet confirmed it, it is an indication of its current limitations. Be

THE SPLITTING OF THE MOON

patient and wait; perhaps in the future, science will also be compelled to acknowledge it. (Tadabbur-e-Qur'an 8/92)

Appendix 4

Different Contexts of the Word *Āyah*

Explanation of a Doubt

The introductory chapter of this book is titled “The Meaning and Referent of Āyah.” It explains that *āyah* means a sign or symbol. In the Qur'an, it has been used as a term and is applied in four different contexts. The context of the discourse determines which of these four applications is appropriate at a given instance. At first glance, this may raise the question of how it is possible for a single word to have four different applications, for all four to be used in the same discourse, and yet be distinguishable from one another.

In our view, the usage of a word for more than one meaning and application is a common style in language and rhetoric. Numerous examples of this can be presented from the Holy Qur'an. One well-known and commonly understood example among these is the word *dhikr*. This word has been used for several meanings. For instance:

1. In Surah Al-Baqarah, it is mentioned in the context of remembering. It is stated to the Israelites:

يَنِيْنِيْ اسْرَأْيْلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوْفِيْ
بِعَهْدِكُمْ تَجْمَعُوا إِيْلَيْهِ فَارْهُوْنَ.

[The Qur'an has brought this very guidance for you; so,] O Israelites! Recall My favor which I had bestowed upon you and keep my covenant, I shall keep yours and keep fearing Me only.
(2:40)

2. In Surah Al-Maidah, the same word is used in the meaning of mentioning by name with the tongue.

يَسْأَلُونَكَ مَاذَا أَحْلٌ لِّهُمْ شَحْمٌ فَنِ احْلٌ لِّكُمُ الطَّيْبَاتُ لَهُ وَمَا عَلِمْتُمْ مِّنَ
الْجَوَارِحِ مُكَبِّلِينَ تَعْلَمُونَهُنَّ مَمَّا عَلِمْتُمُ اللَّهُ سَمِحَ فَكُلُوا مِمَّا أَمْسَكَنَ
عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ سَمِّمَ وَاتَّقُوا اللَّهُ شَحْمَ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ.

They ask you what is lawful for them. Say: All pure things are lawful to you as well as the hunting animals you have taught to hunt, training them from the knowledge God has taught you, [the animal hunted by them is also allowed.] So, eat of what they catch for you and [before you let loose the animal to catch the prey,] pronounce upon it the name of God. And remain fearful of God. Indeed, swift is God in taking account. (5:4)

This word appears in Surah Aale Imran in such a way that it includes both the remembrance of the heart and the expression of the tongue. The command is:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاحْتِلَافِ الَّيْلِ وَالنَّهَارِ لَآيٍ لِّأُولَئِ
الْأَيَّابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ فِيمَا وَقْعُودًا وَعَلَى جُثُوبِهِمْ وَيَتَكَبَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ...

[They are totally bereft of intellect and that is why demand a sign to believe in the Prophet; otherwise,] in reality, in the creation of the heavens and the earth and in the alternation of night and day, there are many signs for people of insight; for those who remember God in all states whether standing, sitting, and lying down on their sides, and keep reflecting on the creation of the heavens and the earth. (3:190-191)

4. In Surah Al-Anbiya, this is mentioned in the sense of making a general mention or talking about someone:

قَالُوا مَنْ فَعَلَ هَذَا بِإِهْبَاتِنَا إِنَّهُ لَمِنَ الظَّلَمِينَ. قَالُوا سَمِعْنَا فَقَيْ يَذْكُرُ هُمْ يُقَالُ
لَهُ أَبْرَاهِيمُ.

[When they came and saw this state of their idols,] they said: “Who has done this with our idols? Surely, he is very oppressive.” People said: “We had heard a youngster called Abraham say something bad to them.” (21: 59-60)

5. In Surah Al-Ahzab, it is mentioned in the context of discussing and conversing:

وَادْكُرُنَّ مَا يُلْتَي فِي بُيُوتِكُنَّ مِنْ أَيْنَتِ اللَّهِ وَالْحِكْمَةُ شَحِمٌ إِنَّ اللَّهَ كَانَ لَطِيفًا حَبِيرًا.

And communicate what is taught to you of the revelations of God and His wisdom. Indeed, God is Very Discerning and All-Knowing. (33:34)

6. In Surah Al-Maidah, this word has been used in the sense of a reminder:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ يَأْخُذُنَا مِنْ أَنَّا هُمْ فَنَسُوا حَظًّا مِمَّا دُكَرُوا بِهِ....

In a similar manner, We took a covenant from those also who said: "We are Nazarenes." Then they too forgot a part of that through which they were reminded... (5:14)



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APPENDIX 4

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