

The Divine Dynamics

Al-Fiil: The Elephant

(Surah: 105)

Shahzado Shaikh

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By

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Surah 105 - *Al-Fiil*: The Elephant♦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

“Have you not seen,
how your Lord (Allah) dealt with ‘*the people of the elephant*’? (1)
Did He not make their treacherous plan go astray? (2)
And sent down on them *swarms of **birds, (3)
(*clusters, like clouds, of celestial **accelerating objects)
**Striking them with baked clay (crushed radiating hot
stones). (4)**
Thus, did He render them,
like husk, that is disintegrated-devoured
**[as (in) violently terrible wind, all that is disintegrated-
devoured].” (5)**

♦ For historiography, see Appendix-1.
For detailed lexicon, see Appendix-2
For different translations, see Appendix-3.

Surah 105
Al-Fiil: The Elephant
Fore-logue

Instead of waiting for *epilogue*, I have unconventionally chosen to introduce *fore-logue*, to clarify my curious course of investigation, and conclusion.

Every syllable, word and phrase in the *Surah* (*Surah 105*), carries volumes of meanings and explanations.

In lexicographic and philological terms, the Quran is self-explanatory. It provides clues in historiographics, as in natural sciences. Exegetes also refer to folk literature and tradition, besides drawing nuance from Arabic itself. Besides study of dialects and linguistics, it is important to examine cultural perspective and scientific content also.

At the same time, one must be conscious not to slip into sheer dialectical discourse, and deadly division, based on mere *conjecture*, under influence of *philosophy*, transferred and copied through tons of *material*, by earlier Muslim and non-Muslim, and Arab and non-Arab translators. In newly conquered areas, the Quran as bound book was not yet available for everyone. Same was the case with Hadith; in fact, yet to be collected and compiled. Schism and in-fight were already rife among Muslims, before Islam could fully impact cults and cultures of the conquered. Number of *Huffaaz* (those who committed the Quran to memory) were not translators and exegetes themselves to explain the original Word, in local

languages, in volumes, to the extent required for increasing numbers and expanding areas of intellectual activity, necessarily generated by the new doctrine. Translations of ancient thought, which was stagnating at that time, mixed up with the new message, which, in fact, had come to correct the ancient and the stagnant, in those cultures. Copies and titles of new works in Arabian style became popular, as available source for greater number of emerging scholars. In philosophical discourses, trend developed to increasingly refer to collected, copied or translated material, enmasse, identified with *persons*, for authenticity, whereas the orthodox preferred the *source*, the Quran and the Sunnah. Genuine *ijtihaad* (real intense effort) to address questions of changing human need, with new knowledge, and understanding of the original, for dynamic application, could not be ensured, in this increasingly divisive personalized paths. Individual verdict was increasingly accepted with blind faith, instead of developing *institutional framework* for common consensus. Individuals held sway among masses, and schools in their names gained ground in geographical divisions. Resultantly, all sciences, particularly natural sciences and natural history, were ignored. In growing ignorance, with time, these came to be stubbornly opposed.

It was in this perspective, that conquering Muslim *commanders* and their *armies* got impacted in actual interaction with Hellenic tradition, Roman and Persian practices, moldy civilizations, local cultures and customs, and above all new *riches*. They are to blame themselves. In general, it influenced rising scholarship of Muslims at the time when Greeks were already aloof from observation and attestation; their aristocrats ruled, and scholars speculated, while slaves toiled, and Roman empire was on decline. In fact all civilizations were facing decline and decay, when Islam made its way to meet them inside their door step. At common contact level, influence was not totally one sided, rather mutual, at many meeting points, differing in degrees, as is always the case in due course of inter-cultural contact. Intermingling became increasingly indistinguishable, e.g., in many differing strands of mysticism, and even polytheistic practices inserted into the original, particularly since Muslims' own scholarship and *ijtihad* became barren. Rulers,

as policy, kept masses in darkness, so much so that Ottomans banned printing press for Arabic and vernacular.

Karen Armstrong in '*A History of God*', (p.168) identifies reasoning into Signs of God as the enabling strength of Muslims for developing natural sciences. "The Koran constantly stresses the need for intelligence in deciphering the 'Signs' or 'Messages' of God. Muslims are not to abdicate their reason but to look at the world attentively and with curiosity. *It was this attitude that later enabled Muslims to build a fine tradition of natural science, which has never been seen as such a danger to religion as in Christianity.. But the greatest 'Sign' of all was the Koran itself; indeed its individual verses are called 'Aayaat' (Signs).*"

The Quran does not depend on miracles for convincing, although it mentions some, which were given to the Prophets (Peace be upon them). In fact, doctrine of *Unity of God, once presented by logic, takes stand on Quranic reasoning into facts and phenomena*, progressively being highlighted by scientific enquiry, now leading towards Unification Theory. (Also see Stephen Hawking, A Brief History of Time)

"But none pays heed, except people of intelligence." 2-269

Critical analysis of religious beliefs, particularly about God, shows that *neither seeing with one's own eyes nor deduction through intellectual and scientific approaches and discourses is the basic requirement of faith in the Unseen*. In fact the *first demand is neither possible in the present physical frame nor desirable, while the other one has never been helpful as the starting point*. An explanation as an admonition and a lesson is available in the demand of the ignorant folk of Musa (Peace be upon him) for seeing God with their own eyes. Argument and reasoning without faith have led many people, scholars and philosophers into mere conjecture and confusion. They never found truth, without Guidance from God. Ibrahim (Peace be upon him) pondered over different facts of nature, but pinned hope in the Guidance from his Lord-Master-Sustainer. Examine 6-77. The *processes of reasoning and enquiry can only strengthen faith in the existence of the Unseen but they can not be the basis of the faith itself*. Verse 2-3 prescribes the requirement of 'faith'

in the Unseen and not an argument, first, for the same. This fact is further reflected in another Quranic verse:

"And in the earth are many *indications, for those whose faith is firm*.

And (also) in your selves.

Can you then not see?" 51- 20 & 21

The above verse emphasizes that (i) there are many signs in the earth as well as in ourselves providing enough proof about the *Existence and Unity* of Allah, and (ii) these signs are for those who have firm faith in that. It means that the faith as such, comes *first* and pondering over various signs as a proof of that comes *later*. One way to have faith in '*Uluhiyat*' and '*Rubuubiyat*' of Allah, even before pondering over the signs, could be to accept the Message conveyed by the Prophets (Peace be upon them). There is no other way. The faith is further strengthened when one ponders over various signs in the universe. When Ibrahim (Peace be upon him) wanted to be sure about the phenomenon of 'resurrection', it was first clarified in reply to the question from Allah, that it was not the requirement for entering faith, but to put the seeker's inquisitive mind at ease. The 'Unseen' has revealed Himself in the manifestations in His creations and introduced Himself through the Message. Reflection and reasoning in the phenomena of nature clarify and strengthen the faith.

As opposed to science, purely based on reason, religion draws its support from faith, based on *conviction*. *Where man is given choice, he has usually exercised little reason*. A small speck in vast cosmos, as man surveys universe in all its majesty and splendour, he feels overwhelmed by awe and reverence. Here *belief* steps in, but without reason it becomes blind. At the same time, reason without faith becomes sterile. Reason and faith should go hand in hand.

The Quran makes appeal after appeal, asking:

"Why don't you think?

Why don't you reason?

Why don't you deliberate?"

Iqbal says: “Indeed, in view of its function, religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science.” He goes on to quote Whitehead: “The ages of faith are the ages of rationalism.” He makes it clear: “Religion is not mere thought, nor mere feeling, nor mere actions; it is an expression of the whole man.”

Sir Syed Ahmad, confronting questions of reason and faith, concluded that the *Quran is the Word of God and nature is the Work of God*.

There is constant need to consider and reconsider Word of God:

“Do they not then earnestly seek to understand the Quran, or are their hearts locked up by them?” 47-24

Similarly there is constant need of sustained effort to consider and reconsider *Work* of God, even against initial odds and physical forces, which need to be surmounted and surpassed: (67-3 & 4, 55-33 to 35)

The *Word* of God does not contradict the *Work* of God. Consideration of the one opens up new vistas of the other. Therefore *Ijtihad*, a never-ending process, is neither isolated nor close ended. There is no dichotomy between the Quran and science. These are two complementary ways of understanding the same Reality. As science depends on reason, faith depends on belief, dialectically linked together by the Quran, in a dynamic *worldview*. (Also see Prof Khwaja Masud, *Science and Religion*, The News – October 23, 2006)

In this Surah (Surah 105), behavior of the elephant and total annihilation of forces of Abraha by showering stones, needs scientific examination also.

Animals react to tremors before human beings feel the effect. For instance, in Seattle Woodland zoo, odd movements of **elephants** were observed before earthquake was felt by human beings. Examine Appendix-8. The Quran draws attention to the herding together of scared animals, when signs of the ‘*Rolling Back*’ (*Big Crunch*) of the Cosmos, appear:

“*When the wild beasts are summoned.*” 81-5

Wide range research is required in above statement.

When meteor or meteorite is *let loose (descends, sent down)* from its place, it *accelerates towards the earth*. When it pierces through atmosphere, due to friction, it *burns* and *breaks up*, but if it *bursts* close to the earth, it gives off *sparks* and its *hot radiating crushed stones (Hijaaratin min sijiil: pieces of baked clay)*, spread out and *hit (Ramaya, Ramaa) more severely than bullets*. Accompanying and emanating, *charge, heat* and different *rays (radiation)* can develop same *devastating* and horrible effects, depending upon *type* and *energy content*, for animals and human beings as did radiation in Hiroshima and Nagasaki. May be God ordained such a phenomenon upon the *people of the elephant! God knows best!*

For a scientist, reality depends on scientific model that he chooses to describe, a physical phenomenon, from his perspective and extent of understanding. Sometimes, he endeavors even like proverbial blind men trying to describe **elephant** (Also see Appendix-10). A scientist explores physical phenomenon from different angles to arrive at series of consistent conclusions. Thus a model-independent reality does not exist in scientist’s scheme of things. Here also no effort has been made, as is the case of whole of the Quran, to study out-of-the-ordinary scientific aspects, in physical realm, unfolding in the event of ‘*Al-Fiil*’, and their nature of impact.

Lexicographics and Interpretations:

Alam tara:

Behold, lo!, Did you not see?!, Have you not considered?!

Apparent address to the Holy Prophet (Peace be upon him), calls attention of Quraish and other people of Arabia, who were well aware of the event of recent occurrence. Quranic communication and dialogue is not limited by coordinates of time, people and place. Case law and examples have all time universal application, message and meaning. The words ‘*alam tara*’ (*have you not seen?*), have been used, at other places also,

to address people in general. (e.g., 14-19, 22-18, 65, 24-43, 31-29, 31, 35-27, 39-21).

Have we really studied this important event impacting course of **world history**; and, all its aspects, in proper perspective?

The Quran has unique style of engaging people directly in dialogue. It uses multiple modes of communication at a time. *Alam Tara conveys question, expresses exclamation, adopts inquisitive yet affirmative posture that 'you surely know', shakes up and wakes up to consider the case in its proper perspective, deeper sense and all its aspects.*

Exploratory inquisition, using the word 'seeing', particularly being followed by *how (kayfa)*, invites attention in physical terms also. It is not only and merely in academic or intellectual sense that attention is invited for consideration and reflection that this question is put, in this manner. But in practical physical sense also meanings and nuances of words 'have you seen' demand scientific method, including physical research, observation, and exploration. In spite of such an open invitation, we have mostly confined our discussions to grammar and dictionary. Does archaeology still hold *anything for examination and study?* News reports and notes, in Appendix-11, besides an orientalist's observation through Arabian poetry of the time, in this connection, need critical examination. There are, in fact, multiple aspects of the event comprising different episodes, occurrences at the same time, on which it may not be appropriate to blow out in one breath, any interpretation putting a cap on wider scope of observation and understanding under ever expanding horizons of the Self-Explanatory Quran (*Kitaabum-Mubiin: 5-15*).

We have mostly examined academic statements from Meccan side on the subject. What is the view from other sides? What records do Yemenite, Abyssinian, Roman and Iranian archives, hold, still?

Muslims continue to ignore study of not only **natural sciences** but also **natural history**. *Archaeology* is not limited to study of mounds. It, in fact, extends its scope wider along the crust, deeper into the

deep, to rendezvous of rivers, and across environs to horizons and the celestial continuum interacting with the terrestrial.

It was only in a couple of cases that some Caliphs encouraged a few studies about some statements in the Quran, which could not be continued and pursued.

'*Alam Tara*' still remains a *live question!*

Other nuances and connotations of the highly thought provoking question, could be:

'(What!) You have not seen!'

'(What!) Have you not seen?'

'(Why?), Have you not seen?'

'Have you not seen' (such an evident occurrence)'

Not only annihilation of Abraha's army (*as-haabal fiil*), as the immediate outcome, but also the manner in which it happened, is an eye opener for believers and admonition for disbelievers. The inquisition carries constant *admonition* for those who continue to remain *obstinate ignorant!*

The word 'seeing' signifies that in Mecca, and in Arabia in general, at that time, there were still many people living, who had witnessed destruction of 'the people of the elephant', and had heard descriptions of eye-witnesses, so that they were certain of having seen the happening with their own eyes. There was no need to go into details. This style of such a brief reference, incites more interest and enthusiasm for reflection and for digging out details. It is the style of the Quran to encourage man to use his own intellect to research, reason out, deliberate, analyze and reach the conclusive truth, by his intrinsic effort. In developing cognitive processes, man is encouraged to apply his mind and choice freely.

Narrations and Traditions about the event after revelation of the *Surah Al-Fiil*, show that this *Surah* played significant role in *engaging* Meccans in direct dialogue and debate on *revelatory* statements apparently in affirmation of the event of their own experience, but more intensely on wider aspects of **Rubuubiyah** that all planes of existence and all dimensions of creation are open to precise Divine

intervention. The universe in its own physical form, deterministic to itself, is not closed to its Lord-Master-Sustainer. This *Surah* recalled and revived memories of the people, as to what they witnessed themselves, and came to believe of their own experience. They engaged in discussing different aspects of *Rubuubiyah*, which was the very purpose of the *Surah*, as it purposefully composes many **verbial** constructs appertaining to the *designed* and *designated active interventions* (i.e., *kayfa fa-a-la, yaj-al, arsa-la, ja-a-la*, further intensified by referring to the *manner of enactment* of each episode: *kayfa?*) by your **own** Lord-Master (**Rabbu-ka**). *Each word, particle and syllable, in this Surah is not only composed in ecstatic note, but in isolation and in combination, they present so many forward and backward permutations, that enormous number of simulations of the eventful arena emerge simultaneously on the small screen of this Surah. In fact it combines multiple possibilities, as they unfold in multifold meanings of each word, in real time. Master-Lord's Act is not encompassable within linguistic limitations. It holds more than what one beholds, or man means!*

Strikingly, this *Surah*, in grammatical terms, uses *verbial* style in the statements (verses: sentences), pointing towards God's Own Acts. Meccans, although, believed in Allah, but it was particularly in the sense of *Rubuubiyah* that they invoked their own sculptured idols and other forms of imaginary gods, for help, support and succor. In this *Surah*, it was reminded that *even* against military might and physical forces, all protection was provided by their *very own* Lord-Master, Allah Alone.

Kayfa:

How?!, Like?!, As? In what way?!

It is an interrogative particle employed to enquire quality of a thing or its condition or to question about the matter in which an action has taken (event) or may take place. It is also used as an exclamatory particle implying negative sense (Abdul Mannan Omar). (interrogative n., of which instances occurring in the Quran seem to function as rhetorical questions. Badawi/Haleem)

Use of word *Kayfa* invites attention to study and to analyze the *whole process* as it unfolded, defeated the treacherous plan, destroyed

the evil forces and achieved the grand objective of the plan of God not only for protection of Ka'bah, Mecca and Meccans, but also for changing future course of world history. Persians overthrew Abyssinian regime in Yemen, after they were fatally wounded, and weakened in this event, around 570 CE. Significance of Battle of Badar, after the *Prophecy* and the *Migration*, is a very well recognized event changing the course of world history. But the event of the destruction of invading forces, labeled as '*the people of the elephant*', on the field, and demolition of their power structure in the region, engaged in imperialism and exploitation of mankind, has not received similar treatment for research and same degree of recognition, perhaps, due to its setting in the pre-Islamic period! Muslim writers have shown more interest in Islamic period, may be because of expectation of better reward in religious sense!

There is need to study related chain of *pre-Islamic events* also, *preparing stage* for advent of Islam. It was not that Islam just appeared from nowhere in vacuum without any socio-political-economic dynamics playing their part. On the one hand, some scholars speak of continuity of the *Diin* (Islam) and Grand Design for ultimate culmination and completion of the Message into the Quran, and on the other, ignore historical forces progressively converging to the point.

Ka'bah has been attacked and damaged many times before, and after, the event of '*the people of the elephant*'. Bait-ul-Maqdas was destroyed (17-7), earlier, more than once. Its **comparables were created**. Even today it remains '*occupied*', and has been desecrated a number of times. Also examine Appendix-7. *Significance of saving Ka'bah and its custodians, in this particular aggression, requires deeper analysis.*

At that time, no one knew that ***Ka'bah, the symbolic centre of Unity, was going to be revived, restored, and reassigned its pivotal position and lead role, at the centre point of compass, around which agents of change (bearers of the renewed Message) will trace in their steps a new course of history, in its circumambulation. Tawaaf (guarding watchfully) symbolises and signifies vigilance for humanity ('huquuqul ibaad': community and individual human rights) at the core***

of the divine rights ('huquuq-ullaah': public human rights), enforceable at law (the Book) and retributable before the Ever All-Sovereign (Maalik yaumiddiin: the Absolute Owner-Master of the final phase (yaum) of the Judgement).

Divine intervention for the purpose, became apparent in application of forces of nature, beyond causal or normal comprehension and command of man. Failure of treacherous plan of Abraha was the apparent, *immediate outcome*, but in fact, protection of Ka'bah was the *major objective*, necessary for its future *planned* position. Course of history was going to be reshaped in geopolitical and socio-economic setting of the Peninsula, the region and the whole world, bearing banner of **human rights, dignity, and freedom, based on reason and righteous good deeds**. It, now, appears that some *important events taking place around that time*, even at remote contours of continents and across oceans, over the globe, had in one or the other way, some *relevance to finally achieving the same objective of replacing old tyrannical forces of empires and autocrats*. Surrounding empires were softening each other's bellies (Examine 6-65, 30-2 to 6, and also see Abdullah Yusuf Ali's commentary/notes), which prepared ground for the ultimate grand scenario (Consider 6-129). In this perspective examine persecution of Christians of Najran by Jews of Yemen. Later, in turn, when Christians gained power, they themselves turned to tyranny and terror in the region under imperialist designs of Abraha supported by Abyssinian and Roman powers.

It seems that, besides such hard core, some soft core events were also taking place, as part of the grand plan. For example, during the same phase of history, Arabic alphabet was being brought into writing; another preparation of pre-Islamic period, to receive and record the coming revelation!

Alam Tara Kayfa:

have you not seen?, how?.., have you seen?, how?..

Such a style is specific to the Quran, that word after word not only brings its own meaning and nuance but in combination, backward and forward, adds more scope and spectra, and

opens up more vistas for maximum understanding of the truth. Attention is invited not only to just 'see' but attentively, carefully and properly examine and analyse the occurrence and course of the whole event as it took place, unfolding precise acts and specific outcome. For clarity on the point, examine use of the word *kayfa*, e.g., in following verses, 2-259, 3-6, 6-11.

Fa-a-la:

Meccans, overwhelmed by the event, came to believe that Ka'bah was protected in this invasion not by men, or their conjectured gods or goddesses but by Allah Almighty Himself. In those critical moments, Quraish chiefs invoked Allah alone for help. Awed by the divine help, and the way the event occurred, they worshiped none but Allah, for some years, till they again turned ingrate. This also shows, besides human psyche, that miracles have no lasting effect on mind through ages or generations. Although people demanded miracles, *but* the Quran continued to invite people to reason, and developed edifice of the *Diin* on it.

The direct *verbial* emphasis in the statements, referring to God's Own Doing, points to the active implementation of the plan by God Himself. It emphasizes that the Doer (*Faail*) of the whole plan and each episode was God Himself, and the unfolding consequences were all His Own plan.

Kayfa Fa-a-la:

How He (Allah) enacted (the whole affair Himself)?!

Through the string of words *Alam Tara Kayfa Fa-la..* [Have you seen, how He (Allah) Himself Acted (Enacted)...] the search engine is moved from *seeing* to *how*, then to the *Act* of God Himself. Besides beauty of expression and articulation in apparent argument, there is progressive movement of notes, melody and ecstasy with psychological progress in human thinking and reflection, while focusing attention on the essential and enhancing understanding of the entire.

Use of 'Ka': 2nd per. Sing. Masc., a pronominal suffix (17-14), (your, your own, your very own) signifies sense of caring, belonging, and consideration, as your very own. Treacherous plotters depended upon support and succor of plethora of their worldly masters and supporters, but naught was of any avail to them, when God owned ('Ka') the Meccans.

Rab:

(Non plural): the Lord, God (7-29, 1-2), the Caring Lord (7-189, 21-56)

Lord-Master-Sustainer of all, everyone and everything

It stands for the Unity of the Providence (Oneness of *Rubuubiyah*). When standing alone, without qualification, it is the Unique Name of Allah Alone. The Ever-All Owner-Sustainer-Master-Lord, Who provides for all worldly needs of all creation, existence. The Chief Determiner, Provider, Sustainer, Perfecter, Rewarder, Ruler, Creator, Maintainer, Manager, Deviser and Ruler of nature, Developer, *Former* of laws of nature, Regulator, Foster of things to make them attain completion, Owner, Guardian,

It denotes Sovereignty-Authority-Power of '*Rubuubiyah*'. Immediately it is followed by '*ka*', (your, your's, yours, your own, your very own). Man is 'weak' and 'impatient', use of '*ka*' seems to reassure him that in fact He (Allah) owns you, as your Lord-Master-Provider of all, what, when and how, you need. His Love and Mercy are evident, in meaning and beauty, in most lovingly possessive way of expression. It is reassuring that He Himself is *your own*. He Himself cares for you. It is not that He has left you to the operation of deterministic forces of physical universe, but He is all and ever cognizant of all situations and considerate to support you. It strengthens confidence in His support and succor. In this way He encourages to turn to Him Alone, the Lord-Master-Sustainer.

Because of special significance of the term **Rab**, and different aspects of **Rubuubiyah**, see lexicon in Appendix-2 and detailed discussion in Appendix-4.

Fa-ala Rabbuka:

your Lord Himself dealt with..., how your Lord-Master-Sustainer acted (enacted His Plan)...

Examine following verse (89-6), using same phrase:

"Alam tara kayfa fa-ala Rabbuka bi Aadin?":

*"See you not how your Lord **dealt with** the Aad (people)?" 89-6*

It emphasizes actual action taken by Allah, the Only One Lord-Master-Sustainer. It contrasts and cancels out dead objects and creatures, who can not act, and are designed to die. Yet, they are conjectured masters or incharge of affairs.

Examine similar phrase in verse 14-45:

"Kayfa fa-almaa..": "how We (Allah) Acted (dealt with).."

*"When you lived among those people who had wronged their souls, it was explained to you *how We (Allah) dealt with them*, and*

We even described for you their examples." 14-45

In most discussions on this Surah (*Surah Al-Fiil*), attention has remained focused on *the elephant* not obeying, as if whole affair was all about it and ended there, leaving aside all other aspects and episodes of expanding catastrophe for *the invaders*. In fact, the elephant spearheaded the disorder and destruction in the enemy formations, followed by the fatal strike; the **disintegrating, devastating** natural catastrophe.

In this event, among many perplexities, is the *total destruction of each component of enemy formation*; at the same time, *totally saving Ka'bah, Mecca, habitat, environs, properties and everything belonging to the defenceless!!* Perfect execution of the Plan precisely on the target, without exception on the side of the invading evil enemy ranks! Not a single *stray, wasteful shot!* In the interpretation of the statement *"tarmii him bi hijaratim-min sijjil,"* (105-4), some exegetes believe that each stone was '*named*' for, and aimed at, its *given* target.

He (God) enacted every point of His Grand Strategem, with such consideration for the defenceless Meccans, that He saved them

all and everything theirs, being *their own caring Rab (Rabbuka)*. There is no mention of any losses on their side - completely unhurt, unaffected in such a colossal event, routing out military might, mounted in brazenly attacking mode.

Al-Fiil: The Elephant:

Significance of narrating the event, identified with animal – the elephant:

Al-fiil symbolizes animal power (animality, beastly power)

The Quran is iconoclast in every aspect of its argument, articulation and eloquence, with its all pervading central theme of absolute monotheism. Narration of the event popularly associated with animal, the elephant, is definitely a purposeful selection, such as cow in Surah Al-Baqarah. Consider carefully the basic iconoclastic character of the Quran in selecting the historic event recruiting the elephant, which generally symbolizes power and wisdom, in many cultures and in some religions. It is also attributed divine derivatives. In Asian cultures, it is famed for memory and intelligence, thought to be at par with cetaceans and hominids. Aristotle once said the elephant was "the beast which passeth all others in wit and mind".

In the episode of *The Elephant (Al-fiil, Surah 105)*, the multiple myth of representation of power, wisdom and divinity in certain totemic symbols in some religions (Examine Appendixes-6), and awe and pomp attached to possessors of power of elephant, not only as cavalry component, but as destroyer brigade or armoured division, has been exploded.

There is Divine Wisdom in mentioning exact execution of precise Command of God, over the sun, in *Surah Al-Kahf (Surah-18)*, at the time when people were generally devoted to worshipping sun, as is evident from cave paintings of the time, and mentioning cow (bull, ox, in *Surah Al-Baqarah*), and calf (2-51), while referring to societies given to totemism. Similarly there is great Divine Wisdom in calling attention to the *elephant* and the *men of elephant*, surrounded by ancient conjectural contradictory attribution of superstition to this animal. Re-examine Appendix-6.

Besides these, there are many stories and *totemic myths* about elephants, particularly in scriptures of South Asia, e.g., Hindu and Buddhist. There are some interesting and elaborate discussions about elephants, in world history and literature, e.g., by Apollonius (Appendix-6). **Elephant** is not found in (the revealed) Scripture except indirectly in original Greek word (*elephantinos*) translated "of ivory" in Rev 18:12, and in Hebrew word (*shenhabim*, meaning "elephant's tooth") rendered "ivory" in Kg1 10:22 and Ch2 9:21. Concise Oxford Dictionary traces following origin of the word: "Middle English: from Old French *elefant*, v1a Latin from Greek *elephas*, elephant-Ivory, *elephant*." Badawi and Haleem (*Dictionary of Quranic Usage*) say: "...it has been suggested that it is a borrowing from either Persian or Aramaic that came into Arabic in pre-Islamic times." Also see Appendix-14.

Proverbs mention elephant, e.g: "They make an **elephant** pass through the eye of a needle," applied to subtle dialecticians. The figure is also used in the New Testament: "It is easier for a camel to go through a needle's eye," etc. (Matt. xix. 24); proverbial for things which are impossible. Compare similar proverb in the Quranic verse 7-40.

As characters, elephants are also mentioned in literature, generally cast as models of exemplary behaviour. Elephants are given *human qualities*, more than other animals, in fiction, made surrogates for humans, with their concern for community and each other, and even heroes.

Even beyond fiction, in ancient South Asian religious tradition, elephant's qualities were considered desirable for adoption by man, e.g.

Nagasena urged "to take the five qualities of the **elephant**"

...

"...As the **elephant**, as he walks about, crushes the earth;...should the strenuous Bhikshu, *earnest in effort, mastering the nature of the body, crush out all evil...*

"...As the **elephant** turns his whole body when he looks, always looking straight before him, not glancing round this way and that;..

"...As the **elephant** has no permanent lair, even in seeking his food does not always frequent the same spot, has no fixed place of abode;...

"As the **elephant** revels in the water,...should ..Bhikshu... plunge into the glorious pond of self-possession, covered with the flowers of emancipation, filled with the delicious waters of the pure and stainless clear and limpid Truth;...

"As the **elephant** lifts up his foot with care;..."

"Good is restraint in action, And good restraint in speech, Good is restraint in mind, Restraint throughout is good. Well guarded is he said to be Who is ashamed of sin, in all things self-controlled."

Also examine discussion on *Totemism, Animisim* (Appendix-9), and particularly Appendix-6.

Elephant is generally considered strong, wise, sagacious and self conscious. **But in Arabic, the root f-y-l, means weakness of body, lack of wisdom, rebuke; to give bad counsel.**

In popular culture, 'white elephant' refers to something expensive, useless and bizarre!

A.K.Azad, in Tarjumaanul Quran, has made an interesting comparison of various terms used not only differently but in opposite meanings. "The teaching of Zoroaster seems to furnish a counterpart to the Vedic faith of the Indo-Aryans . One and the same term becomes current in Iran and India with opposite meanings. *Ahura* of the *Avesta* is the *Asura* of the *Yajur Veda*. The term was at first used in a good sense in the *Rigveda* but later on it came to denote the evil spirit. The *Indra* of the *Vedas* became the *Ingra* of the *Avesta*. In the *Vedas* it signified the god of the sky; in *Avesta* it meant the devil of the earth. In India and Europe, the term *Dev*, *Deus* and *Theus* referred to God, but in Iran *Dev* came to be

used for a goblin. **The god of one becomes the satan of the other!** Similarly the *Yama* of India, the god of death came to be applied in Iran to the god of love and humanity. And then this very *Yama* of Iran became *Jem* and finally *Jemshid*, the Emperor of Iran."

Ashaab-il-fiil:

Peoples or nations wielding unrestrained influence and authority try to impose their *order* in affairs of world. They are usually identified with equipment, objects, arsenal or such other things which signify their power-structure. For example, today power of nations is identified with nuclear or other technologies. In the Quran, power of Pharaoh, and the People of Aad has been identified as '*dhil autaad*' and '*dhaat-il imaad*' (38-12, 89-10, 7). In *Surah Al-Fiil*, instead, the word '*as-haab*' has been used, which signifies that although *elephants* did not constitute the corps, as the major force in Abrahah's power base, yet looking at nature of arsenal inventory required in geo-terrain of that region, they added notoriety to the invading army, as *the people who had elephants in their military machine, mobilized for destruction of Ka'abah* and its surroundings, beyond possibility of restoration.

Bi:

Consult lexicon (Appendix-2), and reconsider following shades of meanings of term '**Bi**':

-accompaniment, concomitance (11-48)

-instrument or means by which action performed (1-1)

[Reconsider use of '**Bi**' in 105-1. *The invaders first became victim of their own forces, when the lead elephant refused to obey their orders and move towards Mecca, creating disarray, confusion, and demoralization*]

-reason for action: because of, for, as consequence of
(29-40)

[*In the perspective of Surah Al-fiil, one of the reasons for direct divine intervention seems to be the disproportionate oppressive arsenal of the invaders against the defenceless victims, who were*

made to collapse under and along with their own weight of weaponry.]

-in return for, in exchange for (16-32)

indicating *target or recipient of action (who bore the brunt), 'towards', 'to'* (12-100)

-notwithstanding', 'for all', 'in spite of' (9-118) [*In spite of the mighty force, symbolized in elephant formation, they were utterly destroyed!*]

-over and above, in addition to (10-71), *emphasis* (13-43),

-wonder!, interjection (18-26) [Elephant formation was additional armour, much beyond actual combat or attack requirements.]

-with the help of, By, On account of, with; by, by means of, through; for:

It was due to their own elephants, that evil fate of invading forces started unfolding.

Re-examine mountains of meaning in "***Bi As-haabil Fiil***".

Show of force beyond expectation and experience of Arabs was considered necessary by the invader to deter religious devotee and zealot tribes, all around – deterrence beyond resistance, even idea of daring engagement against it.

It is important to note that the Quran does not tag these forces as Christian or agents of some empire, although exegetes and commentators have been linking them with alliances, etc. The Quran rather identifies them or labels them as the people of '*the elephant*;' no more, not as *Ahzaab* (allied forces, e.g., in 33-22) but as *As-haab* (105-2). They have not been given distinguished place with distinct historical or geographical address or fixation in historio-geography. Their destruction was so ignominious and abhorrent that no one seems to own them or lend them identity, being dumped into dust bin of history. They had no roots in place and people.

Abraha himself was invader and usurper; alien to Yemen. Consider Quranic rendering on the fate of Pharaoh and his forces:

“And neither heaven nor earth shed a tear over them: nor were they given a respite (again).” 44-29

The title, *as-haab-il fiil*, had achieved quite a widespread notoriety in the region, as the people drunken with *bestly power*, fell to lower rungs of animality. There are some who, on basis of religious affinity, try to lend reason to imperialism, exploiting faith. They try to present this invasion as an act of vengeance by Abraha. But history presents enough evidence to show actual designs and priorities of invaders in spreading their brand of belief for advancing their politico-economic agenda.

Significance of connotation of '*owners of bestly power*', commonly known as '*the people of the elephant*', is itself a despicable label. Abraha brought a force of 60,000, which by all standards and comparison was out of proportion. Addition of elephants clearly indicated intentions of terrorizing, intimidating, and physically demolishing *Ka'bah* with overwhelming brute force. This mismatch displayed not only military might but bestly power in the biggest and the most powerful land animal, *elephant*. They were out to punish all in the area, convert their faith and control their trade and economic nerves.

Invading armies were not only disproportionately far larger than the victim, but the entire onslaught was totally out of proportion to even the alleged abhorable action of desecration of the cathedral in Sanaa'. Against the alleged isolated act of one or a few individuals, igniting dreadful destruction machine for putting entire region, and faith of its people under its clutches, is in no way explicable and exonerable by any standard of resorting to arms to such extent, for effecting even any unforgiveable revenge.

Quraish did not have major diplomatic or defence support at regional level, except from a few Arab tribes, who stood up in the way of Abraha, without any effect. They were not in higher alliances of political nature or defence or war pacts with any regional power, reckonable. None of the sort was available to them,

who could 'move' in their favour. They simply were concerned with their beliefs surrounding idolatory, some tribal allegiances and economic interests of trade in Syria and Yemen, the territories of contest between Roman and Iranian empires. Faith-wise they were sympathetic towards Iranians, rather than Romans. Besides apparent cause of faith, Christian population in the region, and economic interests, added fuel to fire of converging interests and designs of Roman and Abbyssinian imperialists, in the region.

Consult Appendix-2 and reconsider following shades of meanings of derivatives from the root ***Ja-a-la***:

Yaj-al:

He made

Ja-a-la includes following meanings:

prompt, induce, incite, move, actuate, impel, motivate, prepare, facilitate, find (65-2), ***put something into order, arrange something into, divide something into, set into a system*** (49-13)

Consider and compare above meanings in the perspective of following verses, particularly, *how Pharaoh's forces were prompted to the place where they were to be annihilated*:

"And remember We (Allah) divided the Sea for you, and ***saved you and drowned Pharaoh's people*** within your very sight." 2-50

"... Say: 'Even if you had remained in your homes, ***those for whom death was decreed would certainly have gone forth to the place of their death***' ...". 3-154

Kayda:

vexacious, malicious, secret plan to harm, machination (12-28), guile, ploy (4-76),

harmful plot (21-70), strategum, scheming (40-37), planning, arrangement, management (20-64),

taking to task, punishment (7-183)

By crushing Quraish and intimidating Arabs, Abbyssinians wanted to control trade route from south Arabia to Syria and Egypt. They did not play up this plan (*kayd*), instead, proclaimed to destroy Ka`bah, in retaliation for alleged desecration of their cathedral by Arabs. But scale of their preparation, and inclusion of *instrumentation in war engine, for razing Ka`ba from foundation was not limited to desecration. It went beyond desacralization, towards dehumanization and de-habitation, of the spot at least.* 'Kayd' refers to the grand strategum of Abraha, supported by Abyssinian Christians and Roman Empire, harbouring greater geopolitical and economic objectives.

Also examine usage of word 'Kayda', in following verses:

"If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But, if ye are constant and do right, not the least harm will their ***cunning*** do to you; for, Allah compasses round about all that they do." 3-120

"Those who believe, fight in the cause of Allah, and those who reject Faith, fight in the cause of Evil: so, fight you against the friends of Satan: feeble indeed is the ***cunning*** of Satan." 4-76

"Respite will I (Allah) grant unto them: For, My ***scheme*** is strong (and unfailing)." 7-183.

It is important to understand significance of the term (*kayda*), in the perspective of whole event, particularly when Allah Himself refers to it as 'Kayda' (Grand Strategum), designed against Mecca, encompassing the Peninsula, along with its far wider implications and effects in the region extending to three continents at that time, and changing future course of history of mankind. Its deep impact on the Peninsula itself, as *consequence, insulated the area, so much that till Islam took its roots, no other invader or empire in the vicinity dared cross over or interfere even in important events with obvious outfall or spillover for contiguous areas contended mainly between Iranian and Roman empires*;

although such reluctance or inaptitude is usually attributed to deterring climes of the Peninsula. The powers around may have been demoralized by this event, to consider such an adventure again.

As one of the immediate consequences, destruction of the usurper-ruler of Yemen and his forces (*as-haab-al-fiil*), must have encouraged Iranian empire to renew their thrust, leading to their taking over Yemen.

History shows resilience of the *faith*, that Ka'bah had been raised and reconstructed, e.g. by Ibrahim and Ismail (Peace be upon them), after destruction or abandonment, at different times:

“And remember, Abraham and Isma'il raised the foundations of the House (with this prayer):

‘Our Lord! Accept (this service) from us:
for You are the All-Hearing, the All-Knowing’.” 2-127

History also shows that elephants were used in battles and devastations when *Bait-al Maqdas* was at the centre of Jewish power. Have we learnt any lesson from Jewish history, recalled frequently in the Quran? Re-examine destruction caused at Ka'bah at different times, even by Muslims themselves. Examine very critically **wars of Jews and history of destruction of Jerusalem and pillage of the Temple by Antiochus Epiphanes**, and others (Appendix-7).

Examine following, also:

“If you did well, you did well for yourselves;
if you did evil, (you did it) against yourselves.
So *when the second of the warnings came to pass,*
(We permitted your enemies) to disfigure your faces, and
to enter your Temple as they had entered it before, and
to visit with destruction all that fell into their power.” 17-7

“Your Lord is Self-sufficient, Full of Mercy:
if it were His Will, He could destroy you, and
in your place appoint whom He will as your successors, even
as He raised you up from the posterity of other people.”
6-133

In this perspective, induction of beastly power of elephants into military machine, indicated Abraha's study behind daring such a dreadful plan, coupled with his own evil genius, for demolishing Ka'bah, with devilish design of causing such de-habitation around, and demoralization of people in the region, that Ka'bah should not be re-erected and re-established, and its re-habilitation should not be possible at the centre of the same *faith*. ***In Myanmar (Burma), Siam, India, and most of South Asia, elephants were used in military for heavy labour, especially for uprooting trees and moving logs, and were also commonly used as executioners to crush the condemned, underfoot.***

Dhalala:

Consult lexicon (Appendix-2), and reconsider following shades of meanings of derivatives from the same root ***Dhalala:*** to ***lose one's way*** (53-2), ***fail*** (17-67), ***disappear***, err (20-52), wander from (53-30), deviate, be misled from the right path, be ***unable to locate***, ***become untraceable***, ***go missing*** (11-21), ***get lost***, ***be dissipated***, ***become absorbed*** (32-10), forget (2-282).

After '*ah-saah-ul fiil*' were struck by the catastrophe, Nufail bin Habib, who was brought as (captive) guide from Khatham, was searched out to guide them back to Yemen, but he refused. Thus in their failed mission, they lost the way back, unable to locate or trace anything back. They were dissipated in the desert, like trampled and disintegrated chaff. Even in the light of general and literal interpretations, how exactly each word of the *Surah* precisely describes mountains of meaning and volumes of details of the event in short words and verses!

Also see 1-7, 2-16, 26, 175.

Fii Tadhliil:

Literally, '*led their plan astray*'.

Idiomatically, *leading a plan astray* means bringing it to naught and rendering it fruitless:

These words particularly highlight in contrast the perfect execution and landing of each shot and act in precise perfection, on

the 'transgressors' themselves (*alayhim*). It is also reported that animals were spared, as Abraha's elephant defied orders of its master, refusing to move towards Ka'bah.

Also examine usage of the words from the root 'Dhalla', in following:

"But the disbelievers plot (*kayd*) ended in vain." (40-25)

"And that Allah does not lead to success the plan (*kayd*) of deceivers." (12-52)

Arabians described *Imra' ul-Qais* by the epithet of "*Al-malik ad-dhalil*" ("the king who lost and wasted"), for he had lost the kingdom left by his father. (S.A.A.Maududi)

Wa : 'Wa'

has very vast and varied usage in the Quran, which needs very careful study, in each context. Examine particularly following meanings of term '**Wa**': also (resumptive: 11-123, 6-57), too, along with, as well as, plus, with (togetherness), together, while, when, during the time of, as, whereas (circumstantial), emphatic: 35-44, or (4-136),

These meanings point towards more interpretations as certain other episodes took place simultaneously, during the event, which are also available in the Narrations on the subject, e.g. the lead elephant of Abraha refusing to move in the direction of Ka'bah, which must be sufficient to create confusion, demoralization and disarray. Thus the disastrous plan of the people of elephant was already averted in disarranging their deployment. Furthermore, pelting them with charged or radiating hot crush (baked clay, stones) was the proportionate portion of their due punishment. A portion of it went to the fate of Abraha's accomplices with far reaching geo-political consequences for them in the region. Recall destruction of Pharaoh's forces, although his plan for pursuit of Moses (Peace be upon him) and his people had already failed, as the latter were already saved, and had crossed over to the other side. Yet, Pharaoh's forces were destroyed because of their cruel designs. (Examine 2-50.)

Failure of the plot of the invader was one aspect of the event, for which he was personally responsible for defective deployment of his forces; putting his elephant in the vanguard, as if leading a victory procession into Mecca, towards Ka'bah! When it became obvious that there was no resistance upfront and there was no possibility of frontal challenge to the brute force, the 'heavy machinery' could be placed at the rear to apply for uprooting the 'Cubicle' after taking over all necessary positions and points. Most recent example of such a goof off, failing miserably, could be seen in Israeli 'heavy earth moving machinery' rolling at the head of forces invading into Lebanon, claimed to be in retaliation against kidnapping of their soldier by a paramilitary outfit. Re-examine 12-52. Sufficient details of battle field preparation from Abraha's side are not available, as are, e.g., available for battle field planning for the *Badar*, the *Ditch*, and the *Conquest of Mecca*, etc. There are references to some battle field planning and deployment by the Holy Prophet (Peace be upon him), in the Quran also.

The Quran clarifies the position, as matter of principle, at many places, that there can be differences in sufferings and their severity, due to man's own doing (4-62, 79), consequences of violation of immutable laws of nature (16-34), losing Favours, earning God's anger (5-49), and ultimately the punishment meted out from His side (9-52), which is by nature very severe (8-25).

The above principles of natural justice, explain the reason that although God made "**their treacherous plan go astray**"(105-2), yet (*also, along with, as well as, together with, while, during that time*),

"Simultaneously sent down on them clusters of accelerating objects, (105-3),

Hurling radiating hot crush (baked clay) at them, (105-4)

(105-2 to 4)

Arsala: He sent (Himself)

Examine following meanings and nuances: send (*wind as pollinators*:15-22), dispatch (26-53), *let loose on* (6-6), set upon (19-83), *allow/permit to go*, (20-47), *let off*, *release* (39-42)

(Badawi/Haleem) dispatch(ing), forwarding, consigning, shipping, **emission, discharge, release, emanation, transmission** (Dr Baalbaki, *Al-Mawrid*)

Irsala:

sending, dispatch(ing), expedition, forwarding, consigning, shipping, **emission, sending out, discharge, release, emanation, transmission** (Dr Baalbaki, *Al-Mawrid*)

Term *arsala* indicates that accelerating objects (creatures) were purposefully sent and directed at the target. It includes the meaning that they were sent by the *Sender* Himself. It is not that they just or somehow gathered. In this connection examine similar nuance at various places in the Quran, e.g., see Appendix-2.

For different shades of meanings of *Arsala*, and derivatives from the same root *Rasala*, also see 7-6, 75, 21-5, 25-48, 26-17, 6-61, 7-62, 105, 162, 10-21, 12-12, 19, 31, 45, 63, 15-22, 17-59, 19-17, 19, 83, 20-96, 22-75, 27-35

In this connection also consider discussion in Appendix-4, on *Rubbuubiyah*, and *Everyday Physical Management of the Universe*, which is precisely managed to the exact point.

Alayhim:

On them (specifically, targeted): This emphasizes that the focus and target were '*they, themselves*'. It is not that the calamity occurred accidentally some how, some where, but it was loosened specifically on those very targeted '*people of the elephant*', *themselves*. Examine 11-81, how precisely transgressors are targeted!

Tayran (t-y-r): flying thing/creature, bird, insect

To fly, fly away, hasten, rejoice, scatter, spread out, bad omen, augury, deed (Badawi/Haleem)

"Flying thing, One who soars with the higher (spiritual) regions, and is not bent low upon earthly things. *Arab proverbs and poetry bear witness to birds being spoken of as attending a victorious army*

to feed upon the corpses of the enemy left on the battlefield."
(Abdul Mannan Omar)

From the root, *t-y-r*, are words *Mustatiir* (*Fajrun Mustatiir: scattering* morn, also examine 76-7), and *Mustataar* (*Ghubaarun mustataar: rising, expanding/scattering dust* ball) (Raghib Isfahani, *Mufridaat-ul Quran*)

Tayran: (generic n.) birds, insects (16-79), fowl

For different shades of meanings of *Tayran*, see 36-19, 56-21, 67-19

Also see 2-260, 5-110, 6-38, 7-131, 12-36, 16-79, 17-13, 21-79, 22-31, 24-41, 27-16, 17, 20, 38-19, 67-19.

Also see Appendix-13.

"Arab proverbs and poetry bear witness to bird being spoken of as attending a victorious army to feed upon the corpses of the enemy left on the battlefield." (Abdul Mannan Omar)

But in this case there is no account of any bird coming near, landing and devouring offal, perhaps due to repulsive odour, radiation, etc. The accounts rather indicate that after releasing stones, they flew back, never to be seen again. It is also stated with ample clarity that they were strange, never seen before. They were not familiar ones, as they did not belong to the place. Therefore they don't appear to be vultures, from these accounts.

All accounts about birds refer to observations from distance, not flying in, out of, or over Mecca, none landing near from where it could be observed closely. Flying objects splintering and exploding with sparks while accelerating in clusters under gravitational pull, towards earth, could possibly give an impression, from a distance, of even turning/flying back (splintering off).

Each account of pre-Islamic event, recalled and interpreted, after about half a century, after revelation of *Surah Al-fiil* (*Surah-105*), witnessed by some from a distance from Mecca, as the people of the elephant were camped/deployed between Arafat and Muzdalfah,

needs to be analysed properly. Surviving witnesses at the time of revelation of this *Surah* (*Surah* 105), must be those over 50 years of age, who were at the time of the event in their childhood or early age.

The Quran also points out to some mistaken observations of some earlier people:

Were they to see a *piece of the sky falling (on them)*,

they would (only) say:

"Clouds gathered in heaps!"" 52-44

Also examine possible interpretation of '*tayran abaabiil*', as '*clusters (like clouds) of flying heavenly objects*', in the light of meanings of *Ibil* and *Abaabiil*.

For this pre-Islamic event, the pagans, before advent of Islam, might have left different accounts, including some of their mistaken observations, and surviving narrators, in their early ages, at that time, might have similarly recalled such impressions, recorded latter in the Traditions.

"And the (Unbelievers) must indeed have passed by the town on which was **rained a shower of evil*: did they not then see it (with their own eyes)? But they fear not the Resurrection." 25-40

** Refers to letting loose asteroid or meteor, breaking or bursting upon the transgressors.*

"We (Allah) *rained down on them a shower (of brimstone)*: and *evil was the shower* on those who were admonished (but heeded not)!" 26-173

Also see 27-58.

Also examine following:

"Not a leaf does fall but with His (Allah's) knowledge (science) ..." 6-59

There are *narrations* about birds but not so much about the "*Hijaaratin-min sijjilin*": collection of *crushed baked clay*, by the pagans, if they can be considered to have pelted, themselves!

When meteors burst, *giving off sparks and spreading crushed hot radiating pieces of stones (backed clay)*, they give an impression of *bursting out*, as if going up or back, as swarms of birds make floating and flowing back movements with same speed in the sky! May be such an impression, was gathered from the distance!

From above discussion, meanings and explanations it appears that accelerating meteorites (*hastening objects*), *scattering and spreading (splintering and exploding) in clusters (abaabiil)*, from higher regions (*sky*), were *let loose* on them (*the people of the elephant*). Such objects, let loose or dispatched, *released emission/charge/emanation, on the target. Narrations indicate that skins and flesh of those who were hit, were bleeding and peeling off. Re-examine similar accounts of horror caused by radiation in Hiroshima and Nagasaki! (Allah knows best!)*

Sa'id bin Jubair and Ikrimah said that *such birds had neither been seen before nor ever after; these were neither birds of Najd, nor of Hijaz, nor of Timamah (land between Hijaz and the Red Sea)*.

Ikrimah and Qatadah said that these *swarms of birds had come from Red Sea side*.

Ibn Abbas said that their *beaks were like those of birds and claws like the dog's paw*.

Ikrimah stated that their *heads were like the heads of birds of prey*..

[Extracts from S.A.A. Maududi's notes on *Surah Al-fil* (*Surah* 105)]

Such vivid accounts confirm nature of staunch faith in the divine design and its manifestation in the unfolding aspects of the episode. Interpretation of the Quranic statement, on this point, has necessarily to be examined in the light of the Quranic context and the Prophet's (Peace be upon him) Tradition, which is specifically

available on the episode of the elephant disobeying Abraha's orders to march on Mecca. Some vivid descriptions pertaining to the terminology, '*tayran*', employed in this event, demands more from *mujtahid* (researcher) and exhorts him to extract the truth by collecting all relevant facts from the Quran, the Tradition and pertinent sources.

"Maulana Hamid-ad-Din Farahi, who in the present age has done valuable work on the research and determination of the meaning and content of the Qur'an regards the people of Makkah and other Arabians as the subject of '*tarmihim*' in this verse, who are the addressees of '*alam tara*'.

"About the birds he says that they were not casting stones but had come to eat the dead bodies of '*the people of the elephant*'. A resume of the arguments he has given for this interpretation is that it is not credible that `Abdul Muttalib should have gone before Abrahah and demanded his camels instead of pleading for the Ka`bah, and this also is not credible that the people of Quraish and the other Arabs who had come for Hajj, did not resist the invaders and leaving the Ka`bah at their mercy had gone off to the mountains. Therefore, what actually happened was that the Arabs pelted the army of Abrahah with stones, and Allah by sending a stormy wind charged with stones, destroyed it completely; then the birds were sent to eat the dead bodies of the soldiers."

Abrahah's army had come in *Muharram* when pilgrims had gone back. It was beyond power of Quraish and other Arab tribes to fight army of 60,000.

If stones were cast by Arabs and '*the people of the elephant*' were rendered as (*disintegrated-devoured*) *chaff*, and then birds came to eat their dead bodies, the order of verses would have been this: 'You were pelting them with stones of baked clay, then Allah rendered them as chaff eaten up, and then Allah sent upon them swarms of birds.' But keeping actual sequence of verses in view, we see that first Allah has made mention of sending swarms of birds; immediately followed by *tarmihim bi-hijarat-im min-sijil* (which were

pelting them with stones of baked clay); and then at the end it is said that Allah made them as straw eaten up."

[Extracts from S.A.A. Maududi's notes on Surah *Al-fiil* (Surah 105)]

In genuine desire for rationalization, if interpretations made to appeal to rationale, fail to rationalize such innovative statements, they prove to be conjecture, rather than rational interpretation.

Bones of elephants are very hard and survive for thousands of years. If elephants of Abraha were destroyed through any *human action*, e.g., by pelting *local* pebbles, as interpreted by some rationalists, then the bones would have survived; not impossible to explore through natural history or archeology. Consider following:

"The bones of at least nine individuals were found in a cave in the island of Flores, lying in sediments carbon-dated to around **18 000 years old**. Near these remains were sophisticated stone tools and butchered animals, including a now-extinct miniature **elephant**." 'Hobbit' hominids trigger giant row, [(Thu, 01 Jun 2006), The News – June 1, 2006]

Coming back to the camping field of '*as-haab-ul fiil*', historical accounts show that forces of Abraha **did not enter Mecca town and did not reach Ka`bah, so that they could come within stone throw range of pelters at peaks**. They were at some distance from Mecca, that this event took place; that they suffered the catastrophe, and perhaps, partially retreated not without ultimate total annihilation. There is no evidence that Meccans organized any advance resistance or defence at lanes leading into the town itself. Historical accounts are to the contrary, that they did not.

Examine following account of Barakah, who was of selfless service in the Prophet's (Peace be upon him) household throughout his life from birth till death:

"Aminah however became even more distressed when Abd al-Muttalib came and told her she had to leave her home and go to the mountains as other Makkans had done because of an impending attack on the city by the ruler of Yemen, someone called Abrahah. Aminah told him that she was too grief-stricken and weak to leave

for the mountains but insisted that Abrahah could never enter Makkah and destroy the Kabah because it was protected by the Lord. Abd al-Muttalib became very agitated but there was no sign of fear on Aminah's face. Her confidence that the Kabah would not be harmed was well-founded. ***Abrahah's army with an elephant in the vanguard was destroyed before it could enter Makkah.***” (*Biography of Barakah, Alim*, ISL Software Corporation, 2037 Featherwood Street, Silver Spring, USA, www.islsoftware.com)

Municipal action of birds, conceived to be vultures, to devour the dead, within Meccan town, or its vast terrain, or its surroundings up to the camping field of invading army, could start only after casualties, there, if any. But there is no account of such operation taking place, along the cordon or within the marked area. 60,000 men and many animals dying bloody death, within a small area, would have affected whole population in and environ around Mecca. In that case, vultures and, in fact, many other animals, would have gathered for their share. This not happening, shows that either it did not happen within the area, or the nature of disintegration had such repulsive odour or perhaps even radiation that environ would not permit such offal devouring animals to approach the scene of destruction, death and subsequent decay. If latter could be the situation within the terrain, the population would not have been able to descend to their dwellings for months, depending upon weather. But there is no account of such situation emerging within the city.

Total population of men, fit for action, could not by any calculation match the combatants. Hypotenuse (the longest side of a right-angled triangle, opposite the right angle, or length of longest arm of triangle from height of mountain to point of target below) would be far out of 'stone throw range' to allow any shot to land on target. The word *Tarmii* (*Ramaya, Ramaa*) depicts action of *hurling* and *throwing*, **not** rolling stones down the slope. For killing so many people and animals, millions of stones might be required to be thrown with momentum. All these could possibly block narrow lanes within the city, requiring another clearing operation. But there is no account of any such scene developing.

Arabs excelled in epic, even verbose, about their bloody engagements in battle fields. They resorted to exaggeration, even during battles, e.g., Battle of Uhud. Considering Arabian tradition of the time, in lore and epic poetry, if there was any heroic engagement by or victory effected by Meccans, in this event, it would have exploded with details in articulation and eloquence, making more immortal idols out of mortal men, as was done in many cases in their history of making lofty idols like Uzza, Yaghuus, etc., etc. This shows that no such manoeuvre took place within the town or the terrain, as there is no account of any *engagement*, by Meccans, anywhere or in any *alluded arena of action*. Silence on all sides only supports the explanation that the people of Mecca did not throw a pebble themselves to stir more wrath of invaders. They had already decided not to put up even 'passive resistance', in their planned path. If they were to take to mountain heights, it was in no way even 'defensive tactic' for engagement.

What could happen in the battle field, if elephant formation was attacked, within Meccan town or the terrain? Look at battle field scenarios of some actual engagements with elephant formations, e.g., in Appendix-12.

Throwing stones at troops couple of miles away from the city is also inconceivable.

Furthermore, it is surprising that a person rising from slavery to the position of general and commander, through skill and cleverness, who reportedly, cunningly removed Arayat from his way, conquered Yemen, manoeuvred to become its independent regent, having background experience and exposure to Abyssinian and Roman military tactics and strategy would lead such a big force like a procession, sitting himself and every one else on cavalry or marching on foot, as ducks, unarmoured, in a line, into such terrain, exposed to stone throw reach of every one around and at the top!!

Re-examine 105-2, very carefully, along with 2-258, 3-86, 5-51, 6-144, 9-19 & 109, 28-50, 46-10, 61-7, and 62-5, particularly following:

“Nay, the wrong-doers follow their own lusts, being devoid of knowledge, but

who will guide those whom Allah leaves astray?
To them there will be no helpers.” 30-29

At that time elephants of Roman and Iranian, and for that matter Indian and other empires, were also covered and clad with coats of armours (*tajfaaf*), to save them from injury. Abraha must have gathered intelligence if Meccan population was taking to peaks, from where they could possibly employ guerrilla tactics. So entering the terrain without first taking over the peaks, is extremely surprising from such military experience and such kind of expedition, camping at the entry point since some days!!

It would also be surprising from military strategy and tactical point of view that Quraish in particular and Meccans in general, having lot of experience of tribal warfare in the same arena and theatre, would leave all resources of their city to the disposal of the enemy, providing them with supplies and sustenance, particularly water, not available at peaks, for unknown period of struggle and starving themselves there, also without any shelter against vagaries of weather!

In spite of all this if such inaptitude was shown, as some Meccans went to mountain-top, Abraha getting this information and relying on the statements of Abdul Mutallib, that there would be no resistance, might have declared his early victory like Bush did immediately on invading Iraq. In this scenario Abraha might have, and as it appears from different accounts, led the army in a victory parade rather than military march or manoeuvre, without necessary advance tactical moves and deployment, targeting and defending against any attack from peaks, without covering flanks and totally careless of the rear. Placing his own elephant and himself in the vanguard, spearheading the whole trail, piercing through narrow lanes in the city only shows his confidence that he had already won the battle, and he simply had then to apply the beastly force to demolish and destroy Kabah, cast in stone, from its foundation and

change the landscape in a manner that people could never again circumambulate it.

Abraha trusted a worldly creature whereas Meccans, although pagans, appealed in this case for every help to Allah, the Lord-Master-Sustainer. Dr Abdul Karim, in his article ‘*Existence of the Creator*’, observes: “The existence of a superpower is ingrained in human nature to Whom man turns when in trouble, like a child crying to the mother in a difficult situation. Even avowed disbelievers do the same.”

“And when an affliction befalls men,
they cry unto their Lord-Master-Owner-Sustainer (Allah),
turning to Him in repentance, then,
when He has made them taste of Mercy from Him,
lo! a section of them associates partners with their Lord-
Master-Owner-Sustainer;
so as to be ungrateful for what We have given them,
So enjoy yourself awhile, but soon you will come to
know.” 30-33 to 34

“Say: `Who is it that delivers you from the dark recesses
of land and sea, when you call upon Him,
in humility and silent terror:
'If He only delivers us from these (dangers),
we shall truly show our gratitude.?’”6-63

Basis of the Belief:

- (i) The most important of the factors which arouse feelings of adoration for someone or something is a person’s own state of being in distress or need. He may worship someone when he considers ‘that being or body’ to be in a position to remove his distress, to provide for his needs, give him shelter, protect him in time of danger, and soothe his troubled heart and feelings.
- (ii) The above belief places that being or body in a position of superiority of status, power and strength.

- (iii) There are physical things in existence and phenomena in function and formation, surrounded by mystery and myth, that are attributed to that being or body.
- (iv) This is bound to create sense of mystery and perplexity.
- (v) The aura, awe and adoration overwhelm all process of thought and action.
- (vi) It is only natural, then, to turn eagerly to that body as a matter of course and conviction. From above, it concludes that the connotations of the word "**Ilāh**" include: (a) ability of that body or being to 'know', (b) capability to be 'responsive' (c) capacities to *fulfill the needs of others*, (d) *consideration and care* to give them *shelter and protection*, (e) *love and affection* to provide *relief* in distress, (f) concern and capability to *soothe* feelings and minds in agitation; with *superiority, full authority and power to do all* these and other things, in a *perplexingly mysterious* way, being *hidden from eyes*. All these create *natural feelings of awe and adoration*. **Worship, then, is the human behavioral response to the inner and outer stimulations and impressions influencing his thinking, feelings and functions.** Therefore, **turning of creatures eagerly to Him, is but natural.**

Because of fundamental importance of the term "Allah", its concept, philosophy and faith, Part IV of '*The Gateway to the Quran*', and *Appendixes 3, 4 and 5 to that book may be examined carefully*. Also examine Appendix-5, in this book.

Since human beings had given up resistance, but not without hope and faith in God, He moved His forces of nature (*junuud*), as part of His plan, into action. History shows that when people have been oppressed to utter helplessness, they have been saved by their Lord-Master-Sustainer, as were Israelites from Pharaoh. Also consider following about battle of Badar:

"But Allah did pour His calm on the Messenger and on the Believers, and

sent down forces which you saw not:

He punished the unbelievers:

thus does He requite those who disbelieve." 9-26

"It is He (Allah) Who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith; for

to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge (sciences) and Wisdom;" 48-4

Abraha's side depending totally upon beastly show of power, actually displayed it in the vanguard. As show of force, they depended upon the *elephant*. Their plan misfired, and went *off tangent (fi tadliil)*, to begin with, when the elephant disobeyed orders in the direction of the target. The very purpose for which they brought the elephant, was defeated by the elephant, itself. Also consider an episode from scriptural literature related to royal elephants, in defiance mood in the court of Magadha! They believe that most trustworthy and well trained elephant disobeyed the cruel king and his evil advisors, so that their treacherous plan went astray. [Buddhist stories (traditions) attributed to the Master, at Jetavana (pp.77-83), Appendix-6] In this Appendix (6), also examine some different beliefs in strengths of elephant. The Quran corrects all such conjecture and attribution of extraordinary powers to elephant itself. It presents it, playing lead role in complete coordination with unfolding episodes of the event, as obedient creature, to the Command of its Creator, in abrupt disobedience to its trainer-master.

Abaabiil:

many, separate, scattered groups, coming from different sides successively flocks (of birds or camels), swarms, bevvies, flock after flock, company in a state of disposition or dispersed, flocks following one another, birds in companies from this or that quarter, in distinct or separate companies (clusters),

Ibil:

clouds that bear water for rain (Abdul Mannan Omar, Dictionary of the Holy Quran)

Clouds (according to an interpretation of verse 88-17: “do they not see how **clouds** are formed!” (Dictionary of Quranic Usage, Badawi/Haleem)

Ramaa (Ramaya):

to throw, *hurl* (77-32), *pelt*, cast, cast away, throw off, shoot at (8-17), hunt, target, aim, projectiles; come in succession, accuse (4-112, 24-4), defame, hit by throwing, blame, cast on, *charge throw(ing)*, *cast(ing)*, *fling(ing)*, *hurl(ing)*, *toss(ing)*, *pelt(ing)*, *shooting*, *fring*, *fire*, *opening of fire*, *marksmanship*, *sharpshooting* (Dr Baalbaki, *Al-Mawrid*)

Tarmii:

(imp. 3rd p.f.sing.) she throws

“It is not you who slew them; it was Allah: when you **threw** (a handful of dust), it was not your act, but Allah's: in order that He might test the Believers by a gracious trial from Himself:
For, Allah is He Who Hears, Knows.” 8-17

“Indeed it **throws about** sparks (huge) as Forts,” 77-32

For different shades of meanings of *Tarmii*, and derivatives from the same root *Ramaya (Ramaa)*, also see 4-112,

Hijaaratin: (h-j-r):

stone (hard), rock, metal (Abdul Mannan Omar)

to stone, solidify

Hajjaartun:

stonecutter, stone dresser, stonemason, quarrier

“...And almost all the reporters are agreed that each bird carried a stone in its beak and two stones in its claws. So the **people of Makkah had these stones preserved with them for a long time.**

“Thus, Abu Nu`aim has related a statement of Naufal bin Abi Mu`awiyah, saying that he had **seen the stones which had been thrown on the people of the elephant; they equaled a small pea seed in size and were dark red in color.**

“According to Ibn `Abbas's tradition that Abu Nu`aim has related, they were equal to a pine kernel, and according to Ibn Marduyah, equal to a goat's dropping.

“Obviously, all the stones might not be equal but differing in size to some extent.”

[Extracts from S.A.A. Maududi's notes on Surah *Al-fiil* (Surah 105)]

For Quranic usage of the word **Hijaaratin (h-j-r)**, also examine following:

“Remember how they said: "O Allah! if this is indeed the Truth from You,
rain down on us a shower of stones from the sky, or send us a grievous Penalty." 8-32

“When Our (Allah's) decree issued,
We turned (the cities) upside down, and **rained down on them brimstones hard as baked clay**, spread, layer on layer.” 11-82

“And We (Allah) turned (the Cities) upside down, and **rained down on them brimstones hard as baked clay.**” 15-74

“But if you cannot - and of a surety you cannot - then fear the Fire whose fuel is men and **stones**, which is prepared for those who reject Faith.” 2-24

“They said "We (angels) have been sent to a people (deep) in sin.” 51-32

“To **bring on, on them, (a shower of) stones of clay (brimstone)**,” 51-33

Also see 2-60, 74, 8-32, 11-82, 15-74, 17-50 and 51-33

Bihjaarat-in:

Literally, '*bi hijarat-im-min sijjil*' means 'stones of *sijjil* type'.

"Ibn `Abbas says that *sijjil* is the Arabic version of the Persian '*sung*' and '*gil*', and it implies the **stones made from clay and become hard when baked**. The Qur'an also confirms the same. In Surah *Huud* (11-82 and *Al-Hijr* (15-74), it has been said that **stones of baked clay (sijjiin were rained on the people of Lot, and about the same stones in Adh-Dhariyat (51-33), it has been said that they were the stones made from clay (hijaarat-im min tin).**" (Maududi)

Min:

of, from, one of (a group), some, some of, consisting of, made up of, out of, through, by

Sijjil:

hardened, petrified clay, shale, marl, clay, baked clay, argil

Also see 11-82, 15-74, and 21-104

Keep above discussion in mind, we will have to recall it. Now examine following important aspects reproduced from Report-1, Appendix-11:

"...U.S. scientists matched a meteorite found on Earth with a **specific asteroid that became a fireball plunging through the sky**...Astronomers tracked a small non-threatening asteroid heading toward Earth before it became a '**shooting star**,' ...It **blew up in the sky**..."

"But a painstaking search by dozens of students through the remote Sudan desert came up with **8.7 pounds (4 kilograms) of black jagged rocks, leftovers from the asteroid 2008 TC3. And those dark rocks...and minuscule diamonds**..." (Nature)

"This was a **meteorite...A piece of an asteroid dropped**... *This type of asteroid turns out to be very much like a "traveling sandpile,"*

"**If you blow it up, all the pieces are heading toward Earth.**"

"...There are many different types of asteroids, all classified from afar based on **color** and **light wavelengths**."

FAA says **Texas fireball was meteor**, not a UFO

It was full of metals, such as iron and nickel, and organics such as graphites... it has "**nanodiamonds**..." **formed by collisions in space and high pressure and they are all over the rocks, making them glitter like geodes,...**they are **not big**.

(Peter Jenniskens, NASA, Meteor Astronomer, Meteor showers: *From Geminids to Perseids*; Seth Borenstein, '*Astronomers catch a shooting star for first time*', Associated Press, updated 3:11 p.m. ET March 25, 2009)

Re-examine *Reports and Notes On Effects of Nuclear Radiation*, in Appendix-11, and then following Narrations about the event of *Al-Fiil*, also:

"...**Whoever was hit would start disintegrating**. According to Muhammad bin Ishaq and Ikrimah, this was **smallpox**, which was **seen in Arabia for the first time** in that year."

"Ibn Abbas says that **whoever was struck by a pebble, would start scratching his body resulting in breaking of the skin and falling off of the flesh**. In another tradition Ibn Abbas says that **the flesh and blood flowed like water and bones in the body became visible. The same thing happened with Abrahah too. His flesh fell in pieces and there arose bores on his body emitting pus and blood**." (S.A.A. Maududi, F Malik, Surah Introduction)

Also analyse reports and accounts of people of Hiroshima and Nagasaki, who suffered radiation and outfall of the atomic explosion.

Fa:

(conjunctive particle): "1.order (arrangement): i.e., joining phrases arranged in an order reflecting the **logical or temporal sequence of events**. It is usually rendered in English as 'and' or 'so': (a) meaning

related (28-15), (b) narrative related (11-45). 2. Proximate sequence, usually rendered in English as 'and' (as distinguished from protracted sequence denoted by the conjunctive 'thumma'...which is usually rendered as 'then later (on). The proximate sequence is always relative to the context itself and it may be one of two types" (a) temporal, i.e., relating to the direction of time separating two events connected by 'fa'. The temporal 'fa' denotes immediate temporal proximity or direct consequence, in which case it is best translated by 'and' or merely a semi colon, for example (47-15), (b) qualitative, i.e., showing grades or degrees of actions or attributes joined by 'fa'..(2-26). Causality, i.e., consequence.

Connective particle of apodosis, i.e., particle introducing the second part (complement) of a protasis (conditional clause), for certain constructions which would otherwise be grammatically inappropriate in this position...

Non-conditional sentences conveying an underlying conditional meaning...

Resumptive 'fa', used as a conjunction in contexts where departures from previous themes are not complete (cf. 'wa'). It is often translatable as 'therefore', 'so', considering that' (3-59-60)

Introducing an explanation: 'rendered by' (7-4)

For more details see Badawi and Haleem, Dictionary of Quranic Usage.

Fa-ja-alahum:

So rendered them, consequently made them, resultantly made them

Ka:

a particle of address augmenting the attention-drawing function of the demonstrative to which it is attached, 'there (such-and-such) for you to see!' (3-40)

preposition, mainly similitude or comparison: 'as', 'like', 'in the way of', 'similar to', resembling' (3-49), causality: 'on account of', 'in return for', 'because', 'as' (2-198), emphasis in the very unusual context where the word 'mithl' (like) follows prep. 'ka': (42-11)

Asf:

(a-s-f): chaff, straw, dried herbage, ears of corn, ripen, **storm, to storm, to blow away, (of wind) to blow**, husk-covering (55-12), **storming, blowing**, glume

According to Qurtubi, 'Asf' is plural of 'Asfatun' (Muhammad Abdur Rashid Nomani)

Asafa: to storm, rage, blow violently carry away, snatch away, perish, hurry past, shake (up or thoroughly), devastate, ruin, destroy (to turn into Asf: chaff)

Asaf: smell (odour) of wine, to blow in a gale (wind), to be quick (J.G.Hava, Arabic-English Dictionary), turn round the well thirstily and beating the ground (camel)

Asfat: gust, blow, blast (in war) (J.G.Hava, Arabic-English Dictionary)

A'saf: to go astray, perish (J.G.Hava, Arabic-English Dictionary), to die, wander from the way (Wortabet's)

Aasif, Aasitun: violent, whirlwind, hurricane (J.G.Hava, Arabic-English Dictionary)

For lexicon see Appendix-2, and different meanings and nuances in which the word from root *a-s-f*, has been used in the Quran.

"He it is Who enables you to traverse through land and sea: so that

you even board ships;

they sail with them with a favourable wind, and

they rejoice thereat;

then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed:

they cry unto Allah,

sincerely offering (their) duty unto Him, saying,

'If You do deliver us from this, we shall truly show our gratitude!'" 10-22

Also see 14-18, 21-81

“Which then blow violently in tempestuous gusts,” 77-2

“Do you then feel secure, that
He (Allah) will not cause you to be swallowed up beneath
the earth,
when you are on land,
or, that
He will not *send against you a violent tornado (with showers
of stones)*
so that you shall find no one to carry out your affairs for
you?” 17-68

Also see 17-69, 95. 18-40.

Ka-asf:

like chaff, *like violently raging storm*

The word ‘*asf*’ occurs in verse 55-12 (*dhul-’asf war-raihan: corn
with husk as well as grain*). ‘*Asf*’ means outer covering of seeds, which
farmer throws away after separating grain from it, which animals
eat, some falls down in chewing, and some gets trampled under
hoofs. (Maududi)

For different shades of meanings of *Ka-asf*, and derivatives
from the same root *Asf*, also see 10-22, 14-18, 21-81, 55-12, 77-2

Maa:

a nominal, it may be, relative noun for rational beings,
whatever, whichever,

Akala (a-k-l):

food, to feed, graze, pasture (7-73); yield, morsel; to eat (20-121);
consume, appropriate (2-188), devour (3-183); to erode, corrode,
gnaw, become enraged, squander, waste away (4-6), to charge,
exact wages or compensation for one’s trouble (4-6), itch head

Ukl:

solidity, good of the world

Ta-akala: to feel itching, to be rotten

Aakilata: [♦]*canker, rust* (J.G.Hava, Arabic-English Dictionary),
corroding ulcer (Wortabet’s), cancer, gangrene (F. Steingass)

Akuul: gluttonous, voracious (F. Steingass)

Maa’kuul: That which is chewed, eaten up, cropped, grazed,
gnawed, rotten devoured, destroyed, perished, eroded, corroded,
wasted away, consumed (disintegrated), squandered, paid befitting
retribution (for the enormity of the trouble created)

For different shades of meanings of *Akala* (A-ka-la, a-k-l), and
derivatives, also see 2-265, 275, 3-49, 183, 4-2, 4, 7-73, 12-13, 48,
23-30, 32-27, 34-14,

"And (appoint him) a messenger to the Children of Israel,
(with this message):

‘I have come to you, with a Sign from your Lord,
in that I make for you out of clay,
as it were, the figure of a bird, and
breathe into it, and it becomes a bird by Allah's leave: and
I heal those born blind, and the lepers, and
I quicken the dead, by Allah's leave; and
I declare to you what you eat (*ta’kuluuna*), and
what you store in your houses.
Surely therein is a Sign for you if you did believe;” 3-49

“And give the women (on marriage) their dower as a free
gift; but
if they, of their own good pleasure, remit any part of it to
you, take it and enjoy it (*fakuluuhu*) with right good cheer.”
4-4

♦ Canker: (denoting a tumour): (Old French) chancre, (Latin) cancer, destructive
fungal disease of trees that results in damage to the bark, an open lesion in plant
tissue caused by infection or injury, fungal rot in parsnips, tomatoes, or other
vegetables, an ulcerous condition of an animal, especially an inflammation of the ear
caused by a mite infestation, **canker sore**, a small ulcer of the mouth or lips, infect
with a corrupting bitterness. (Concise Oxford English Dictionary)

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten (*maa akala*) by a wild animal;...” 5-3

“So eat (*fakuluu*) of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.” 16-114

Keeping above meanings in mind, consider following interpretation of *Fa-ja-alahum Ka-asf-maa’kuul*:

Fa-ja-alahum:

Thus (so, resultantly) made them

Ka-asf-maa’kuul:

as (in) violently destructive wind, whatever (all) is disintegrated, devoured

When husk, the outermost covering, is disintegrated, which is much harder than kernel, it becomes clear how badly the inner strategic stock would be devoured!

Here only a reference to a ‘similis’ (‘ka’), ‘like’ disintegration caused by a kind of terribly violent wind, may be construed. There are different kinds of very powerfully violent winds, e.g., Katrina that ‘disintegrated’ well built cities in USA, in recent past.

When examined against above explanations, the situation described in 105-5, as a result of terribly radiating hot meteoritic shower like charged bullets accelerating at Abraha’s army, becomes understandable. Multiple devastations occurred, including those comparable (‘ka’) to cancerous ulcers and gangrenous peeling off flesh and skin, while everything was blown away and scattered as if in disintegrating and devastating violently terrible wind.

At that time, Quraish chiefs invoked Allah alone for help. Arabs knew that Ka'bah was left undefended by them, and was not protected by their idols or gods, whom they *worshipped*, but by Allah Almighty Himself. For a few years, being awed by the event, they worshipped none but Allah. According to Sayyidah Umme Hani and Sayyiduna Zubair bin al-Awwam, the Prophet (Peace be upon him) said:

"The Qureysh did not worship anyone but Allah, the One and Only, for ten years."

The Quraish were prospering when Abrahah came to invade Mecca. They would have been reduced to a plight worse than that they suffered before Qusayy bin Kilab. Belief prevailed in pre-Islamic Arabia that Ka'bah indeed was Allah's House. Its destruction would have also destroyed high esteem in which the Quraish were held as its keepers, and were able to travel fearlessly with their trade caravans. See *Surah Al-Quraish (Surah 106)*, immediately following this Surah (*Al-fil: Surah 105*)

Asad says; "This passage (105-5) is evidently continued in the next surah..."

When leading the congregational prayer, Umar ibn al-Khattab used to recite the two surahs as one (Zamakhshari and Razi)... Whether *Al-Fil* and *Quraysh* are one surah or two separate ones, there is hardly any doubt that the latter is a continuation of the former, implying that God destroyed the Army of the Elephant "so that the Quraysh might remain secure" (see verse 106-1 and Asad's corresponding note).

Asad explains: "Lit., "for the safeguarding of the Quraysh" (106-1), i.e., as the custodians of the Kabah and the tribe in the midst of which the Last Prophet, Muhammad (Peace be upon him), was to appear. Thus, the "security of the Quraysh" is a metonym for the security of the Kabah, the focal point of the Faith based on the concept of God's oneness, for the sake of which the army of Abrahah was destroyed..."

Appendix-1

The Surah Al-Fiil (Surah 105)

This *Surah (Surah 105)* derives its name from the word *ashaab-al-fil* occurring in the very first verse, to which Muhammad Asad refers as "*Army of the Elephant*."

According to S.A.A. Maududi, it is unanimously agreed that it is a *Meccan Surah*; of earlier period of revelation. It refers very briefly to the event of 570-571 CE, which Arabs, particularly Meccans knew very well. Arabs describe the year, as *Am al-Feel (year of the Elephant)*. It refers to the destruction of the army of 60,000 with elephants (9 or 13), by accelerating objects, hurling radiating hot crushed stone. In Muslim sources, it was used as a point of chronological calculation for dates of pre-Islamic Meccan history.

"This Sura is probably Muhammad's appeal to the Meccans, intended at the same time for his own encouragement, on the ground of their deliverance from the army of Abraha, the Christian King of Abyssinia and Arabia Felix, said to have been *lost* in the year of Muhammad's birth in an expedition against Mecca for the purpose of destroying the Caaba. This army was *cut off* by small-pox (Wakidi, Hisham), and there is no doubt, as the Arabic word for small-pox also means "small stones," in reference to the hard gravelly feeling of the pustules,... Vide Gibbon's *Decline and Fall*, c. 1. The small-pox first shewed itself in Arabia at the time of the invasion by Abraha. M. de Hammer Gemaldesaal, i. 24. Reiske opusc. Med. Arabum. Hal', 1776, p. 8." (RodWell Footnotes to Surah 105)

Historiography

For Empire of Sheba, see Surahs 27 (An-Naml), 34 (Saba), and 50 (Qaaf).

Kingdom of Sheba collapsed in 115 BC, overtaken by Himairis who ruled until 300 CE when other tribes overtook control of Yemen. (Khan and Hilali)

“The historian Philostorges (*Hist. Eccles. lib. 1, c. 3*) tells us that a monk named Theophilus was sent by the Emperor Constance A.D. 342; to the Himyarite King of Yaman, and obtained permission to build three Christian churches for those who professed Christianity; one at Zafar, another at `Adan, and a third at Hurmuz on the Persian Gulf. According to the same author, the *Christian religion was introduced into Najran in the fifth century. A Bishop sent by the Patriarch of Alexandria was established in the city of Zafar...*” (Patrick Hughes, *A Dictionary of Islam*, pp.53-57)

In retaliation for persecution of Christians in Najran by Jewish ruler Dhu-Nuwas of Yemen, Christian kingdom of Abyssinia invaded Yemen and put an end to Himyarite rule.

The Quran refers to the *‘People of the Ditch, Makers of the Trench’*. “Various suggestions are made as to who these trench makers were, inter alia, that they were commanded to do so by a Jewish ruler of 6th century Yemen in order to torture Christians...Ibn Ihsaq says that the verse (85-4) refers to the Jewish convert king Dhu Nuwas , and some people of Najran , who persecuted Christians thereby burning them in trench (85-1 to 10). This provoked Christian Abyssinians to conquer Southern Arabia, and (leading) to attack Ka’bah in the *‘Year of the Elephant’...*” (Badawi/Haleem, *Dictionary of Quranic Usage*, p.512)

Ibn Kathir gives following account: “...King of Himyar, a polytheist, had ordered killing the *People of the Ditch*, Christians... None of them except...Daws Dhu Tha`laban escaped to Ash-Sham, sought protection from Caesar, who was also a Christian. Caesar wrote to An-Najashi,...who sent two governors Aryat and Abrahah bin As-Sabah Abu Yaksum, along with a great army, to Yemen...

Thus, Ethiopians came to rule Yemen...” Abraha killed Aryat. Troops sent by Negus to punish Abraha were defeated. Abraha took control of the country. After death of the king, his successor reconciled to accept Abraha as his viceroy of Yemen. Subsequently, he became independent. He celebrated restoration of *Maa`rib* dam in 543 CE, which was attended by ambassadors of Byzantine, Iran, Hirah, and Ghassan. (In inscription of Abrahah at the dam. Also see E. N. 37 of the commentary, by S.A.A. Maududi, of *Surah Saba (Surah 34)*).

Whole area passed under Abyssinian control, through collaboration between Byzantine empire of Constantinople and Abyssinian kingdom. Abyssinians at that time were not a naval power. Abyssinia sent 70,000 troops, through fleet provided by Byzantium, across Red Sea to Yemen; not merely under religious zeal, but with economic and political motives. Struggle for hegemony was not new. In 24-25 B. C., Caesar Augustus also sent large army under Roman general, Aelius Gallus, which landed on western coast of Arabia, to intercept and occupy sea route between southern Arabia and Syria, but failed to achieve its objective because of extreme geographical conditions. Then, Byzantines brought fleet into Red Sea and put end to Arab trade by sea. Since Byzantine occupation of Egypt and Syria, it had been trying to gain control over trade with East Africa, India, Indonesia, Byzantine dominions, etc., from Arabs.

Greek historians’ Abrames is Syrian historians’ Abraham. Abrahah perhaps is an Abyssinian variant of Abraham, and Arabic version of Ibrahim. He is not mentioned in the Quran text, but his name is given in commentaries. He was slave of a Greek merchant of Abyssinian seaport of Adolis. Writings of Byzantine military historian Procopius as well as ecclesiastical sources provide historical attestation for him. This association with Surah 105 is drawn from Arabian literature and Muslim sources; historical and exegetical.

Abrahah turned to the objective of Byzantine empire and its allies, Abyssinian Christians, to spread Christianity in Arabia and capture trade of Arabs between eastern lands and Byzantine

dominions, more because of Byzantine struggle against Sasanian empire of Iran, which had blocked their trade routes with East. In their imperialistic and religious designs, they saw Ka'bah in Makkah, nerve centre and convergence point for both, as hindrance.

“...We are told by Muslim authors, quoted by Caussin de Perceval, that a Christian church was built at San`a' which was the wonder of the age, the Roman Emperor and the Viceroy of Abyssinia furnishing the materials and workmen for the building. The Arabs of Yaman were ordered by the ruler of Abyssinia to perform a pilgrimage to this new church instead of to the Ka`bah; an edict which is said to have been resisted and to have given rise to the "War of the Elephant," when Abrahah, the Viceroy of Egypt, took an oath that he would destroy the Meccan temple, and marched at the head of an army of Abyssinians mounted on an *elephant*...” (Patrick Hughes, *A Dictionary of Islam*, pp.53-57)

Abraha wrote to Negus that he would not rest until he diverted Arab pilgrimage to the new cathedral. Muhammad Asad observes: “When this hope remained unfulfilled, he determined to destroy the Kabah; and so he set out against Mecca at the head of a large army, which included a number of war elephants as well, and thus represented something hitherto unknown and utterly astounding to the Arabs...Abrahah's army was totally destroyed on its march (see Ibn Hisham; also Ibn Sa'd I/1, 55 f.) - probably by an extremely virulent outbreak of smallpox or typhus (see Asad's note given under 'Sijjil', in the Lexicon, Appendix-2).

In the past, efforts were made for erection of *substitute* or *similar* for Bait-al Maqdas also. There are accounts in Josephus about Egyptian temple *Onion*, *Onias*, made “very like that at **Jerusalem**, and of the same dimensions”. (Antiq. B. XIII. ch. 3. sect. 1--3, and Of the War, B. VII. ch. 10. sect. 8.)

An early account of Abraha may be found in *Siirah* by Ibn Ishaq, (cf. Tabari, *Tafsir*, xxx, 299-303; Tusī, *Tibyan*, x, 409-11; Razi, *Tafsir*, xxxii, 96). Ibn Ishaq states:

“*With Abraha there were some Arabs who had come to seek his bounty, among them Muhammad ibn Khuza`i.... Abraha (said) his sole purpose in inviting them was to show that he honoured them.*

“*Then he crowned Muhammad ibn Khuzai, and made him emir of Mudar, and ordered him to go among the people to invite them to pilgrimage at his cathedral which he had built (being much better and purer, having not been defiled by housing of idols). When Muhammad ibn Khuza`i got as far as the land of Kinana, the people of the lowland, knowing what he had come for, sent a man of Hudhayl called `Urwa bin Hayyad al-Milasi, who shot him with an arrow, killing him. His brother Qays who was with him fled to Abraha and told him the news, which increased his rage and fury and he swore to raid the Kinana tribe and destroy the temple.” (A.Guillaume, *The Life of Muhammad*, Translation of Ibn Ishaq's *SIRAT Rasul Allah*, p.23)*

Ibn Ishaq further states that one of the men of Quraysh, angered by this, slipped into the church at night and defiled it. Variant of this narrative also refers to destruction of the church by careless fire by some Arabs.

Ibn Kathir highlights different points in following account: “Muqatil bin Sulayman mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground...”

”***Elephant was called Mahmud and it was sent to Abrahah from An-Najashi,...particularly for this expedition...***”

“***Their intention was to use this big elephant to demolish the Ka`bah,..by fastening chains to the pillars of the Ka`bah and placing the other ends around the neck of the elephant...***”

“...Dhu Nafr...called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah...but he defeated them...” Dhu Nafr was captured and taken along.

At “...land of Khath`am,...it was confronted by Nufayl bin Habib Al-Kath`ami along with his people, the Shahrān and

Nahis tribes...Abrahah...defeated them and captured Nufayl bin Habib...and took him as his guide..."

"...People of Thaqif...wanted to appease him because they were fearful for their place of worship, which they called Al-Lat...They sent...Abu Righal with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there...."

Quraysh, Banu Kinanah, Banu Khuza'a and Banu Hudhayl were united for defence of Ka'ba. A man from Himyar tribe was sent by Abraha to advise them that ***Abraha only wished to demolish Ka'ba*** and if they resisted, they would be crushed. "...A number of the chiefs of the Arabs accompanied `Abdul-Muttalib and offered Abrahah a third of the wealth of the tribe of Tihamah if he would withdraw from the House, but he refused and returned `Abdul-Muttalib's camels to him..." (Ibn Kathir)

According to Ibn Ishaq, when ***Abraha was within three miles of Mecca*** at a place called '*Al-Mughammas*,' his contingent brought the plunder of Tihamah and Quraish, which included two hundred camels of Abdul Muttalib, who was called for 'talks', said to Abraha: "I am the owner of my camels and am requesting you to return them. As for the House, it has its own Owner; He will defend it." Abrahah returned his camels."

"Ibn Abbas tradition... does not mention the demand for the camels at all...he states that when Abrahah reached As-Sifah (a place situated between Arafat and Taif in the mountains near the sacred bounds of Makkah), Abdul Muttalib went to him (Abraha) and said: "There was no need for you to come so far. You should have ordered us and we would have brought before you whatever you needed." He said: "I hear that this House is the House of peace: I have come to destroy its peace."Thereupon, Abdul Muttalib said: "This is Allah's House. He has not allowed anyone so far to dominate it."Abrahah replied: "We will not return until we have destroyed it."Abdul Muttalib said:"You may take whatever you like from us and return."Abrahah refused to budge and ordered his

troops to advance, leaving Abdul Muttalib behind." (S.A.A. Maududi)

Abraha did not prolong the siege to test the will and the nerve of the prey. Except for brief discussion with Abd Muttalib, he did not exercise this option, to exhaust the victim before falling upon it. The next day, as he prepared to enter the city, his ***elephant refused to cross the boundary of Mecca and sat down***. It could not be persuaded.

"The **elephant** of Abraha is said to have seen and heard an angel threatening him, should he advance;..." (W.A. Clouston, '*Arabian Poetry*', Notes on Ka'b's Mantle Poem, by Translator, p.312; also see sacred-texts.com) When the elephant was turned towards Syria or Yemen, it would walk without hesitation, but when it was turned towards Ka'ba it would kneel down, as if in adoration.

In this connection, consider following *Hadiith*:

At the time of Al-Hudaibiya (treaty, "the Prophet went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "***Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant...***" (Bukhari-3.891)

Abraha's elephant acted exactly under supernatural command, stubbornly defying its master mentor. The Prophet (Peace be upon him) said:

"..Allah restrained the elephant from (moving towards) Mecca..." (Bukhari, 2271, Vol-I)

A 'dark cloud' (abaabiil) of small creatures appeared and bombarded Ethiopian forces, who fled in panic. Abraha, seriously wounded, retreated towards Yemen, but died on the way, and **his army perished in a way variously explained. Animals of Abraha's army are said to have been spared**, and tribes saw this as a sign of

holiness of Ka'ba. [1.Hajjah Adil, Amina, "*Prophet Muhammad (PBUH)*", ISCA, Jun 1, 2002, ISBN 1-930409-11-7, 2.William Montgomery Watt (1974), p.7, 3.Esposito (2003). *The Oxford Dictionary of Islam*, ISBN 0-19-512558-4, Oxford University Press] Also see E. N. 4 of *Surah Al-Buruj (Surah 85)*, by S.A.A. Maududi.

The Quraish, on the occasion of Battle of the Trench (*Ahzab*), had hardly been able to muster ten to twelve thousand men in spite of alliances with pagan and Jewish tribes. The tribes in and around Mecca had not enough manpower to collect and fight against such a big force. They could not put up successful resistance.

Abdul Muttalib told Meccans to seek refuge in hills while he with some chiefs remained within precincts of Ka'ba. He prayed to Allah Almighty. Reported supplications are not addressed to any one, but Allah, the One. Ibn Hisham in his '*Life of the Prophet*', has cited some of his prayer:

"O God, a man protects his house, so protect Your House; Let not their cross and their craft tomorrow overcome Your craft. If You will to leave them and our qiblah to themselves, You may do as You please."

"Suhail in *Raud al-Unuf* has cited this verse also in this connection:

"Help today Your devotees against the devotees of the cross and its worshipers."

Ibn Jarir has cited Abdul Muttalib's verses, which he had recited in his supplication:

"O my Lord, I do not cherish any hope from anyone against them except You. O my Lord, protect Your House from them. The enemy of this House is Your enemy. Stop them from destroying Your settlement."

"...Swarms of birds appeared carrying stones in their beaks and claws and showered these on the troops. **Whoever was hit would start disintegrating.** According to Muhammad bin Ishaq and

Ikrimah, this was *smallpox*, which was *seen in Arabia for the first time* in that year."

"Ibn Abbas says that **whoever was struck by a pebble, would start scratching his body resulting in breaking of the skin and falling off of the flesh.** In another tradition Ibn Abbas says that **the flesh and blood flowed like water and bones in the body became visible. The same thing happened with Abrahah too. His flesh fell in pieces and there arose bores on his body emitting pus and blood.**" (Examine reports and accounts of people of Hiroshima and Nagasaki, who suffered radiation and outfall of the atomic explosion.)

"In confusion they withdrew and fled towards Yemen. **Nufail bin Habib, whom they had brought as guide from the country of Khatham, was searched out and asked to guide them back to Yemen, but he refused and said: "Now where can one flee when God pursues? The split nose (Abrahah) is the conquered; not the conqueror."**

"**As they withdrew they were continually falling by the bay and dying.** Ata bin Yasar says that **all the troops did not perish at the spot, some perished there and others perished by the wayside as they withdrew. Abrahah died in the country of Khath'am.**

"**This event took place at Muhassir by the Muhassab valley, between Muzdalifah and Mina.** According to the *Sahih* of Muslim and Abu Da'ud, in the description of the Holy Prophet's (Peace be upon him) farewell pilgrimage that Imam Jafar as-Sadiq has related from his father, Imam Muhammad Baqir, and he from Hadrat Jabir bin Abdullah, he says that when the Holy Prophet (upon whom be peace) proceeded from **Muzdalifah to Mina, he increased his speed in the valley of Muhassir.** Imam Nawawi has explained it saying that **the incident of the people of the elephant had occurred there; therefore, the pilgrims have been enjoined to pass by quickly, for Muhassir is a tormented place.** Imam Malik in *Mu'atta* has related that the Holy Prophet (Peace be upon him) said that the **whole of Muzdalifah is a fit place for staying but one should not stay in the valley of Muhassir.**

"In the verses of Nufail bin Habib, which Ibn Ishaq has cited, he describes this event as an eye witness: "Would that you had seen, O Rudaina, but you would not see, What we saw by the valley of

Muhassab. I praised God *when I saw the birds, and I feared lest the stones should fall upon us*. Everyone was asking for Nufail As though I owned the Abyssinians a debt."

"This was such a momentous event that it soon spread throughout Arabia and *many poets made it the subject of their laudatory poems*. In these poems one thing is quite evident that *everyone regarded it as a manifestation of Allah Almighty's miraculous power, and no one, even by allusion, said that the idols which were worshiped in the Ka'bah, had anything to do with it*. For example, Abdullah ibn Az-Zibara says:

'The sixty thousand returned not home,
Nor did their sick man (Abrahah) survive on return.
Ad and Jurham were there before them,
And there is Allah, above the servants, Who sustains it.'

"Abu Qais bin Aslat says:

'Rise and worship your Lord, and
anoint The Corners of the House of Allah,
between the Mountains of Makkah and Mina.
When the help of the Owner of the Throne reached you,
His armies repulsed
them so that they *were lying in dust, pelted with stones*."

(S.A.A. Maududi, F Malik, Surah Introduction)

Searching for the guide, at the time of disarray and destruction, shows that Abraha had not kept a provision for retreat, riposte or, for that matter, withdrawal in the event of adverse outcome of the attack. He was so much drunken with beastly power and oversize army that he could not think of such situation and possible response - a grave blunder in military planning and strategy. This also shows that the invader had not traced his steps and was also not worried about any fall-back situation. He seems to be totally depending upon guidance of the defeated captive, Nufail bin Habib, who was brought as (captive) guide from Khatham, after defeating his tribe, who were the first to put up heroic resistance against him on Abraha's war path to Mecca. They should have

understood, how could he be loyal to them, particularly in such eventuality?!

The Plotter's Posterity Perishing:

(Abraha's) "son Yaksum became the king after him, and then Yaksum's brother, Masruq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Himyari went to Kisra (the king of *Persia*) and sought his help against the Abyssinians. Therefore, Kisra dispatched some of his army with Sayf Al-Himyari to fight with him against the Abyssinians. Thus, Allah returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed..." (Ibn Kathir)

The Continued Condemnation:

Following note is added in Ibn Kathir's English Translation:

[An interesting footnote here might be appropriate. *Three Arabs had guided Abrahah on his way to Makkah through the desert. The pre-Islamic Makkans humiliated the traitors and made out three statues of them in today's plains of Mina outside Makkah. Then they used to stone those statues every year at the time of Pilgrimage. This ritual was 'Islamized' by Muslim historians naming them as three places where the 'Satan' tried to prompt Prophet Abraham to defy God's Command to 'sacrifice' his son. And so, to this day, during Pilgrimage, Muslims stone the three pillars calling them the Great, the Medium, and the Small Satan!]*

S.A.A. Maududi says: "Bani Thaqif sent Abu Righal as guide with him (Abraha). When they reached Al-Mughammas, a place 3 miles short of Makkah, Abu Righal died, and the **Arabs stoned his grave and the practice survives to this day**. They cursed the Bani Thaqif too, for, in order to save the temple of *Laat* they cooperated with the invaders of the House of Allah." (*The Meaning of the Quran*, Vol-XVI, p. 230) Also see *Tafsir Mazhari*, vol-12, p.348)

Appendix-2

Lexicon

A: Interrogative particle: It is used as a particle introducing direct or indirect questions where answer could be either no or yes.

is, am, are...?, was, were...?, do, does...?, did...?, have..?

Whether..., or, no matter whether.. or, is it?

'A' followed by ['Laa': (no, not)]: *Alaa*: truly, verily, indeed; oh (Baalbaki, *Al-Mawrid*)

“Interrogative *hamza* (particle) is used in the Quran basically in rhetorical senses such as the following: 1. To seek acknowledgement (94-1), 2. To reprove (37-95), 3. To deny (17-40), 4. To gently invite (57-16), 5. To express wonder (25-45), 6. To express incredulity (12-90), 7. To express irony (11-87), 8. To express contempt (21-36), 9. To instill sense of urgency (3-20) (Badawi and Haleem, *Arabic-English Dictionary of Quranic Usage*)

Lam: Negative particle, giving to the present the sense of the perfect not, did not

Alam: what, not?!

to express wonder (25-45)

Tara: (*Taraa: Ru'u'yatun*: Raa'ya, -ta): you have seen

Ru'u'yatun: seeing, view(ing), look(ing), vision, sight, eyesight, *inspection, examination, survey(ing)*, visibility,

Raa'ya: to sight, in full view, see (6-76), *behold, observe, reflect upon* (25-45), think, hold, in opinion of, perceive (8-48), *judge,*

examine, evaluate (9-105) consider (35-8, 16-79), conceive, know (17-62, 6-40), spectator mirror, show vanity, cause to see, make a show before others, demonstrate, come into view, deem, opinion; outer appearance, realize (7-149), remember (18-63)

Taraa-a: to see one another, *consider, come in sight* of one another

Kayfa: How?!, Like?!, As? In what way?!

Fa-a-la: (*a-mi-la*): to do, act, perform, work, have influence or effect, make, accomplish

(prf.3rd p. m., sing): He has done, He did

Rab: god, deity (12-39), lord, master, (12-4), no pl: the Lord, God (7-29, 1-2), Caring Lord (7-189, 21-56)

-It stands for the of Unity of the Providence (Oneness of *Rubuubiyah*). When standing alone, without qualification, it is the Unique Name of Allah Alone. The Ever-All Owner-Sustainer-Master-Lord, Who provides for all worldly needs of all creation, existence.

The Chief Determiner, Provider, Sustainer, Perfecter, Rewarder, Ruler, Creator, Maintainer, Reposer of properties, King of nature, Developer, *Former* of rules and laws of nature, Regulator, Fosterer of things in such a manner as to make them attain completion, Owner, Guardian,

-be characteristic of, pamper, do well.

For detailed explanations see Abdul Mannan Omar, *Dictionary of the Holy Quran*, and Badawi/Halee, *Dictionary of Quranic Usage*.

Rabba: to rule, govern, control, dominate, be master and lord of, have command or authority over, collect, possess, complete, perfume, preserve, last,

The term '*Rabb*' denotes the Sovereignty-Authority-Power of '*Rubuubiyah*'. Immediately it is followed by '*ka*', (your, your's, yours, your own, your very own). Man is 'weak' and 'impatient', use of '*ka*' seems to reassure him that, in fact, He (Allah) owns you, as your Lord-Master-Provider of all, what, when and how, you

need. His Love and Mercy are evident, in meaning and beauty, in the most lovingly possessive way of expression. It is reassuring that He Himself is *your own*. He Himself cares for you. It is not that He has only left you to the operation of deterministic forces of physical universe, but He is all and ever cognizant of all situations, and considerate to support you. It strengthens confidence in His support and succor. In this way, He encourages to turn to Him Alone, the Lord-Master-Sustainer.

Rabaa-a: to deem far above, consider too exalted for

Rabaa: to increase, grow

Rabbaa (Rabbaya): to bring up, raise, rear, breed, foster, nurse, nurture, educate, teach, cultivate, culture, refine, polish

Ribaa-a: favour, grace, service

Ribaa: interest, usury

For detailed discussion on the term *Rabb*, and different aspects of **Rubuubiyah**. see Appendix-4

Ka: your (your own, your very own)

Bi: (prep.) It has various meanings, including:

accompaniment, concomitance (11-48), **instrument or means by which action performed** (1-1), indicating *reason for action: because of, for, as consequence of* (29-40), indicating... *in return for, in exchange for* (16-32), indicating location **on:** surface 'on' (2-265), in an area 'at', (3-123), at a point in time 'at the time of' (54-34), indicating *target or recipient of action 'towards', 'to'* (12-100), indicating elevation: physical 'above', 'on top of' (4-42), abstract meaning prep. 'over', 'on' (3-75), indicating the mere surface, also one of the senses of prep. 'over' (4-43), the sense of prep. 'min' 'from' (76-6), adhesiveness, indicating *firm or close contact 'by'* (7-150), the sense of prep, 'on', 'about', 'concerning' (25-59), 'passing by' (83-30), '**notwithstanding', 'for all', 'in spite of'** (9-118), **over and above, in addition to** (10-71), oath (38-82) transitively, rendering a verb transitive (77-50, 2-17), *emphasis* (13-43), *wonder, interjection* (18-26).

An inseparable preposition: **With the help of**, During; For, **By, On account of**; According to; From. It also denotes the object of a transitive verb and supports the subject that is termed *zaaidah* (additional), It is used as corroborative to confirm and to make more certain as in verse 2-8. The in English word in is not equivalent and appropriate article of *BA*. It also denotes swear, comparison, in place of, for, from, over, on, a part of, at all, in rest of. in, at, on; with; by, by means of, through; for

As-haab (pl.): (sing. *Sahiba, Saahiba*): companions, comrades, associates (6-71), fellows, friends, possessors of some quality or thing, one in intimate relation with anything, showing any connection or link, helper

Used in construct to denote 'affinity with', 'in association with', 'being worthy of', 'that or those of', 'deserving' (85-4)

Sa-ha-ba: to keep company, defend, guard, consort with

Suhbatun: companionship, company, comradeship, fellowship, association, friendship

Bi-Suhbatin: **accompanied by, in the company of, with**

For different shades of meanings of *Ashaab*, also see 6-71, 101, 7-48, 184, 9-70, 12-39, 15-80, 18-9, 18-76, 21-43, 51-59, 56-8, 60-13, 68-48, 70-12.

Also see following verses:

"But those who reject Faith and belie Our Signs, they shall be *companions* of the Fire; they shall abide therein." 2-39

"Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours, who are near neighbours, who are strangers, the *companion* by your side, the way-farer and what your right hands possess: for, Allah loves not the arrogant, the vainglorious." 4-36

Fiil: elephant

Yaj-al: He made

Ja-a-la: After *Fa-ala, Ja-a-la*, being a verb used in general terms, includes following meanings:

To make, render, form, fashion, put, place (12-70), instill (57-27) lay (down), position, station; provide with, appoint for (16-80), assign, nominate, put in charge (12-55), fix, set, determine, specify, create (6-1), impose, constitute (25-45), construct, raise, put up (17-45), ordain (60-7, 8-10), attribute (16-57), establish, count, hold, regard, esteem, fix as reward (18-94), change, substitute, use a thing instead of, begin, *prompt, induce, incite, move, actuate, impel, motivate, prepare, facilitate, find* (65-2), *put something into order, arrange something into, divide something into, set into a system* (49-13), cause to be or become

Kayda: cunning, craftiness, slyness, wiliness, double-dealing, deception, deceit, vexacious, malicious, secret plan to harm someone

Contrive, arrange, manage, plot, work or labour at a plot, exert one's self, strive, scheme, connive, ruse, machination (12-28), wish to harm, order affairs with utmost consideration, deliberation and ability, devise,

Execute, accomplish, effect an object, scheme or strategy of war, skillful ordering, guile, ploy (4-76), harmful plot (21-70), strategum, scheming (40-37), planning, arrangement, management (20-64), taking to task, punishment (7-183)

For different shades of meanings of *Kayda*, also see 7-195, 8-18, 12-34, 12-50, 12-52, 2-60, 2-69.

Fii: Preposition which points to cause, space or time, in (30-2, 3), inside (33-51), from within (16-89), to (17-72), towards, into (14-9), at, on (11-6, 20-71), , in the state of, in the manner of, during (2-203), within [period of time (30-3, 4)], among, in company with (7-38), with, about, upon, after, in comparison with (9-38), among (27-12), over, regarding, concerning (2-139), for the sake of, because of,

for (12-32), times, multiplied by, by, on account of, [with v. trans.] for emphasis, corroboration (11-41)

Tadhliil: error, misleading, misguidance, misdirection, perversion, delusion, deception, act of misleading, causing confusion, causing something to come to nothing

For different shades of meanings of *Tadhliil*, and derivatives from the same root *Dhalala*: to *lose one's way*, go astray (53-2), *fail* (17-67), *disappear*, err (20-52), wander from (53-30), wander away, waste, deviate, be misled from the right path, go from the thoughts, lurch, adjudge, to be erring, deviation, lose, miss (5-12), be *unable to locate, become untraceable, go missing* (11-21), *get lost, be dissipated, become absorbed* (32-10), forget (2-282)

Also see 1-7, 2-16, 26, 175.

Wa: and (conjunctive: 2-58, 7-161), also (resumptive: 11-123), too, along with, as well as, plus, with (togetherness), , together, while, when, during the time of, as, whereas [circumstantial: (nominal: 9-125), (verbal 4-21, 4-20), conjunctive: 3-168), (resumptive: 6-57)], at, by (15-92), although (disjunctive: 2-219), emphatic: 35-44, or (4-136)

Term '**Wa**' has such a vast and varied usage in the Quran that it needs careful study, e.g., see Badawi and Haleem, *Dictionary of Quranic Usage*.

Arsala: (vprf. 3rd p.m. sing., IV, trans.) He sent (Himself)

To send ["And We (Allah) send the wind as pollinators." 15-22], dispatch (26-53), send as messenger (9-33), send for (12-31), let loose on (6-6), set upon (19-83), allow to go, permit to go (20-47), let off, release (39-42)

Term *arsala* indicates that they were purposefully sent and directed at the target. It includes the meaning that they were sent by the Sender. It is not that they just, or somehow, gathered.

"See they not how many of those before them We (Allah) did destroy?

- Generations, We had established on the earth, in strength,

such as We have not given to you,
for whom **We poured out rain from the skies in abundance**
(literally: **We sent on them heavens as rain**), and
gave (fertile) streams flowing beneath their (feet):
Yet, for their sins, We destroyed them, and
raised in their wake fresh generations (to succeed them)”
6-6

“So, We (Allah) **sent (plagues) on them:**
Wholesale Death, Locusts, Lice, Frogs, and Blood:
Signs openly self-explained: but
they were steeped in arrogance, a people given to sin.”
7-133

Also see **11-52, 70**

“Nay, thunder pronounces His praises, and so do the
angels, with awe:
He **flings** the loud thunder-bolts, and
therewith *He strikes whomsoever He will.
Yet, they (are) who dispute about Allah,
and He is mighty in wrath.!” **13-13**

Reconsider the highlighted portion of the verse (13-13),
marked with (*) above, and also that in the verse (18-17)
below:

“They would have seen* **the sun,**
when it rose, declining to the right from their Cave, and
when it set, turning away from them to the left,
while they lay in the open space in the midst of the Cave.

Such are among the Signs of Allah:
he whom Allah guides is rightly guided; but
he whom Allah leaves to stray;
for him will you find no protector to lead him to the Right
Way.” 18-17

“See you not that Allah makes the clouds move gently,
then joins them together, then makes them into a heap?
then
will you see rain issue forth from their midst. And
He sends down from the sky mountain masses (of clouds)
wherein is hail: He strikes therewith whom He pleases, and
He Turns it away from whom He pleases.
The vivid flash of His lightning well-nigh blinds the sight.”
24-43

Irsaala: sending (*wind as pollinators*:15-22), dispatch(ing (26-53),
expedition, forwarding, consigning, consignment, shipping,
shipment, **emission, sending out, discharge, emanation, transmission,**
let loose on (6-6), set upon (19-83), **allow/permit to go,** (20-47), **let off,**
release (39-42) (Badawi/Haleem) dispatch(ing), forwarding,
consigning, shipping, **emission, discharge, release, emanation,**
transmission (*Dr Baalbaki, Al-Mawrid*)

Alaa: on, upon, above, aboard [(physical place) 40-80], against (28-
28), with, towards (23-5 & 6)

Him: (Hum): They

Alayhim: On, upon, above, over them

Tayran: (t-y-r): (generic n.) **flying thing/creature,** birds, insects (16-
79), fowl

To **fly, fly away, hasten,** rejoice, **scatter, spread** out, bad
omen, augury, deed (Badawi/Haleem)

“Flying thing, One who soars with the higher (spiritual)
regions, and is not bent low upon earthly things. **Arab proverbs and**
poetry bear witness to bird being spoken of as attending a victorious
army to feed upon the corpses of the enemy left on the
battlefield.” (Abdul Mannan Omar)

From the root, **t-y-r,** are words **Mustatiir** (Fajrun Mustatiir:
scattering morn, also examine 76-7), and Mustataar (Ghubaarun
mustataar: rising, expanding/scattering dust ball)

For different shades of meanings of *Tayran*, see 36-19, 56-21, 67-19

Also see 2-260, 5-110, 6-38, 7-131, 12-36, 16-79, 17-13, 21-79, 22-31, 24-41, 27-16, 17, 20, 38-19, 67-19

“And the *birds gathered (in assemblies)*: all with him did turn (to Allah).” 38-19

“They perform (their) vows, and they fear a Day whose evil *flies far and wide*.”

“There is not an animal (that lives) on the earth, nor a being that *flies on its wings*, but (forms part of) communities like you. Nothing have We (Allah) omitted from the Book, and they (all) shall be gathered to their Lord in the end.” 6-38

“But when good came, they said, "This is due to us," when gripped by calamity, they ascribed it to evil *omens* connected with Moses and those with him! behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!” 7-131

Also see 17-13

“...he is as if he had fallen from heaven and been snatched up by *birds..*”, 22-31

“See you not that it is Allah! Actively glorify perfection for Him, whosoever is in the heavens and the earth, and the *flying (celestial) objects** arrayed? Each one knows its own (mode of) submission and active performance, And Allah is all science Knower, with that they function.”24-41

* Examine context in *Surah* 24, covering, inter alia, wide range of manifestations of astral physics in creation(s), particularly in 24-41 to 46 (Section).

Another rendering:

“See you not that it is Allah, Whose praises all beings in the heavens and on earth do celebrate, and the *birds* with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.” 24-41

“And Solomon was David's heir. He said: ‘O you people! we have been taught the speech of *birds*,..” 27-16

“And before Solomon were marshalled his hosts, of Jinns and men and *birds*, and they were all kept in order and ranks.” 27-17

Also see 27-20, 38-19

“And the flesh of *fowls*, any that they may desire.” 56-21

“...I (Jesus) have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a *bird*, and breathe into it, and it becomes a *bird* by Allah's leave...” 3-49,

“...And behold! you made out of clay, as it were, the figure of a *bird*, by My (Allah's) leave, and you breathed into it, and it became a *bird* by My leave,...” 5-110

Abaabil: many, separate, scattered groups, coming from different sides successively flocks (of birds or camels), swarms, bebies, flock after flock, company in a state of disposition or dispersed, flocks following one another, birds in companies from this or that quarter, in distinct or separate companies,

Flock is a group of birds demonstrating *flocking behavior* in flight, or while foraging. The term is akin to *herd* amongst mammals. Benefits of aggregating in flock are varied. **Flocks form explicitly for specific purposes.** Principal benefits are safety, and increased foraging efficiency. Defence against predators is particularly important, and early warning provided by multiple eyes is important.

In Denmark, there is a biannual phenomenon known as *Black Sun* (Danish: *Sort Sol*), when *flocks* of European Starlings gather in vast numbers, creating *complex shapes against sky*.

Translation of *abaabiil* as *flocks* in above sense would not fit into the context of the *Surah*.

Ibn Kathir has, inter alia, reported following:

Ibn Hisham: "Al-**Ababil** are the groups, as the Arabs do not speak of just one (bird)."

"As for As-Sijjil, Yunus An-Nahwi and Abu `Ubaydah have informed me that, according to the Arabs, it means something hard and solid."

"Al-Asf are the leaves of the crops that are not gathered. One of them is called `Asfah..."

Ibn `Abbas and Ad-Dahhak: "Ababil means some of them following after others."

Al-Hasan Al-Basri and Qatadah: "Ababil means many."

Mujahid: "Ababil means in various, successive groups."

Ibn Zayd: "Ababil means different, coming from here and there. They came upon them from everywhere."

Al-Kasa'i: "I heard some of the grammarians saying, "The singular of Ababil is **Ibil**."

Ibn Jarir recorded from Ishaq bin `Abdullah bin Al-Harith bin Nawfal: 'And He sent against them birds, Ababil.', "means in divisions just as camels march in divisions (in their herds)."

Ibil: camel, sheep, *herd* of camels, **clouds that bear water for rain** (Abdul Mannan Omar, Dictionary of the Holy Quran)

Clouds (according to an interpretation of verse 88-17: "do they not see how **clouds** are formed!" (Badawi/Haleem, Dictionary of Quranic Usage)

The Quran also points out to some mistaken observations of some earlier people:

"Were they to see a *piece of the sky falling (on them)*,

they would (only) say:

"*Clouds gathered in heaps!*" 52-44

Also examine the possible interpretation of '*tayran abaabiil*', as '*clusters (like clouds) of flying heavenly (celestial) objects*', in the light of above meanings.

Ramaa (Ramaya):

to throw, *hurl* (77-32), *pelt*, cast, cast away, throw off, shoot at (8-17), hunt, target, aim, projectiles; come in succession, accuse (4-112, 24-4), defame, hit by throwing, blame, cast on, *charge*

throw(ing), cast(ing), fling(ing), hurl(ing), toss(ing), pelt(ing), shooting, firing, fire, opening of fire, marksmanship, sharpshooting (Dr Baalbaki, *AlMawrid*)

Tarmii: Use of *TA (TAA)* in *Tarmii* (in *Tarmiihim*) before the verb *Ramii* (Ramaa, Ramaya), also needs careful examination. "The modified morphemes of the verb are produced by prefixing, suffixing, or infixing of the vowels or fixed pronouns in perfect tense. Suffixes denote the number and the gender. No consonant or vowel is prefixed in the *perfect* tense." (Dr Abdullah Abbas Nadwi, *Learn The Language of the Quran*, p.51) If taken in any sense for second person (*you, alluding to Meccans*), in spite of all above analysis, it would refer to *future*, not past, which would defy all orderly historiographic depiction. (Lane's Lexicon, Dictionaries by Omar, Badawi/Haleem)

Hijaaratin: (h-j-r): stone (hard), rock, metal (Abdul Mannan Omar)

to stone, solidify

Hajjaartun: stonecutter, stone dresser, stonemason, quarrier

Min: of, from, one of (a group), some, some of, consisting of, made up of, out of, through, by

Sijil: hardened, petrified clay, shale, marl, clay, baked clay, argil

Also see 11-82, 15-74, and 21-104

Muhammad Asad: 2 Lit., "with stones of *sijil*". As explained in note 114 on 11-82, this latter term is synonymous with *sijil*, which signifies "a writing" and, tropically, "something that has been decreed by God]": hence, the phrase *hijarah min sijil* is a metaphor for "stone-hard blows of chastisement preordained", i.e., in God's decree (Zamakhshari and Razi, with analogous comments on the same expression in 11-82).

“As already mentioned in the introductory note, the particular chastisement to which the above verse alludes seems to have been a sudden epidemic of extreme virulence: according to Waqidi and Muhammad ibn Ishaq - the latter as quoted by Ibn Hisham and Ibn Kathir - "this was the first time that spotted fever (*hasbah*) and smallpox (*judari*) appeared in the land of the Arabs". It is interesting to note that the word *hasbah* - which, according to some authorities, signifies also *typhus* - primarily means "pelting [or smiting]" with stones" (*Qamus*). - As regards the noun *ta'ir* (of which *tayr* is the plural), we ought to remember that it denotes any "flying creature", whether bird or insect (*Taj al-'Arus*). Neither the Qur'an nor any authentic Tradition offers us any evidence as to the nature of the "flying creatures" mentioned in the above verse; and since, on the other hand, all the "descriptions" indulged in by the commentators are purely imaginary, they need not be seriously considered. If the hypothesis of an epidemic is correct, the "flying creatures" - whether birds or insects - may well have been the carriers of the infection. One thing, however, is clear: *whatever the nature of the doom that overtook the invading force, it was certainly miraculous* in the true sense of this word - namely, in the sudden, totally unexpected rescue which it brought to the distressed people of Mecca.”

Fa: (conjunctive particle): “1.order (arrangement): i.e., joining phrases arranged in an order reflecting the *logical or temporal sequence of events*. It is usually rendered in English as ‘and’ or ‘so’: (a) meaning related (28-15), (b) narrative related (11-45). 2. Proximate sequence, usually rendered in English as ‘and’ (as distinguished from protracted sequence denoted by the conjunctive ‘*thumma*’...which is usually rendered as ‘then later (on). The proximate sequence is always relative to the context itself and it may be one of two types” (a) temporal, i.e., relating to the direction of time separating two events connected by ‘*fa*’. The temporal ‘*fa*’ denotes immediate temporal proximity or direct consequence, in which case it is best translated by ‘and’ or merely a semi colon, for example (47-15), (b) qualitative, i.e., showing grades or degrees of actions or attributes joined by ‘*fa*’..(2-26). Causality, i.e., consequence.

Connective particle of apodosis, i.e., particle introducing the second part (complement) of a protasis (conditional clause), for certain constructions which would otherwise be grammatically inappropriate in this position...

Non-conditional sentences conveying an underlying conditional meaning...

Resumptive ‘fa’, used as a conjunction in contexts where departures from previous themes are not complete (cf. ‘wa’). It is often translatable as ‘therefore’, ‘so’, considering that’ (3-59-60)

Introducing an explanation: ‘rendered by’ (7-4)

For more details see Badawi and Haleem, Dictionary of Quranic Usage.

Fa-ja-alahum: So rendered them, consequently made them, resultantly made them

Ka: a particle of address augmenting the attention-drawing function of the demonstrative to which it is attached, ‘there (such-and-such) for you to see!’ (3-40)

preposition, mainly similitude or comparison: ‘as’, ‘like’, ‘in the way of’, ‘similar to’, resembling’ (3-49), causality: ‘on account of’, ‘in

return for', 'because', 'as' (2-198), emphasis in the very unusual context where the word 'mithl' (like) follows prep. 'ka': (42-11)

Asf: *Assaafaat (a-s-f):*

Asf: chaff, straw, dried herbage, ears of corn, ripen, storm, to storm, to blow away, (of wind) to blow, husk-covering (55-12), storming, blowing, glume

According to Qurtubi, 'Asf' is plural of 'Asfatun' (Muhammad Abdur Rashid Nomani)

Asafa: to storm, rage, blow violently carry away, snatch away, perish, hurry past, shake (up *or thoroughly*), *devastate, ruin, destroy* (to turn into *Asf*: chaff)

Asaf: smell (odour) of wine, to blow in a gale (wind), to be quick (J.G.Hava, Arabic-English Dictionary), turn round the well thirstily and beating the ground (camel)

Asfat: *gust, blow, blast (in war)* (J.G.Hava, Arabic-English Dictionary)

A'saf: *to go astray, perish* (J.G.Hava, Arabic-English Dictionary), to die, wander from the way (Wortabet's)

Aasif, Aasitun: *violent, whirlwind, hurricane* (J.G.Hava, Arabic-English Dictionary):

"He (Allah), it is Who enables you to traverse through land and sea: so that you even board ships; they sail with them with a favourable wind, and they rejoice thereat; then comes a *stormy wind* and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him, saying: 'If You do deliver us from this, we shall truly show our gratitude!'" 10-22

Also see 14-18, 21-81

"Which then blow violently in tempestuous gusts," 77-2

"And they will be marshalled before thy Lord *in ranks (Saffan)*,.." 18-48

"Therefore concert your plan, and then *assemble in (serried) ranks (Saffan)*:.." 20-64

"Then pronounce the Name of Allah over them as they *line up (Sawwaaf)* (camels for sacrifice):.." 22-36

"By those *who range themselves in ranks (Assaaffaat)*," 37-1

"And we are verily *ranged in ranks (Assaaffuun)* (for service);" 37-165

"Truly Allah loves those who fight in His Cause in battle *array (Saffan)*, as if they were a solid cemented structure." 61-4

"Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things." 67-19

"Do they not observe the *flying (celestial) objects** above them, arrayed (out spread), while tightly controlled in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things." 67-19

* Examine context in *Surah 67*, covering, inter alia, wide range of manifestations of astral physics in creation(s), particularly in 67-1 to 6, 14, 15 to 17, 20, 25 to 27, & 30.

"The Day that the Spirit and the angels will stand forth in *ranks (Saffan)*,.." 78-38

"And your Lord (Allah), and His angels, *rank upon rank (Saffan saffaa)*," 89-22

Ka-asf: like chaff, *like violently raging storm*

The word 'asf occurs in verse 55-12 (*dhul-'asf war-raihan: corn with husk as well as grain*). 'Asf means outer covering of seeds, which farmer throws away after separating grain from it, which animals eat, some falls down in chewing, and some gets trampled under hoofs. (Maududi)

For different shades of meanings of *Ka-asf*, and derivatives from the same root *Asf*, also see 10-22, 14-18, 21-81, 55-12, 77-2

Maa: a nominal, it may be, relative noun for rational beings, whatever, whichever,

Akala (a-k-l): food, to feed, graze, pasture (7-73); yield, morsel; to eat (20-121); consume, appropriate (2-188), devour (3-183); to erode, corrode, gnaw, become enraged, squander, waste away (4-6), to charge, exact wages or compensation for one's trouble (4-6), itch head

Ukl: solidity, good of the world

Ta-akala: to feel itching, to be rotten

Aakilata: *canker, rust (J.G.Hava, Arabic-English Dictionary), corroding ulcer (Wortabet's), cancer, gangrene (F. Steingass)

Akuul: gluttonous, voracious (F. Steingass)

Maa'kuul: That which is chewed, eaten up, cropped, grazed, gnawed, rotten, devoured, destroyed, perished, eroded, corroded, wasted away, consumed, squandered, paid befitting retribution (for the enormity of the trouble created)

For different shades of meanings of *Akala* (A-ka-la, a-k-l), and derivatives, also see 2-265, 275, 3-49, 183, 4-2, 4, 7-73, 12-13, 48, 23-30, 32-27, 34-14

Maa Akuul: Sa'id bin Jubayr, Al-Hasan Al-Basri: "This means straw, which the common people call Habbur."

"The leaves of wheat."

"Al-'Asf is straw, and Al-Ma'kul refers to the fodder that is cut for animals."

Ibn 'Abbas: "Al-'Asf is the shell of the grain, just like the covering of wheat."

Ibn Zayd: "Al-'Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."

"The meaning of this is that Allah destroyed them, annihilated them and repelled them in their plan and their anger." (Ibn Kathir)

Appendix-3

Different Translations

Al-Fiil **105:001**

Transliteration: *Alam tara kayfa faAAala rabbuka bi-as-habi alfeeli*

Literal: Did you not see/understand how (what) your Lord made/did with the elephant's owners/company/ friends?

Ibn Kathir: Are you not aware of how your Lord dealt with the Army of the Elephant?

Yusuf Ali: Seest thou not how thy Lord dealt with the Companions of the Elephant?

Pickthal: Hast thou not seen how thy Lord dealt with the owners of the Elephant?

Arberry: Hast thou not seen how thy Lord did with the Men of the Elephant?

Palmer: Hast thou not seen what thy Lord did with the fellows of the elephant?

Shakir: Have you not considered how your Lord dealt with the possessors of the elephant?

Sarwar: Have you not considered how your Lord dealt with the people of the elephant?.

Khalifa: Have you noted what your Lord did to the people of the elephant?

Hilali/Khan: Have you (O Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? (The

elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Kabah at Makkah).

H/K/Saheeh: Have you not considered, [O Muáammad], how your Lord dealt with the companions of the elephant?

Malik: Have you not considered how your Lord dealt with the Army of the Elephant (reference is made to Abraha, a Christian king of Yaman, who attacked Mecca with the army of elephants in the year of the Prophet Muhammad's birth)?

QXP: Are you not aware of how your Lord dealt with the Army of the Elephant?

Maulana Ali: Hast thou not seen how thy Lord dealt with the possessors of the elephant?

Free Minds: Have you not seen what your Lord did to the people of the elephant?

Qaribullah Have you not seen how Allah dealt with the companions of the Elephant?

George Sale: Hast thou not seen how thy Lord dealt with the masters of the elephant?

JM Rodwell: Hast thou not seen how thy Lord dealt with the army of the elephant?

Asad: Art thou not aware of how thy Sustainer dealt with the Army of the Elephant?

Ahmed & Samira: Did you not see/understand how (what) your Lord made/did with the elephant's owners/company/ friends?

Ahmed Ali: Have you not seen how your Lord dealt with the people of the elephants?

A.M.Daryabadi: Hast thou not observed what wise thy Lord dealt with the fellows of the elephant?

Al-Fil **105:002**

Transliteration: *Alam yaj-al kaydahum fee tadleelin*

Literal: Did He not make their plotting/conspiring in misguidance?

Ibn Kathir: Did He not bring their strategy to utter failure?
Yusuf Ali: Did He not make their treacherous plan go astray?
Pickthal: Did He not bring their stratagem to naught?
Arberry: Did He not make their guile to go astray?
Palmer: Did He not make their stratagem lead them astray?
Shakir: Did He not cause their war to end in confusion?
Sarwar: Did He not cause their evil plots to fail?
Khalifa: Did He not cause their schemes to backfire?
Hilali/Khan: Did He not make their plot go astray?
H/K/Saheeh: Did He not make their plan into misguidance?
Malik: Did He not make their treacherous plan a flop?
QXP: Did He not bring their strategy to utter failure?
Maulana Ali: Did He not cause their war to end in confusion?
Free Minds: Did He not cause their schemes to go astray?
Qaribullah Did He not cause their schemes to go astray?
George Sale: Did He not make their treacherous design an occasion of drawing them into error?
JM Rodwell: Did he not cause their stratagem to miscarry?
Asad: Did He not utterly confound their artful planning?
Ahmed & Samira: Did He not make their plotting/conspiring in misguidance?
Ahmed Ali: Did He not make their plan go wrong?
A.M.Daryabadi: Put He not their stratagem to straying?
Al-Fil **105:003**
Transliteration: *Waarsala AAalayhim tayran ababeela*
Literal: And He sent on them flying/birds (in) flocks/groups gathered and following each other .

Ibn Kathir: And sent upon them swarms of flying creatures.
Yusuf Ali: And He sent against them Flights of Birds,
Pickthal: And send against them swarms of flying creatures,
Arberry: And He loosed upon them birds in flights,
Palmer: and send down on them birds in flocks,
Shakir: And send down (to prey) upon them birds in flocks,
Sarwar: by sending against them flocks of swallows
Khalifa: He sent upon them swarms of birds.
Hilali/Khan: And sent against them birds, in flocks,
H/K/Saheeh: And He sent against them birds in flocks,
Malik: And send against them flocks of birds,
QXP: And sent upon them swarms of flying creatures.
Maulana Ali: And send against them birds in flocks?
Free Minds: And He sent down upon them swarms of birds.
Qaribullah And He sent against them flights of birds
George Sale: and send against them flocks of birds,
JM Rodwell: And he sent against them birds in flocks (ababils),
Asad: Thus, He let loose upon them great swarms of flying creatures
Ahmed & Samira: And He sent on them flying/birds (in) flocks/groups gathered and following each other .
Ahmed Ali: And sent hordes of chargers flying against them,
A.M.Daryabadi: And He sent against them birds in flocks.
Al-Fil **105:004**
Transliteration: *Tarmeehim bihijarat in min sijjeelin*
Literal:It throws them with stones from dry and hardened mud .

Ibn Kathir: Then you showered them with hard stones earmarked with requital. [*Sijjeel* : Inscribed: Marked out]

Yusuf Ali: Striking them with stones of baked clay.

Pickthal: Which pelted them with stones of baked clay,

Arberry: hurling against them stones of baked clay

Palmer: to throw down on them stones of baked clay,

Shakir: Casting against them stones of baked clay,

Sarwar: which showered them with small pebbles of clay

Khalifa: That showered them with hard stones.

Hilali/Khan: Striking them with stones of Sijjeel.

H/K/Saheeh: Striking them with stones of hard clay,

Malik: which pelted them with stones of baked clay,

QXP: Then you showered them with hard stones earmarked with requital. ('Sijjil' = Inscribed = Marked out).

Maulana Ali: Casting at them decreed stones,

Free Minds: Striking them with rocks made from hardened clay.

Qaribullah pelting them with stones of baked clay,

George Sale: which cast down upon them stones of baked clay;

JM Rodwell: Claystones did they hurl down upon them,

Asad: which smote them with stone-hard blows of chastisement pre-ordained,

Ahmed & Samira: It throws them with stones from dry and hardened mud

Ahmed Ali: (While) you were pelting them with stones of porphyritic lava,

A.M.Daryabadi: They hurled upon them stones of baked clay;

Al-Fil 105:005

Transliteration: FajaAAalahum kaAAasfin ma/koolin

Literal: So He made them like eaten husk/chaff/leaves .

Ibn Kathir: And made them like a field of grain eaten down to stubble.

Yusuf Ali: Then did He make them like an empty field of stalks and straw, (of which, the corn) has been eaten up.)

Pickthal: And made them like green crops devoured (by cattle)?

Arberry: and He made them like green blades devoured.

Palmer: and make them like blades of herbage eaten down?

Shakir: So He rendered them like straw eaten up?

Sarwar: to turn them into (something) like the left-over grass grazed by cattle.

Khalifa: He made them like chewed up hay.

Hilali/Khan: And made them like an empty field of stalks (of which the corn has been eaten up by cattle).

H/K/Saheeh: And He made them like eaten straw.

Malik: thus rendered them like the chewed- up chaff.[5]

QXP: And made them like a field of grain eaten down to stubble.

Maulana Ali: So He rendered them like straw eaten up!

Free Minds: Until He turned them like devoured hay.

Qaribullah so that He made them like straw eaten (by cattle).

George Sale: and render them like the leaves of corn eaten by cattle?

JM Rodwell: And he made them like stubble eaten down!

Asad: and caused them to become like a field of grain that has been eaten down to stubble.

Ahmed & Samira: So He made them like eaten husk/chaff.

Ahmed Ali: And turned them into pastured fields of corn?

A.M.Daryabadi: Then He rendered them as stubble devoured.

Appendix-4

Rabb

First revelation came with an introduction to Rabb. In the first revelation to Prophets Muhammad (Peace be upon him), and communication with Moses (Peace be upon him) and Ibrahim (Peace be upon him), the term Rabb has been used. This refers to the perspective of the society in which polytheism was rampant. They were not willing to listen to the argument or consider the facts in the manifestation of the Oneness of Allah, *as* Rabb also (Oneness of *Uluhiyah* and *Rubuubiyah*) of universes-all creations. The Prophets (Peace be upon them) were addressed using this term.

To Moses (Peace be upon him):

“Verily, I (Allah) am your (*Rabb*) Lord (Allah)! 20-12

To Muhammad (Peace be upon him):

“Read! In the Name of your (*Rabb*)

Lord-Master-Sustainer (Allah), Who created .”96-1

It is Only One '*Rabb*' (Allah) Alone, Who Governs-Sustains all universes (worlds-creation). This statement is clarified variously, in the terminology of the Quran:

'*Rabbii Wa Rabbukum*' (My Lord -Master and yours)

'*Rabbii Wa Rabbuhum*' (My Lord-Master and theirs i.e everybody and everything)

'*Rabbus-Samaawaati Wal Ardz*' (Lord-Master of the heavens and the earth)

'*Rabbul Aalamiin*' (Lord-Master of all worlds-creation"

'*Rabbul Arshil Aziim*' (Lord of the Mighty Throne of Honour)

False Notions of Different People About Rubuubiyah

People of Nuh (Peace be upon him.): The earliest of such people dealt with in the Quran, did not deny the existence of God, e.g.: 23-24. Nor did they deny that Allah is the Creator of the worlds. Therefore, it was argued and explained to convince them about '*Rubuubiyat*' of Allah Alone, e.g.: 11-34. They, simultaneously, believed that there were gods besides Allah, e.g., 71-23. They violently violated Allah's Code, e.g., 26-116.

The Aad: Their beliefs, transgressions and points of dispute with Huud (Peace be upon him) were the same as those of the earlier disbelievers, e.g., 7-65 & 70, 41-15, 11-59.

The Thamud: In their case also the position was the same, e.g., 11-61&62, 26-141 to 155.

The people in the times of Ibrahim (Peace be upon him): Along with other similarities of *Shirk* and *Kufr* like those of the Aad and the Thamud, they worshipped heavenly bodies as gods. Ibrahim (Peace be upon him)'s search for the Truth portrays the perspective, e.g., 6-74 to 81. In this connection, some of the discourses of Ibrahim (Peace be upon him.) have been mentioned in the Quran ,e.g., 19-41 to 48, 60-4, 2-258.

The people of Lot (Peace be upon him.): Like people, mentioned earlier, they neither denied the existence of God nor His being the Creator. However, they did not believe in the Absolute Authority of His Oneness and refused to correct their conduct according to the Laws revealed ,e.g., 26-161 to 167, 29-28 & 29.

The people of Shuaib (A.S.): The people of Madyan and of Aikaa, to whom Prophet Shuaib (Peace be upon him) was sent, although believed in God but associated others in worship and did not obey the Law prescribed by Him, as mentioned in earlier cases also, e.g., 7-85 to 88, 11-84 to 91.

The Pharaoh and his people: The teachings of Prophet Yusuf (Peace be upon him) had not disappeared completely when Musa (Peace be upon him) appeared. There were still some people who believed in the Oneness of *Uluhiyah* and *Rubuubiyah*, as is evident from the speech of one of the "faithful": 40-28 to 32, 40-42. The study of the Quran, the Bible, history and archaeology show that Pharaoh claimed '*Rubuubiyah*', and he, and his people, associated different gods with the One God e.g., 28-38, 43-51

It is important to note that , all along, misconceptions about Oneness of *Uluhiyah* and *Rubuubiyah* were the same, among all these Peoples. And the theme of the Message also remained the same, every time. In fact, it was the same Message in continuity. It is, therefore, important to understand the spirit of the Message that remained unaltered, throughout the history of revelation, in correcting misconceptions about Oneness of '*Uluhiyah*' and '*Rubuubiyah*' of Allah Alone One as, collective good of society and development of human personality always remained the main objective of the Message. For example, examine the Message of following Prophets (Peace be upon them):

Lot (Peace be upon him): 21-74,

Dawuud and Sulaiman (Peace be upon them): 21- 78 to 82,

Dhun-Nuun (Peace be upon him): 21-87, and

Zakariyyaa (Peace be upon him) : 21-89 & 90

Jews and Christians: They, of course, acknowledged Allah as the '*Rabb*' also, but they fell into error and went astray (1-7) because of *Exaggeration* (5-77), *Kufr (disobedience)* and *Shirk* (parallel or *counterpart obedience against unified law*) (9-30, 5-72 & 73, 5-116, 3-79 & 80). The society was disrupted and mischief increased , because of *Kufr & Shirk*, e.g. of the priests themselves: 9-31

The pagans of Mecca: They not only acknowledged the existence of God but also believed that He was the Creator and Master of the universe. But, at the same time, they conceived for themselves, other gods, too. They addressed their prayers to Allah as the last resort, but they worshipped other gods besides Him e.g., 23-84 to

90, 10-22 & 23, 17-67. Although, they knew, in fact, that their gods were not capable of providing guidance in the social domain and other matters of life, (e.g., 10-35), but still they held many misconceptions about their gods, e.g., 39-3,10-18. In practice *Kufr* and *Shirk* was ingrained *in their life*, e.g., 22-11 to 13, 10-17 & 18, 5-76, 39-8, 16-53 to 56, 6-136 to 139.

The *polytheists always committed the error of splitting the All-Encompassing Oneness of "Uluhiyah" and "Rubuubiyah"*. They further went deep into darkness due to abject ignorance by further splitting "*Rubuubiyah*" into different divisions, hierarchy and functions, assigned separately to different objects, idols or even mere ideas, which continues even today. This was not only because of ignorance about the truth but also due to lack of knowledge about scientific facts of nature.

Wider Connotations of '*Rubuubiyah*': There is an inherent difficulty in explaining fully and appreciating properly, the term '*Rubuubiyat*' in particular, and the scientific processes demonstrated in manifestations of God in general. In this regard terminology available in human articulation usually is that which is used for defining physical and human qualities. It should be clearly understood that phenomena and signs can only be explained as manifestations of the Most Beautiful High Exalted Attributes, as disclosed by Allah Himself. Difficulties in human explanations will always remain there because of limitations of language, understanding, expression and experience of man. A.K.Azad in '*Tarjumanul Quran*' (pp.19-20) explains some processes and connotations of '*Rubuubiyat*'. "Anyway, in Arabic, '*Rubuubiyat*' means nourishing. But the term is to be conceived here in its widest sense, for in the opinion of some of the leading lexicographers , the term means, '*to develop a thing from stage to stage in accordance with its inherent aptitudes, needs and its different aspects of existence, and also in a manner affording the requisite freedom to it to attain its full stature*'. If a person should feed the hungry or give alms to the indigent , it will be an expression of kindness , benevolence or favour on his part. But this will not amount to what is styled '*Rubuubiyat*'. *Rubuubiyat* is a process of tender or careful

nourishment providing from moment to moment and from stage to stage, all that one needs to gain the fullest possible development. And this process is always to be marked with touch of tenderness; for, no activity which is not actuated by this can claim to be regarded as *Rubuubiyat*."

When Adam was directed to leave the "*Janat*" (the Garden), Allah informed that economic resources, for the entire term appointed, had been kept in the planet for sustenance. They, in fact, cater to all requirements of mankind for its existence, sustenance, development, progress, enjoyment, entertainment, etc. They have been adequately arranged, in advance, for meeting man's multifarious needs and wants and for fulfilling his wishes, desires and aspirations.

"..On earth will be your dwelling-place,
and your means of livelihood –for a time" 7-24

" It is We (Allah) Who have placed you with authority on earth,
And provided you therein with means for the fulfillment of your life:
Small are the thanks that you give". 7-10

'*Rubuubiyah*' is a *continuous process*. It is not mere existence, once the creation takes place. It involves innumerable processes that are employed by nature for providing with all that is needed or required in every situation and at every stage, for all and every one that has been created and exists. It includes *continuous development, distribution and delivery of all resources* for the benefit of each and all of the designated beneficiaries, in the given time, as programmed. The process of creation of necessary ingredients and conditions for formation of water is an expression of divine mercy, whereas, according to the Quran, it is His (Allah's) *Rubuubiyat* which sends it down to the earth, in droplets as rain, and spreads it to reach every corner of it, in measured quantities and in particular time frame.

"And We (Allah) send down water from the heavens
in its due degree, and We cause it to settle on the earth and
We have power for its withdrawal too- and

by it, We cause gardens of palm trees and vineyards
to spring forth for you, in which you have plenteous fruits,
and whereof you eat". (23- 18 & 19).

There is difference between divine creation of provisions for life and *function* of *Rubuubiyat*. There are materials and forces which in their different forms and functions have physical, chemical and other values for growth and sustenance of life. However, *mere existence of inventories and stores can not be regarded as 'Rubuubiyat'*. These are acts of Divine Creation, Mercy and Benevolence for the requisite good things for life. '*Rubuubiyat*', in fact, is the method and manner of distribution, delivery and utilization of them or the system into which they are made to fit. It is under this system that whatever is needed for existence and sustenance of every being, is provided at appropriate time, in appropriate quantities, so that entire machinery of existence runs smoothly. Furthermore, it is not just distribution and delivery of items of provisions and sustenance but also *functions and processes involved in application of these and scientific working that sustains* wonderful worlds in the kaleidoscope of creations. "*Kulla yaumin huwa fii sha'nin*"(55-29):

"Whosoever is in the heavens and earth, begs of Him (Allah)
Every day in Splendour is He (Busy)."55-29

Some Aspects of '*Rubuubiyah*': The very existence of his own 'self' and continued development of man, is a manifest evidence of the acts of *Rubuubiyah* of his *Rabb* (Allah): 40- 67 & 68.

" Lo! Allah is my Lord-Master-Sustainer-Cherisher-Owner
and your Lord-Master-Sustainer-Cherisher-Owner,.. " 3-51

If man looks into himself, he finds that his life, at every moment of its existence, discloses a world of activity propelled by the '*Rubuubiyah*' of Allah.

"On earth are signs for men of firm belief; and also in
your own selves:
Will you not then notice them? (51-20 & 21)

Everything within itself, all things in the immediate environment around and in the overall system at large, in relation to requirements of living beings in the developing frame of space-time, are all measured out, intrinsically and extrinsically, in perfect proportion, co-relation and harmony; as planned and programmed by the Providence.

"And no one thing is there,
but with Us (Allah) are its *storehouses (inventories)*;
and *We send* it not but *in settled measure*". (15-21)

"With Him (Allah) *everything is by measure*". (13-8)

"All things, We (Allah) have created with a *fixed degree*."
(54-49)

Also see : 30-48

Consider the Wisdom at work in creation, with Benevolence and Mercy, - then scattering of creatures, their development and dispensation - these are all functions of Rubuubiyah. ***The factory of life and the supportive service workshops are employed in a continuous and progressive process where latent capacity and forces of nature are displaying the utmost intelligence and talent in every cause and every effect, scientifically. The goods and services for satisfying essential needs of life are provided profusely all over the globe.*** The Providence has put a system in ceaseless operation, till the appointed moment, to sustain, develop and protect, with care, the life and all that it needs in the *composite whole*. Simultaneously, *for the satisfaction of specific social or economic wants and needs, in specific circumstance or clime, the requisite resources have been provided in due proportion for the population and the place.*

"How many are the creatures, that carry not their own sustenance!

It is God Who feeds them and you.

He is the Ever All-Hearer, the Ever All-Knower". 29-60

***“He (Allah) set on the (earth) mountains,
standing firm, high above it.***

And bestowed blessings on the earth, and measured therein all things

***to give them nourishment in due proportion, in four days,
in accordance with (the requirements of)
of those who seek (need).” 41-10***

Rabb is the Exclusive Attribute of Allah:

M.M.M,Shafi has given a brief explanation of the term ‘*Rabb*’ in ‘*Ma’ariful Quran*’,(p.85): "The Arabic word ‘*Rabb*’ (Lord) is applied to a person who not only possesses a certain thing, but is also fully capable of and responsible for nurturing it properly. ***Obviously no one can act as ‘Rabb’ with regard to the whole universe except Allah.*** So the word used in an absolute sense, is exclusive to Allah, and it is not permissible to address or describe anyone, in this sense, other than Allah as ‘*Rabb*’. A *Hadiith* in the *Sahiih of Muslim* explicitly forbids a slave or servant to call his master a *rabb*. The word may however, be employed in the case of a man too in a relative sense -- that is , in relation to a particular thing, for example, ‘*rabb ad-daar*’ (master of the house) etc. (Qurtubi)" -

The Science of Rubuubiyah: ***History shows that each age appeals to its most impressive technology or science as a metaphor of cosmos, or even of God. Similarly now attempts are being made not only by theologians but by scientists also to explain the ‘revealed statements’ in the light of latest available scientific information. After the first science of Physics came into existence, with the Big Bang, as the scientists like to put it, (Some of them would like to put the so called idea of ‘Mathematical Singularity’ before the idea of the ‘Physical Singularity’), all other sciences also came into play, in a sequence to satisfy unfolding and emerging needs of the universe; one developing itself and developing into the other - Chemistry, Biology, and so on. The Humanities being the latest, with function of social assignment to Adam and his offspring. When creation of universe and further creations like that of man were explained by the Revelation in the Holy Quran in 7th century C.E., there existed no consistently acceptable theory about creation of universe except references to some facts and phenomena in the Bible and some mythologies like Greek, Egyptian, Indian, etc.***

There were even those, like Aristotle and other Greek philosophers, who did not like the idea of 'creation'. They believed that human race and world around it had always existed and would exist for ever. Besides conjecture about creation, there were unfounded ideas about composition of universe, earth and its environment. For example Aristotle believed that everything was made out of four elements: Earth, Air, Fire and Water. Ptolemy (2nd century C.E.) presented Aristotle's ideas about the universe in a model, showing five planets known at that time. The Church had adopted the above as the picture of the universe in accordance with the Scripture! Such unfounded ideas, without basis on observation and experimentation, had sway in the West, till Polish Priest Nicholas Copernicus, in 1514 C.E. (at first anonymously!) proposed a modified model in which the sun was shown stationary at the center and Earth and planets moved around it. Nearly a century passed when Kepler and Galileo supported the above theory. But still the core issue of 'creation' was far from the reach of human 'conception' or perception.

Modern man, by and large, does not believe in mere conjecture. The theoretical statement has to be supported by scientific investigation or empirical verification. By distancing from the belief in the Existence of Allah, Oneness of Creator-Providence and denial of the Here-after, modern man has come to depend entirely on worldly success and happiness as the be-all and end-all. Obsession with science and empiricism has landed him in such a dilemma that he has failed to understand the very high ideal and the purpose of his creation. C.E.M. Joad says: "No age, has been so completely barren of norms and values as has been this modern age." The dilemma is doubled by the very nature of body of *science that it is an ever progressing probe, always subject to verification and refinement. It mainly embodies many assumptions and theories constantly under examination.* All equations are not free from 'constants' which make the equations themselves non-constant. Laws of science are not the last word. They can always be challenged. In these circumstances the *Quran presents facts*, with appeal to reflect, reason, understand and apply the right option against wrong. C.E.M. Joad points to the Law-Giver Who lays down the moral law and order

for the universe. He further clarifies that all creation and morality get their existence and meaning from the Creator Who is the Only Creator. He is Ever All-Powerful and All-Knowing.

"To Him (Allah) is due, the primal origin of the heavens and the earth." 2-117

"And He (Allah) has subjected to you all that there is in the heavens

and all that there is in the earth: all is from Him.

Verily, herein are signs for those who reflect." (45-13)

The Quran employs specific and appropriate terminology for various scientific processes involved in the phenomena of creation and sustenance. Abdullah Yusuf Ali explains some of the processes and related terms as follows: The verse 2-116 tells "us that everything in heaven and earth celebrates the Glory of Allah. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of Allah's Will and Design. Cf.6-102, where '*Bada'a*' is used for the creation of the heavens and the earth, and '*Khalaqa*' is used for the creation of all things. '*Bada'a*' goes back to the *very primal beginning* as far as we can conceive it. The materialists might say that primeval matter was eternal: other things, i.e. the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into primeval matter again., which stands at the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to Allah, Who is the final basis of existence, The Cause of all causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. 'All things in the heaven and on the earth' are created by gradual processes. In 'things' we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also in Allah's creation, to which we can apply the word '*Khalaqa*', for in it is involved the idea of *measuring, fitting it into a scheme* of other things. Cf 54-49; also 25-59. Here comes in what we know as the process of *evolution*. On the other hand, the '*Amr*'

(Command, Direction, Design) is a single thing, unrelated to 'Time'- "like the twinkling of an eye" (54-50).

"Another word to note in this connection is *Ja'ala'* (making), which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting of the sun and moon for light, or the establishment of the succession of day and night (25-61 & 62). "A further process with regard to the soul is described in the word *Sawwa-a* (bringing it to perfection, 91-7)..

"*Fatara*" (42-11) implies, like *Bada'a*, the creating of a thing out of nothing and after no pre-existing similitude, but perhaps '*Fatara*' implies the creation of primeval matter to which further processes have to be applied later, as when one prepares dough but leaves the leavening to be done after. *Badaa'* (without the '*ain*'), 30-27, implies beginning the process of creation..

"*.Baara'a* is creation implying liberation from pre-existing matter or circumstance, e.g. man's body from clay (59-24) or a calamity from previously existing circumstances (57-22).. The act and acts of creation have various aspects. *.Khalaaqa* is the general term for creation, and The Author of all Creation is *Khaaliq*. *Baara'a* implies a process of evolving from previously created matter or state: The Author of this process is *Baarij*; the Evolver. *Sawwara* implies giving definite forms or colours: for this shows the completion of the visible stage in creation." (Abdullah Yusuf Ali, *The Holy Quran Translation*, Foot Notes 120 (2-117) and 5406 (59-24), pp. 50 & 1450).

"He (Allah) is the Originator of the heavens and the earth .
When He decrees a plan, He says to it **Be** and it is!" (2-117)

"His (Allah's) law of creation is such that
when He intends a thing, His *decree* is **Be** and it is!" (36-82).

Abdul Wadud offers following explanation for above verses, in his book '*The Phenomena of Nature and the Quran*'(p.5): "The underlying idea in the above verses is that Divine intentions and decisions are in fact an integral part of Allah's process of creation.

The Holy Quran has used two different words for creation. They rather indicate the two different stages of creation. One is '*Amr*', the other is '*Khalq*'. '*Khalq*' means to create a new object from the existing constituents. This is where an object appears in its manifest form. But prior to this is a stage where an object is still in the process of 'becoming'. This planning stage is described by the Holy Quran as '*Aalam-e-Amr*'. What is the nature of this planning and how it is carried out is beyond human imagination."

The English word 'evolution' has been used in the context of one of the functions of '*Rubuubiyah*'. This does not in fact convey the real idea of the Quran. This represents just one aspect of the Arabic word '*Falaah*', which has a wider concept for unfolding the latent faculties of man. The process of '*Falaah*' (of which 'evolution' is just one aspect) gradually prepared the scene in the heavens and the earth where man was instituted so that his innate faculties were developed to the fullest.

Sublime Beauty and Wisdom in Benevolence:

The inward aspect of Providence is as subtle and amazing as the beauty and the enormity of the outward arrangement. The inward talent provided to a living being makes use of available resources and opportunities. Furthermore '*Rubuubiyah*' is not only the ingrained inner "software" and the outward manifestation of the tangible world, but *it includes the process which can be felt more in the spiritual realm, like Rahmah, love, feelings, etc without which life and its physical frame will not be sustainable*. Consider mother's love! For her no sacrifice is too big for her child.

In order to maintain variety and diversity of all creation, along with their traits, fashion and behaviour; harmony and beauty have been provided in divergence and patterns even at the level of microcosm, micro-wave, sub-particle, etc. The same underlying principle of beauty and string of unity, uniformity and harmony runs through all elements of existence in all universes. ***The hard rock and the flagrant flower are subject to the same Law.***

Elements constituting all matter can be, amazingly, arranged in order according to their Atomic Mass, in a table known as the

Periodic Table, starting with the lightest element of the world. The difference in number and content of their electrons, protons, etc determines their weights, physical and chemical properties, charges, etc. precisely specific to each but widely different from each other, along the ladder. Very much like a finger print, unique for every humanbeing (no two humanbeings have the same finger print), the Atomic Number of an element is also unique for that element. These consequently determine their respective functions and behaviours, e.g. in chemical action and physical interaction - The high drama on the screen of the universe is neither a sort of scientific fiction nor figment of imagination but it is a real manifestation of these activities, in the factory of the universe, programmed by the Omniscient, as if on a supreme computer with the control board, and the master key to Creation (*Kun Fa-Yakuun*) of all programmes.

Supreme Power and Wisdom:

In this connection, it is important to understand following terms:

'Qaadir': Able, capable, competent, powerful, having sufficient power (skill, resources, etc).

'Al-Qaadir': Allah is Al-Qaadir. Allah is Ever All-Powerful Able over Megaverse (all universes)-all creations.

'Qadeer': Able, capable, competent qualified, powerful, potent, mighty.

'Al-Qadeer': Allah is Al-Qadeer: the Omnipotent, the Almighty, the All-Powerful. Allah is Ever All-Able to continue to exercise His Powers constantly,

'Muqtadir': Solvent, able, well-to-do, wealthy, rich. Allah is Ever All Powerful Able over all things and makes that manifest-evident, known and felt too. (Al-Mawrid, Dr Rohi Baalbaki).

Inspite of All-Powerful Able Sovereignty, it is strikingly noteworthy that nothing seems to have been created just because it could be created, without any purpose, design or objective. Nothing has been created in play.

“We (Allah) created not the heavens and the earth, and all that is between them for a play”.21-16

Everything has a specific character and ‘programme’ or a mission in the well-knit and artistically articulated fabrication of all that exists, as part of one machine in frame and function.

“It is not permitted to the Sun to catch up the Moon, nor can the Night over strip the Day; each swims along in (its own) orbit. (according to the Law)” 36-40

“He is Allah, The Creator, The Evolver, The Bestower of forms (colours) To Him belong The Most Beautiful-Best Names: Whatever is in the heavens and the earth, Does declare His Praise and Glory; And He is the Ever All-Exalted Almighty, The Ever All-Wise.” 59-24

It has further been explained by the Quran as:

"Allah acts according to His Will" (14-27)

"He (Allah) can not be questioned for His Acts" (21-23)

"Verily, Allah is Ever All-Powerful Able over all things." 2-20

Yet nothing is arbitrary and disproportionate:

"Indeed Allah commands justice and proportion(good)." 16-90

Allah has All Power to direct not only the set operation, but also can set and reset, create and recreate things, make and modify their behaviour and function and alter, upgrade or implement a new set of laws, as willed. Such interventions or manifestations have often been termed by man as miracles.

“It is He (Allah) Who *begins the creation and then will repeat it..*”10-4

Examples of some divine manifestations (interpreted as miracles or interventions) have been mentioned in the Quran e.g., in the stories of the Prophets (Peace be upon them), some peoples and events, depending upon the intellectual level of the people at that time. They were presented as Signs and Divine manifestations.

“And it was not for a Messenger to bring a Sign except by Allah’s leave (permission).” 13-38

The system, in any way, is not arbitrary. It is not whimsical and oppressive. Everything is harmonized and working according to the Plan and the Law *for a benefit*.

"The sun, the moon and the stars are subservient to His (Allah's Command) Law." (7-54)

"Do not see that the Law of Allah has made subject to you all that is on the earth ; and the ships that sail through the sea by His (Command) Law., He withholds the heavenly bodies from falling on the earth, except according to His (proviso, provision, permission) Law. " 22-65

The Laws have been formulated with inbuilt Benevolence and Mercy for operational ease and application. At the same time, convenience and comfort have been provided in consumption of provisions for diversified multitude of creatures. Leaving aside all the most sophisticated physical and chemical properties and other aspects of water, e.g., ionic or electronic charge etc., just consider if *water* does not have *different states of its existence, or particularly those properties which are only specific to it* or if there is no ‘water cycle’ and water and wind driven systems!

‘Taqdiir’ and ‘Hidaayat’:

As basic and important aspect of *Rubuubiyat*, the *Laws* are *mercifully judicious* in their mechanism. But, in this context, two important facts of life have been mostly misconceived, i.e., ‘*Taqdiir*’ and ‘*Hidaayat*’. They have been amply clarified in the Quran.

"The Divine laws are bound by certain *measures*" (33-38)

"Allah has made a *specific pattern* (due proportion) for everything that exists" (65-3)

"It is He (Allah) Who created all things, and *bounded them by measures*. (measured out to each, its measure.)" (25-2)

The above verses throw ample light on the concept of ‘*Taqdiir*’ which has been greatly confused and misconceptualized. ‘*Taqdiir*’ is ‘to assign’ a particular *role* to each object or thing, whether quantitatively or qualitatively. Therefore every thing is bound internally and externally, by description and dimensions commensurate with its very nature and function conducive to its progressive existence and development. All things in the environment are compatible and, where required, the nature takes care through the process of adjustment and adoptability in a scientific manner. These conditions are determined by nature in the very interest of the object or the thing itself. This is applicable to every and all things in the universe.

"The sun rolls on along its prescribed path.

This is the ordinance of

the Ever All-Mighty-the Ever All Knowing." 36-38

So far ‘*Hidaayat*’ is concerned, all creation with its specific role, is provided, besides its physical features and the requisite physically supportive frame, all the requisite faculties and ingrained, automatically operative, modules or sets of instructions, instincts, aptitudes, intuition, reflexes, sensors and all that is required for the assigned duty. They are further supported by flashing messages, revelations, simulations and similitudes for training and on-the-work opportunities for corrections.

(Musa) “said: ‘Our Lord-Master-Sustainer (Allah) is He Who gave to *each thing its form and nature, then guided it aright*.’” 20-50

Everyday Physical Management of the Universe: There are different forces and forms of creation at work in the universe.

Translations of some verses and explanations by Abdul Wadud,, given in his book '*Phenomena of Nature and the Quran*', (pp.16-47), reproduced below, suggest reference to some forces at work in nature. "Two different roots of the word '*Malaaikaa*', as it occurs in the Holy Quran, are described in Arabic dictionaries. One is "*A L K*" (the letters: *ALIF, LAAM, KAAF*) which means to send messages. The other is "*M L K*" (the letters : *MIIM, LAAM, KAAF*) which means power or energy.. All physical communication between any one point in the universe to another is carried out through the agency of radiation. On the other hand, all energy in the universe becomes manifest through radiation. The radiation waves, therefore, being the source of power and means of communication truly come under the heading of the term '*Malaaikaa*', in so far as it relates to the physical universe.. Some of the functions of *Malaaikaa*, as described in the Holy Quran are as follows: (i). The distribution of tasks all over the universe ('*Muqassimaati- Amran*' , 51-4), as described below. (ii). The planning and readjustment of the shape of innumerable contents of the universe ('*Mudabbiraati-Amran*'). The Holy Quran also describes means of communication other than the radiation waves:

"Allah chooses His messengers from amongst the '*Malaaikaa*' and also from amongst the mankind. Lo! Allah has infinite vision and hearing". 22-75

"By the (waves of Radiation)! that are sent forth constantly for the benefit (of humanity). Those that turn into powder (all that is incapable of survival): and still those that diffuse and make things differentiated one from the other; and make the law of (construction and destruction) unveiled before the humanity, so that one may be able to justify his existence by a positive act or take warning from the destructive effect of a negative act.

Assuredly that which you are promised, must come to pass". 77-1 to 7

"By (the radiation waves)! that scatter (energy); by the (centrifugal and centripetal forces) that lift heavy weights; by the ease and gentleness with which (energy waves) flow; and by the distribution (of tasks) by Command; verily, that which you are promised is true" 51- 1 to 5.

"By (the radiation waves)! that undo (the bonds) with violence by penetrating (into materials), and by those that undo (the bonds) with ease, and by those that smoothly float, one exceeding the other (in producing a particular type of effect) and thus readjust the shape of things (in the universe) by Command of their Lord: that one day, everything that is in commotion, will be in violent commotion." 79-1 to 6

Detailed interpretations and explanations may be seen in Abdul Wadud's book '*Phenomena of Nature and the Quran*'. In this connection translations of other scholars should also be seen. Different scholars have translated these verses differently. It is generally interpreted that there is a reference to the '*Malaaikaa*' (*angels*) who have been given different assignments and duties in the universe. So far distant communication is concerned, it is becoming clearer that there are much faster speeds than light, even as fast as 'instant'. ('*Wallaahu A'alamu*' - Allah Knows Ever All Best).

"It is believed", says Ibn Majaah, "that the angels are of a simple substance (created of light), endowed with life, and speech, and reason; and that *the difference between them, the Jinn and Shaitaan is a difference of species*. Know", he adds, " that the angels are sanctified from carnal desire and the disturbances of anger: they disobey not God in what He hath commanded them, but do what they are commanded.. their pleasure; His worship, and they are created in different forms and with different powers." [(Arabian

Nights, Lane's edition, Notes to the Introduction, p.27), Thomas Patrick Hughes, 'A Dictionary of Islam', (p.15]

Scholars have given different explanations in this regard. One from Adel M.A.Abbas, from his book, 'His Throne was on Water', Amana Publications, Beltsville, Maryland USA, pp.65-71), may be quoted here. "The supernatural, by definition, must elude natural science no matter how perfect that science may be. Just because one cannot see angels does not mean that they do not exist.. A well-programmed computer can work astronomical calculations as well as command robots to manufacture cars or handle radioactive material that cannot be touched. They are indispensable to modern life, for they control such functions as supplying electricity to cities, telephone networks, aircraft controls, spaceships, satellites, and so on..Thus it is not surprising that God would have creatures capable of handling...matters of the universe...Such beings are called *angels*... they can fly (35-1), and serve as messengers on God's behalf (22-75). Although they are 'not suited to walk peacefully among humanbeings' (17-95), they nevertheless have numerous tasks to perform on Earth,,(13-11, 82-10, 86-4)... Angels also seem to act as observers who note what one does, says, or thinks (43-80, 50-17&18)..Another important task entrusted to angels is to 'collect our spirits and visit death on us' (16-28). In the afterlife (they are tasked with jobs like punishment, guarding of the hell, etc. 21-103, 8-50, 15-44).. They are obedient...and worship Him (Allah) continuously. When He asked them to kneel to man (15-28 & 29)..(they did obediently).

"*The Angels of Mons, 1914*: .During the First World War, the *London Evening News* (26 August 1914) reported the memorable – some would say miraculous – *Battle of Mons*. Despite being outnumbered three to one by the Germans and suffering heavy casualties, the British retreat was extremely successful. According to some reports, the '*Angels of Mons*' suddenly stood between the two forces, and German army fell back in confusion. *A British officer who survived said that a troop of angels stood between them and the Germans and terrified the latter's horses, which stampeded in all directions. According to German records, their men refused to charge a point where the British line*

was broken because of the presence of many troops. According to Allied records, there was not a single British soldier in the area. The event was commemorated by a waltz entitled 'Angels of Mons'".

Examine the above report in the light of accounts of the Battle of Badr narrated in the Quran and recorded by history.

Self-explanatory Science Vocabulary:

Natural phenomena have been presented in very simple and scientific words. They bear very exhaustive scientific explanations which are unfolding with progress of science, with time. The Quran is full of such terminology which presents mountains of meaning as if compressed and condensed in a molecule. Only a few may just be mentioned as examples, e.g. the gradual process of nature has been called '*Takwiir*': 39-5. The law of producing a thing by 'twos', or by 'pair-mates' or by 'pairs' is called '*Tazwiij*' and '*Tathnia*'.

"And Allah did create you from dust (inorganic matter), then from semen drop-let, then He made you pair-mates" 35-11

"And it is He (Allah) Who spread out the earth, and made therein mountains and streams; and fruits of every kind, He made in pairs, two and two." 13-3

Also see 51-49, 36-36. 'Setting things in right perspective' has been termed as '*Taswiyaa*', e.g., 87- 1 to 3 , 82- 6 to 8. The term '*Itiqaan*' has been used to denote that everything in the universe is properly set and there is no defect or flaw in its setting. 27-88.

Evidence of Unity in the Order of Creation and Providence

Order in Creation: The Quranic descriptions are elaborate and explanatory:

"O mankind! If you are in doubt about the Resurrection, then Verily We (Allah) have created you from dust, then from a semen drop-let (*Nutfah*), then from a zygote,

then from a little lump of flesh – some formed and some unformed –
that We may make clear to you.
And We cause whom We will
to remain in the wombs for an appointed term,
then We bring you out as infants,
then, that you may reach your age of full strength.
And among you there is he who dies (young), and
among you there is he who is brought back to the miserable
old age,
so that he knows nothing after having known.
And you see the earth barren,
but when We send down water on it, it is stirred (to life),
and it swells and puts forth every lovely kind.” 22-5

"O men! Bear in mind the favour of God towards you.
Is there a *creator* other than God who *nourishes* you
with the gifts of heaven and earth?
There is no god but He (Allah)!
How then are you turned aside from Him?" 35-3

Also see 2-21 & 22.

Order in Providence: *Nutritional evolution for nourishment and nurture:*
The description of nutritional evolution illustrates the beautiful chain of Allah's '*Rubuubiyat*', which means *provision of sustenance to everything from its initial stage to the stage of final destination*. This covers every thing in all universes. The Holy Quran begins with the thankful praise to Allah, the Cherisher and Sustainer of all creations-universes ('*Alhamdu Lillaahi Rabbil Aalamiin*',1-2).

"There had been a tremendous expansion of living mass from the first cells on earth. It makes an interesting study from Quranic point of view how with the gradual disappearance of the free molecular food from the oceans, the nutrition of a vast number of organisms that branched out from the first cells, could be maintained." Abdul Wadud goes on to explain his observation in detail in his book '*Phenomena of Nature and the Quran*' (pp.71-73):
"This happened in the following ways: (i).'*Parasitism*': With the

disappearance of free molecular food from the oceans certain organisms began to procure food from the bodies of living organisms. (ii). '*Saprotrophism*': Here the organisms began to live on dead bodies of other organisms. Many types of bacteria adopted this method of obtaining food. (iii). '*Holotrophism*': It is the process of eating whole living cell....The above three methods of food gathering did not add anything to the total food stores on the earth. It was just one cell eating the other dead or alive.. Thus the evolution of some new methods of manufacturing organic compounds became necessary.. Thus cells could continue to exist only if they evolved methods of utilizing external resources of energy.

"This happened in two different ways: (a). '*Chemosynthesis*': .. Certain types of bacteria, started extracting energy from sulphur, iron and nitrogen compounds. They absorbed these compounds into their bodies and on account of certain reaction that took place bonds were broken, and bond energy became available for the synthesis of carbohydrates from carbon dioxide and water.. But the process had its limits, as it depended on the availability of certain chemicals. (b). '*Photosynthesis*': ..A huge source of energy was present in the light rays of the sun, only an energy-trapping substance was required within the cell. Such substance came to be evolved in the form of Chlorophyll.. It saved the living organisms from premature extinction. ..Only the last two added to the total food supply on the earth."

Allah's Laws are Immutable

"Nobody can change the laws of Allah" 6-34

"You do not find a change in the working of the Divine Laws". 35-43

"We (Allah) will show them Our Signs
in the universe and within themselves,
until it becomes manifest unto them that this is the 'Truth'
(41-53).

It is important to note that the Quran is not a book of physics or chemistry, etc, though it invites attention to reflect on material and moral aspects of human life blended in the organization of the material world as an evidence to the Truth.

"Our Rabb! You have not created all this without purpose.
Glory to Thee!
*Give us knowledge to discover the laws of nature,
To save ourselves from destruction."* 3-191

Evidences of Rubuubiyah:

All the Most Beautiful-Best Attributes of Allah make, mark and illuminate their manifestations in the universe. In this context *Rubuubiyah* has been explained by the Quran very frequently. It is an evidence to the Unity of God - flawless creation, perfect order, astonishing arrangement and organization, precision in predictability and certainty in the execution of orders. They all prove, besides Existence and Providence, Perfection of the Power of the Regulating Mind that directs all affairs. It is in the very nature, that if man reflects on the working of the universe he can not deny the Existence of Allah, and His Oneness as '*Ilaah*' and '*Rabb*'. This is what, in fact, the *Unification Theory* in science, amounts to.

Probe into the evidence of *Rubuubiyah* does not require microscopic mind or telescopic traversing. What is required, is a common sense, a naked and *open eye* (vision), an *uncovered ear* (listening), and an ordinary, simple and *pure mind* (reflection). Science, however, takes a deeper look and discovers the details.

"Let man look at his food;
It was We (Allah) who rained down the copious rains,
Then cleft the earth with clefts, and caused the up-growth of the grain,
and grapes and healing herbs, and olives and date-palms,
and gardens dense with many trees, and fruits and herbage,
for the service of yourselves and of your cattle." 80-23 to 32.

Also see, for example: 16- 65 to 70, and 56- 63 to 73.

Computer Simulations Explain Mathematical and Physical Patterns in the Universe:

Scientific advancement, at any given point of time, has always roused feelings of admiration, perplexity and adoration for the creation of the world of wonders and being sustained and developed all along. The latest in this regard being the computer science. Many scientists regard 'computer' as a central component in any system of thought that attempts to give meaning to mathematics. They proclaim, 'what can't be computed is meaningless'. In particular, any description of the physical universe must use mathematics that can actually be implemented, in principle, by a computer. The astronomer James Jeans proclaimed that God is a mathematician. This expresses the belief that the underlying order of the world can be expressed in mathematical form, i.e., physical world is the manifestation of mathematical order and harmony. This lies at the very heart of science. One school of thought goes to the extent that mathematics is not a human invention but it has an independent existence. One scholar remarked that world is nothing but pieces. May we call '*pieces*' as *equations, formulations and words* ('*kalimaat*') - '*Kalimaatillaah*'?

Physical world reflects computational properties of arithmetic. Computers simulate each other and can simulate the physical world. Charles Babbage, one of the pioneers of the concept of computer, conjectured that *physical world is a computer*. Tipler went to the extent that *computer can simulate consciousness*. Paul Davies in his book '*The Mind of God*'(pp.111 to 170), has discussed some models and theories which generate lot of interest in understanding certain aspects of computer science working in universe and life, as follows: In this respect, "*one can consider the space occupied by the 'dot patterns' as a model universe.. Everything that happens in the 'Life universe' is strictly deterministic by the pattern at the preceding step*". The *initial pattern* thus *fixes everything to come, 'ad infinitum'*. The mechanistic character of such simulations has earned them the name '*cellular automata*,' the *cells* being the *squares* or *pixels*.

"Among the infinite variety of *Life forms* are *some that retain their identity as they move about*. These include the so-called '*gliders*',"

consisting of five dots, and various larger 'spaceships'. Collisions between these objects can produce all sorts of structures and 'debris', depending on the details.. *gliders beget gliders*.. Other common objects are 'blocks' , stationary squares of four dots that tend to destroy objects that collide with them. Then there are the more destructive 'eaters' , which *break up* and *annihilate* passing objects, and then *repair the damage* to themselves occasioned by the *encounter*.. Very powerful computers are needed to explore the more advanced repertoire of 'Life activity'.

"Neumann was fascinated to know whether a machine could in principle be built that is capable of reproducing itself, based on the concept of 'universal constructor' .If.. possible.. we would be able to understand the principles that enable *biological organisms* to reproduce themselves.. to produce not only a copy of itself, but also a copy of their programme of how to copy itself, otherwise the 'daughter' machine will be 'sterile'.. with of course the requisite control mechanism.

"It appears as if there is a kind of randomness or uncertainty (dare I call it , 'free will' ?) built into the 'Life universe', as indeed there is in the real universe, 'due to the restrictions of logic itself', as soon as systems become complex enough to engage in *self-reference* which is closely related to *self-reproduction*..

"Although no such pattern has actually been constructed, some enthusiasts assert that such *self-reproducing 'Life patterns'* really would be alive,.. if the essence of life is regarded simply as 'energy organised' above a certain threshold of complexity.. It may be noted that *it is*, after all, *only a simulated universe*. **It isn't real!**.. Simulations are only imperfect approximations to reality.. 'Life' is *already programmed into the machine and can be accessed with a few simple commands*. The mystics believe that *we ourselves are not 'real'*. In the modern terminology of computer it is argued that *we ourselves are merely a 'simulation' inside a gigantic computer!*. Tipler is non-committal to say: 'we can't know'!

"In Pythagoras's words: '**number is the measure of all things**'. The numerological systems developed by many cultures ..penetrated

both science and art.. and treat ***the physical world as a manifestation of concordant mathematical relationships.***"

"And He (Allah) *keeps count* of all things" 72-28

(Translation, Dr M.M.Khan and Dr Al-Hilali)

"And He (Allah) has ***numbered everything in numbers***" 72-28

(Translation, Arthur J. Arberry)

If the universe is the 'output' of some computational process, then it must be by definition, *computable (finite)*, i.e., ***there must exist a programme or an algorithm from which a correct description of the world may be obtained in a finite number of steps.*** If we knew the algorithm, we would have a complete theory of the universe, including the *numerical values* for all *measurable physical quantities*.

Although the universe is complex, it is clearly not random. We observe regularities, e.g., in the cosmic programme. The ***regularities are systematized*** into what we call ***laws analogous to computer programs***. Given the initial state of a system (input), we can use the laws to compute a later state (output). A classic example is provided by the prediction of eclipses. Knowing the position and motion of earth, sun, and moon at one time enables us to predict dates of future and past eclipses. In computer jargon, we may say that the data set of eclipses has been algorithmically compressed into the laws plus initial conditions. Thus the observed regularities of the universe are an example of its algorithmic compressibility. ***Underlying the complexity of nature is the simplicity of physics.***

The essence of the idea of algorithmic compression hinges on a very simple question: what is the *shortest message (Kalimaah?) that can describe a system to a certain level of detail?* The complexity of something is defined as the length of the shortest possible description of that thing.(*Kalimaah?*) The computer language we choose to work in - *LISP, BASIC, FORTRAN*- is irrelevant. It is a straightforward matter to write instructions (***Kalimaah?***) to ***translate*** one computer language into another - *typically a very small correction to the total programme-length (Revelation was transmitted in different languages, carrying the same message in continuity).*

Bennett invites us to think about the *state of the world as having coded information folded up in it*; information about the way the state was achieved in the first place. - then how much information processing went on - this is what he refers to as *logical depth*. One obvious *application of logical depth is to biological systems*, as the examples of *organized complexity*. *A living organism has great logical depth*, because it could not plausibly have originated except through a very long and complicated chain of evolutionary processes. *The essence of Life's complexity lies not with the rules, but with their Repeated Use*. The computer has to work very hard applying the (simple) rule *again and again* before it can generate deeply complex patterns from simple initial states. *The world abounds in deep systems, which show evidence of enormous 'work' which has been done in fashioning them*.

For centuries scientists have loosely talked about the universe being *'ordered'*, without having a clear distinction between the various types of order: *simple and complex*. *The world is 'ordered' both in the sense of being algorithmically comprehensible, and in the sense of having depth*. *The order of the cosmos is more than mere regimented regularity*. It is also an *organised complexity, from which the universe derives its openness and permits the existence of humanbeings with free will*. The laws of our universe possess the crucial dual property - *Simple Patterns* and *Organised Complexity* (form that enables depth)- a fact of literally cosmic significance.

Paul Davies goes on to explain the concept of the creation of the universe being *contingent* which leads to confirmation of the belief of independent and *necessary* Creator. "Ultimately, it is the assumption that the universe is both *'contingent'* and *'intelligible'* that provides the motivation for empirical science. For, without the *contingency* we would in principle not be able to explain the universe using logical deduction alone, without ever observing it. And without the *intelligibility* there could be no science. 'It is the combination of *contingency* and *intelligibility*,' writes the philosopher Ian Barbour, 'which prompts us to search for *New and Unexpected* forms of rational order.' Barbour points out that the contingency of the world is fourfold: *First*, the laws of physics themselves appear to

be *contingent*. *Second*, the cosmological initial conditions could have been otherwise. *Third*, we know from quantum mechanics that 'God plays dice'- i.e. *there is a fundamental statistical element in nature*.. *Finally*, there is the fact that the *universe exists*.

"After all, however comprehensive our theories of the universe may be, there is no obligation for the world actually to instantiate that theory. This last point has been vividly expressed by Stephen Hawking: 'Why does the universe go to all the bother of *existing?*', he asks. '*What is that breathes fire into the equations and makes a universe for them to describe.?*'"

"..There is also a *fifth* type of *contingency*, which is to be found in the *'higher-level'* laws associated with the organizational properties of complex systems. Mendel's laws of genetics,.. though perfectly consistent with the underlying laws of physics, could not be derived solely from the laws of physics. Likewise, the various laws and regularities found in chaotic systems, or in self-organizing systems, depend not only on the laws of physics, but also on the specific nature of the systems concerned. In many cases the precise form of the patterns of behaviour adopted by these systems depends upon some 'accidental' microscopic fluctuation, and must therefore be considered as undetermined in advance. *These higher-level laws and regularities thus possess important contingent features over and above the usual laws of physics*.

"The *great mystery* about *contingency* is not so much that the world could have been otherwise, but it is *contingently 'ordered'*. This is most *forcefully apparent in the biological realm*, where terrestrial organisms are clearly *contingent* in their particular forms (they could so easily have been different), where there is a *conspicuous and pervasive order in the biosphere*. If objects and events in the world were merely haphazard and arranged in no specially significant way, their 'particular' arrangement would still be mysterious. But the fact that the *contingent* features of the world are *also ordered or patterned* is *surely deeply meaningful*.

"Another highly relevant feature of the world's ordered contingency concerns the *'nature of that order'*, which is such as to

bestow a rational unity on the cosmos.. *'It is this combination of contingency, rationality, freedom and stability of the universe,' writes Torrance, 'which gives it its remarkable character, and which makes scientific exploration of the universe not only possible for us but incumbent upon us...It is through relying on the indissoluble bond between contingency and order in the universe that natural science has come to operate with the distinctive interconnection between experiment and theory which has characterized our greatest advances in knowledge of the physical world.'*

The essence of science is to uncover patterns and regularities in nature by finding algorithmic compressions of observations. But the raw data of observation rarely exhibit explicit regularities. Instead we find that *nature's order is hidden from us, it is written in code (Kalimaat?)*. What is remarkable is that humanbeings are actually able to carry out this code-breaking operation, and that the human *mind* has the necessary intellectual equipment to 'unlock the secrets of nature'. Human abilities, physical and mental, show wide variations.. Scientists are trying to understand how mental abilities are controlled by our genes. It is amazing that physical, biological, and in fact, all sciences work together. All these research efforts ultimately lead to praise and adoration for the Creator and Sustainer of all these systems! *"Alhamdu Lillaahi Rabbil Aalamiin."* *Till we were able to fathom the working of nature, by using scientific method, information to the necessary extent was provided through revelation.*

Necessary Creator and Contingent Creation - Reason and Beauty Signify Unity:

It is argued that the world is both rational and intelligible - 'the principle of sufficient reason' i.e., *everything in the world is, as it is, for some reason*. We believe that there must be some *reason why it is like that*. *Entire scientific enterprise is built upon the assumed rationality of nature*. Theologians also advocate the same principle. In confronting the deep issues of existence, we have to consider the possibility of *two distinct classes of things*: In the *first* class are facts about the physical universe, such as the planets in the solar system.. Because an explanation for *the features of the solar system depends on*

something other than itself, these features are said to be 'contingent'. *Something is contingent if it could have been otherwise, so that the reason why it is the way it is, depends upon something else; something beyond itself*. The *second* class refers to fact or object or event that is not contingent. Such a thing is called 'necessary'. *Something is necessary if it is what it is quite independently of anything else*. A necessary thing *contains the reason for itself within itself*. And *it would be completely unchanged if everything else were different*. Furthermore, if something is necessarily what it is, then it *must always be and must always have been what it is: it cannot change*. **A necessary thing makes no reference to time.**

It is not possible to find 'necessary' things in nature. All the objects and events depend in some or the other way on the rest of the world. Since the state of the world continually changes with time, all physical things that partake of that change must be *contingent*. *If we examine the definition of 'time' and include it in the 'universe as a whole' - none is necessary independently or collectively*: What about the laws of physics? Are they necessary or contingent? *The individual forces turn out to be contingent on other forces*. But is it possible that *there exists a super force or even a completely unifying super law, that is necessary?* Many physicists think so. They maintain that it is gratuitous to seek for further explanation in *metaphysics*. These scientists look forward to a time when *all the laws of physics will be combined into a single mathematical scheme*.

Pope John Paul II has been deeply impressed by the spectacular progress made in *linking the various elementary particles of matter and the four fundamental forces of nature*, and recently saw it fit to address a scientific conference on the wide implications: "Physicists possess a detailed, though incomplete and provisional knowledge, of elementary particles and of the fundamental forces through which they interact at low and intermediate energies. They now have an acceptable theory unifying the electromagnetic and weak nuclear forces, along with much less adequate but still promising grand unified field theories which attempt to incorporate the strong nuclear interaction as well. Further in the line of this same development, there are already several detailed suggestions for

the final stage, *super unification*, that is, the unification of all four fundamental forces, including gravity. Is it not important for us to note that in a world of such detailed specialization, as contemporary physics, there exists this drive towards *convergence*? “

Many scientists think that the ‘Theory of Everything’ is feasible and we may almost have such a one in the Superstring Theory’, as a serious attempt to amalgamate all the fundamental forces and particles of physics, as well as the structure of, into a single, all embracing mathematical scheme- space and time. *The very concept of existence of One Super force or One Unified Law, and the present research for formulating a Unification Theory is the recognition of monotheism – i.e. One God Who is Creator and Sustainer Himself Alone.*

It is not only mathematics, physics or order in the universe, as Paul Davies argues, but "the laws distinguish themselves in other, more subtle ways, such as by their *aesthetic value*. It is widely believed among scientists that *beauty is a reliable guide to Truth*, and many advances in theoretical physics have been made by the theorists demanding mathematical elegance of a new theory."

Several Aspects of the ‘Too-Good Universe’:

The general orderliness of the universe: The natural world is not just concoction of entities and forces, but a marvelously ingenious and *unified mathematical scheme*. Consider some of the facts, e.g., following:

(i). It does not merely display arbitrary regularities; it is *ordered in a very special manner*. Even within the mechanistic world view, explaining motion of material bodies perfectly adequately in terms of inertia and forces, one puzzles over *the way* in which these have been arranged in the universe.

(ii). *‘A Place for Everything and Everything in Its Place’.*

(iii). The *general coherence and unity* of nature.

(iv). The *processes* that occur *at larger scale* - e.g. in astrophysics - are so *fine tuned at the microscopic level* also that in the whole range of

their occurrences they produce very interesting and varied *effects for existence and life*.

(v). There is *coherent interweaving* of the all aspects of nature.

(vi). There is *curious uniformity* of nature - Laws of physics at work in the laboratory equally apply in the distant galaxy.

(vii). Uniformity in the *spatial organization* of the universe: On a large scale, *matter and energy are distributed extremely evenly, and the universe appears to be expanding at the same rate everywhere and in all directions: ‘that means that an alien being in another galaxy would see very much the same sort of large-scale arrangement of things that we do. - we share with other galaxies a common cosmography and a common cosmic history.’*

(viii). Nature's ‘*Lawfulness*’ is evident in all aspects of all and everything,

(ix). *Simplicity of the laws*, i.e. the laws can be expressed in simple terms e.g. *mathematical functions*.

(x). Working of ecological systems, ‘Fitness of Environment’, arrangements in the planetary system and coordination in the universe, (*Only a Unified Law may explain such a match!*). *Newton believed that the solar system appeared too contrived to have arisen solely from the action of blind forces: The most beautiful system of sun, planets and comets, could only proceed from the Command of an Intelligent and Powerful Being.*

(xi). *The universe is unfolding according to some ‘plan or blueprint.’*

“With Power, did We (Allah) construct the heaven.

Verily, We are Able to extend the vastness of space thereof.” 51-47

The essential feature is that something of ‘*value*’ emerges as the result of processing *according to some ingenious pre-existing set of rules*. These rules seem to be *the product of intelligent design*. -The universe is remarkably *well adjusted to the existence of all entities*.

(xii). *The universe is consistent with our own existence.*

(xiii). There is great ingenuity and skill in the *Design*. The enterprise of particle physics is discovering only a part of this design.

(xiv). Everything with a *Purpose*: ".We need to take into account the many 'coincidences' .in connection with the Anthropic Principle and the requirements of biological organisms. The apparent 'fine-tuning' of the laws of nature necessarily, if conscious life is to evolve in the universe, then carries the clear implication that God has designed the universe so as to permit such life and consciousness to emerge . It would mean that ***our own existence in the universe formed a central part of God's plan.***" (Paul Davies, '*Mind of God*', (p.213).

Muhammad Munir in his article, "*States of consciousness*", (The Dawn, 14.9.2003), goes to the extent to say: "The fact that the unified physical laws of the Earth, dominate the fixed laws of the whole cosmos rationally, without overthrowing them, establishes the fact that the Earth exists, acting as something like the brain or index of the whole universe." Is it because the universe has been subjected and harmonized for man who lives on this Earth? Or is it due to this reason that the heavens have been referred in plural in the Holy Quran and the Earth in singular, being the singular central key to the entire complex of creations in the rational order of the universe around ?! Anyway it is not surprising that Earth always occupied pivotal position in earlier cosmological studies and speculations!

When the particle known as 'muon' was discovered in 1937, the physicist Isidor Rabi was astonished. The 'muon' is a particle more or less identical to the electron in all respects except its mass, which is 206.8 times bigger. This big brother to the electron is unstable, and decays after a microsecond or two, so it is not a permanent feature of matter. Why does nature need another sort of electron, specially one that disappears so promptly. How would the world be different if the muon simply did not exist? The problem has since become more marked. There are now known .other elementary particles in their own right and not composite of other

particles. But nothing is created in vain or in play (21-16 & 17). Even such, ***almost instantly decaying, elementary particles play a great role in nature.*** *Most of the rays that reach the surface of the Earth are in fact muons. These rays form part of the background of radiation, and contribute to the genetic mutations that drive evolutionary change- another example of the felicitous dovetailing of the large and the small.*

(xv). The ***biological systems*** have very special and intriguing requirements. These are harmoniously and happily met by nature with ***lots of choice, comfort, and beauty.*** In 1913 the distinguished Harvard biochemist Lawrence Henderson wrote: ***'The properties of matter and the course of cosmic evolution are now seen to be intimately related to the structure of the living being and its activities;.. the biologist may now rightly regard the Universe, in its very essence as biocentric.*** (Explanations at (xiv) above also refer. Henderson was led to this surprising view from his work on the ***regulation of acidity and alkalinity in living organisms,*** and the way this depends crucially upon ***special properties of certain chemical substances.*** He was also greatly impressed by ***how water, which has a number of anomalous and special properties, is incorporated into life at the basic level.***

"Do not the unbelievers see that
the heavens and the earth were joined together
before We (Allah) clove them asunder,
and of *water* made every thing *living*.
Why they not then believe?" 21-30

"And put forward to them the example of the life of the world:

As (how) water, We (Allah) send *it (in the same state as water)* down from the sky?

And the vegetation of the earth mingles with it,
And becomes fresh and green.

But (later) it becomes dry and broken pieces, which the winds scatter.

And Allah is Ever All-Able to do everything."18-45

A more clear picture is now emerging with the development of biochemistry, genetics, and molecular biology.

Additions in and Upgradations of Human Faculties:

"History records the early hominid, who had evolved 5 million years ago, as having had merely *500cc of brain tissue*. This then grew to around *700 cc after two million years*. The increase can be attributed to evolutionary effects on the hominid over that period. Much latter on, the cranial capacity of the *Homo erectus* leaped to *900-1000 cc*. *The Homo erectus eventually evolved into Homo Sapiens*, with cranial capacity vastly increased from 500 cc to *1450 cc*. What could have brought this dramatic evolution? *A single mutant gene could be held responsible. This.. gene, having survived through generations, because it was beneficial to humans, resulted in their brains evolving into a complex structure, which could eventually conceive mathematics, spacecraft design, complex theories, music", etc.*(Farah Azam,"Intelligence and the X-factor", `Sciencedotcom,The Dawn, July 13, 2002.)

What distinguishes the brain from a kilogram of ordinary matter is its complex organised form, in particular the elaborate interconnections between neurons. This wiring pattern cannot be explained by the laws of physics alone. It depends on many other factors, including a host of well calculated, designed and purposeful interventions, that must have occurred during evolutionary and upgradation processes. The mystery in all this is that human intellectual powers are presumably determined by biological evolution.. It has been argued that *the structure of our brains has been evolved and upgraded to reflect the properties of the physical world, including its mathematical content, so that it is no surprise that we discover mathematics in nature*.

From Hominid to Homo Sapien (to Adam); is this the same leap as from `Insaan' (humanbeing) to `Adam' (man), the difference from 500 cc to 1450 cc? Is this the same leap that upgradations were made in the brain tissue and `LAN' (Local Area Networking), within the brain, and its connectivity in the WAN (Wide Area Networking) in the universe were established? Does this refer to process and period when *upgradation and addition of modules of*

recognition, memory, processing, articulation, expression, eloquence etc. took place; the performance of which was presented by Adam (Peace be upon him), before angels also?! (*Wallaahu A'alamu*).

In this connection, it may be interesting to refer to Saulat Ali Khan's book, '*Taareekh-e-Islaam Aur Musalmaan*', 1991, which discusses certain concepts and developments of this nature.

"Chance" Stands No Chance:

Some scientists and scholars use vague terms like "first cause uncaused" or the "first mover unmoved", which is indicative of a confusion in accepting the Existence of God by taking cover under fig leaf of unclear jargon. But modern scientists are increasingly becoming skeptic of the idea that the universe came into being by chance. Such skepticism about accidental creation of the universe was expressed even about four centuries ago by Francis Bacon in his '*Novum Organum*', that "*chance is the name of a thing that does not exist*. As a strong disclaimer of unbelief and atheism, he pronounced that "I would rather believe all the fables in the Legend and the Talmud and Al-Koran than that this universe is without a mind."

Here it may be pertinent to present two more concepts in this regard. Some scientists follow one of these two trains of thought. The *Multiple Universe* theories in one form or another propose that there are an infinite number of universes, and ours is the only one that just happens to have all the right characteristics for life and its evolution. The *Anthropic Principle* proposes that if any of the conditions of our universe had been different, it could not possibly exist. So it is a meaningless question to ask why this? Such thinking is not adequate for anyone whose mind has not been totally turned off to the concept of God.

The *Anthropic Principle* essentially says, in one way or another, that things are the way, they are, because they had to be. Otherwise we would not be here. This does not really explain anything at all. All it does is to state the obvious fact that we are here so it should not really be taken seriously as an explanation. The same also applies to the *Multiple Universe* theories. These ideas are probably

showing a degree of desperation to stick to any idea that supposedly negates God.

The Anthropic Principle is self contradictory when seen in the light of purpose and design, not only in the 'Creation' but also in the 'Providence' with all encompassing beauty, harmony, benevolence and mercy. So far the concept of 'Multiple Universes' is concerned the Quran explains the 'plurality' of heavens obeying a set of laws in harmony as a unified whole. The concepts like 'unification theory' and 'megaverse' elaborate the fact presented by the Quran. Examine carefully verses 17-42, 21-22 and 23-91. At the same time the universe is not 'infinite' as asserted by some. If it were, scientists explain; just one consequence, as an example, that the sky would have appeared as one shining bright plate like sun, because at every point there would have been a star. Furthermore there are collapsing questions about its sustainability, etc, etc. This does not in any way belittle its immense enormity and plurality of planes of existence. But it may be clarified that it is not like one galaxy. A universe of just one galaxy, say of 100 billion stars, would have expanded for only about 30 days and would have collapsed, with no possibility of life or anything else for that matter. It is God Alone Who has Designed all this for sustainable existence and evolution of life. Ofcourse, God is God. He could have designed any system. The existing one, He has created in harmony for supporting life. For the disbelievers it does not make any difference whether there is one galaxy or 100 trillion galaxies. *For them it is always too little, too large, too this and too that!*

“Say: ‘Note! All that is in heavens and the earth.
But neither Signs nor warnings,
help people, who have decided not to believe.’” 10-101

But for the believers who reflect, praise and thank God, there is no end to His Signs of Power, Glory and Greatness manifest all around in the universe and within man himself.

“They are the ones, whose hearts rejoice in remembering God.

Absolutely, upon remembering God, the hearts shall rejoice.” 13-28

There is a new line of explanation on the part of some main line researchers and scientists, who have finally begun to use the word 'Design' with the capital letter 'D' – in a serious way. They believe that the conditions in our universe really do seem to be uniquely suitable because of being *Designed* as such for life forms like ourselves. All evidence suggests that this is not just any old universe, but one which is amazingly adjusted and fine tuned for existence of human beings. At every step it looks as if universe is just unfolding according to some plan or blue print. These rules look as if they are the product of Intelligent Design. (Hussein Kowsari, “*Signs in the heavens and the earth*”, 17.7.2002 and “*Universal Laws of Science.*”, 14.7.2002, Universalunity.net)

Today there are many scientists for whom it is too much to suppose that the subtle and harmonious organization of nature is the result of mere 'chance'. Robert Boyle (famous for Boyle's Law) articulated: "The excellent contrivance of that great system of the world, and specially the curious fabric of the bodies of the animals and the uses of their sensories and other parts, have been made the great motives that in all ages and nations induced philosophers to acknowledge a Deity as the author of these admirable structures." The most striking examples of 'the contrivances of nature' are to be found in the biological domain. Consider the eye which provides the faculty of sight and wings of a bird for the purpose of flight - bespoke providential arrangement by an intelligent designer!

Fred Hoyle and others have calculated that the chance of a random ordering of amino acids in a DNA, falling into the right places would be *1 in 10 raised to the 20th power*. There are about 2000 enzymes, the probability that all would fall in exactly the right places (sequence), is *1 in 10 raised to the 40,000th power*, making it impossible even if the entire universe consisted of the organic soup. Conklin puts it like this: “The probability of life originating from an accident is comparable to the probability of the 'unabridged dictionary' resulting from an explosion in a printing factory”.

Oparin, in his *Origin of life*, pointing to the absurdity of chance, explains: "There is no logical theory, none, except for the specific design of God that can explain how this magnificent system would originate. A computer will only function if it is programmed, and has a programming intellect providing the information required to operate the system."

The astronomer Fred Hoyle noted that the element Carbon (abundant in nature), crucial to terrestrial life, is manufactured from Helium inside large stars. It is released there from by supervonae explosions. Carbon nuclei are made by a rather tricky process involving the *simultaneous encounter of three high-speed helium nuclei*, which then stick together. *The reaction can proceed at a significant rate only at certain well-defined energies* (termed 'resonances'). By good fortune, *one of these resonances is positioned just above right to correspond to the sort of energies that Helium nuclei have inside large stars*. A detailed study also revealed *other 'coincidences' without which carbon would not be both produced and preserved inside stars, as if 'the laws of nuclear physics have been deliberately designed* with regard to the consequences they produce inside the stars. *The universe looks like a 'put-up job,' as though somebody had been working with the laws of physics!*

The early Greek philosophers recognized that the order and harmony of the cosmos demanded explanation. In the Christian era Aquinas offered the view that *natural bodies act as if guided toward a definite goal or end 'so as to obtain the best result'*. The *fitting of means to ends implies an 'intention'*. But , seeing as natural bodies lack consciousness, they can not supply that 'intention' themselves. *Therefore some intelligent being exists by whom all natural things are directed to their end; and this Being we call God.*

Allah created the universe, evolved it in a long process of progression and attended to all aspects of its requirements. Allah assigned the requisite length of time to this process for the creation, evolution, and development of the best of it - *mankind*, as He had to perfect the conditions on earth for its rehabilitation. Allah is so solicitous and generous that He did not ignore the spiritual requirements too. In brief He is 'Rabb' not of one individual or

group of individuals and not of one world but of all universes- all creations. His 'Rubbuubiyat', is not static but a dynamic force progressively sustaining all and everything. It is not confined to any one part or aspect of the complex whole. It not only extends to all but extends them all to unimaginable heights of progress, both physical as well as spiritual. Even those who don't believe, can't remain unmoved or untouched by different aspects of Allah's Creation and Rubuubiyah. Fred Hoyle puts it like this: "I have always thought it curious that, while most scientists claim to eschew religion, it actually dominates their thoughts more than it does the clergy". Einstein was of the opinion that in order to achieve an understanding of nature, one must exercise considerable mathematical skill, physical insight, and mental ingenuity, but nevertheless the goal of understanding is attainable.

The organs in our bodies are placed asymmetrically. This has remained a matter of great puzzle and interest for the researchers. What is found on the left is not also or necessarily found on the right. How this complicated pattern develops and continues since the creation of man? Dr Hiroshi Hamada of Osaka University in Japan and colleagues found that embryos placed in an environment with fluid flowing towards the left developed the correct left-right pattern of organ placement. But when embryos were placed in fluid flowing to the right, they did not develop organs in the proper places in their bodies.

Multiplication of one cell into many is definitely very amazing, but what is far more astonishing is the coordination and the decision making after a number of cells have been multiplied. Who decides as to which cell will go, say, to form kidney and the other one the heart or the liver and so on, in proportion and in over all simultaneous programming of development of all organs and systems of the body?! - The Same One Creator Who created initially, continues to evolve, develop and sustain - The Ever All-Lord-Master-Sustainer-Nurturer-Cherisher-Maker-Modeler-Fashioner!

Appendix-5

Allah

Important:

Because of fundamental importance of the term “Allah”, its concept, philosophy and faith, Part IV of ‘*The Gateway to the Quran*’, and *Appendixes 3, 4 and 5* to that book may be examined carefully.

The Concept of Allah Was Always There

Beside the Bible and the Quran, now evidence is provided by archaeological sites, anthropological studies and some specific studies of ancient tribes, that the concept of One God always remained in human races on the planet. Not only that but the very concept of Allah has continued all along. Let us take an example of the Semetic region, which is the cradle of Semetic languages since Sumerians, Akhadians, Assyrians, Greek, Macedonians, Sassanians and up to the Arabs. A special word, in sound and style, had remained in vogue in Semetic languages for The Supreme Being, e.g.:

Chaldean and Syriac : ‘*Ilaahiaa*’

Hebrew : ‘*Ilohaa*’

Arabic : ‘*Ilaah*’.

Even before that, history of religions and the Scripture provides evidence, right from Adam, about the continued existence of the concept of One God, among human races on the Earth. Since old days, in continuity, the term ‘*Allah*’ was used in Arabic and in the Semetic family of languages in the region, with different

pronunciations or accents or styles or derivatives of the root word, mentioned above, as a proper name for God. This special word, in sound and style – phonetically and philologically, was applied exclusively for The Supreme Being. It is this term (*Ilaah*) which came to be applied exclusively as Allah to the Highest Being. Karen Armstrong highlights the historic fact briefly that while pagans of Makkah believed in ‘*Allah*’, it was in the belief of ‘*Rubuubiyah*’ that the pagans of Makkah differed and practiced polytheism. “Muhammad (Peace be upon him) did not have to prove the existence of God to the Quraysh. They all believed implicitly in *Al-laah*, Who was the creator of heaven and earth, and most believed Him to be the God worshiped by Jews and Christians, His existence was taken for granted. As says to Muhammad (Peace be upon him) in an early surah of the Koran.”

“And thus it is, if you ask them,
‘Who is it that has created the heavens and the earth, and made the sun and the moon subservient (to His laws)?’ –
They will surely answer, ‘*Allah*’.” (61)

“And thus it is, If you ask them,
‘Who is it that sends down water from the skies,
giving life thereby to the earth after it had been lifeless?’
They will surely answer, ‘*Allah*’” (63) 29-61 & 63

Also see 23-84 to 88

Karen goes on to observe: “The trouble was that the Quraysh were not thinking through the implications of this belief ... They depended upon God for their food and sustenance and yet they regarded themselves as the center of the universe in an unrealistic presumption (*Yatqaa*) and self-sufficiency (*Istaqaa*), (*i.e. they denied the Rubuubiyah of Allah*) that took no account of their responsibilities as members of a decent Arab society. Consequently the early verses of the Koran all encourage the Quraysh to become aware of God’s benevolence, which they can see wherever they look (in His *Rubuubiyah*). They will then realize how many things they.. owe to Him, despite their new success and appreciate their utter dependence upon the Creator of the natural order.”

In Perspective:

As the man, with the passage of time, slipped into ignorance, he lost contact with his own inner world. But since the belief in the existence of God is ingrained in the very nature of man, he continuously remained in 'search', although wandering and wavering in the wonder-struck world, within and outside his 'self'. *Theosophy*, in general sense, all along has remained very interesting for man. At the same time, it was mainly in the field of Unity in the 'Attributes' of Only One God Alone that he could not understand and appreciate the truth even in the very obvious order and harmony in the universe. He was rather distracted by the apparent diversity in nature. But with the development of human intellect or 'progressive comprehension', as we may put it, Revelation and Inspiration kept their pace repeating continually. He started reflecting into *Theophany* - Divine manifestations in physical phenomena. However, confusion created by mere conjecture and philosophy during different periods could not be completely cleared by theosophists and theologians. At many places they rather compounded it. Anyhow, now it seems that scientific enquiry and evidence in nature are determined to assist him progressively to unravel mysteries and see the Truth manifest:

"We (Allah) will show them Our Signs, in the universe and in their own selves, until it becomes manifest to them that this is the Truth." 41-53

"Let God arise, Let His enemies (disbelievers) be scattered." (Bible Psalms 68: 1-3)

" It is He (Allah) Who shows you His Signs." 40-13

Man always wondered about his own creation, and the nature around him. This always created curiosity about the Creator and the Providence, although simultaneously, he conceptualized different gods and demi-gods for different Attributes and worshipped them. The Quran has amply clarified, at many places, and it is also clear from the literature of that time, that whenever the

question came to the Creation the pagans of Makkah always admitted that Allah is the Creator. Same was the position, more or less, of other people. Dr Abdul Karim, in his article, '*Existence of the Creator*', states: "There is a very heavy weight of *historical evidence* in favour of (acceptance of) Allah's Existence." Besides historical evidence provided by the prophethood from Adam (Peace be upon him) to Muhammad (Peace be upon him), secular and scientific history of creation, cosmos, earth, all creatures and man himself provide evidence of the Existence of the Creator (Allah).

Important Terminology and Translations:

When the Quran was presented, the usage of the important words and terms, used therein, was already current in Arabic. But with the passage of time, interaction with other religions, when Islam came in contact with them, different philosophies and their terminology, and also due to difficulties of one word (word to word) translations in different languages, the words of basic importance had to be explained and the equivalents had also to be used. But in many cases synonyms and similitudes have not been able to convey the totality of the Message in its entirety of perspective. With the advancement of science and knowledge, this needs further study and explanation in the true Quranic context. For example, look at some of the very important terms, given below, which need proper study and explanation of their meaning, usage, nuance, historical perspective and scientific truth:

Ilaah as synonymous with idols or gods,

Rabb as some one who provides for the worldly needs,

Ibaadah as set of rituals of worship, and

Deen as religion.

Karen Armstrong observes: "Western people find the Koran a difficult book, and *this is largely a problem of translation. Arabic is particularly difficult to translate.. and this is doubly true of the Quran..* Muslims often say that when they read the Quran in a translation, they feel that they are reading a different book because nothing of the beauty of the Arabic has been conveyed."

Above mentioned terms, in fact, in the Quranic context, have much deeper and far wider meaning and nuance. Consequently it

became difficult to convey the real message of the Quran. Therefore, a humble effort has to be made to explain these terms at their relevant places. Here we restrict some explanations to the translation of the term Allah only. God, Deity, and such other terms are in fact not proper substitutes to the Name, Allah. A.M. Daryabadi, in 'Tafsir-ul-Quran' says: "The English word 'God', which is 'the common Teutonic word for a personal object of religious worship....applied to all superhuman beings of heathen mythologies who exercise power over nature and man' (Ebr.X.p.460) and which primarily meant only, what is invoked' and 'what is worshipped by sacrifice'. (SOED.I.808) **can hardly be even an approximate substitute for the word Allah".**

M.M. Pickthall in the Translator's Note says: "I have retained the word Allah throughout, because there is no corresponding word in English. The word *Allah* (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word 'God' only where the corresponding word 'Ilaah' is found in the Arabic". Ahmed Ali, in his 'Translation of the Holy Quran', explains: "Allah is the Name of the Same Supreme Being Who is called in English God and Khudaa in Persian. He is The Same God, the Jews and Christians worship. "Our God and your God is One," is said in the Quran to the people of the Book in 29-46. "Whatever Name you call Him by, (Allah or Rahmaan), All His Names are Beautiful." (17-110)

The Term 'Allah':

Scholars argue that the term 'Allah' is itself derived from the root 'Laah', an ejaculation expressive of *wonder* or *helplessness*. Some lexicographers trace it to the term 'Walah' which bears the same significance. Hence the term Allah was applied as the Proper Name for the Creator of all creation-worlds, Whom one can not fully comprehend and express except that he wonders and gets awed with all humility in His Highest Honour and Wonders. Ali (May Allah be pleased with him) said that *the more you reflect* upon the Most Beautiful Best Attributes of Allah, *the more you get perplexed*. The Prophet (Peace be upon him) has asked to **reflect into the**

Blessings of Allah and not His Essence. It is aptly observed that *the more one knows about Allah, the more one knows about his own ignorance*. Scholars and Philosophers admit *we know this much that we know nothing*. The prayer of a gnostic has, therefore, always been: 'O God! Increase me in my wonder over what You are'. The prayer of the suppliant, whom the Quran leads on the Right Path unto Allah, is "Rabbi Zidnii Ilmaa": (My Lord-Master-Sustainer-Owner! increase me in knowledge).

Allah has Himself done a great favour to introduce Himself to man. From different concepts prevailing in the world about God, it has been seen that man himself was not able to find and understand the Truth. As we have seen in earlier notes also, that man failed to know and fully comprehend Allah. He (Allah) also introduced Himself, in a clear and compact Surah 112, to mankind, in response to the queries of the pagans of Makkah about His Being:

"Say: He is Allah The One, Allah The Eternal Absolute,
(The Uncaused Cause of all being-
the Reality beyond time and history)
He begets not, Nor is He begotten;
And there is none like unto Him". Surah 112

(Not only that there is nothing like Him, but nothing could be in the likeness of Him that can be imagined.)

The Introduction to The Truth by Allah Himself, i.e. Surah 112, exclusively, needs separate volumes.

Perplexion and Fear Clarified:

Man always got perplexed and awed at the manifestation of High Exalted Glorified Attributes and even became afraid and terrified due to his own guilty conscience, as we have seen in the explanation of the Name 'Jehovah' with reference to Judaism, discussed earlier. However, 'fearing' Allah out of His Awe, Greatness, Benevolence and Favours is different from being afraid and terrified in the sense as did Jews. Even Prophets (Peace be upon them) were wonder-struck and felt 'fear', e.g., when Moses (Peace be upon him) was first addressed by God. Since man has been,

psychologically, physically and naturally, created 'weak', Allah has made affairs pertaining to Him and His *Diin* easy for the mortal.

"Allah does wish to make it *easy for you*,
and *man was created weak*." 4-28

Allah calls to *come back pleasing and pleased, and not afraid*. In this connection see verse 89-28, as already discussed.

Usage of the Term 'Allah' in Arabic:

Allah is not a common noun meaning a god or deity or any divine being. No dual or plural can be derived from it. The word itself includes All Attributes of Perfection and Beauty in their Infinitude and denotes none but the One and Unique God, The Ever All-Supreme-Perfect-Tender-Mighty-Most High Exalted-Gracious-Benign-Compassionate. *The English translation 'God', is not the equivalent presentation. Therefore, due to difficulties of common usage, wherever it occurs in English texts, it should be understood in the same meaning and perspective of the term 'Allah in Arabic - not simply Arabic language but in the proper perspective of the usage in the Arabic linguistics of the Quran.*

The term "*Allah*" was used in Arabic as a Proper Name for God. It was never used in the sense of an Attribute. Numerous Attributes were termed separately. Allah is the Name of Essence of The Only One Alone Creator-Owner-Lord-Master-Sustainer-Cherisher-Nurturer-Providence, Who has none else as His partner or associate or in likeness unto Him in any of the exclusive and special sense of His Name and Attributes. Allah is the Greatest Name as described in the Quran by Most Beautiful Best Attributes disclosed by Allah Himself:

"He is Allah, beside Whom there is no god except He,
The Ever-All Knower of the unseen-hidden and the seen.
He is The Ever All-Gracious, The Ever All-Merciful" (22)

"He is Allah beside Whom, there is no god except He,
The King, The Holy, The One free from all defects,
The Giver of security, The Watcher over His creatures,
The Almighty, The Compeller, The Supreme.

Glory is to Allah! (High Exalted is He) above all that they associate as partners to Him" (23)

"He is Allah, The Ever All-Creator,
The Ever All-Inventor of all things ,
The Ever All-Bestower of forms.
To Him belong The Most Beautiful Best Names.
All that is in the heavens and the earth glorify Him.
And He is the Ever All-Mighty, The Ever All-Wise."(24)
(59 - 22 to 24).

"And The Most Beautiful Best Names belong to Allah,
So call on Him by them,
And leave the company of those, who belie or deny His Names.
They will be requited for what they used to do." 7-180

"Say: 'Invoke Allah or The Ever All-Gracious (Allah),
By whatever Name you invoke Him,
For, to Him belong The Most Beautiful Best Names."
17-110

"And say: 'All the thankful praises are to Allah,
Who has not begotten any son ,
And Who has no partner in Dominion-Sovereignty,
Nor He is low to have a helper-supporter-protector.
And magnify Him with All High Most Great
Magnificence." 17-111

"Allah! There is no god, except He,
The Ever Living, The Ever All- Sustainer-Protector of all
that exists,
Neither slumber nor sleep overtakes Him." 2-255

Appendix-6

Myth and Mystery in Fables about Elephants

Buddhist stories attributed to the Master, at Jetavana (pp.77-83)

[199] There was a *king of Magadha* at *Rajagaha* in *Magadha*. *Bodhisatta* came to life as young noble, known as 'Magha the young Brahmin'. He established villagers in the Five Commandments, doing good works.

"Thought the village headman..., "When these men used to get drunk and commit murders and so forth, I used to make a lot of money out of them not only on the price of their drinks but also by the fines and dues they paid (Compare with today's *Waderas*, *Sardars* and *Chaudhries*!)...He complained to the king. They were "hauled up as prisoners before the king..."

"Then *the elephant was brought in to trample them to death. Yet lead him as they might, he would not approach them, but fled away trumpeting loudly. Elephant after elephant was brought up;--but they all fled away like the first...*"

(Compare relevant commentary on *Dhammapada*. Also see No. 31. Kulavaka-Jataka- "*Let all the forest's nestlings.*"

Story of Bodhisatta and Elephant

"..When Brahmadatta was reigning in Benares,..Bodhisatta became his minister.... the king had a **state elephant [187]**, named **Damsel-face**,..virtuous and good, and never hurt anybody.

Some "burglars came close up to the **elephant's** stall by night and sat down to discuss their plans" of burglary and murder...No sooner did his mahout appear in the early morning than the **elephant** took the man in his trunk and dashed him to death....and every person in turn who came near him."

Bodhisatta told the king, "There is nothing wrong, sire, with the **elephant** bodily; he has been perverted by overhearing some burglars talk..."Then...good men, sages and brahmins,..[188],.. (to) the **elephant**, spoke: "Neither maltreat nor kill. The good should be long-suffering, loving, and merciful." Hearing this..good he (**elephant**) became." (MAHILĀMUKHA-JĀTAKA, No. 26, p. 68)

Consider following from Tafsir Ibn Kathir:

"...At that moment (when Abraha ordered to march on Mecca), Nufayl bin Habib (their captive guide), approached it (Abraha's elephant, Mahmud) and stood next to it, and taking it by its ear, he said, "Kneel, Mahmud! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after which Nufayl bin Habib left and hastened to the mountains. Abraham's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again..."

Apollonius on Elephants

"..(**Elephant**)," he (Apollonius) answered, " is docile beyond all others; and when he has once been broken in to serve man, he will put up with anything at the hands of man, and he makes it his business to be tractable and obedient to him..Such control, O Damis, has he over himself, and **it is his instinctive obedience which actuates him rather than the man who sits upon and directs him.**" (Chapter, XI, pp.146-147, *The Life of Apollonius of*

Tyana, by Philostratus, tr. F.C. Conybeare, [1912], at sacred-texts.com

(And yet the pet elephant of Abraha disobeyed his command in the direction of Mecca, sensibly or sensing the lurking danger!)

“...Some of them are marsh **elephants**, others again mountain **elephants**, and there is third kind which belong to the plain: and they are captured for *use in war*. For indeed they go *into battle, saddled with towers big enough to accommodate ten or fifteen* Indians all at once; *and from these towers the Indians shoot their bows and hurl their javelins*,...And *the animal itself regards his trunk as a hand and uses it to hurl weapons*. And the *Indian elephants are as much bigger as those of Libya*,....”

(It is important to understand employment and deployment of *elephants* in the battle field, in case any explanation of engagement, like pelting them with pebbles (*Hijaaratin*) is offered!)

“...*Elephant* near Taxila,.. was anointed..they said, *this elephant was one of those who fought on the side of Porus against Alexander*, and, as it had *made a brave fight, Alexander dedicated it to the Sun*. And it had,..gold rings around its tusks or horns,.. and an inscription was on them written in Greek: "*Alexander the son of Zeus dedicates Ajax to the Sun*." For he had given this name to the **elephant**...And *the natives reckoned that 350 years had elapsed since the battle, without taking into account how old the elephant was when he went into battle*.” (Chapter XII, pp.148-149, *The Life of Apollonius of Tyana*, by Philostratus, tr. F.C. Conybeare, [1912], at sacred-texts.com
(Abraha's elephant, named Mehmood, must also be well trained, experienced and trusted.)

“...*knights of Libya fought with one another on elephants*, and division of these had a *tower engraved upon their tusks*,..”(pp.150-151)

“.... Those which come from the mountains they regard as vicious and treacherous and, unless they want something, not to be relied upon by man; but the **elephants**...” (Chapter, XIII, pp.152-

153, *The Life of Apollonius of Tyana*, by Philostratus, tr. F.C. Conybeare, [1912], at sacred-texts.com)

“...**elephants** crossing over the River Indus,...bigger ones had picked up their young ones on their projecting tusks, where they held them fast by twining their trunks around them....*they act of their own instinctive wisdom and cleverness*,...how *cleverly* and with what *sagacity* they do this....” (Chapter, XIV, pp.154-155, *The Life of Apollonius of Tyana*, by Philostratus, tr. F.C. Conybeare, [1912], at sacred-texts.com)

Damis wondered “the smallest one is leading the way, and he is followed by a slightly larger one, then comes another still larger than he, and the biggest ones come last of all...they must and ought to **use their best strength to fortify their rear against attack, as is done in war; so that you may regard this maneuver as tactically excellent on the part of the brutes**...as they are crossing a river, if their biggest ones went first, that would not enable the rest of the herd to judge whether the water is shallow enough for all to pass;...moreover, if the bigger ones went in first, they would deepen the river for the small ones, for the mud is forced to settle down into ruts and trenches, owing to the heaviness of the animal and the thickness of his feet;...”(Chapter, XV, pp.160-167, *The Life of Apollonius of Tyana*, by Philostratus, tr. F.C. Conybeare, [1912], at sacred-texts.com)

Mahabharata Elephants-1

"Sanjaya said, 'Meanwhile towards the northern part of the Pandava army, a loud uproar arose of cars and **elephants** and steeds and foot-soldiers as those were being massacred by Dandadhara...Keshava, addressing Arjuna, said, "*The chief of the Magadhas, with his (foe-crushing) elephant is unrivalled in prowess*.....”

“...The chief of the Magadhas, peerless in handling the **elephant**-hook even as the headless planet *Ketu* (is peerless) among all the planets, was destroying the hostile army like a *fierce comet destroying the whole earth*. Riding on his *foe-slaying and well-equipped elephant* which looked like the *danava* with *elephantine face and form*, and whose roar resembled that of a *congregated mass of clouds*,

Dandadhara was destroying with his shafts thousands of cars and steeds and **elephants** and men. The **elephants** also, treading upon cars with their feet, pressed down into the Earth a large number of men with their steeds and drivers. Many were the **elephants**, also, which that foremost of **elephants**, crushed and slew with his two forefeet and trunk. Indeed, the beast moved like the wheel of Death. Slaying men adorned with *steel coats of mail*,...chief of the Magadhas caused these to be pressed down into the earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of **elephants belonging to him**...”

“...Then Partha...cut off the bow of his antagonist...and then the *guides of his beast and the footmen that protected the animal*...”

“...Then Arjuna struck the **elephant** of this antagonist with hundreds of arrows.... that **elephant** equipped with golden armour looked as resplendent as a mountain in the night...”

“...Then Partha pierced...that **elephant** of his foe,... Then other *huge elephants capable of winning victory*.. were cut off...”

(Hinduism, Mahabharata, Section CXLV, 18, pp.298-302)

Mahabharata Elephants-2

"Sanjaya said, 'Many **elephant**-warriors riding on their beasts,...proceeded against Dhrishtadyumna,...*desirous of compassing his destruction*. Many foremost of combatants skilled in **elephant-fight**,...and *showering shafts and lances and arrows like pouring clouds, drenched the Pancala force therewith in that battle*...”

“...Beholding the prince of the Pancalas shrouded by those **elephants** like the Sun by the clouds, the Pandus and the Pancalas proceeded towards him (for his rescue)...,pouring their weapons upon those **elephants**... Then Nakula and Sahadeva, and (others) drenched those **elephants**...” “Those furious **elephants**, urged on by *mleccha* warriors dragging down with their trunks men and steeds and cars, crushed them with their feet. And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground;...”

“...Upon the fall of the prince of the Angas who was well-skilled in **elephant-lore**, the **elephant-men** of the Angas, filled with rage, proceeded with speed against Nakula, on their **elephants**...”

“...Then occurred a fierce battle between those car-warriors and **elephant-men**... The frontal globes and other limbs and the tusks and adornments of the **elephants**, exceedingly pierced with shafts...Then Sahadeva...quickly slew eight of those huge **elephants**...And Nakula also...slew many **elephants**. Then the Pancala prince, and (others) drenched those huge **elephants** with showers of shafts. Then in consequence of those rain-charged clouds constituted by the Pandava warriors, those hills constituted by the **elephants** of the foe, fell, struck down by torrents of rain formed by their numerous shafts... thus slaying those **elephants**...” (Hinduism, Mahabharata, Section CXLV, 22, pp.298-302)

“...At that time a huge riderless **elephant** with large tusks, well-equipped with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Ashvatthama's shafts, advanced towards the direction of Pandya with great impetuosity, roaring against a hostile compeer. Beholding that prince of **elephants**,...Pandya, who was *well acquainted with the method of fighting from the neck of an elephant*, quickly ascended that beast...Then that lord of the prince of mountains, striking the **elephant** with the hook,...With five of those shafts he cut off the four feet and the trunk of his adversary's **elephant**,...” (Hinduism, Mahabharata, Section CXLV, 20, pp.298-302)

Look at similis created in conjecture:

“...Indeed, when those two warriors of great energy,...looked like two **elephants** infuriated with passion and attacking each other for obtaining the companionship of a *cow elephant* in season...suddenly attacked each other with their weapons, like two **elephants** approaching and attacking each other with their tusks...”

“...The Kuru prince...became filled with rage like an infuriated **elephant** at the sight of a rival **elephant**...”

“...Filled with rage at that blow, Bjhima then rushed at thy son like an **elephant** rushing against an **elephant**. Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild **elephant**....”

“...Thus struck in that battle, the son of Pritha, O monarch, looked beautiful, as he bled profusely, like an **elephant** of rent temples with juicy secretions trickling adown...”

“...Recovering his consciousness, thy son then rose, like an **elephant** from a lake....” (Hinduism, Mahabharata, Section CXLV, 57, pp.298-302)

Strider over battle-fields

“Once upon a time, when Brahmadata was ruling at Benares, the *Future Buddha* was born in the family of an **elephant-trainer**, and when he..become accomplished as an **elephant-trainer**, he took service under a king who was hostile to the king of Benares. And he **trained the state elephant until it was very well trained.**”

“Then the king resolved to conquer the kingdom of Benares, and taking the *Future Buddha* with him,... his **state elephant armed with a defensive suit of mail, put on armor himself, and mounted on the elephant's shoulders...he seized a sharp goad, and urged the elephant in the direction of the city.**”

“But the elephant, when he saw the hot mud, the stones from the catapults, and the various kinds of missiles thrown by the defenders, did not dare to advance, but retreated in mortal terror.”

“Then his trainer drew near: "Old fellow," said he, "you are a hero, a **strider over battle-fields**. Retreat at such a time is not worthy of you." And thus admonishing the **elephant**, he pronounced the following stanzas:

"A strider over battle-fields, A hero, strong one, art thou called.

Why, then, behemoth, dost retreat, On coming near the gateway arch?

"Break down in haste the great cross-bar!

The city-pillars take away!

And crashing through the gateway arch,
Enter, behemoth, quickly in!" (p. 274, J.ii.95⁵)

*“This one admonition was sufficient... the **elephant**... turned back, twisted his trunk round the city-pillars, and pulled them up like so many mushrooms. Then, crashing down the gateway arch, and forcing the cross-bar, he broke his way into the city, captured the kingdom, and gave it to his master.”*

“In that existence the **elephant** was Nanda, the king was **Ānanda**, while the elephant-trainer was I myself.”

(55. ‘Virtue is its Own Reward’: ‘A strider over battle-fields’: Related by ‘The Teacher’, dwelling at Jetavana monastery; concerning Nanda the elder. Translated from the Jātaka (ii.92⁵), Birth-Story 182)

Elephant named Nalagiri! 3.

11. “...At Ragagaha an **elephant** named Nalagiri, fierce, and a manslayer... Devadatta...said to the **elephant**-keepers: ‘... when the Samana Gotama shall have arrived at this carriage-road, then loose the **elephant Nalagiri**, and let him go down the road.’ (p. 248)

“And when the Blessed One... with a number of Bhikkhus,...entered upon that road....the **elephant**-keepers loosed *Nalagiri*,...

12.”... And those of them who were **unbelievers** and **without faith or insight**, said, 'Truly the countenance of the great Samana is beautiful; but the **elephant** will do him a hurt.' But those who were believers, full of (p. 249) devotion, able, and gifted with insight, said, "It will be long e'er the **elephant** can fight a fight with the **elephant (of men)!**"

“And the Blessed One caused the sense of his love to pervade the **elephant Nalagiri**; and the **elephant**,...put down his trunk, and went up to the place where the Blessed One was, and stood still before him. And the Blessed One, stroking the **elephant's** forehead... addressed him:

"Touch not, O **elephant**, the **elephant of men**;
for sad, O **elephant**, is such attack ,

'For no bliss is there, O **elephant**, when he is passed from hence,
for him who strikes the **elephant of men**.
'Be not then mad, and neither be thou careless,
for the careless enter not into a state of bliss,
'Rather do thou thyself so act, that to a state of bliss thou mayest go.'

*“And Nalagiri the **elephant** took up with his trunk the dust from off the feet of the Blessed One, and sprinkled it over its head, and retired, bowing backwards the while it gazed upon the Blessed One.*

...And at that time the people sung these verses:
'They can be tamed by sticks, and goads, and whips,
'But the great Sage has tamed this **elephant** without a weapon or a stick.'”

Birth of Ganges?

“In an age before, King Sagara and his sixty thousand sons had been on the earth. The king would have himself proclaimed a world-ruler, and that this might be done *a steed was loosed and set to range the distances. All the land the steed ranged over would be proclaimed the king's domain, and when the steed returned it would be sacrificed to the Gods. But Sagara's steed was stolen and led down into the very middle of the earth. The king commanded his sixty thousand sons to find the steed and bring it back for the sacrifice.*

“They made their way down to the very middle of the earth. They went beyond where the **Elephant** of the East, the **Elephant** of the West, the **Elephant** of the South, and the great white **Elephant** of the North stand, bearing up the earth. These *immortal* ones they *worshipped*, and they passed on. At last they came to where Kapila, at the very centre of all things, sustains the world. There the steed was grazing. King Sagara's sixty thousand sons went to seize it, and as they did they attacked Kapila with trees and boulders, crying out that he was the robber of their father's steed.

“As they came near he turned a flame upon them, and the sixty thousand sank down in heaps of ashes. Kapila went on with

his meditation and thought no more upon the destruction he had brought upon King Sagara's sons. The king then sent his princely grandson to find the steed. He came down to the very middle of the earth. He passed the immortal **elephants**; he found the steed grazing near Kapila and he saw the heaps of ashes that were there. Then the bird Garuda that was flying there told him of what had befallen the sons of King (p. 223) Sagara, and told him, too, that they could win to Indra's heaven only when *Gangā was brought down and made flow over their ashes.*

“The prince led the steed back to Sagara. He became king after his grandfather, and when his duties as king had been fulfilled he went into a forest of Himālaya and engaged in sacrifices to bring Ganga down from the heaven-world....”

Deva defeat and Vritra's tapasya

(p. 489) 18-20. “Indra spoke : O Brāhmana! Very *inauspicious signs are being visible*; dreadful winds are blowing and *stars are falling from the skies* what are all these?”

21-31. “Brihaspati said: “..You have committed shortly a heinous crime; you killed that innocent Muni...great tumultuous uproar rose at once....Indra seeing the *Devas flying away*,.. gave orders..that *all subservient to him must be ready at once for battle*; The enemy is well nigh; so *let all the Devas come on their Vimanas quickly* there.”

32-44. “...Indra mounted on the Airavata **elephant**...A dreadful fight, then, ensued between Vritra and Indra.... The terrible (p. 490) fight lasted for full one hundred human years,then Indra fled from the battle-field. Seeing Indra and the other *Devas flying away*, Vritrasura came to.. his father..and he said: ‘O Father! I have carried out your orders; Indra and all the other Devas are defeated in the battle; I have taken the Airavata, the best of **elephants**, away from Indra who fled away on foot. O Bhagavan! I have brought the **elephant** here. Kindly accept it. ...” (p. 491)

The defeat of the Deva army and Vritra's tapasya in the Mahapuranam Sri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyasa. (Chapter III, The Sixth Book)

(The Quran is iconoclast, universally. Consider the wisdom in the selection of the event, breaking all myths about elephant.)

Elephantine Myth

“So far Egyptian remains lead us into unknown ages,... symbols they contain appear not to have been invented in that country, but to have been copied from those of some other people, still anterior, who dwelt on other side of Erythræan ocean. (p. 103-106), the south-eastern parts of Asia, which represented, with great accuracy, upon obelisc of Rameses, and frequently repeated on Isiac Table, and other symbolical works of Egyptians. It is also distinguishable among the *sculptures in the sacred caverns of island of Elephanta*; and appears frequently added, as a *characteristic symbol, to many of the idols of the modern Hindoos*, whose *absurd tales* concerning its meaning are related at length by M. Sonnerat; but they are not worth repeating....”

“Many Greek medals with the animal symbols have **personified attributes of Deity**; (p.107) to imagine that it was not mere ornament, but had some *mystic meaning, as almost every decoration employed upon their sacred edifices indisputably had...*” (p.108-112)

“The **elephant** is, however, a new symbol in the west; the Greeks never having seen one of those animals before the expedition of Alexander, although the use of ivory was familiar among them even in the days of Homer. *Upon this Indian monument the head of the elephant is placed upon the body of a man* with four hands, two of which are held up as prepared to strike with the instruments they bold, and the other two pointed down as in adoration of the Lingam. *This figure is called Gonnis and Pollear* by the modern Hindoos; but neither of these names is to be found in the *Geeta*, where the deity only says, *that the learned behold him alike in the reverend Brahman perfected in knowledge, in the ox, and in the elephant...* As the *characteristic properties of this animal are strength*

and sagacity, we may conclude *that his image was intended to represent ideas somewhat similar to those which the Greeks represented by that of Minerva, who was worshipped as the goddess of force and wisdom*, of war and counsel. The Indian **Gonnis** is indeed male, and *Minerva* female;(p. 113) but this difference of sexes, however important it may be in a physical, is of very little consequence in metaphysical beings, *Minerva* being, like the other Greek deities, either male or female, or both.”

“On the medals of the Ptolemies, under whom the Indian symbols became familiar to the Greeks through the commerce of Alexandria, we find *her repeatedly represented with the elephant's skin upon her head, instead of a helmet*, and with a countenance between male and female, such as the artist would naturally give her, when he endeavoured to blend the Greek and Indian symbols, and mould them into one.”

“*Minerva is said by the Greek mythologists to have been born without a mother from the head of Jupiter, who was delivered of her by the assistance of Vulcan. This, in plain language, means no more than that she was a pure emanation of the divine mind, operating by means of the universal agent fire, and not, like others of the allegorical personages, sprung from any of the particular operations of the deity upon external matter. Hence she is said to be next in dignity to her father, and to be endowed with all his attributes; 3 for, as wisdom is the most exalted quality of the mind, and the divine mind the perfection of (p. 114) wisdom, all its attributes are the attributes of wisdom, under whose direction its power is always exerted. Strength and wisdom therefore, when considered as attributes of the deity, are in fact one and the same.*”

“The Greek **Minerva** is usually represented with the spear uplifted in her hand, in the same manner as the Indian **Gonnis** holds *the battle-axe. Both are given to denote the destroying power equally belonging to divine wisdom, as the creative or preserving.*”

“The statue of Jupiter at Labranda in Caria held in his hand the *battle-axe*, instead of thunder; and on the medals of Tenedos and Thyatira, we find it represented alone as the symbol of the deity, in the same manner as the thunder is upon a great variety of other

medals. *I am the thunderbolt*, says the deity in the *Bagvat Geeta*; and when we find this supposed engine of divine vengeance upon the medals, we must not imagine that it is meant for the weapon of the supreme god, but for *the symbol of his destroying attribute*. What instrument the *Gonnis* holds in his other hand, is not easily ascertained, it being a little injured by the carriage...”

“Upon the forehead of the *Gonnis* is a crescent representing the moon, whose power over the waters of the ocean caused her to be regarded as the *sovereign of the great nutritive element*, and whose mild rays, being accompanied by the refreshing dews and cooling breezes of the night, made her naturally appear to the inhabitants of hot countries as the comforter and restorer of the earth....”

“In a passage of the *Bagvat Geeta* already cited we find the **elephant** and bull mentioned together as symbols of the same kind; and on a medal of Seleucus Nicator we find them united by the horns of the one being placed on the head of the other. The later Greeks (p. 117) also sometimes employed the **elephant as the universal symbol of the deity**; in which sense he is represented on a medal of Antiochus VI. bearing the torch, the emblem of the universal agent, fire, in his proboscis, and the cornucopia, the result of its exertion, in his tail.”

“On another corner of the little Indian pagoda, is a figure with four heads, all of the same pointed form as that of the **Gonnis**. This I take to represent *Brahma*, to whom the Hindoos attribute four mouths, and say that with them he dictated the four Beads, or Veads, the mystic volumes of their religion. The four heads are turned different ways, but exactly resemble each other. The beards have been painted black, and are sharp and pointed, like those of goats, which the Greeks gave to Pan, and his subordinate emanations, the Fauns and Satyrs. Hence I am inclined to believe, that the *Brahma* of the Indians is the same as the Pan of the Greeks; that is, the creative spirit of the deity transfused through matter, and acting in the four elements represented by the four heads...”
(*Elephant In Deity Symbols, New! World Religions*, Part V, sacred-texts.com)

Appendix-7

Wars of Jews: History of Destruction of Jerusalem

Book I: (One hundred and sixty seven years, from taking of *Jerusalem*, and **pillage of the temple**, by Antiochus Epiphanes, to death of Herod)

[Note1: *Cyclical approach to history, like ancient Egyptians, Chinese, Hindu, etc., instead of progressive course of historiography on linear time line; each episode being measured separately, instead of counting on continuous calender. Arabs also did not post the event of the Al-Fiil on the continuous time line of history, but remembered as the happening in the year of the Prophet (Peace be upon him), i.e., his birth*].

(Note 2: *Also compare very carefully inter feuds and infighting of Muslims, mainly Arabs, not only in places like Kufa, Basra, Damascus, Baghdad, etc., but also within Madina and Mecca and more particularly around or even within Ka'ba, and its desecration and destruction.*)

1. “...Antiochus,...called Epiphanes, had a quarrel with the sixth Ptolemy about...whole...of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to **Antiochus**, and besought him to make use of them for his leaders, and to make an **expedition into Judea**. The king being thereto disposed beforehand,...**came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. He also spoiled the temple, and**

put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months. But Onias,...fled to Ptolemy, and received a place from him in the **Nomus of Heliopolis, where he built a city resembling Jerusalem, and a temple that was like its temple...**"

2. "...Antiochus...compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses,...indulged all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves."

3. "Accordingly Matthias, the son of Asamoneus, one of the priests who lived in a village called Modin, armed himself, together with his own family,...and slew Bacchides...so many of the people followed him, ...to give battle to Antiochus's generals, and drove them out of Judea. So he came to the government... then died, leaving the government to Judas, his eldest son.

4. "Now Judas,... was the **first that made a league of friendship with the Romans**, and drove Epiphanes out of the country when he had made a *second expedition* into it,...He then **got the temple under his power**, and cleansed the whole place, and walled it round about, and made new vessels for sacred ministrations, and brought them into the temple, because the former vessels had been profaned. He also built another altar, and began to offer the sacrifices; and when the city had already received its sacred constitution again*, **Antiochus died; whose son Antiochus succeeded** him in the kingdom, and in his hatred to the Jews also.

* [*Compare when Sa'ud, having taken over Ka'ba, conveyed to Sultan of Turkey: "Sa'ud to Salim – I entered Makkah on the fourth day of Muharram in the 1218th year of the Hijrah...I destroyed all things that were idolatrously worshipped...I desire that you will give orders to the rulers of Damascus and Cairo *not to come to the*

5. "So this Antiochus got together fifty thousand footmen, and five thousand horsemen, and fourscore **elephants**, and marched through Judea into **the mountainous parts**...However, before the forces joined battle, Judas's brother Eleazar, seeing the very highest of the **elephants adorned with a large tower, and with military trappings of gold to guard him**, and supposing that Antiochus himself was upon him,... **ran his weapon into the belly of the beast, and brought him down upon himself, and was crushed to death**,...preferred glory before life. Now he that governed the **elephant** was but a private man; and (not) Antiochus, Eleazar... (however) proved an omen to his brother [Judas] how the entire battle would end...Jews fought it out bravely...but the king's forces,...obtained the victory...**Antiochus went to Jerusalem, and staid there but a few days, for he wanted provisions, and so he went his way. He left indeed a garrison behind him, such as he thought sufficient to keep the place...**"

6. "...Judas... did he gather those that had escaped out of the battle together, and gave battle again to Antiochus's generals... his brother John had a plot laid against him by Antiochus's party, and was slain by them. (Chapter1)

1. "When Jonathan,...Judas's brother, succeeded him,...corroborated his authority by preserving his friendship with the Romans. He also made a league with Antiochus, the son....The tyrant Trypho,...guardian to Antiochus's son, laid a plot against him; and ...put him in bonds, and then made an **expedition against the Jews**; but when he was afterward driven away by Simon,...Jonathan's brother, and was enraged at his defeat, he put Jonathan to death.

2. "...Simon... got the garrison under, and **demolished the citadel**. He was afterward an auxiliary to Antiochus, against Trypho, whom he besieged...(and) assisted (king) in killing Trypho;...

sacred city with the Mahmal and with trumpets and drums..." He "prohibited the *mahmal* as an object of vain pomp.." (Thomas Patrick Hughes, *A Dictionary of Islam*, pp. 306-307, 660)]

“...it was not long ere Antiochus sent Cendebeus his general...to **lay waste Judea**, and to subdue Simon;... (but Simon) was superior in all his attacks...and **when he had been conqueror after so glorious a manner, he was made high priest, and also freed the Jews from the dominion of the Macedonians, after one hundred and seventy years of the empire [of Seleucus]**.

3. “This Simon also had a plot laid against him, and was slain at a feast by his son-in-law Ptolemy, who put his wife and two sons into prison, and sent some persons to kill John, who was also called Hyrcanus... he made haste to get to the city...Ptolemy also made an attempt to get into the city... but was repelled by the people,...Hyrcanus had received the high priesthood,...

4. “So he laid siege to the fortress,...but was overcome...when Ptolemy... brought forth his mother, and his brethren, and set them upon the wall, and beat them with rods in every body's sight, and threatened, that unless he would go away immediately, he would throw them down headlong;... And as the siege was delayed by this means, **the year of rest came on, upon which the Jews rest every seventh year as they do on every seventh day**...Ptolemy was freed from being besieged, and slew the brethren of John, with their mother, and fled to Zeno, who was also called Cotylas, who was tyrant of Philadelphia.

5. “...Antiochus...made an expedition into Judea, and sat down before **Jerusalem** and besieged Hyrcanus; but Hyrcanus **opened the sepulcher of David**, who was the richest of all kings,...and induced Antiochus, by the promise of three thousand talents, to raise the siege. Moreover, he was **the first of the Jews that had money enough, and began to hire foreign auxiliaries** also.

6. “...Hyrcanus... made an attack upon the cities of Syria,...(and) dwelt round about that **temple** which was built in imitation of the **temple at Jerusalem**;...

7. “He also proceeded as far as Samaria,...set his sons, Aristobulus and Antigonus, over the siege;...they demolished it, and made slaves of its inhabitants... marched with an army as far as

Scythopolis,... and laid waste all the country that lay within Mount Carmel.

8. “...John...died, leaving five sons behind him....He...had... - the government,... the high priesthood, and...prophecy...” (Chapter 2)

1.” ...*Aristobulus, changed the government into a kingdom, and was the first that put a diadem upon his head, four hundred seventy and one years and three months after our people came down into this country, when they were set free from the Babylonian slavery.* Now, of his brethren, he appeared to have an affection for Antigonus, who was next to him, and made him his equal; but for the rest, he bound them, and put them in prison. He also put his mother in bonds, for her contesting the government with him; for John had left her to be the governess of public affairs. He also proceeded to that degree of barbarity as to cause her to be pinned to death in prison. (Chapter 3)

6. **However, the...[Jewish] multitude did not lay aside their quarrels with him, when the [foreign] auxiliaries were gone; but they had a perpetual war with Alexander (Janneus), until he had slain the greatest part of them, and driven the rest into the city Berneselis; and when he had demolished that city, he carried the captives to Jerusalem. Nay, his rage was grown so extravagant, that his barbarity proceeded to the degree of impiety; for when he had ordered eight hundred to be hung upon crosses in the midst of the city, he had the throats of their wives and children cut before their eyes; and these executions he saw as he was drinking and lying down with his concubines. Upon which so deep a surprise seized on the people, that eight thousand of his opposers fled away the very next night, out of all Judea, whose flight was only terminated by Alexander's death; so at last, though not till late, and with great difficulty, he, by such actions, procured quiet to his kingdom, and left off fighting any more.”** (Chapter 4)

(Note: Compare some of actions of Hujjaj, Muhlib, Saqfi, and others particularly during revolts, e.g., emerging from Khurasan, infights of Abbassids and Ummayyads, between them.)

Alexander, son of Aristobulus, came to **Jerusalem**, and ventured to rebuild its wall, thrown down by Pompey, whereas Crassus, successor to Gabinius in Syria, took away all the rest of the gold belonging to the **temple of Jerusalem**, for his expedition against Parthians.

4. "But as soon as Antipater had conducted Caesar out of Syria he returned to Judea, and the first thing he did was to rebuild that wall of his own country [**Jerusalem**] which Pompey had overthrown,... (Chapter 10)

2. Now as these men were ravaging Carmel, many of the Jews ran together to Antigonus,...; so he sent them before into that place called Drymus,...; whereupon a battle was fought ...they drove the enemy away, and pursued them,...as far as **Jerusalem**,...there happened a battle in the market-place, in which Herod's party beat the enemy, and shut them up in the **temple**, and set sixty men in the houses adjoining as a guard to them. But the people... came in, and *burnt those men; while Herod, in his rage for killing them, attacked and slew many of the people, till one party made incursions on the other by turns, day by day, in the way of ambushes, and slaughters were made continually among them.*

9. As for the Parthians in **Jerusalem**, they betook themselves to *plundering*, and fell upon the houses of those that were fled, and upon the king's palace, and spared nothing but Hyrcanus's money, which was not above three hundred talents. They lighted on other men's money also, but not so much as they hoped for; for Herod having a long while had a suspicion of the perfidiousness of the barbarians, had taken care to have what was most splendid among his treasures conveyed into Idumea, as every one belonging to him had in like manner done also. But the Parthians proceeded to that degree of injustice, as to fill all the country with war without denouncing it, and to demolish the city Marissa, and not only to set up Antigonus for king, but to deliver Phasaelus and Hyrcanus bound into his hands, in order to their being tormented by him. Antigonus himself also bit off Hyrcanus's ears with his own teeth, as he fell down upon his knees to him, that so he might never be able upon any mutation of affairs to take the high priesthood again,

for the high priests that officiated were to be complete, and without blemish. (Chapter 13)

1. "multitude of the Jews...were divided into several factions; for the people that crowded about the **temple**, being the weaker...the happiest and most religious...who should die first... But as to the more bold and hardy men,... plundered the places...because there was no food left...; yet some of the warlike men,...were appointed to defend the city...

2. "...the king...was also too hard for the Jews, by the Romans' skill in the art of war; although they were bold to the utmost degree,...Indeed, though they had so great an army lying round about them, they bore a **siege** of five months, till some of Herod's chosen men ventured to get upon the **wall**, and fell into the city, as did Sosius's centurions after them; and now **they first of all seized upon what was about the temple; and upon the pouring in of the army, there was slaughter of vast multitudes every where**, by reason of the rage the Romans were in at the length of this siege, and by reason that the Jews who were about Herod earnestly endeavored that none of their adversaries might remain; so they were cut to pieces by great multitudes, as they were crowded together in narrow streets, and in houses, or were running away to the temple; nor was there any mercy showed either to infants, or to the aged, or to the weaker sex; insomuch that although the king sent about and desired them to spare the people, nobody could be persuaded to withhold their right hand from slaughter, but they slew people of all ages, like madmen. Then it was that Antigonus, without any regard to his former or to his present fortune, came down from the citadel, and fell at Sosius's feet, who without pitying him at all, upon the change of his condition, laughed at him beyond measure, and called him **Antigona**. Yet did he not treat him like a woman, or let him go free, but put him into bonds, and kept him in custody. (Chapter 18)

1. "... Herod rebuilt the **temple**, and encompassed a piece of land about it with a wall, which land was twice as large as that before enclosed. The expenses..., and the riches about it were

unspeakable...The cloisters he built from the foundation, but the citadel he repaired at a vast expense;...He also built himself a palace...to which the holy house itself could not be compared [in largeness]... (Chapter 21)

2.”...There were two men of learning in the city [Jerusalem,]...Judas,... and the other Mattbias,...There was a great concourse of the young men to these men when they expounded the laws...how it was now a very proper time to defend the cause of God, and to pull down what had been erected contrary to the laws...; for **it was unlawful there should be any such thing in the temple as images, or faces, or the like representation of any animal whatsoever. Now the king had put up a golden eagle over the great gate of the temple, which these learned men exhorted them to cut down; ...**

(Note: Compare Abraham’s (Peace be upon him) action against idols and the pulling down of greatest (e.g., Hubbal, and in fact all idols and images from the Ka’ba on the conquest of Mecca.)

3. “At the same time...a rumor was spread abroad that the king was dying, which made the young men set about the work with greater boldness; they therefore **let themselves down from the top of the temple with thick cords***, and this at midday, and while a great number of people were in the **temple**, and **cut down that golden eagle with axes...**the king's captain of the **temple**,...caught about forty of the young men, and brought them to the king. And when he asked them, first of all, whether they had been so hardy as to cut down the golden eagle, they confessed they had done so; and when he asked them by whose command they had done it, they replied, at the command of the law of their country; and when he further asked them how they could be so joyful when they were to be put to death, they replied, because they should enjoy greater happiness after they were dead. (Chapter 33)

* (* Consider actions of Bilal and others (may Allah be pleased with them) when they took over Ka’ba at the time of conquest of Mecca.) [Josephus (Flavius) 37-100 CE, *The Jewish War*, Book 1]

Appendix-8

Animal Sense

Report-1

“New Delhi: Tourists at Khao Lak resort in Thailand were woken up by wails, and confronted by strange sight of agitated **elephants**, trumpeting. **Elephants** ran, hurrying, for higher ground. Around the same time, across the seas in Sri Lanka, bats flew around in panic. Further down in the country's Yala Wild life sanctuary, **elephants** scurried away from the beach, says a Sify report. Across the strait in Point Calimere sanctuary on the eastern coast of India, flamingoes flew away from marshy low lands towards higher grounds.

“**Minutes later**,...killer waves hit Asian shores. The death toll was 1.5 lakh, and climbing. But when Ravi Corea, president of the Sri Lankan Wild life Conservation Society, traveled to the Patanangala beach inside Yala, one the worst hit areas...he **did not find even one animal corpse**.

In normal times, the wildlife density here is high; with **elephants**, leopards and 130 species of birds.

“Along the coast, many recalled fish jumping out of water, repeatedly, **before the tsunami**. A priest from a Pondicherry village could not understand why his usually quiet dogs howled continuously that fateful morning...

“Jaganathan, a forest staffer,...saw the feral horses...run in a frenzy, as did the deer. It was as though the animals were gripped

by hysteria. The birds, though, usually at their most voluble in the mornings, were eerily silent.

The belief that animals sense the danger gets credence from the fact that animal casualty in tsunami is low. In Point Calimere, it is nil, as is in Yala. Wild life officials have found no evidence of large-scale animal mortality, instead there was evidence of life- wild and free.

“Along the Cuddalore coast, where thousands perished, cattle, dogs and other domestic animals survived.

“...Did the animals have a premonition? Did they have a sixth sense?

The National Geographic's Joyce Poole, who has worked with elephants in Mrica for 25 years, “reports that research on both acoustic and seismic communication indicates that elephants can feel the vibrations generated from such a massive tsunami. She has, herself, once witnessed two elephants flee preceding a small tremor. She, however, felt the impact much later.

“The notion of animals having a premonition to disaster”, warns them of impending danger, has been long discussed. There is anecdotal evidence about dogs barking or **birds migrating before volcanic eruptions** or earthquakes.

“Meanwhile, the mystery deepens and there is a school of thought, which believes that strange animal behaviour or 'mass suicide' is *indicative of approaching disaster.*

On November 29, before the tsunami, there was an inexplicable mass beaching of over a 150 whales and dolphins in Tasmania, an island on the southern coast of mainland Australia and in NewZealand...This **mass beaching has been linked to the earthquake.**

“A posting on a natural history server on December 4, Dr Arunachalam Kumar from Kasturba Medical College writes that mass suicides of whales and dolphins that occur sporadically are in some way related to *change and disturbances in the electromagnetic*

field and possible realignments of geotectonic plates thereof. He remarked that tracking the dates and plotting the locales of tremors and earthquakes it has been found that **major earthquakes usually follow mass beaching of cetaceans...**” (*Where did animals go before Tsunami?* The News 10th January, 2005)

Report-2

“Johannesburg, Dec 30: Wild animals seem to have escaped the Indian Ocean tsunami, adding weight to notions they possess a "sixth sense" for disasters, experts said. Sri Lankan wildlife officials have said the giant waves that killed over 24,000 people along the Indian Ocean island's coast seemingly missed wild beasts, with no dead animals found.

"No **elephants** are dead, not even a dead hare or rabbit. I think animals can sense disaster. They have a sixth sense..." H.D. Ratnayake, deputy director of Sri Lanka's Wildlife Department, said.

"There has been a lot of anecdotal evidence about dogs barking or birds migrating before volcanic eruptions or earthquakes..." said Matthew van Lierop, an animal behaviour specialist at Johannesburg Zoo.

"Wildlife seem to be able to pick up certain phenomenon, ... there are many reports of birds detecting impending disasters," said Clive Walker, who has written several books on African wildlife. Animals certainly rely on the known senses such as smell or hearing to avoid danger such as predators.

“...many ancient cultures viewed elephants as sacred animals endowed with special powers or attributes. (Reuters, Tsunami adds to belief in animals' 'sixth sense', The Dawn 31st December, 2004)

Report-3

Paris : Many animals seem to have avoided the December 26 tsunami that swept the coastline of the Indian Ocean, thanks to **(their) acoustic senses that are far more advanced than humans'**, say French zoologists.

“...there were no signs of any dead **elephants**, leopards, deer, jackals and crocodiles, the species that have given the conservation reserve worldwide fame.

‘The footage adds to historic anecdotes about seismic waves, earthquakes and volcanic eruptions, in which birds take flight, dogs howl and herd animals stampede to safety before catastrophe strikes.

“If that is the case, the animals' survival is unlikely to owe itself to some so-called sixth sense but to acuter hearing or some already known sense, experts say.

"In anything to do with *vibrations, seismic shocks or sound waves, animals have capabilities which we do not,*" says Herve Fritz, a researcher in animal behaviour at France's National Centre for Scientific Research (CNRS). (*How Did So Many Animals Escape?*, The News International, 5th January, 2005)

Specific to Elephant

Senses: Elephants have well innervated trunks, and an *exceptional sense of hearing and smell. Hearing receptors reside not only in ears, but also in trunks, sensitive to vibrations,* and most significantly *feet, with special receptors for low frequency sound and are exceptionally well innervated.* Elephants *communicate by sound over large distances of several kilometers partly through ground. They also listen by putting trunks on ground and carefully positioning their feet.*

Communication: Elephants communicate over long distances by producing *low-frequency sound (infrasound), sub-sonic rumbling, which can travel through ground farther than sound travels through air.* This can be *felt by their sensitive skin of feet and trunk, which pick up resonant vibrations. To listen attentively, every member of the herd will lift one foreleg from the ground, and face the source of the sound, or often lay its trunk on ground. The lifting presumably increases the ground contact and sensitivity of remaining legs.* This ability is thought also to aid their navigation by use of external sources of *infrasound.*

Appendix-9

Totemism, Animism, etc.

Polytheists used to attribute different powers and functions to their different idols and gods. It was customary in Arabia, before Islam that people used to start everything with the name of their gods or idols, which included superstitious beliefs relating to animals.

"It was not Allah Who instituted (superstitions like) a slit-ear *she-camel* or a *she-camel* let loose for free pasture, or idol sacrifices for twin births in *animals*, or *stallion-camels* freed from work: it is the disbelievers who invent a lie against Allah; but most of them lack wisdom." 5-103

Also see 7-194

In pre-historic Egypt, many *tribal deities were given animal forms. Towns worshiped a particular animal deity.* As such *many animals, e.g. cats, crocodiles,* etc, were considered as *repositories of the deity's divine powers.* They were revered, mummified and on death, buried in cemeteries.

It may be pertinent to clarify *Animism*, which has connotations different from *Totemism*. It believes in theory that origin of religion lies in 'belief in spirits', that spirit or spirits are active in aspects of environment, but more strictly defined, has reference to belief only in personal powers. It believes that spirits inhabit every existing thing, including all elements. Some anthropologists argue that religion originally took an animist form. Darwin's theory that man was a glorified ape was extremely stretched in theories of social science and philosophy of 19th century. It was considered that it provided a "scientific" basis for non-existence of God. According to

them religion evolved from animism to monotheism along with man's supposed social evolution from an independent individual to a nation state, as his physical evolution from ape to man.

A.K.Azad explains different concepts in this respect. *Totemism*, an other theory, traced religious beliefs to **worship of animals**, e.g., respect shown to cow in India and bullock in Egypt, bear in Arctic region, white calf among nomadic tribes, etc., etc. Totemism, however, came to be discredited by another movement giving rise to speculation that period pre-Animism, earlier to Animism, prevailed – when Necromancy slowly put on spiritual visage, and expressed itself in Deism. Some emphasized that “basis of Deism was to be sought in mix of necromancy and religion. This was the time of First World War. It may be noted that these theories had all been inspired by materialistic evolutionism. The idea was nursed that even as every other thing in life (Darwinism), the concept of monotheism, was the result of an evolutionary process.”

Amerindian Cosmology conceived man's life as placed within context of interlocking relationships wherein divine, human, **animal** and vegetative forms influence one another. A survey of more than 300 major variations of North American Indian mythology, reveals presence of seven primary symbolic types, of which one 'earth diver' may be mentioned. It attributes creation to an **animal-like figure** who dives to the bottom of a primeval ocean to retrieve mud or sand from which a somewhat fragile cosmos is shaped; its completion is usually left to a culture hero or trickster.

Fear of mysterious things induces man to formation of pantheon in order to placate them that they may not injure. This also leads to worship animals, noxious to man, e.g., serpent worship. In ancient Egyptian mythology crocodile (common in Nile), dog, bull, etc were worshipped.. (Appendix V, The Holy Quran Translation, Abdullah Yusuf Ali) In commingling of peoples and cultures, several of these ideas, processes, forces of nature, **animals**, **trees**, qualities, astronomical bodies, and various other factors got mixed up, and formed a shapeless medley of superstitions.

Objects which stood out vividly with mysterious laws of relative motion, impressed imagination of the ancients, e.g., Sirius

the **Dog star**, the brightest fixed star in the heavens, became connected with many legends, myths, and superstitions. [(It is probably Sirius that is referred to as the fixed star in the Parable of Abraham (Peace be upon him) (6:76)]. It may be noticed that sun and moon and five planets got identified each with living deity, god or goddess, e.g. **eagle** became identified with sun.

Hindu concept, *Avatara*, signifies 'descent' (*ava*: down) of deity to earth. *Vishnu*, the major deity, is thought to assume human or **animal form** from time to time to save world from imminent destruction or chaos. **Vishnu is believed to have assumed, in the past, nine human, non-human and hybrid forms.** For example, **Rama-with-the-axe**, as **Brahman**, destroyed *Kshatriya* class, when there was a danger that they would dominate the world. **The story probably reflects a conflict in early times between the Brahman class and Kshatriyas for social and political supremacy.**

Many features of Hinduism seem to be derived from *Indus Valley (Moen-jo-Daro, 2500 BCE.)*, e.g.: cult of **mother-goddess; fertility deity (lord of animals)**; and large part played by **animals**, specially **bull**, although not **cow** at that time.

Look at following news item about *holiness straying in streets*:

Authorities have started inserting microchips into **cows** to tackle the decades-old problem of cattle roaming freely in streets of Indian capital.. The move came after Delhi High Court slammed civic authorities for failing to round up **cows**, *considered holy* by Hindus, and ordered officials to pay 2,000 rupees to any one who brings in a **stray**. (Reuters, 'India takes high-tech solution to roaming cows', The News, August 12, 2005)

Totem (Totemism) is an **animal** or plant species or other natural phenomenon, believed to be related to origin, welfare and organization of *human* group. Its symbolic function in social cohesion was stressed by Durkheim. *Structuralists*, like Levi-Strauss, emphasize role of distinctive and ambivalent **totem**-concepts in communication of meaning.

Altjiranga (Alcheringa) is the concept of sacred time of Australian religion, referring to its beginning. It is believed that at that time *primordial mythical beings (totemic ancestors)*, in human or

animal form roamed earth and made it habitable. This can perhaps be extended as a version of explanation nearer to Darwinism, which attempts at scientific explanation of evolution of man in the *animal world*. The Quran explains scientifically, at different places, the *process of creation of man*. It also tells us that man (*Adam*) was created as a *humanbeing* and all humanbeings have been multiplied from one 'self':

“O mankind! Reverence your Guardian-Lord,
Who created you from a *single person*.
And created, of like nature, his mate.
And from them twain scattered countless men and women.
Fear Allah,
through Whom you demand your mutual (rights),
and reverence the wombs (that bore you).
For, Allah ever watches over you.” 4-1

(Translation Abdullah Yusuf Ali)

“We have indeed created man in the best of moulds.” 95-4
“Man, We (Allah) did create from a quintessence of clay.”
23-12

North American Indian hunting tribes believe that *animal species* are governed by a supernatural owner (*owner of animals*). This prototypical figure in myth is arranged in a hierarchical order with other *owners of animal species*. A close parallel is drawn between social structure in such hunting groups and those believed to be present in *animal world*. A *universal ruler* is placed over all other owners. Success in hunting is attributed to favourable relationship with the *owner*, either through individual or collective rituals, where the *owner* is identified with a person's *guardian spirit*. Heroic tales and poems are considerably influenced by the concept of *guardian spirit*, in different societies, e.g. in Irish and Icelandic literature.

It may be clarified that concepts of *totemic ancestors* and *guardian spirits* are different from *Spiritualism* (belief in the soul of the dead). In *Altjiranga*, it is believed that *totemic ancestors' spirits* remain in land or rocks or sacred objects, *periodically incarnated in human fetuses*. The term *Fylgia* is used in early Icelandic literature for a shape accompanying a man through life. It resembles an

external soul, in animal form, visible in dreams or to those with second sight, and capable of journey away from the body.

Among Romans, essential ritual for establishing *contact between man and gods*, was *sacrifice of animals, mostly cattle, sheep and pigs*. Rites included preparation, prayer to the recipient, and *immolation* of the victim, (carried out by lower-class specialists, *victimarii*, on the officiant's behalf). Then, entrails (*extra*) were assessed by *haruspices*, through whom, *gods* were believed to accept or reject sacrifice. The victim was cooked and finally *extra* returned to god; rest (*profanum*) being consumed by human participants. If victim was rejected, whole procedure was repeated until signs of acceptability of sacrifice were found (*perlitatio*). In triumph, victorious general was accompanied by his prisoners and victims, for sacrifice to Jupiter, in a procession of his army.

The Quran on the contrary, prescribes piety and righteousness as standards for acceptability of sacrifice:

“It is not their meat, nor their blood, that reaches Allah.
It is your piety that reaches Him.
He has thus made them (animals) subject to you,
that you may glorify Allah for His guidance to you.
And proclaim the good news to all who do right.” 22-37
“Recite to them the truth of the story of the two sons of
Adam.
Behold! They each presented a *sacrifice* (to Allah).
It was accepted from one, but not from the other.
Said the latter:
'Be sure I will slay you.'
'Surely', said the former:
'Allah does accept of the sacrifice of those who are righteous.’”
5-27

Attribution of ancestry

Polytheists of different times believed that gods, like animals and humanbeings, also belonged to some *species*, having relationships, parents, wives, consorts, concubines, children, ancestry, lineage, etc.

Basic flaw with polytheism is that it is mainly based on conjecture which assigns God or gods qualities of physical creatures, particularly those of humanbeings and jinn, who are subject to laws of cosmos [*ayyuhassakalaan*: both creatures: men and jinn: cast into the gravitational setting. (55-31)].

Verily, in this are Signs for those who reflect.” 39-42

Deities are given variety of forms, e.g., human or *animal*. Ancient Egyptian god of embalming and underworld, Anubis, was depicted as man with jackal's head. Some faiths and traditions, however, consider it blasphemous to imagine or depict a deity as having concrete form. Deities, usually considered immortal, are assumed to have personalities and possess consciousness, intellect, desires, and emotions like humans. Natural phenomena, e.g., lightning, floods, storms, other 'acts of God', and miracles are attached to them, and thought to be authorities or controllers of different aspects of life, e.g., birth, afterlife. Some deities are considered to direct time and fate itself, and ordain human law and morality, as ultimate judges of human conduct, designers and even creators of cosmos. Some gods are believed to have no power at all, yet worshipped.

In contrast, Islam accepts no deity except Allah. Without any scientific basis and sound knowledge, manufacturing of gods in factories out of all sorts of raw materials (like mud, stones, earth, wood, even dates, now plastics), and churning out evil and illicit ideas as gods, are all lies with no trace of truth. History of religious philosophy presents a mockery of man's own imagination when all these ideas, idols and icons are laid into a mosaic or juxtaposed among themselves. The Quran, therefore, had to clear confusion, correct concepts and separate falsehood from truth.

"And what do they follow, who worship as His `partners',
other than Allah?
They follow nothing but conjecture,
And they do nothing but lie." 10-66

Appendix-10

How much we can really know about the Reality?

Like blind men and elephant?

Olden days *stories* still convey lot of wisdom. Each one of those blind men had *felt something*. No mind knew the whole.

“Men know not the Divine essence; into this subject the philosophers may not enter.” (*sacred-texts.com p. 14*)

Even if all people on the planet turn a blind eye, the Reality itself will not change. Nor it depends on how many people describe it.

People of Arabian Peninsula were not unfamiliar with stories of elephants. At that time, some enemies of Islam, who attempted corruption in the Quran, ‘*elephant*’ was one of the topics on which they tried their malicious mind, e.g., Moccelima poured his venom:

“On this subject it is told of Moccelima, the impostor, the son of Kaiss--whom God may curse!), that he pretended to have the gift of prophecy, and imitated the Prophet of God (blessings and salutations to him). For which reasons he and a great number of Arabs have incurred the ire of the Almighty.

“Moccelima, the son of Kaiss, the impostor, misconstrued likewise the Koran by his lies and impostures; and on the subject of a chapter of the Koran, which the angel Gabriel (hail be to him) had brought to the Prophet (the Mercy of God and hail to him), people

of bad faith had gone to see Moccelima, who had told them, 'To me also has the angel Gabriel brought a similar chapter.'

“He derided the chapter headed 'The **Elephant**,' saying, 'In this chapter of the **Elephant** I see the **elephant**. What is the **elephant**? What does it mean? What is this quadruped? It has a tail and a long trunk. Surely it is a creation of our God, the magnificent.'

“Moccelima thus perverted sundry chapters in the Koran by his lies and his impostures.” (W. A. Clouston, *Arabian Poetry*, Chapter 1, [1881], sacred-texts.com, Notes on El-Busiri's Mantle Poem, by the Translator)

Also consider following stanza from Ka'b's poetry, full of frustration, about himself, referring to the '*elephant*';:

“41. Verily, I (Ka'b) occupy a position, such that, were the **elephant** [of Abraha] to occupy it, and were to see and hear what I hear [and see], (*Ka'b's Poem of the Mantle, Arabian Poetry*, by W. A. Clouston, [1881], at sacred-texts.com, , p. 312)

Appendix-11

Meteoric Showers

Report-1

Peter Jenniskens, NASA meteor astronomer

Asteroids, likely leftover from rocks that failed to become planets, cause big and small meteor showers, from Geminids to Perseids.

Washington: "...U.S. scientists matched a meteorite found on Earth with a specific asteroid that became a fireball plunging through the sky. It gives them a glimpse into the past when planets formed and an idea how to avoid a future asteroid Armageddon.

“Last October, astronomers tracked a small non-threatening asteroid heading toward Earth before it became a '*shooting star*,' ... It **blew up in the sky...**

But a painstaking search by dozens of students through the remote Sudan desert came up with 8.7 *pounds (4 kilograms) of black jagged rocks, leftovers from the asteroid 2008 TC3. And those dark rocks..., minuscule diamonds*, according to a study published Thursday in the journal *Nature*.”

"This was a *meteorite...*," said study lead author Peter Jenniskens of NASA's Ames Research Center in California...***A piece of an asteroid dropped...and the researchers were able to track where it came from and where it landed.***

“*The asteroid, which mostly burned in the atmosphere 23 miles (37 kilometers) above the ground, is likely a leftover from when chunks of rock tried and failed to become a planet, about 4.5 billion years ago, scientists said.*

"This is a look back in time...", said University of Maryland astronomer Lucy McFadden...Experts praised the findings as important to the understanding of the solar system.

"It's a beautiful example of looking at an earlier stage of planet development that was arrested, halted," said NASA cosmic mineralogist Michael Zolensky...

"Blowing it up... would not be smart because *this type of asteroid turns out to be very much like a "traveling sandpile,"* Zolensky said.

"If you blow it up, all the pieces are heading toward Earth."

"*The real important issue is to understand the physics of these objects,*" Worden said.

There are many different types of asteroids, all classified from afar based on color and light wavelengths. This type is called class F and turns out to be mostly porous and fragile. University of Maryland's McFadden said it is unlikely that a class F asteroid could be any danger to Earth, even if it's bigger, because of *its porous makeup which would cause it to break up before hitting.*

FAA says Texas fireball was meteor, not a UFO

It was full of metals, such as iron and nickel, and organics such as graphites, Zolensky said. And most interesting is that it has "nanodiamonds." These diamonds are formed by collisions in space and high pressure and they are all over the rocks, making them glitter like geodes, he said. But they are not big.

(Seth Borenstein, 'Astronomers catch a shooting star for first time', Associated Press, updated 3:11 p.m. ET March 25, 2009)

Report-2

Paris, Oct 15: A comet or asteroid smashed into modern-day Germany some 2,200 years ago, unleashing energy equivalent to thousands of atomic bombs, scientists reported...

The 1.1-kilometre (0.7-mile) diameter *rock* whacked into southeastern Bavaria, leaving an "exceptional field" of *meteorites* and impact craters that stretch from the town of Altoetting to an area around Lake Chiemsee...

Colliding with the Earth's atmosphere at more than 43,000 kms (27,000 miles) per hour, the space rock probably broke up at an altitude of 70 kms (43 miles)... The biggest chunk smashed into the ground with a force equivalent to 106 million tonnes of TNT, or 8,500 Hiroshima bombs.

"...Dust may have been blown into the stratosphere, where it would have been transported around the globe easily... The region must have been devastated for decades."

The biggest crater is now a circular lake called Tuettensee, measuring 370 metres across. *Scores of smaller craters and other meteorite impacts can be spotted in an elliptical field, inflicted by other debris.*

Minerals ejected around the crater were found by geological analysis to be gupeite and xifengite, iron-silicon alloys that were also found in meteorites recovered in China and Antarctica. (*Comet Hit Germany in 200BC: Scientists, The Dawn- AFP, 16.10.2004*)

Arabian Poetry

"vv. 59-71: With verse 59 commences a recitation of the prodigies told in traditions to have taken place when Muhammad was born, "in the year of the **Elephant**," when Abraha advanced against Makka with his **elephant**, threatening to destroy the "**Cubical House**"... said to have been built by Adam and rebuilt by Abraham. The palace of Chosroes at Ctesiphon split, and many of its pinnacles fell; the Fire of the Magi went out, the Tigris receded, and the Lake of Sāwa went dry; (v. 65) the genii moaned aloud, and **meteors gleamed in the sky. If calculated back**, it would perhaps be (p. 465) found that our August or November *meteors* were in profusion at that time; but **Islām has invested them with a poetical significance. They are flaming bolts, hurled by the angels that watch the approaches to heaven, who with these missiles drive back the demons that lurk about to overhear the secrets of Paradise and the divine counsels, as talked over by the watchers. By means of the information thus surreptitiously gained, those demons were, until then, wont to beguile mankind through oracles and soothsayers; but thenceforward such eavesdropping was to be prevented; and the genii in flight are likened to the above mentioned discomfited array of Abraha, and also to the**

defeated Makka forces of Badr, who turned their backs when Muhammad cast handfuls of pebbles towards them in the fight. The pebbles in his hands proclaimed audibly the unity of GOD, as though each had been a Jonah cast forth from the whale's belly.” (Arabian Poetry, by W. A. Clouston, [1881], at sacred-texts.com, Notes on El-Busiri's Mantle Poem, by the Translator)

Notes on effects of Nuclear Radiation

Energy released from nuclear detonation in troposphere (lowest region of atmosphere, extending from earth's surface to height of about 6–10 km (lower boundary of stratosphere)] can be divided into four basic categories:

Blast—40-50% of total energy

Thermal radiation—30-50% of total energy

Ionizing radiation—5% of total energy

Residual radiation—5-10% of total energy

Radiation poisoning, also called "radiation sickness" or a "creeping dose", is a form of damage to organ tissue due to excessive exposure to ionizing radiation. The term is generally used to refer to acute problems caused by large dosage of radiation in short period, resulting in acute radiation syndrome. Clinical name for "radiation sickness" is acute radiation syndrome (ARS). In medicine, **acute** disease has short course with rapid onset.

Ionizing radiation consists of subatomic particles or electromagnetic waves that are energetic enough to detach electrons from atoms or molecules, ionizing them. Occurrence of ionization depends on energy of impinging individual particles or waves, and not on their number. Particles or photons with energies above a few electron volts (eV) are ionizing.

Examples of ionizing particles are energetic alpha particles, beta particles, and neutrons. Ability of electromagnetic waves (photons) to ionize atom or molecule depends on their wavelength. Radiation on short wavelength end of electromagnetic spectrum - ultraviolet, x-rays, and gamma rays - is ionizing.

Ionizing radiation comes from radioactive materials...Exposure to radiation causes microscopic damage to

living tissue, resulting in **skin burns** and radiation sickness at high doses and cancer, tumors and genetic damage at low doses.

In physics, radiation describes any process in which energy emitted by one body travels through a medium or through space, ultimately to be absorbed by another body. Non-physicists often associate the word with ionizing radiation (e.g., as occurring in... radioactive substances), but it can also refer to electromagnetic radiation (i.e., radio waves, infrared light, visible light, ultraviolet light, and X-rays) which can also be ionizing radiation, to acoustic radiation, or to other more obscure processes. What makes it "radiation" is that the energy radiates (i.e., it travels outward in straight lines in all directions) from the source...

Dominant effects of nuclear **blast and thermal radiation** are identical physical damage mechanisms to conventional explosives.

(Now compare the effects of "tarmiihim bihijaaritimin sijjil": *blasting at them accelerating crushed radiating hot stones* (105-4), as reported in the Traditions.)

Hiroshima and Nagasaki

Hiroshima bombing killed around 140,000 people, from **radiation injuries or horrific burns**. More than 70,000 people died in bombing of Nagasaki. Deaths occurred **from burns, radiation and related disease**, effects of which kept aggravating.

According to reports, residents of Khetolai village, close to the Pokhran testing site where India detonated nuclear devices in 1998, complained of **irritations**, and other **ailments**. Any person exposed to very high dose (more than 10 *gray*) will show these symptoms within 15 minutes of exposure. Lower dose will delay onset of symptoms. Radiation sickness leads to very painful death. At doses greater than 50 *gray*, the central nervous system is badly damaged, which could result in death within days. Doses less than 10 *gray* will still cause death from damage to red bone marrow, the tissue that forms blood.

In addition to human health problems, the radioactive fallout from nuclear weapon site affects other aspects of environment.

Note: Abraha's army decided to abandon the expedition immediately and return quickly, finding no refuge anywhere and everything destroyed, including water, food, etc.

Appendix-12

Battle of Babylon

“In spite of the heavy odds against him, Muthanna did not lose nerve. He decided to *give the battle away from Hirah*. He accordingly marched with his troops from Hirah, crossed the Euphrates, and arrived at the site of Babylon where the Persian forces under Hormuz were already camped...The Persians had a fierce war **elephant** in front of their ranks, and the *beast* threw the Muslim ranks in confusion and paralyzed their action. At this stage, Muthanna directed his archers to aim every arrow at the beast. Soon the *beast* was pierced with innumerable wounds. It groaned, staggered and fell. With the fall of the beast, the offensive of the Persians lagged. Muthanna ordered his men to fall at the Persians. In the hand to hand fight that followed the Persians were routed....”

Battle of Qadisiya

“The Persian army had a strength of 60,000 men. There were *33 war elephants* in the Persian army *each mounted by several men armed with javelins and bows*. After the duels were over, Rustam struck at the Muslims with his *elephants* and his wings. *After the Persian archers had gained upper hand, elephants led the attack and advanced upon the contingent* led by Jareer b. Abdullah. *As the elephants advanced*, the Muslim horses broke out of control and fled from their position thereby leaving the infantry unsupported. *As the elephants advanced* the Muslim infantry was thrown into confusion, and began to fall back.

The elephants of the Persian right and right centre moved forward. The Persian archers came into action and let loose a rain of arrows. The Muslim horses on the left and centre became unmanageable and

fled from their positions. Saad sent word to Asim b. Amr who commanded the Bani Tamim *to do something about the elephants*.

Asim ordered his men to *pick off the Persians on the elephants backs with arrows, to get behind the elephants and then slip in and cut the girths of the howdahs*. Bani Tamim rushed forward to their task, and soon *the girths of all the howdahs had been cut*. Many *Persian elephant-riders were killed* as they fell, and the rest beat a hasty retreat *making the elephants retire to the position behind the front line.*”

Antiochus Soter’s disgusting victory in battle with Galatians

(9) “...**Antiochus had sixteen elephants**; Theodotas advised him to conceal these as well as he could for the present, not letting their superior height betray them; when the signal for battle was given, the shock just at hand, (p. 98) the enemy's cavalry charging, and their phalanx opening to give free passage to the chariots, then would be **the time for the elephants. A section of four was to meet the cavalry on each flank, and the remaining eight to engage the chariot squadron. 'By this means,' he concluded, 'the horses will be frightened, and there will be a stampede into the Galatian infantry.'**..

‘Neither the Galatians nor their horses had ever seen an elephant, and they were so taken aback by the strange sight that, long before the beasts came to close quarters, the mere sound of their trumpeting,...was enough; before they were within bow-shot, the enemy broke and ran in utter disorder;...and trampled by the cavalry who came scurrying on to them....; when once the **horses shied at those formidable elephants**, off went the drivers,...**Next came the elephants, trampling, tossing, tearing, goring; and a very complete victory they had made of it for Antiochus.**

“...Galatians were either killed or captured, with the exception of a **quite small band which got off to the mountains**;...But the King...in tears;...said, **'we have more reason for shame; saved by those sixteen brutes! if their strangeness had not produced the panic, where should we have been?'** (p. 99)

And on the trophy he would have nothing carved except just an elephant...”

(Zeuxis and Antiochus, Chapter 21, *The Works of Lucian of Samosata*, Translated by H. W. Fowler and F. G. Fowler, eBooks@Adelaide, 2009)

Appendix-13

Birds

Religion, folklore and culture

Birds play prominent and diverse roles in folklore, religion, and popular culture. In some religions, birds have been assigned roles as messengers, priests and leaders for **deity**, for instance in Cult of Makemake, in which Tangata manu of Easter Island are taken as chiefs or attendants, as in case of Hugin and Munin, two Common Ravens are believed to whisper news in ears of Norse god, Odin. They also served as **religious symbols**. Beauty was traditionally associated with doves. **Birds have themselves been deified**, as in Common Peacock, perceived as Mother Earth by Dravidians of India. Some birds have also been perceived as monsters, including mythological Roc and Maori's legendary Pouakai, a giant bird capable of snatching humans.

Birds have been featured in culture and art since prehistoric times, when they were represented in early cave paintings. Birds were also used in art and design, such as in magnificent Peacock Throne of Mughal and Persian empires.

With advent of scientific interest in birds, some English metaphors derive from birds; for instance, scavenging from vultures.

Perceptions of various bird species often vary across cultures. Owls are associated with bad luck, witchcraft, and death in parts of Africa, but are regarded as wise across much of Europe. Hoopoes were considered sacred in Ancient Egypt and symbols of virtue in

Persia, but were thought of as thieves across much of Europe and harbingers of war in Scandinavia.

Surah *Al-Fiil* demolishes all such falsehood and conjecture. It reiterates that all objects and creatures (all creations and forces of nature), are all at the command of God, and precisely and perfectly perform as programmed. Also examine much wider perspective of 67-19.

Appendix-14

Elephant

Elephants are large land mammals of the order Proboscidea and the family Elephantidae. They typically live for 50 to 70 years, but the oldest recorded elephant lived for 82 years.

Elephants live in structured social order. Social lives of male and female elephants are different. Females spend their entire lives in tightly knit family groups of mothers, daughters, sisters, and aunts, led by eldest female, or matriarch. Adult males live mostly solitary lives.

New calf is centre of attention for herd members. Baby is born nearly blind and at first *relies, almost completely, on its trunk to discover the world around it.*

Related members participate in care and protection of the young. After initial excitement, mother selects several full-time baby-sitters, or "allomothers", from her group. The more allomothers a baby has, the more free time its mother has to feed herself. Providing a calf with nutritious milk means, mother has to eat more nutritious food herself. Elephant is considered allomother when she is not able to have her own baby.

Most immediate family groups range from five to fifteen adults. When a group gets too big, a few of elder daughters form their own small group.

As adult male gets older, he begins to spend more time at edge of herd, gradually going off on his own for longer time. Eventually, around the age of fourteen, mature male sets out from his natal

group for good. Only most dominant males are permitted to breed with cycling females.

Elephants have been working animals, in various capacities. Seals found in Indus Valley suggest that it was first domesticated in ancient India. However, elephants have never been truly domesticated: the male elephant in his periodic condition of musth ((Hindi for "madness"), sometimes spelt "must" in English) is dangerous and difficult to control. Therefore elephants used by humans have typically been female, war elephants being an exception, however: as female elephants in battle will run from a male, only males could be used in war.

War elephants were used in Indian sub-continent, warring states of China, and by Persian also. Hellenistic armies after Alexander the Great, used elephants against king Porus, notably in Ptolemaic and Seleucid diadoch empires. The Carthaginian general Hannibal took elephants across Alps, fighting Romans, although too few, because his horse cavalry was quite successful (Examine *Surah Al-Aadiyat, Surah 100*, for this contrast). A large elephant in full charge could cause tremendous damage to infantry, and frighten cavalry (see Battle of Hydaspes). Once out of control, Abraha's elephant must also have caused havoc within his own ranks.

'Mirror test suggests elephants are self-aware'. (AP/The News, November 2, 2006) Such abilities are considered basis for empathy, altruism and higher social interactions.

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