

# Monthly **الفجر** The Dawn

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**BIRMINGHAM**  
CENTRAL MOSQUE



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## The QUR'AN and MODERN SCIENCE

By Dr. Maurice Bucaille

"Do not the Unbelievers see that the heavens and the earth were joined together, (as one unit of creation), before We (Allah – God Almighty) clove them asunder". (Al-Qur'an 21:30)

### CREATION OF THE UNIVERSE

*Let us first examine the Creation as described in the Qur'an*

An extremely important general idea emerges: this is its dissimilarity with Biblical narration. This idea contradicts the parallels which are often, and wrongly, drawn by Western authors to underline solely the resemblances between the two texts.

When talking of the Creation, as of other subjects, there is a strong tendency in the West to claim that Muhammad only copied the general outlines of the Bible. It is indeed possible to compare the six days of the Creation as described in the Bible, plus an extra day of rest on God's sabbat, with this verse from sura Al Araf (7:54).

*Your Lord is Allah Who created the heavens and the earth in six days*

We must point out straightaway that modern commentators stress the interpretation of ayyam, one translation of which is 'days', as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What to me appears to be of fundamental importance is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for the Creation of the Earth and Heavens. It refers both to the Heavens before the Earth and the Earth before the Heavens, when it talks of the Creation in general, as in this verse of Sura Taha (20:4).

*A revelation from Him Who created the earth and the heavens.*

In fact, the notion to be derived from the Qur'an is one of a con-comitance in the celestial and terrestrial evolutions. There are also absolutely fundamental data concerning the existence of an initial gaseous mass (dukhan) which is unique and whose elements, although at first fused together (ratq), subsequently became separated (fatq). This notion is expressed in Sura Fussilat (41:11).

*And God turned to heaven when it was smoke.*

And the same is expressed in Al Anbiya (21:30).

*Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), then We (Allah) clove them asunder?*

The separation process resulted in the formation of multiple worlds, a notion which crops up dozen of times in the Qur'an, once it has formed the first verse in the Sura Al Fatiha (1:1).

*Praise be to God, the Lord of the Worlds.*

All this is in perfect agreement with modern ideas on the existence of primary nebula and the process of secondary separation of the elements that had formed the initial mass. This separation resulted in the formation of galaxies, and then, when these divided, of stars from which the planets were to be born.

Reference is also made in the Qur'an to an intermediary Creation between the Heavens and the Earth, as in Sura Al Furqan (25:59).

*God is the One Who created the heavens and the earth and all that is between them.*

It would seem that this intermediary Creation corresponds to the modern discovery of bridges of matter which are present outside organised astronomical systems.

This survey certainly shows us how modern data and statements in the Qur'an agree on a large number of points. We have come a long way from the Biblical text with its successive phases that are totally unacceptable; especially the one placing the Creation of the Earth (on the 3rd day) before that of the Heavens (on the 4th day), when it is a known fact that our planet comes from its own star, the Sun. In such circumstances, how can we imagine that a man who drew his inspiration from the Bible could have been the author of the Qur'an, and, of his own accord, have corrected the Biblical text to arrive at the general concept concerning the formation of the Universe, when this concept was not to be formed until centuries after his death?

### THE CREATION OF MAN

In the Qur'an the subject of human reproduction leads to a multitude of statements which constitute a challenge to the embryologist seeking a human explanation to them. It was only after the birth of the basic sciences which were to contribute to our knowledge of biology, and especially after the invention of the microscope, that man was able to understand such statements. It was impossible for man living in the early seventh century to have expressed such ideas. There is nothing to indicate that, at this time, men in the Middle East and Arabia knew anything more about this subject than men living in Europe or anywhere else. Today, there are many Muslims with a thorough knowledge of the Qur'an and natural sciences who have clearly recognised the comparisons to be made between the verses of the Qur'an dealing with reproduction and human knowledge. I shall always remember the comment of an eighteen year old Muslim, brought up in Saudi Arabia, replying to a reference to the question of reproduction as described in the Qur'an. Pointing to it, he said, 'But this book provides us with all the essential



information on the subject. When I was at school they used the Qur'an to explain to me how children were born; your books on sex education are a bit late on the scene!'

It is on this point in particular that a comparison between the beliefs current at the time of the Qur'an, that were full of superstitions and myths, and the contents of the Qur'an and modern data, leaves us amazed at the degree of concordance between the latter and the absence of any reference in the Qur'an to the mistaken ideas that were prevalent at the time.

Let us now isolate, from all those verses, precise ideas concerning the complexity of the fertilizing liquid and the fact that an infinitely small quantity is required to ensure fertilization, its 'quintessence' – if I may so translate the Arabic word 'sulala'.

The implantation of the egg in the female genital organ is perfectly described in several verses by the word *Alaq*, which is also the title of the sura in which it appears:

*God fashioned man from something which clings...*

I do not think there is any reasonable translation of the word *Alaq* other than to use its original sense.

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from sura *Al Muminun* (23:14).

*We (Allah) fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh. Then We developed out of it another creature. So blessed be Allah, the Perfect Creator.*

The term 'chewed flesh' (*mudga*) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term 'intact flesh' (*lahm*).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. Maybe this is the meaning of a verse in sura *Al Hajj* (22:5) which reads as follows:

*We created you out of dust, then out of sperm, then We fashioned him into something which clings, into a little lump of flesh, partly formed and partly unformed.*

Next, we have a reference to the appearance of the sense and viscerae in the sura *Al Sajda* 32:9).

*(God) appointed for you the senses of hearing, sight and the viscerae.*

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time has crept into the Qur'an.

## THE LIGHT OF REVELATION

### WHAT IS LIFE?

Man's existence in this world and the creation of this entire universe are not mere accidents or products of a fortuitous nature. This universe, every single atom of it, manifests and points us to the realization of Loving, Merciful and All-Power Creator. Without a Creator nothing can exist. Every single soul knows that he is existing and that his existence is dependent on a Creator – he knows for sure that he cannot create himself. Therefore it is his duty to know his master creator – God.

### MANKIND

Man is a unique creature. God establishes man as His Representative or Deputy to govern over all other creatures in this world. He is endowed with the faculty of REASON,

which differentiates him from all other animals. The Prophet Muhammad (peace be upon him) said:

*"God has not created anything better than Reason or anything more perfect or more beautiful than Reason..."*

Together with this faculty to discriminate and discern, man is given the freedom (free will) to choose for himself a way of life worthy of his position as God's Representative, or to fall lower than the lowest of all animals of creation. Man is born pure and sinless. He is given the free will to do righteous deeds or indulge in sins.

### DIVINE GUIDANCE

God, out of His abundant Love and Mercy for mankind has not left us in the darkness to discover the right path by trial and error alone. Coupled with our intellectual capability to reason, God bestowed upon us DIVINE GUIDANCE that outlines the Criterion for truth and the knowledge and reality of our existence in this world and the Hereafter.

### REVELATIONS

From the beginning of mankind God sent Prophets to convey His REVELATION and to invite to the path of TRUE PEACE and OBEDIENCE to One true God. This is ISLAM. This message was conveyed to successive generations of man through different Prophets, all inviting mankind to the same path.

However, all the earlier messages or revelations from God were distorted by people of later generations. As a result, pure Revelation from God was polluted with myths, superstitions, idol worship and irrational philosophical ideologies. The religion of God was lost in a plethora of religions.

Human history is a chronicle of man's drift between light and darkness, but God, out of His abundant Love for mankind, has not forsaken us.

### FINAL REVELATIONS

When mankind was in the depths of the dark Ages, God sent the final Messenger, Prophet Muhammad (peace be upon him) to redeem humanity. The revelation to the Prophet Muhammad represents the ultimate and permanent source of guidance for mankind.

### CRITERIA FOR TRUTH

How do we know that a revelation like the Qur'an is the word of God? The criteria for truth can be easily understood by all:

1. Rational Teaching: Since God bestowed reason and intellect on mankind, it is our duty to use it to distinguish truth from falsehood. True undistorted revelation from God must be rational and can be reasoned out by all unbiased minds.
2. Perfection: Since God is all perfect. His revelation must be perfect and accurate, free from mistakes, omissions, interpolation and multiplicity of versions. It should be free from contradictions in its narration.
3. No Myths or Superstitions: True revelation from God is free from myths or superstitions that degrade the dignity of God or man.
4. Scientific: Since God is the Creator of all knowledge, true revelation is scientific and can withstand the challenge of science at all times.
5. Prophecy: God is the knower of the past, present and future. Thus His word of prophecies in His revelation will be fulfilled as prophesied.
6. Inimitable by Man: True revelation from God is infallible and cannot be imitated by man. God's true revelation is a living miracle, an open Book challenging all mankind to see and prove for themselves.



# Our Departments & Services

❖ **Marriage Bureau & Introductions – if you are looking for a marriage partner:**  
 Wednesday & Thursday between 10 am – 3 pm  
 Sunday between 2 – 4 pm (appointments only)  
 Contact: 0121 440 5355 (Ext: 3) | Mobile: 07496 838 790

❖ **Marriage Registration / Nikah Ceremonies:**  
 A registered venue for Islamic Nikah & Marriage  
 Solemnisation (Registration)  
 Contact: 0121 440 5355 (Ext: 5)  
 Email: enquiries@centralmosque.org.uk

❖ **Family Support Service / Shariah Council:**  
 This department deals with family problems and marriage / divorce disputes and endeavours to resolve through mediation and counselling. Telephone advice only every Monday to Thursday between 5 – 8 pm  
 Contact: 0121 440 5355 (Ext: 1)  
 Email: familysupport@centralmosque.org.uk

❖ **Islamic Education (Madrasah) for Children:**  
 After school classes for learning Salah, Qur'an, Hadith, Islamic Studies & Arabic etc.  
 Weekdays 5 – 7 pm | Weekend 11 am – 2 pm  
 Contact: 0121 440 5355 (Ext: 6)  
 Mobile: 07704 156 028

❖ **Religious Education Visits:**  
 Comprehensive guided tours of the building plus presentations / Q & A sessions by qualified faith guides.  
 For booking, information and availability  
 Please contact main office 0121 440 5355 (Ext: 5)  
 Email: visit@centralmosque.org.uk

❖ **Free Qur'an, Arabic & Seerah Classes (Sisters Only)**  
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 For any further enquiries, please contact 07437 010 773

❖ **Funeral Services**  
 Complete funeral arrangements at very reasonable charges, please contact  
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❖ **Dars-e-Quran (Tafseer) and Hadith in Urdu**  
 Sheikh Abdul Hadi Al-Omri  
 Monday & Wednesday after Zuhr prayers

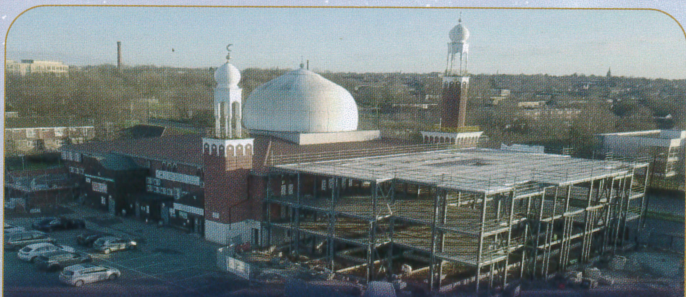
❖ **Ask the Imam Service**  
 Meet one of our Islamic scholar for any question about Islam to minimise misconceptions and misunderstanding about this beautiful religion  
 Please contact: 0121 440 5355 (Ext: 2)  
 Monday - Friday Between 2.00pm - 4.00pm

❖ **New Muslim Classes**  
 New Muslim drop-in session on every Saturday  
 6.00 pm – 7.00 pm  
 Please contact: Mr. Hafiz Qaiser 07810 306 627

❖ **Foodbank Service**  
 We run a community Foodbank service once a week for those who are most in need  
 Every Tuesday: Summer Time: 2.00 pm – 3.00 pm  
 Winter Time: 1:30pm - 2:30pm

❖ **Islamic Studies for special needs (Deaf) Adults and children**  
 Every Saturday between 11am – 2.30pm  
 For more information contact: Sister Amina 07956 012 488

Please contact the office for any advertisement



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For availability, charges and booking, please  
 contact the mosque office via 0121 440 5355 or  
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## Monthly Newsletter 'The Dawn'

The Dawn is distributed free in many city mosques on the last Friday of every month. It is also sent to other religious and educational institutions, libraries, hospitals and prisons. However, any individual wishing to receive a copy regularly for a year by post is requested to complete this slip and return it with a minimum donation of £10, to the mosque at the address below.

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Please make all cheques payable to  
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**BIRMINGHAM**  
CENTRAL MOSQUE

# PRAYER TIMETABLE

"Indeed prayers are enjoined on believers at a stated time." - Al-Quran 4:103

JUNE 2022 DHUL QADAH 1443 AH

June 22		Dhul Qadah	Fajr فجر طلوع شمس				Dhuhr ظهر		Asr العصر		Maghrib مغرب		Isha العشاء	
Date	Day	Lunar Dates	Start	Jama'ah	Sunrise	Zawál	Start	Jama'ah	Start	Jama'ah	Sunset	Adhān	Start	Jama'ah
1	Wed	Dhul Qadah	2.42	4.00	4.51	1.05	1.10	1.45	6.40	7.15	9.20	9.23	10.20	10.45
2	Thu	2	2.41	' "	4.50	' "	' "	' "	6.41	' "	9.21	9.24	10.21	' "
3	Fri	3	2.39	' "	4.49	1.06	1.11	' "	6.42	' "	9.23	9.26	10.23	' "
4	Sat	4	2.37	' "	4.48	' "	' "	' "	6.42	' "	9.24	9.27	10.24	' "
5	Sun	5	2.35	' "	4.48	' "	' "	' "	6.43	' "	9.25	9.28	10.25	' "
6	Mon	6	2.34	4.00	4.47	1.06	1.11	1.45	6.43	7.15	9.26	9.29	10.26	10.45
7	Tue	7	2.32	' "	4.47	' "	' "	' "	6.44	' "	9.26	9.29	10.26	' "
8	Wed	8	2.31	' "	4.46	' "	' "	' "	6.45	' "	9.27	9.30	10.27	' "
9	Thu	9	2.31	' "	4.46	1.07	1.12	' "	6.45	' "	9.28	9.31	10.28	' "
10	Fri	10	2.30	' "	4.45	' "	' "	' "	6.46	' "	9.29	9.32	10.29	' "
11	Sat	11	2.30	' "	4.45	' "	' "	' "	6.46	' "	9.30	9.33	10.30	' "
12	Sun	12	2.30	' "	4.44	' "	' "	' "	6.46	' "	9.30	9.33	10.30	' "
13	Mon	13	2.30	4.00	4.44	1.07	1.12	1.45	6.47	7.15	9.31	9.34	10.31	10.45
14	Tue	14	2.30	' "	4.44	1.08	1.13	' "	6.47	' "	9.31	9.33	10.31	' "
15	Wed	15	2.30	' "	4.44	' "	' "	' "	6.48	' "	9.32	9.35	10.32	' "
16	Thu	16	2.30	' "	4.44	' "	' "	' "	6.48	' "	9.33	9.36	10.33	' "
17	Fri	17	2.30	' "	4.44	' "	' "	' "	6.48	' "	9.33	9.36	10.33	' "
18	Sat	18	2.30	' "	4.44	' "	' "	' "	6.49	' "	9.33	9.36	10.33	' "
19	Sun	19	2.30	' "	4.44	1.09	1.14	' "	6.49	' "	9.34	9.37	10.34	' "
20	Mon	20	2.30	4.00	4.44	1.09	1.14	1.45	6.49	7.15	9.34	9.37	10.34	10.45
21	Tue	21	2.30	' "	4.44	' "	' "	' "	6.49	' "	9.34	9.37	10.34	' "
22	Wed	22	2.30	' "	4.44	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "
23	Thu	23	2.30	' "	4.45	1.10	1.15	' "	6.50	' "	9.34	9.37	10.34	' "
24	Fri	24	2.30	' "	4.45	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "
25	Sat	25	2.30	' "	4.45	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "
26	Sun	26	2.31	' "	4.46	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "
27	Mon	27	2.31	4.00	4.46	1.10	1.15	1.45	6.50	7.15	9.34	9.37	10.34	10.45
28	Tue	28	2.31	' "	4.47	1.11	1.16	' "	6.50	' "	9.34	9.37	10.34	' "
29	Wed	29	2.31	' "	4.47	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "
30	Thu	30	2.32	' "	4.48	' "	' "	' "	6.50	' "	9.34	9.37	10.34	' "

Friday Prayers: Urdu & English Speech at 1.00 pm | Main Arabic Khutba at 1.30 pm

\* Islamic dates are tentative and are subject to change as per crescent moon sighting

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