

The Glorious Qur'ān: A Compendium of Knowledge and an Embodiment of Human Sciences

Muhammad Kamal-Deen Bello

A Ph.D Student in Islamic Studies
Faculty of Qur'ān and Sunnah Studies
Universiti Sains Islam Malaysia (Usim)
(Islamic Science University of Malaysia)
muhammadkamaldeenbello@yahoo.com

Abstract: *Qur'ān is a divine book which consists of the word of Allah and serves as a big readable sign, among others, of Allah, revealed to the last and seal of all the prophets, Muhammad, through the archangel angel, Jibril, in its precise wordings and meaning, sent to mankind as a guidance and light for the whole world in everything. It is full of wisdom, laws and evidences. It addresses human beings reasoning and faculty of sense and develops it for productivity. It also forbids all articles and elements that may want to disturb, brainstorm and prevent it from development and production. Upon all, the Qur'ān is an encyclopedia of human sciences and a compendium of many branches of knowledge, such as; Agriculture, Anatomy, Biology, Chemistry, Computer, Geography, Mathematics, Medicine, and Zoology etc. Though, it comes to preach the religion of Islam, but at the same time, it goes beyond that to pinpoint to almost all the branches of knowledge of human endeavors in this world and sheds light at least on the starting point of each science or subject and its formulas. It calls attention and gives account of its rudimentary or elementary knowledge or its roots, stems and traces, to serve as an evidence of its divinity, perfection and completion that it always proclaims. Hence, the aim of this paper, against this background, is to assess and further examine those branches of knowledge that the holy Qur'ān discusses.*

Keywords: *Qur'ān, Compendium and Human Sciences.*

Introduction

Apart from the fact that both Qur'ān and science meet anew in some areas, it is observed that the holy Qur'ān consists of many fields of study and disciplines that Muslims of today need to work often and often to come out with new things in the field of science that will benefit the whole world in general. However, the aim of this paper is to make manifest the beauty of the Book, its inimitability and to explain to the Muslims particularly and the world in general that this divine Book is not only for ritual and canonical prayers. Rather, it is a code of life that involves all human endeavors in all areas of their life. Especially, at this age that many people perceive the Qur'ān or Islam as a religion of *Sharī'ah* to mean cutting hand of a thief and stoning an adulterer to death. However, this bias mind should be always corrected and erased from sense of majority of the people that are with this ironical thinking and wrong perception, if not all. This aim will now call us to first and foremost study the two terms; Qur'ān and Science as follow:

Qur'ān is an Arabic word etymologically rooted from *qara'a* to literarily mean joining and combining letters or alphabets (*hurūf*) together to form a word. (Zakariyā[?], 1410H/1990M: 5) It is an adverbial noun means 'reading' or 'recitation' like *Qirā'ah*. (Manna^c, 1420H/1999M: 20-21) Technically, it has been defined in different wordings and approaches by some writers, in both Arabic and English, though; some definitions are scanty while some are lengthy. In Arabic for examples, Al-^cUmurusiyy, (1430H/2009M: 17) sees it as:

"هو كلام الله المعجز، المنزّل على قلب محمد (صلّى الله عليه وسلم)، المتعبّد بتلاوته، المكتوب بين دقتي المصحف، المنقول بالتواتر، المتحدّى بأفصر سورة منه."، "كتاب ختم الله به الكتب، وأنزله على نبيّ ختم به الأنبياء بدين عام خالد ختم به الأديان." (Az-Zurqānī, 1430H/ 2009M: 13)

The above two definitions are best translated in the following English definition of the holy Qur'ān. According to Akbar Ahmed:

Qur'ān is a collection of divinely inspired utterances and discourses. It is a book of three hundred (300) pages divided into one hundred and fourteen (114) chapters called *Sūrah*s. These are arranged roughly in order length except for the short and popular prayer which constitutes *Sūrah* 1, *al-Fātihah*, the Opening; *Sūrah* 2, *al-Baqarah*, the cow, has 286 verses; *al-Imrān*, the family of 'Imrān, has 200 verses; *Sūrah* 4, *An-Nisā'*, the women, has 177 verses and so on down to the final *Sūrah*s which have only 3-6 short verses. As the *Madinah* are generally the longer ones the order is not chronological. The formula "*Bismillah ar-Rahmān ar-Rahīm*", 'In the name of Allah, the Beneficent, the Merciful', is prefixed to every *Sūrah* except one (i.e. *Sūratul-Tawbah*). (Akbar, A. 2002: 16)

Thameem Ushama (1998) also defines it thus:

The Qur'ān is the miraculous, inimitable, indestructible, preserved and infallible word of Allah (S.W.T), revealed to Muhammad (S.A.A.S), the last of the prophets and the messengers. It was revealed through archangel Jibril, preserved in *al-Masāhif* transmitted to us generally; and by *mutawātir*, is regarded as an act of devotion (*'ibādah*) upon recitation, beginning with the opening chapter entitled *sūrah al-Fātihah* and concluding with *sūrah an-Nās*. (Thameem, U. 1998: 18)

This definition of the Qur'ān by Thameem is not more than translation of Arabic wordings which suggest meaning for al-Qur'ān that:

"هو كلام الله تعالى، المنزّل على خاتم أنبيائه محمّد (صلى الله عليه وسلّم)، بواسطة جبريل، المعجز بلفظه ومعناه، المنقول بالتواتر، المفيد للقطع واليقين، المتعبد بتلاوته، المكتوب في المصاحف، من أول سورة الفاتحة إلى آخر سورة الناس" (Muhammad Sayyidī. 1414H: 4)

From these various definitions, some characteristics of the Qur'ān are mentioned, such as miraculous of its wordings and meanings that are from Allah, inimitability, preservation, infallible and transmitted revelation through archangel angel Jibril etc.

The inimitability and miraculous of the Qur'ān cannot be over emphasized. It is inimitable in many ways; in term of arrangement of its letters, verses, chapters, wordings, constructions, narration of stories, proverbs etc. The best illustration of its miracle is the word *Jadal* which shows that Qur'ān is very encompassing. In fact, it is an embodiment of all branches of knowledge and sciences. No wonder, it calls attention of the people to search and procure medicine and cure for their various predicaments and diseases and look for solution to their problems from its content. It laments that "nothing is left out in the Qur'ān" (Al-Qur'ān. Al-'An'am 6: 38.) It also invites Muslims to embrace and enter into its religion in totality and calls for total submission to its teachings, instructions, orders and dictates, because, it is capable to provide for their needs. Its religion is only, holy, pure and true besides Allah and therein safety that people quest for, because, Islam is a savior in itself. (Al-Qur'ān. 'Al-Imrān 3: 19 and 85)

Qur'ān, the most its distinctive characteristics is its preservation, with which is differed from all other revelations and books, because, it is a perfect book frees from all errors, either grammatical, syntactic, morphological and so on. Not only that, but, it is also intact and frees from all sort of arbitrary alteration, change, amendment due to change of time, subject matter, period, circumstances, surrounding or environment. Qur'ān says: "...it is an unassailable Scripture which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise." (Abdel Haleem, 2004: 309. Fussilat 41: 42.) It is so superb that does not ready or accommodates any updating and editing, suitable, relevant and meeting all the newest challenges and contemporary issues of all ages and time. It has been there, so doing, since beginning of its revelation for over one thousand, four hundred and forty-four years ago and it has not been outdated for one reason or the other. Allah says: "We have sent down the Qur'ān Ourselves, and We Ourselves will guard it." (Abdel Haleem. *Ibid*: 162, Sūratul-Hijr 15: 9.) All this makes it possible for it to claim completion, entirety and sanity that is worthy of total embracement, submission and surrender for its entire programme from all ramifications.

The holy Book, al-Qur'ān, as said earlier, is so encompassing of all branches of human endeavors and fields of study. Though, the Qur'ān does not normally engage in full discussion of all data

base or analysis or formulas or terminologies of any subject, but at least, it pin-points and sheds light on the rudimentary knowledge about almost all disciplines and courses of study or beyond elementary or foundation knowledge even, but, it opens eyes to its fundamental rules as well. In summary, Qur'ān is a big talented and intellectual miracle that discusses the topic that involves talent and brain or sense, that is *Jadal* (argumentation).

Man is really created from two components; body and soul, but, they are controlled by sense or brain. Meaning that, the two (body and soul) serve as a vehicle, whereas, sense serves as a driver that is charged to control and drive the vehicle. Then, sense or talent is great blessing and bounty that man is endowed with. (Al-Qur'ān, 'Isrā'īl 17: 70) Among all creatures, class of human beings is rated high and respected. In fact, among other living beings, *hayawān* (i.e. animals), he is known to be their king. Other beings are subjugated for his (man) service (*khidmah*). He takes control and decision over them as he wishes with the golden and marvelous bounty of Allah that he is given to do that, which is talent. He overrides them and makes use of all of them with this brain, riding them, consuming them in eating and drinking. Even the notorious and wicked among them, still, man has power and control over them. (Al-Qur'ān. An-Nahl 16: 5-16.)

However, this talent requires sharpening for its smoothness and well functioning. This can only be done through *Jadal*. That is, *Jadal* can serve as a sharpener that can be useful to sharpen human sense. It is because of this purpose that, the Qur'ān calls brain to thinking, pondering, reasoning etc. in more than a time in order to see the divine light of Allah (i.e. His guidance), grasp knowledge, ascertain the truth and attain certainty which is the border line between successful man and others. Qur'ān uses many terms to refer and point at reasoning, such methods including; *nazar* (deep look) as in *Sūratu-^cAbas*: 24-31 and *Sūratut-Tāriq*: 5-7, *tabassur* (recollection) as in *Sūratudh-Dhāriyāt*: 21, *tadabbur* (think over) as in *Sūratu-Muhammad*: 24, *tafakkur* (thinking) as in *Sūratu-al-^cImrān*: 191, *tadhakkur* (remembrance) as in *Sūratul-Baqarah*: 221. It is even observed that the Qur'ān uses *nazar* for one hundred and twenty-nine (129) times, *tabassur* for one hundred and forty-five (145) times, *tadabbur* for four (4) times only, *tafkīr* for sixteen (16) times, *'^ttibār* for seven (7) times and *tafaqquh* for twenty (20) times respectively. (°Ali, 2008: 34-35) In summary, ^c*aql* (i.e. sense or brain) is the bedrock and useful material and element in the course of argument. It is strong that can trace the trend of argument for long. Though, it is noted that the word ^c*aql* or alike, for example, *lubb* and *nuhyah* are not mentioned in the Qur'ān, but, their functions are respectively stated. From the findings of this researcher, the derivative nouns of *al-^caql* are used in the Qur'ān for fifty (50) times and the word *'ūlul-Albab* (intellectual people) is used for more than ten (10) times while the term *'ūlin-Nuhā* (sensible people) surfaces once in the Qur'ān and that is in *Sūratu-Tāhā*: 54. (Ridā, 1988: 160)

In addition to that, it is said that argument (*Jadal*) is the spirit of many disciplines. (Hart, C. 2001: 79) It also helps tremendously with assistance of logic (*Mantiq*) and philosophy in formation and foundation of almost all branches of knowledge, like; *'ilm al-Kalām*, *Fiqh*, *Usūl al-Fiqh* and even *Nahw*, *Sarf*, *Balaghah* etc. In short, detail explanation about *Jadal* will be thoroughly made soonest in this work. It is assumed that *Jadal* dominates the whole chapters of al- Qur'ān (Philips. 1997: 5); perhaps, it can only dominate the Makkan verses where theological issues were addressed and thrashed for the converters to the religion of Islam. Furthermore, the Qur'ān is surrounded with many challenges from all angles. (Al-Hamīdī and Zakariyā', 2011: 211.)

Science, according to dictionary meaning, two meanings are suggested for this word, firstly, it is the study of and knowledge about the physical world and natural laws. Secondly, one of the subjects into which science can be divided chemistry, physics and biology are all sciences. Scientists do research and experiments in a laboratory to see what happens and try to discover new information. The study of people and society is called social science. (Steel, 2009: 735) Islam or Qur'ān is not far from the definition; rather, Qur'ān is a book that usually studies the physical environment in order to detect the rationales and wisdom behind the creation and bring out useful information about the world for the sake of knowledge. It is as a result of this study that many branches of knowledge are discovered to serve the world. That is, the word science here stands for all branches of knowledge without particularizing any of them. It covers studies connected with the universe and its allied subjects under which fall the modern sciences such as biology, chemistry, physics, astronomy and geology. (El-Fandy. 1384H/1964M: 9) These branches are pinpointed to in the Qur'ān, but not in the detail as one may think of, because, Qur'ān or Islam is

not only for that. Summarily, Qur'ān is a book of law and science at the same time. Meaning that, all sciences connected with the universe, matter, energy, systems and life. However, man gains power, strength, faith and fear of God which is the chief objective of life from all these sciences. (El-Fandy. *Ibid.*)

Attitude of Qur'ān towards Knowledge and Science

Islam, the religion that takes the Qur'ān as a book of guidance in all aspects of life, values, knows and realizes the importance of knowledge and science. It would be recalled that the first five verses that were revealed first to the Prophet were on education, knowledge and science. That is after glorification of Allah, according to the verses, what follows immediately is the issue of creation of man from that is a branch of science. Qur'ān states:

“Proclaim! (Or read!) In the name of Thy Lord and Cherisher, who created. Created man, out of a (mere) clot of congealed Blood: Proclaim! And Thy Lord is Most Bountiful. He Who taught (the use of) the pen. Taught man that which He knew not.” (‘Ali, 2007. Al-Qur'ān. Al-‘Alaq 96: 1-5.)

Apart from this incentive and a signal for the dawn of knowledge and a forerunner of giving it its due dignity as shown in above verses, Qur'ān also appreciates the significance of knowledge by using some words that are related to it. For example, the word “‘Alima” is used in the Qur'ān for forty-nine (49) times. Though, the word “‘Aql” sense which is an instrumental to grasp of knowledge is not mentioned anywhere in the Qur'ān in its adverbial noun, but its derivatives. Hence, “Ta‘qilūn” is mentioned twenty-four (24) times, “Ya‘qilūn” (22) times and each word of “‘Aqala”, “Na‘qil”, “Ya‘qil” once. The negative word “‘Afalā Ta‘qilūn” features only for thirteen (13) times. In the verses where the above words are used, attention of mind and sense are alerted to reflection, pondering and thinking in order to be able to attain and acquire real knowledge from all that exists in human beings surrounding. In fact, any human being that is living without ponder and reflection is correlated with the animals or cattles or more misguided, hopeless and useless than it in one of verses of the Qur'ān. (Al-Qarḍ āwiyy, 1421H/2001M: 13) Precisely, Al-Qur'ān 7: 179. Not only that, the verb “Ta‘lamūn” in plural form appears for fifty-six (56) times, “Fasata‘lamūn” thrice, “Ta‘lamū” for nine times, “Ya‘lamūn” for eighty-five times “Ya‘lamū” for seven times, “‘Allama” and its derivatives for forty-seven times, “‘Alīm” in both definite and indefinite articles for one hundred and forty (140) times and “‘Ilm” also in both definite and indefinite articles for eighty (80) times. Furthermore, it is worthy of notice that the first man on earth, Ādam was raised in rank over the angels, despite their regular purity and gratification of Allah all the time, because of science and knowledge. (Read: Al-Qur'ān. Al-Baqarah 2: 30-35 for that.) Qur'ān also raises the position of those who possess knowledge. It declares that:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (11)

Meaning: “Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well- acquainted with all ye do.” (Al-Qur'ān. Al-Mujādilah 58: 11.)

Allah the Most High and Great attributes real knowledge of Himself and His piety to the knowledgeable people. He acknowledges:

“شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (18)“

Meaning: “There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in power, the wise.” (Al-Qur'ān. ‘Āl-‘Imrān 3: 18) On the fear and consciousness of Allah, Qur'ān confirms: “Those truly fear Allah, among His servants, who have knowledge: for Allah is exalted in Might, Oft-Forgiving.” (Al-Qur'ān. Fātir 38: 28.) By a way of comparison, Qur'ān discourages ignorance and encourages search for knowledge. In fact, it does not ask us to seek for knowledge only, but also, to further deepen our understanding of it. It uses “tafaqquh” in order to show that human beings should understand, comprehend and immerse. It admonishes that:

لِيَتَّقَهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (122)

Meaning: "They could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (Ali, 2007. Al-Qur'an. At-Tawbah 9: 122.)

This shows that the knowledge is effective and useful is that which guides the one that possesses it and those who are in his surroundings. But, it is observed that Qur'an avoids usage of "*ta'allum*" because it means "filling the mind with knowledge." (Al-Qardāwiyy. n.d: 94) Only that the word "*Allama*" (taught), from which "*Ta'lim*" (teaching) is derived, is used in the Qur'an, especially, in relation to creation of Ādam. Added to that, the materials that are normally used for seeking knowledge are pointed to in it. For instance, Qur'an makes oath with Qalam (pen) to acknowledge its importance: "*Nun. By the Pen and the (record) which (men) write*" (Ali, 2007. Al-Qur'an. Al-Qalam 68: 1.) It is a tool of writing that is talked about at inception of revelation. Qur'an says: He who taught (the use of) the pen." (Ali, 2007. Al-Qur'an. Al-Alaq 96: 4.) The slate (*Lawh*) that we use pen to write on is also mentioned in the Qur'an: "(Inscribed) In a Tablet Preserved!" (Ali, 2007. Al-Qur'an. Al-Buruj 85: 22.) Qur'an mentions it in another chapter in plural form (*Alwāh*): "But we bore Him on an (Ark) made of broad planks and caulked with palm-fibred." (Ali, 2007. Al-Qur'an. Al-Qamar 54: 13.) The words "tablet and planks" are used to mean both *Lawh* and *Alwāh* respectively.

Moreover, almost all the prophets and messengers of Allah appreciated knowledge and the art of science. They know its importance and search or pray for it or and its increment as in the following explanation in the next paragraph:

Attitude of the Prophets towards Knowledge and Science:

Though, prophet Ādam was taught by Allah (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) Meaning: "*And He taught Adam the nature of all things*" (Al-Qur'an. Al-Baqarah 2: 31) that he was able to defeat the angels in an examination set for them by Allah, the source and origin of all sciences and branches of knowledge. In fact, he was generally blessed by divine knowledge of Allah. Apart from Ādam, prophet Nūḥ was also gifted with power of reasoning and sense of evidencing in argumentation that he was able to defeat his people with clear and strong evidence, without any response from his opponents, rather than to submit and to show a sign of tiredness to his powerful and heavy load and weight proofs that: (Al-Qardāwiyy, 1421H/ 2001M: 81) "*They said: "O Noah! Thou hast disputed with us, and (much) hast Thou prolonged the dispute with us: Now bring upon us what Thou threatenest us with, if Thou speakest the truth!? He said: "Truly, Allah will bring it on you if He wills, and then, ye will not be able to frustrate it!"*" (Al-Qur'an. Hūd 11: 32-33.)

Prophet Ibrāhīm was also endowed with knowledge of science that he called the attention of his father to embrace it with: "*O My father! to me hath come knowledge which hath not reached thee: so follow Me: I will guide Thee to a way that is Even and straight.*" Ibrāhīm in calling his people (*da'wah*) to the divine knowledge of the Qur'an and Islam (*Hudā*), many scientific instances, spaces and things were brought and cited to support his stance and got them convinced, like heaven, earth, day and night, moon and sun:

So also did we Show Abraham the power and the laws of the heavens and the earth, that He might (with understanding) have certitude. When the night covered Him over, He saw a star: He said: "This is My Lord." but when it set, He said: "I love not those that set." When He saw the moon rising in splendor, He said: "This is My Lord." but when the moon set, He said: "unless My Lord guide me, I shall surely be among those who go astray." When He saw the sun rising in splendour, He said: "This is My Lord; this is the greatest (of all)." but when the sun set, He said: "O My people! I am indeed free from your (guilt) of giving partners to Allah. "For me, I have set my face, firmly and truly, towards Him who created the heavens and the earth, and never shall I give partners to Allah." His people disputed with Him. He said: "(Come) ye to dispute with me, about Allah, when He (himself) hath guided me? I fear not (the beings) ye associate with Allah. Unless My Lord willeth, (nothing can happen). My Lord comprehendeth In His knowledge all things. Will ye not (Yourselves) be admonished? "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (Us) two parties hath more right to security? (tell me) if ye know. "It is those who believe and confuse not their beliefs with wrong -

that are (truly) In security, for They are on (right) Guidance." That was the reasoning about us, which we gave to Abraham (to use) against His people: we raise whom we will, degree after degree: for Thy Lord is full of wisdom and knowledge. (Al-Qur'ān. Al-'An'ām 6: 75-83.)

The light of knowledge is also showered on prophet Lūt, with which he was able to guide his people aright and safe himself and all those who were with him from the darkness of their ignorance and its implications: Qur'ān reports:

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسْتَقِينِ (74)

Meaning: "And to Lut, too, we gave Judgment and knowledge, and we saved Him from the town which practiced abominations: truly they were a people given to evil, a rebellious people." (Al-Qur'ān. Al-'Anbiyā' 21: 74.)

This issue of prophet Yūsuf in the Qur'ān cannot be over-emphasized. He was blessed with the knowledge of interpretation of dream "Thus did We establish Joseph in the land, that we might teach Him the interpretation of stories (and events)." (Al-Qur'ān. Yūsuf 12: 21.) He was also given knowledge and wisdom to rule and settle dispute matters among the people of his life. Knowledge and wisdom that is instrumental to that. Qur'ān informs: "When Joseph attained His full manhood, We gave Him power and knowledge: Thus do We reward those who do right." (Al-Qur'ān. Yūsuf 12: 21.) Apart from this, it was the knowledge that helped Yūsuf to climb the ladder of Ministry of Finance of the then Misra (Egypt now) and sit on the throne of its Kingdom (i.e. the President or Commander in chief of a nation) later on. Qur'ān alerts: "So the king said: "Bring Him unto me; I will take him specially to serve about my own person." Therefore when He had spoken to him, He said: "Be assured This Day, Thou art, before Our own presence, with Rank firmly established, and fidelity fully proved! (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (Their importance)." (Al-Qur'ān. Yūsuf 12: 54-55.) The father of Yūsuf, prophet Ya'qūb also boosted of the knowledge and said: "Then when the bearer of the good news came, He cast (the shirt) over His face, and He Forthwith regained Clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'" (Al-Qur'ān. Yūsuf 12: 96.)

Prophet Musa was endowed with knowledge and wisdom to discharge an obligation of *da'awah* (propagation of Islam): "When He reached full age, and was firmly established (in life), we bestowed on Him wisdom and knowledge: for Thus do we reward those who do good." (Al-Qur'ān. Al-Qasas 28: 14.) Tālūt qualified for the post of the leadership with the two principal qualities of leadership that were given him; knowledge and sound health, as stated in the Qur'ān: "Their prophet said to them: "(Allah) hath appointed Talut As king over you." They said: "How can He exercise authority over us when we are better fitted than He to exercise authority, and He is not even gifted, with wealth in abundance?" He said: "(Allah) hath chosen Him above you, and hath gifted Him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things." (Al-Qur'ān. Al-Baqarah 2: 247.) Qur'ān talks about Dāwūd and Sulymān with their possession of knowledge thus: "By Allah's will They routed them; and David slew Goliath; and Allah gave him **power and wisdom** and **taught** him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds." (Al-Qur'ān. Al-Baqarah 2: 251.) According to this verse, prophet Dāwūd was given three special gifts; power, wisdom and knowledge. Prophet Sulymān inherited these qualities from his father, Dāwūd. Qur'ān exposes their cases thus: "To Solomon we inspired the (right) understanding of the matter: to each (of them) we gave Judgment and knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was we who did (All these things)." (Al-Qur'ān. Al-'Anbiyā' 21: 79.) Khidr serves an exemplary of good teacher, he was very verse in divine knowledge that prophet Musa was asked to acquire divine guidance from him. Qur'ān declares: "So they found one of Our servants, on whom we had Mercy from ourselves and whom we had taught knowledge from Our own" (Al-Qur'ān. Al-Kahf 18: 65.) Knowledge and wisdom was attribute to prophet 'Isa in not less than one place in the Qur'ān as a miracle and evidence of his messengerhood. Qur'ān reveals: "And Allah will teach Him the Book and Wisdom, the law and the Gospel" (Al-Qur'ān. 'Āl-'Imrān 3: 48 & Al-Mā'idah 5: 110.)

Lastly, the seal and last Prophet, Muhammad was not left out of the race, he was gifted with knowledge of Allah

" وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (113)"

Meaning: "But for the Grace of Allah to you and His Mercy, a party of them would certainly have plotted to lead you astray. But (in fact) they will only lead their own souls astray, and to you they can do no harm in the least. For Allah hath sent down to Thee the Book and wisdom and taught you what you Knew not (before): and great is the Grace of Allah unto you." (Al-Qur'an. An-Nisā' 4: 113.)

Still Prophet Muhammad was asked to pray and request Allah to increase him in knowledge: فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا (114) Meaning: "The Day ye shall see it, every mother giving suck shall forget Her suckling- babe, and every pregnant female shall drop Her load (unformed): Thou shalt see Mankind As In a drunken riot, yet not drunk: but dreadful will be the wrath of Allah." (Al-Qur'an. Tāhā 21: 114.)

This how, according to above explanation, the prophets involved themselves one time in searching for knowledge, once again in emphasizing its importance and another time in calling to its way in the Qur'an.

Branches of Knowledge in the Qur'an:

First of all, the justification and basis for this paragraph in the Qur'an is the declaration of Allah that: مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ... (38) Meaning: "Nothing have we omitted from the Book." (Al-Qur'an. Al-An'am 6: 38.) or the injunction of the holy Qur'an which submits that:

"وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ (54)"

Meaning: "We have explained in detail in this Qur'an, for the mankind, every kind of similitude." (Al-Qur'an. Al-Kahf 18: 54.)

Based on this, some different fields of study will be examined to buttress and illustrate this Qur'anic declaration.

Agriculture in the Qur'an:

Many verses of the Qur'an discuss the issue of Agriculture. Agriculture means the science or practice of producing crops and raising livestock; farming. Besides that, there is Agronomy which connotes the science of land cultivation and management, husbandry. (Geddes & Grosset. 2005.) The most attractive point in discussing this in the Qur'an is the usage of the word *f-l-h* to mean "cleaving" or "splitting" and when applied to land, it carries the sense of "furlowing", "tilling" or "plowing". *Filāha* therefore is the art of plowing and cultivating which is the term generally used in Agriculture. Other roots denoting cultivation in the Qur'an are *z-r-c* and *h-r-th* (Mc Auliffe ed. 2001: 40) appearing together in these verses: (64) أَلَمْ نَكُنْ الزَّارِعُونَ (63) أَلَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (64) meaning: "See ye the seed that ye sow in the ground? Is it ye that cause it to grow, or are We the Cause?" (Al-Qur'an. Sūratul-Wāqī'ah 58: 63-64.) The general term for vegetation is *Nabāt* found in the Qur'an: (17) وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (17) "And Allah has produced you from the earth growing (gradually)" (Al-Qur'an. Sūrah-Nūh 71: 17.) Agriculture as an art of production of crops and plants is mentioned categorically in Qur'an that:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِئَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (261)

Meaning: "The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things." (Al-Qur'an. Al-Baqarah 2: 261.)

Look at the marvelous method of the Qur'an. The similitude there in the verse between reward of generosity and spraying money in the cause of Allah and the art of agriculture that are seen to be the same is nothing but to emphasize and point at the importance of art of planting and growing of crops for consumption. Apart from this, various crops like date, palms pomegranates, olives, grapes and grains are also mentioned there in the Qur'an as well. Qur'an relates:

It is He who sendeth down rain from the skies: with it we produce vegetation of all kinds: from some we produce green (crops), out of which we produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) Gardens of grapes, and olives, and pomegranates, Each similar (in kind) yet different (in variety): when They begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things there are Signs for people who believe. (Al-Qur'ān. Sūratul-'An'ām 6: 99) Explicitly, Qur'ān says: ***For that We pour forth water in abundance. And We split the earth in fragments. And produce therein corn. And grapes and nutritious plants. And olives and dates. And enclosed Gardens, dense with lofty trees. And Fruits and fodder. For use and convenience to you and your cattle.*** (Al-Qur'ān. 'Abas 80: 25-32.) The essentiality of water in the process of Agriculture is also expatiated on in the verse.

Products of grain for men and animal are stated also in the Qur'ān: ***And do they not see that we do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?*** (Al-Qur'ān. As-Sajdah 32: 27.)

Art and Architecture in the Qur'ān

Art is the activity or skill of producing things such as paintings, designs, etc. (Steel, 2009: 40.) while architecture is the study of designing and making buildings or the style or design of a building or buildings. (Steel, 2009: 37.) With exception of the following verse which says: ***She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up Her skirts), uncovering Her legs. He said: "This is but a palace paved smooth with slabs of glass." she said: "O My Lord! I have indeed wronged My soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."*** (Al-Qur'ān. An-Naml 27: 44.) The holy Qur'ān does not point at manufactured things or at a doctrinal guide for making and evaluating visually perceptible forms. (Mc Auliffe ed. 2001: 162) In the Qur'ān, making fountain of molten brass ***We made a Font of molten brass to flow for him.*** is mentioned in respect of prophet Sulymān and as a blessing of Allah over him. It is also among the miracles and signs of the messengerhood of prophet Solomon (Sulymān) that the Jinns manufactured for him some artistic and designed work like *mahārīb*, *tamāthīl* and *Jifān* of enormous size as stated in the Qur'ān: ***They worked for him as he desired, (making) arches, images, bosons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! But few of My servants are grateful!"*** (Al-Qur'ān. Saba' 34: 13.) The above verse consists of *Jifān* (porringer) and *Qudūr* (cooking pots). Unusual buildings like *Sarh* (palace) and (*mumarrad min Qawārīr*) construction covered or paved with slabs of glass usually translated as "pavilion" or "palace" are also mentioned in the Qur'ān as an artistic works. Qur'ān describes: ***Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means."*** (Al-Qur'ān. Ghāfir 40: 36) and the saying of the Qur'ān on *mumarrad min Qawārīr*: ***This is but a palace paved smooth with slabs of glass.*** (Al-Qur'ān. An-Naml 27: 44.) *Qawārīr* is also mentioned in connection with the enjoyment of the people of paradise (*al-Jannah*) in the Qur'ān: ***And amongst them will be passed round vessels of silver and goblets of crystal. Crystal-clear, made of silver: They will determine the measure thereof (according to their wishes). And They will be given to drink there of a cup (of Wine) mixed with Zanjabil.*** (Al-Qur'ān. Al-'Insān 76: 15-17.) All this serves as an indication pointing at the Art and Architecture science that the experts in the field may think of and build upon.

Archaeology in the Qur'ān:

Archaeology is the study of past human societies through their extant remains (Geddes & Grosset. 2005: 38) or based on objects or parts of buildings found in the ground. (Steel, 2009: 37) This can be only appreciated in Islam or in the Qur'ān as booty (*maghānim* or *fay'*). The word "*maghānim*" is used ***فَعَبَدَ اللَّهُ مَغَانِمَ كَثِيرَةً*** with this meaning in Al-Qur'ān. Nisā' 4: 94 and used thrice in Al-Qur'ān. Fath 48: 15, 19 & 20 respectively. Its verb "*ghanima*" is used in Al-Qur'ān. Al-'Anfāl 8: 41 & 69 with the same meaning of booty thus:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَيْنَ السَّبِيلِ إِن كُنْتُمْ أَمْنْتُمْ بِاللَّهِ وَمَا
أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفْيِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (41)

Meaning: "And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if ye do believe In Allah and In the Revelation we sent down to Our servant on the Day of Testing, the Day of the meeting of the two forces. For Allah hath power over all things"

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (69)

Meaning: "But (now) enjoy what ye took in war, lawful and good: but fear Allah. For Allah is Oft-forgiving, Most Merciful."

The verb "afā'a" denotes "to give booty" and is used thrice in the Qur'an:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ

Meaning: "O Prophet! We have made lawful to Thee Thy wives to whom Thou hast paid their dowers; and those whom Thy right hand possesses out of the prisoners of war whom Allah has assigned to thee." (Al-Qur'an. Al-'Ahzāb 33: 50.)

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ

Meaning: "What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry." (Al-Qur'an. Al-Hashr 59: 6.)

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7)

Meaning: What Allah has bestowed on His Messenger (and taken away) from the people of the townships, belongs to Allah, to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which He withholds from you. And fear Allah. For Allah is strict in punishment. (Al-Qur'an. Al-Hashr 59: 7.)

The holy Qur'an while discussing this issue of booty has in mind the archaeologists who may want to display and discharge their work.

Anatomy in the Qur'an:

Anatomy is another field of study found its root from the Qur'an. It is defined as "the science of the physical structure of plants and animals; the structure of an organism." (Geddes & Grosset. 2005: 30.) Though, the Qur'an is revealed to human beings. That is why, the definition of (Stella) will be more appropriate in this regard. He said: Anatomy is "the scientific study of the structure of human or animal bodies, that is, the structure of a living thing." (Steel, 2009: 28) In anatomy, human is in two spheres; the first consists of the various human physical elements; such as flesh, fluids, eyes, ears, head, heart and backside. The second includes anatomical experience, such as speaking, weeping, eating, fasting, listening and dying, and what the body experiences in the light of religious faith. Mostly, human is used metaphoric with aim of encouraging the pursuit of an ethical and pious life. (Mc Auliffe ed. 2001: 79.) For instance, *Jism* (body) is used in the Qur'an in regarding to the story of Tālūt to represent health of a man or according to Yūsuf 'Alī's translation "bodily prowess". ('Alī, 2007: 44. Al-Qur'an. Al-Baqarah 2: 247.) *Jasad* (body) which is a synonym of *Jism* is also mentioned in its real form in relation and in support of the Prophet Muhammad and the previous prophets. Qur'an emphasizes:

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

Meaning: "Nor did we give them bodies that ate no food, nor were they exempt from death." ('Alī, 2007: 383. Al-Qur'an. Al-'Anbiyā' 21: 8.) In the Qur'an, organic and inorganic substances and components of the body are explained. Qur'an testifies: "Man we did create from a quintessence (of clay).¹³ Then We placed him as (A drop of) sperm in a place of rest, firmly fixed." ('Alī, 2007: 407. Al-Qur'an. Al-Mu'minūn 23: 12-13.) *Lahm* is referred to connote both literal and metaphorical meaning in Qur'an 23: 14 and Qur'an 49: 12. In a literal sense, it says:

ثُمَّ خَلَقْنَا النَّطْقَةَ عَاقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14)

“Then we made the sperm into a clot of congealed blood; then of that clot we made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create! (‘Alī, 2007: 407-408. Al-Qur’ān. Al-Mu’minūn 23: 14.)

Lahm is used also to mean spreading rumor and gossiping (Mc Auliffe ed. 2001. p. 80.) in Al-Hujrāt: يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12)

Meaning: “O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on Each other behind their backs. Would any of you like to eat the flesh of His dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful.” (‘Alī, 2007: 407-408. Al-Qur’ān. Al-Hujrāt 49: 12.)

In al-Furqān also, ‘*ayn* is used to mean eye and insight for both physical vision and spiritual enlightenment thus: (8) أَلَمْ نُجْعَلْ لَهُ عَيْنَيْنِ (8) meaning: “Have we not made for Him a pair of eyes?” (‘Alī, 2007: 787. Al-Qur’ān. Al-Balad 90: 8.) Apart from all this, some human organs are mentioned in the Qur’ān, such as heads (*ru’ūs*) that is used literarily and metaphorically in al-Fath 48: 27 etc., *Jibāh* (foreheads) in at-Tawbah 9: 35, *Qalb*, *Qalbayn* and *Qulūb* (hearts) in al-‘Anfāl 8: 24 and al-‘Ahzāb 33: 4 & 5, *Sudūr* (chest) and *Afwāh* (mouths) in ‘Āl-‘Imrān 3: 118, *Shafatayn* (lips) and *Lisān* to mean tongue and language in al-Balad 90: 9 and ‘Ibrāhīm 14: 4 and so on and so forth.

Biology in the Qur’ān:

Biology is a scientific study of living organisms, creation and stages of life. (Geddes & Grosset. 2005: 229) This type of scientific study has its traces in the Qur’ān. Human beings are made known that their creation was firstly from dust (*turāb*), Ādam, changed to clay (*tīn*) from dry clay (*salsāl*). However, the word *turāb* (dust) is used repeatedly for sixth times, *tīn* (clay) for eight times and *salsāl* (dry clay) for fourth times. (Mc Auliffe ed. 2001: 230.) This is enumerated in many verses of the glorious Qur’ān in at-Tāriq 86: 5-7: “**Now let man but think from what he is created! He is created from a drop emitted. Proceeding from between the backbone and the ribs.**” And it is expatiated clearly in al-Mu’minūn 23: 12-14:

“Man we did create from a quintessence (of clay). Then we placed Him as (A drop of) sperm In a place of rest, firmly fixed. Then we made the sperm into a clot of congealed blood; then of that clot we made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!”

Chemistry in the Qur’ān:

Chemistry is often called Central Science. It is the study of matter and the changes that matter undergoes. Matter is what makes up our bodies, our belongings, our physical environment, and in fact our universe. Matter is anything that has mass and occupies space. (Burdge, 2009: 4.) It is also a science that strives to make the physical environment understandable to the human mind. (Sienko & Plane. 1976: 1) Of course, this is the role usually played by the Qur’ān. It explains and makes everything clear and understandable to every individual in particular and every human being in general. In fact, the creation of heavens and earth and all what in surrounding men are severally explained in the Qur’ān because of this aim. Qur’ān introduces man to ritual bath, ablution (as mandated in Al-Qur’ān. Al-Mā’idah 5: 6) and general cleanliness and purity of cloths (as stated in Al-Qur’ān. Al-Mudath-thir 74: 4-6) and others to maintain physical outfit, hygiene and health of the body and environment. In addition, heat is measured as a quantity of energy, whereas temperature describes the intensity of heat, or hotness. In the Qur’ān, the Jinn are created from the fire of a scorching wind (Sienko & Plane, 1976: 8) or from fire free of smoke, (‘Alī, Y.A. 2007: 671. Al-Qur’ān. Ar-Raḥ mān 55: 15) that is, as a result of heat. Mirza Ahmad even perceives the word “Jinn” as particles, bacteria germs (Mirza, 1998: 363-367) and all what a view or molecules that is far too small and tiny for us to observe them directly or be seen with naked eyes only through molecular models. (Burdge, J. 2009: 5.) However, is like the connotative meaning of the word “Jinn” accommodates the suggestion. According to Cowas, the word means unseen or hidden (*Istitār*). (Ibn Manzūr. 1414H/1994M: 95 & Cowan, November, 1960: 138.)

Computer Science in the Qur'ān:

The computer which is an electronic machine that can store, find and arrange information, calculate amounts and control other machines. (Steel, 2009: 170.) It is a product of International Communication Technology (I.C.T.). In studying I.C.T. many devices are useful for information storage, such as hardwire, hard disk, flash drive, floppy, diskette and CD Rom. Meanwhile, the word *tā'ir* accommodates this and serve as a device of storage information that every individual will come with it on the last day. Qur'ān emphasizes this: "Every man's fate we have fastened on His own neck: on the Day of Judgment we shall bring out for Him a scroll, which He will see spread open." (°Alī, 2007: 328-329, Al-Qur'ān. Isrā' 17: 13.) The word "scroll" is very familiar and rampant in handling and relating with computer and the holy Qur'ān refers to this with the term and concept of "tāy" thus: "***The Day that we roll up the heavens like a scroll rolled up for Books (completed), Even As we produced the first creation, so shall we produce a new one: a promise we have undertaken: truly shall We fulfill it.***" (°Alī, 2007: 393, Al-Qur'ān. Al-'Anbiyā' 21: 104.)

Geography in the Qur'ān:

Geography is said to be the study of the world's surface, physical qualities, climate, countries, products, etc. (Steel, 2009: 352) or in a comprehensive meaning, it is the science of the physical nature of the earth, such as land and sea masses, climate, vegetation, etc, and their interaction with the human population; the physical features of a region. (Geddes & Grosset. 2005: 213.) In the first instance, the holy Qur'ān mentions two seas and explains their nature and purpose "***He has let free the two bodies of flowing water, meeting together. Between them is a barrier which they do not transgress. Then which of the favours of your Lord will ye deny? Out of them come Pearls and Coral. Then which of the favours of your Lord will ye deny?***" (°Alī, 2007: 671. Al-Qur'ān. Ar-Rahmān 55: 19-23.) The description of the two is that one is salty another one is sugary as stated in the Qur'ān:

Furthermore, it is because of the geographical location, atmosphere and climate that make us have dual and multiple directions of the supernatural phenomenon of Sun and Moon in the holy Qur'ān against a single one that is generally known. The two that serve as a sign of existence of the Creator of all creatures are one time described as one "To Allah belong the east and the West", (°Alī, 2007: Al-Baqarah 2: 115) another as dual "(He is) Lord of the two Easts and Lord of the two Wests." (Al-Qur'ān. Ar-Rahmān 55: 17) and finally as plural substances: "Now I do call to witness the Lord of all points in the east and the West that we can certainly." (Al-Qur'ān. Al-Ma'ārij 70: 40.) The changes of climate that usually led the Arabs to change their environment from a town to another and travel during winter to Yemen and to Syria in summer for caravans' trade-on which the prosperity of Mecca depended during their *Jahiliyyah* period. (See: Asad, 2013: 1167 and his commentary on Al- Qur'ān. Quraysh 106: 1-2.) That is, the reason why have East and West in dual and plural forms is because of different orbits that the Arabian peninsula used to experience during the winter and summer.

Mathematics in the Qur'ān:

Mathematics is the science or study of numbers, quantities or shapes. (Steel, 2009: 521.) Its name is firstly spelt out as *Hisāb* in the Qur'ān: "***It is He who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs In detail, for those who understand.***" (°Alī, 2007: 235, Al-Qur'ān. Yūnus 10: 5 & al-'Isrā' 17: 12.) Apart from that, Qur'ān involves in dealing and talking with figures like "***He made it rage against them seven nights and eight days in succession***" (°Alī, 2007: 726, Al-Qur'ān. Al-Hāqqah 69: 7) ***that were the days that were spent in destroying the people of 'Ād. Four hundred and fifty days an equivalent to a Day of Judgment with the days of the world today. Qur'ān reminds: "The angels and the spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years."***" (°Alī, 2007: 731, Al-Qur'ān. Al-Ma'ārij 70: 4.) Inheritance is a practical example of Qur'ānic dealing with calculation, where Allah stood up and do the mathematics Himself:

Allah (thus) directs you As regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of

the inheritance; if only one, her share is a half. for parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases ('s) after the payment of legacies and debts. You know not whether your parents or your Children are nearest to you In benefit. these are settled portions ordained by Allah. and Allah is All-knowing, All-wise. (°Alī, 2007: 87, Al-Qur'ān. An-Nisā' 4: 11.)

The phrases like “their share is two-thirds”, “her share is half”, “the mother has a sixth” etc are figures and an indication that the Qur'ān is displaying Arithmetic/Mathematics as if it is a book of that. In fact, the Arithmetic/Mathematics displayed there is so perfect and accurate to the extent that there is no any wrong in calculation experienced in distributing the share of a deceased to his heirs. The case is so serious in Inheritance that only scholars who have background in Arithmetic can handle it and solve the matter.

Medicine in the Qur'ān:

Medicine means any substance used to treat or prevent disease; the science of preventing, treating or curing disease. (Geddes & Grosset, 2005: 304.) With this definition, one will quickly and easily submit that the Qur'ān is a book of medicine. It is full of some prescriptions of cures on almost all human illnesses. Qur'ān testifies to this fact that: “*We send down (stage by stage) In the Qur'an that which is a healing and a Mercy to those who believe: to the unjust it causes nothing but loss after loss.*” (°Alī, 2007: 337, Al-Qur'ān. Isrā' 17: 82.) The word “*Shifā*” is used to refer to medicine and cure in the Qur'ān: “*Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink varying colours, wherein is healing for men: Verily in this is a Sign for those who thought.*” (°Alī, 2007: 317, Al-Qur'ān. An-Nahl 16: 69.) The term “*Sharāb*” (drink) produced by bees, i.e. honey is “healing” (*shifā*) or health which also referred to thrice to remedy against Ignorance (*jahl*) of God and revelation. *Marad* (sickness) is used thirteen times of number to refer to heart and interpreted traditionally to denote religious doubt and not any actual physical ailment. (Mc Auliffe ed. 2001. Vol. III: 349.) With the concept of “prevention is better than cure”, it is worthy of mentioning that *Zinā* (adultery and fornication) is prohibited to avoid and prevent body of someone from HIV/AIDS and any other sexually transmitted diseases. (Al-Habbāl, & Al-°Umariyy, 1418H/1418M: 39 & As-Sayūtiyy, 1424H/2003M. Vol. II: 247.) Also, it is because of abstinence from developing killing disease that it is forbidden for men to stay from their wives during their menstrual periods. (Al-Habbāl, & Al-°Umariyy, 1418H/1418M: 51 & As-Sayūtiyy, 1424H/2003M. Vol. II: 247.) Qur'ān says: “*They ask Thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.*” (°Alī, 2007: 38, Al-Qur'ān. Al-Baqarah 2: 222.) Upon all, the types of medicine that a sick person taken is pronounced in the Qur'ān in regarding to the serious illness that affected prophet 'Ayyūb during his lifetime:

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

Meaning: “(the command was given :) ”Strike with Thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink.” (°Alī, 2007: 560, Al-Qur'ān. Sād 38: 42.) It means that some medicines are used for bath, rob and drink respectively.

Physics in the Qur'ān:

Physics is the most basic of the sciences. It deals with the behavior and structure of matter. It is the scientific study of natural forces such as light, sound, heat, electricity, pressure, magnetism, etc. which is referred to as classical physics; plus the modern physics topics of relativity, motion, fluids, atomic structure, condensed matter, nuclear physics, elementary particles, and astrophysics. (Steel, 2009: 618 & Giancoli, 2000: 1.) At least, the matter of atomism is about and addressed in the Qur'ān. In the ancient times, the “theory of atomism” was proposed by Greeks and particularly Democritus who lived in 23 centuries ago assumed that the smallest unit of matter was the atom. (Naik, July, 2001: 20.) The Arabs also believe the same as they use *Dharrah* to mean atom. To them (the Arab) the *dharrah* was the limit beyond which one could go. (Ibid,

21.) However, Qur'an refuses this limit by this submission: "*The unbelievers say, "Never to us will come the Hour": say, "Nay! But Most surely, by My Lord, it will come upon you; by Him who knows the unseen, from whom is not hidden the least Little atom in the heavens or on earth: nor is there anything less than that, or greater, but is In the record Perspicuous:*" (Alī, 2007: 520, Al-Qur'an. Saba' 34: 3.) The verse refers to Omniscience of God (Allah) who has the knowledge of something smaller and bigger than atom. That is it is clear from the verse that something smaller than atom can exist. According to Naik Zakir, this is discovered recently by modern science. (Naik, July, 2001: 21.)

Zoology in the Qur'an:

Zoology is the scientific study of animals with regards to their classification, structure and habits. (Steel, 2009: 954 & Geddes: 528.) The following Qur'anic verse in *Sūratun-Nūr* can be in the best position to translate the subject matter:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (45)

Meaning: "And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for Verily Allah has power over all things." (Al-Qur'an. An-Nūr 24: 45.)

Definitely, the verse is describing the nature and classes of animals as an indication and a starting point of the development of science of study of animals, zoology.

Conclusion:

As a lay man, this is the extent we can go in explaining many branches of knowledge and fields of study that are traceable to the Qur'an. It is now left for the expert in each subject and course to build and expatiate on this effort of this researcher. This is extent that we can go also, because of time limit and number of page constraint.

By now, it should be very clear that the holy Qur'an is all encompassing, embodiment and a compendium of all branches of knowledge. However, it is beyond book of prayer that majority of Islamic scholars and organization are thing and using for today in some parts of the world like Nigeria. Rather, it is a divine Book consists many fields of study like; Agriculture, Anatomy, Art, Archaeology, Biology, Chemistry, Computer, Geography, Medicine, Physics and Zoology that are discussed in this paper.

As a matter of fact, it is worthy of notice here that, this can of writing require improvement and encouragement, either from individual, organization, institution and nation. This is because; this kind of work usually shows to the world the beauty of Islam as a religion and the beauty of Islamic religious knowledge of Islam. It also explains that Islam is beyond ordinary doctrines, ideology and creeds as anybody or any nation may think of. Though, it is a religion very much about its creeds, but notwithstanding, it is not restricted to that segment alone. This kind of research also indicates that Islam is much more serious with knowledge and academic programs than violence, riot and terrorism.

Finally, Muslims should work hard, strive and embark on what can benefit community better. They should also embark on real research, in order to bring out more serious, genuine and important messages that can be useful to the whole world, so that they can initiators of many things, rather than to be the followers of their counterparts or their enemies. Further, all what Muslims are looking for today is there in the glorious Qur'an. It only remains for them to find it out. However, it gains the surprise of this researcher that in area of Medicine, Muslims drop what is in their hands to obtain what is in the hands of others. They question what is in their own hands and taking and consuming what is in the hands of others without questioning it. They eventually take their own Medicine after thorough assessment and others own directly without any assessment at all. Lastly, while carrying out this kind of research, the Morales of good Muslims researchers in any field of study should not weighted down, jeopardized and killed, rather, their efforts should be encouraged, appreciated, assisted and crowned with helps towards the realization of success.

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