

## **The oceanographical science proofs discovered in the Holly Qu’Ran**

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### **Abstract**

“Whoever follows a path seeking knowledge, Allah will make his path to paradise easy.” In this way, the Qur’an, the central religious text of Islam, invites humanity to enrich its knowledge from all sources. Therefore, it’s not surprising to find out accurate earthhood data referred to throughout the Qur’anic text—although it may be better to call these instances “the miracles,” considering the text to be an old scripture written fourteen centuries ago. Interestingly, the true wisdom described in the Qur’an does not only limit to terrestrial life (as to be assumed because it is a book which comes from the desert) but its authenticity also covers broad examples of scientific proofs on water and aquatic life as it talks about origination of life, water cycle, darkness in the ocean depths, distinct freshwater or saltwater bodies, and estuaries.

### **Introduction**

The Qur’an (the central religious text of Islam) when examined very closely appears to be immortal in nature although it may be thought of to be an old book which came fourteen centuries ago from the Arabian Desert (Garry Miller 1992, 2). Indeed, one of the most remarkable facts which gives the Qur’an its eternal trait is how it deals with science (Maurice Bucaille 1995, 8). It’s now well demonstrated that the book, which was revealed in the 7th century to Muhammad, contains detailed and accurate earthhood scientific proofs which are being discovered (Michael Anthony Sells 1999, 46; Sayyid Mohammad Hosayn Tabatabae, 1988,

13; Harun Yahya 2001, 11; Yahya 2003, 95; Miller 1992). Interestingly, the Qur’an not only does talk about the terrestrial life as to be assumed because it is a book which comes from the desert but its authenticity also covers broad examples of data on water and aquatic life (Yahya 2003, 105; Miller 1992, 85; Bucaille 1995, 10). This phenomenon comes to be even more obvious when mankind is being invited to pay more attention to the water “Have you thought about the water you drink? (56:68)”.

### **Numerical miracles concealed in the Holly Qu’ran**

In principle, there are around 80,000 words in the Qur’an (containing less than 2000 distinct words) of which the word “water” is repeated for 57 times in 38 chapters (Table 1). Interestingly, Arthur Clifton Guyton’s Textbook of Medical Physiology (1976 [1991], 424:247) states that “the total amount of water in a man of average weight (70 kg) is approximately 40 liters, averaging 57 percent of his total body weight. In a newborn infant, this may be as high as 75 percent of the body weight, but it progressively decreases from birth to old age, most of the decrease occurring during the first 10 years of life. Also, obesity decreases the percentage of water in the body, sometimes to as low as 45 per cent. These figures are statistical averages, so are illustrative, and like all biostatistics, will vary with things like type of population, age and number of people sampled, and methodology. So there is not, and cannot be, a figure that is exactly the same for all people, for this or any other physiological measure. For example, Sheila Jackson’s (1985, ) Anatomy & Physiology for Nurses gives a figure of 60% for the proportion of body-weight attributable to water, which approximates Guyton’s 57% (1976). The word “land” appears 13 times in the Qur’an and the word “sea” 32 times, giving a total of 45 references. If the above number is divided by that of the number of references to the land we arrive at the figure 28.8%. The number of total references to land and sea, 45, divided by the number of references to the sea in the Qur’an, 32, is 71.1%. Extraordinarily, these figures represent the exact proportions of land and sea on the Earth today.

### **One word with two different meanings**

Indeed, one of the most important aspects of the Qur'anic miraculous nature can be due to its unique literary form and unique genre which was partly achieved by multi-meaning or equivocal use of words (Ziauddin Ahmad 2002, 10). From all 57 citations throughout the whole text, the word "water" occurs in its original meaning in near 53 verses but it means "semen" when it's used in combination with the words "mahein" (meaning weak) and "dafegh" (meaning ejaculated): "Did we not create you from a weak water(77:20)"; "He was created from ejaculated water(86:6)".

### **The Book writes to confirm origination of life from water**

"Do not the unbelievers see that the heavens and the earth were joined together then we clove them asunder, and made from water every living thing? Will they not then believe? (21:30)"; "And Allah has created every animal from water... (24:45)". Modern scientific theory on the origin of life was not firmly established up until the last two or three centuries. Prior to that, the predominant theory on the origin of life was based on a concept called "spontaneous generation" where living creatures literally popped out of inanimate matter spontaneously and continuously. This view was discredited with the work of many Renaissance scientists. Louis Pasteur's research on bacteriology sealed the coffin on this theory. Starting with the work of Thomas Henry Huxley up to the present day, an alternative theory has been proposed where life is understood to have emerged from a long, increasingly complex chain of chemical reactions. These reactions are believed to have begun in the depths of the oceans because the atmosphere was not sufficiently developed to protect living organisms from ultraviolet radiation. Recently, Chandra Wickramasinghe and his colleagues (2009) considered that the watery environment of early comets, together with the vast quantity of organics already discovered in comets, would have provided ideal conditions for primitive bacteria to grow and multiply. A key question in the origin of biological molecules like RNA and DNA is how they first came together billions of

years ago from simple precursors. Researchers have reconstructed one of the earliest evolutionary steps yet: generating long chains of RNA from individual subunits using nothing but warm water. Many researchers believed that RNA was one of the first biological molecules present, before DNA and proteins; however, there has been little success in recreating the formation on RNA from simple "prebiotic" molecules that likely were present on primordial earth billions of years ago. Ernesto Di Mauro and colleagues (2009) found that ancient molecules called cyclic nucleotides can merge together in water and form polymers over 100 nucleotides long in water ranging from 40-90 °C similar to water temperatures on ancient Earth. Calling back the book of 1430 years ago, the Noble Qur'an recurrently mentions life with accurate emphasis on water as an originator.

### **The water cycle is described in the Holly Qu’ran in detail**

It was not until 1580 that Bernard Palissy described the general concept of 'water cycle'. He explained how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise and condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. Prior to him, most of the ancient Greek and Roman scholars had various incomplete or incorrect theories on the water cycle (Plato, for example, believed that precipitation eventually descended into the abyss called Tartarus and from there it fed into the oceans). The Qur'an does not give a complete description of the water cycle from start to end, however there are a few precise references to specific stages. Perhaps the most fascinating of the references are the those two verses on rain clouds ("It is Allah Who sends the winds, and then they raise clouds: then He spreads them in the sky as He wills and makes them dark, then you see the drops issue from the midst of them... (30:48)"; "Don't you see how Allah drives clouds with force, then joins them together, then makes them into a heap? - Then you see the drops issue from the midst of them. And He sends down from the sky Mountains (of clouds) wherein hail is: He strikes therewith whom He pleases and He turns it away from whom

He pleases. The flash of His lightning well-nigh snatches away the sight (24:43)". The two verses are describing the stages in the formation of rain clouds, which is in turn a stage in the water cycle. A close examination of these two verses suggests that they make reference to two different phenomena, one of "spreading" the clouds and the other of "joining" them together; two different processes by which rain clouds might be formed. Modern meteorology has come to this conclusion within the last two centuries. There are two types of clouds which can yield precipitation, and they are classified by their shape: stratus (layer-type) and cumulus (heap-type). The precipitative layer clouds are further subdivided into stratus and nimbostratus (nimbo meaning rain). The first verse above on rain clouds precisely sums up the formation of layer rain clouds ("...and then they [winds] raise clouds..."). It is known today that these types of clouds are started under conditions of gradual, rising winds. Next, the cloud takes on its distinctive shape that of a layer as described briefly ("...then He spreads them..."). If the conditions are right (i.e. low enough temperature, high enough humidity, etc.), the cloud droplets further condense into (larger) rain droplets, and we observe this effect from the ground as a darkening of the cloud layer ("...and makes them dark..."). Finally, drops of rain fall from the cloud ("...then you see the drops issue from the midst of them..."). The second type of precipitative cloud is the heap type, and it is subdivided into cumulus, cumulonimbus, and stratocumulus. These clouds are characterized by being puffy-shaped and piled upon each other. Cumulus and cumulonimbus are the true heap clouds - stratocumulus is a form of degenerated, spread-out cumulus. The second verse above on rain clouds describes the formation of heap rain clouds. These clouds are formed under conditions of strong updrafts (thermals) and downdrafts of air ("...drives clouds with force..."). As the puffs of clouds form, they may unite into a single giant cloud, all piled up on top of one another ("...then joins them together, then makes them into a heap..."). At this point, either a cumulus or a cumulonimbus cloud has formed - either of which can yield rain. The rest of the verse is applicable to the case of a cumulonimbus (which is familiar to

all of us as the towering thunderstorm cloud). If the heap cloud assumes large vertical proportions, then it can appear to the observer on the ground as a huge mountain or hill, but more importantly, by extending high into the atmosphere, the upper cloud droplets can freeze and thereby yield hail (“...And He sends down from the sky mountains (of clouds) wherein is hail...”). Finally, cumulonimbus clouds can have one last vivid property: lightning (“...The flash of His lightning well-nigh snatches away the sight...”). Other Qur’anic verses deal with more stages in the water cycle as: “And we send down water from the sky according to (due) measure, then we cause it soak into the soil... (23:18)” which reveals that rainfall is absorbed into the ground and that it can eventually be removed (drained). Similarly, the two methods by which absorbed rainfall is moved (surface and underground rivers) are described in 21st verse of the 39th chapter (“Don't you see that Allah sends down rain from the sky, and leads it through the springs in the earth?...”) and 13th of the 17th chapter (“He sends down water from the sky, and the rivers flow, each according to its measure...” respectively.

### **The Qu’ran talks about submarine volcanos**

Submarine volcanoes are underwater fissures in the Earth's surface from which magma can erupt. They are estimated to account for 75% of annual magma output. The vast majority are located near areas of tectonic plate movement, known as ocean ridges. Although most are located in the depths of seas and oceans, some also exist in shallow water, which can spew material into the air during an eruption. Hydrothermal vents, sites of abundant biological activity, are commonly found near submarine volcanoes. The presence of water can greatly alter the characteristics of a volcanic eruption and the explosions made by these. For instance, the increased thermal conductivity of water causes magma to cool and solidify much more quickly than in a terrestrial eruption, often turning it into a volcanic glass. Below ocean depths of about 2243 meters where the pressure exceeds 218 atmospheres, the critical pressure of water, it can no longer boil; it becomes a supercritical fluid. Without boiling

sounds, deep-sea volcanoes are difficult to detect at great distances using hydrophones (James Nybakken and Mark Bertness 2005, 180). However, the brief description on these systems can be claimed from the Noble Qur'an in more complicated fashion when Allah swears to the full ocean ("And the sea that is full of water [and blazed fire] (52:6)". The Arabic word for sea here is "Albahr" which was also referred to as the ocean in ancient literature. On the other hand, the Arabic word which expresses the fullness is "Almasjour" which implies kindled.

### **Estuaries are well illustrated in the book**

The English word "estuary" is of sixteenth century origin, derived from the Latin word

"aestuarium" meaning marsh or channel, which is itself derived from "aestus", meaning tide or billowing movement, related to the word "aestas" meaning summer. A widely used definition of an estuary has been given by Donald Pritchard (1967, 4) as: "an estuary is a semi-enclosed coastal body of water, which has a free connection with the open sea, and within which seawater is measurably diluted with freshwater derived from land drainage." Three main types of estuaries can be recognized, namely positive, negative, or neutral estuaries. In positive estuaries the evaporation from the surface of the estuary is less than the volume of freshwater entering the estuary from rivers and land drainage. In such a positive estuary the outgoing freshwater floats on top of the saline water, which has entered the estuary from the sea, and water gradually mixes vertically from the bottom to the top. This type of estuary, which is the most typical in the temperate parts of the world, is thus characterized by incoming saltwater on the bottom, with gradual vertical mixing. The holy Qur'an used more speculative way to define estuaries to the Arabs of 1400 years ago: "it was he who let forth the two seas, this one is palatably sweet and this salt, a bitter taste, and he set a barrier between them, and a refuge which is forbidden (25:53)".

### **What about talking over oceandepth**

“Or, they are like darkness upon a deep sea covered with a wave above which is another wave, above which are clouds, darkness piled one upon the other; when he stretches out his hand he can scarcely see it. Indeed, to whomsoever Allah assigns no light, he shall have no light. (24:40)”. The deep ocean floor covers over 50% of the surface of the earth. It is often said that we know more about the surface of the moon than we do about the deep ocean floor and the water column above it. While this is not strictly true, we do know remarkably little (Paul Tailor 2003, 1). A certain amount of incoming light is reflected away when it reaches the ocean surface, depending upon the state of the water itself (Gross Grant 1982, 23). If it is calm and smooth, less light will be reflected. If it is turbulent, with many waves, more light will be reflected. The light that penetrates the surface is refracted due to the fact that light travels faster in air than in water. Once it is within the water, light may be scattered or absorbed by solid particles. Its now well established that most of the visible light spectrum is absorbed within 10 meters of the water's surface, and almost no light penetrates below 1000 meters of water depth by which the darkness described by Qur’an is brought out (Richard Davis 1991, 13). By reexamining the verse quoted above, a wave above which is another wave, may notify the uppermost, sunlit layer of the ocean called the euphotic zone and the disphotic zone which is dimly lit.

Table 1. The chapters of the Qur'an in which the word "water" is given.

Chapters	Verses containing the word water
AL-BAQARA (The cow)	22, 74 and 164
AN-NISA (Women)	43
AL-MAEDA (The table)	6
AL-ANAAM (Cattle)	99
AL-ARAF (The heights)	57 and 50
AL-ANFAL (Spoils of war)	11
YUNUS (Jonah)	24
HUD (Hud)	*44, 7 and 43
AL-RAD (The Thunder)	14, 17 and 4
IBRAHIM (Abraham)	32
AL-HIJR (Al-hijr)	22
AN-NAHL (The bee)	10 and 65
AL-KAHF (The cave)	29, 41 and 45
TA-HTA (Ta-ha)	53
AL-ANBIYA (The prophets)	30
AL-HAJJ (The pilgrimage)	63
AL-MUMENOON (The believers)	18
AL-NOOR (The light)	45
AL-FURQAN (The criterion)	48 and 54
AL-NAML (The ant)	60
AL-QASAS (The story)	23
AL-ANKABOOT (The spider)	63
AL-ROOM (The romans)	24
LUQMAN (Luqman)	10

AS-SAJDA (The prostration)	8 and 27
FATIR (The angels)	27
AZ-ZUMAR (The troops)	21
AZ-ZUKHRUF (Ornaments of gold)	11
MUHAMMAD (Muhammad)	*15
QAF (The letter qaf)	9
AL-QAMAR (The moon)	28, 11 and 12
AL-WAQIA (The event)	68 and 31
AL-MULK (The sovereignty)	*30
AL-HAAQQA (The reality)	11
AL-JINN (The jinn)	16
AL-MURSALAT (The emissaries)	20 and 27
AN-NAZIAT (Those who drag force)	31
AT-TARIQ (The morning star)	6

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The symbol ( \* ) indicates verses with two repetitions of the word.

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