

The Quran and its Message

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سَلَامٌ عَلَيْكُمْ

Salamun Alaikum (Peace be upon you)

DO ALIENS EXIST?

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This is a question not only posed by many children, but adults too. The Quranic position on this matter will be briefly analysed. However, before we continue, it would be worthwhile to define for the purposes of this short article, what we mean by an 'Alien'.

THE DEFINITION OF ALIEN

"An extraterrestrial being. A form (s) of life assumed to exist outside the Earth or its atmosphere within other parts of the Universe"

A few Arabic terms are worth elucidating for the purposes of this article.

WHAT IS THE ARABIC WORD 'DA-ABA'?

Da'aba comes from the root word: Dal-Ba-Ba (or Dal-Ba with a tashdeed on the Ba) which means to go gently, crawl, creep or walk. The word basically captures whatsoever moves on the earth, especially that of animals and beasts of burden, quadrupeds, any moving creature, insects, creature which includes man.

Daabatun (n.): Moving creature; Crawling animal.

Dawaabbun (n.plu.): Crawling animals.

Daba has been used to denote humans too: See: 24:45; 35:45. It is also used negatively. Please see: 16:61 8:22; 8:55.

Dabbah n.f. (pl. dawab) has been used many times in the Quran: 2:164, 6:38, 8:22, 8:55, 11:6, 11:56, 16:49, 16:61, 22:18, 24:45, 27:82, 29:60, 31:10, 34:14, 35:28, 35:45, 42:29, 45:4

WHAT IS THE ARABIC WORD 'SAMAWAAT' (HEAVENS)?

The Quranic expression 'The Heavens and the Earth' (Arabic: Samawat wal 'ard) denotes the whole Universe in its entirety. This can be seen in many Quranic verses:

010:003

"Verily your Lord is God, who created the **Heavens and the Earth** in six 'yaums' (periods / aeons / days), and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave. This is God your Lord; Him therefore serve ye: will ye not receive admonition?"

015:016

"And verily in the Heavens (**Arabic: Samaa**) We have setup great constellations / mansion of the stars (**Arabic: Barujan**) and beautified it for the beholders"



Illustration - Joseph Islam

041:012 - The lowest heavens are decked with lamps (**Arabic: bi-masabiha**)

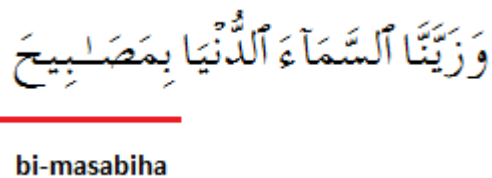


Illustration - Joseph Islam

misbah n.m. (pl. masabih) 24:35, 41:12, 67:5
See the analogy of God's own light which is like a lamp 24:35

037.006

"Surely We have adorned the nearest heaven with an adornment, the stars (or planets) (**Arabic Kwakib**)"

It is clear from a scrutiny of all the Quranic verses that the Arabic word Sama in the context of the 'Heavens and the Earth' denotes the complete universe or cosmic space and that the word 'Da'ba' denotes all manner of moving creatures.

Please see related article [1] below.

Now that we have understood the two terms better from its usage primarily from classical Arabic and the Quran itself, we can better understand the following verse:

ALIENS CONFIRMED

042.029

"And one of His signs is the creation of the Heavens and the Earth and what He has spread forth in both of them (Arabic: fi-hima) of living beings (Arabic: Da'aba); and when He pleases He is all-powerful to gather them together"

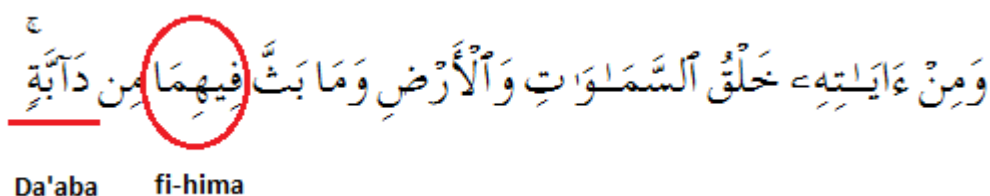


Illustration - Joseph Islam

A THEOLOGICAL ARGUMENT - WHAT WAS THE BASIS OF THE QUESTION POSED BY THE ANGELS?

A discourse is noted between the angels and Almighty God in Surah Araf (Chapter 7) of the Quran with regards man's vicegerency on the Earth.

002:030

"And when your Lord said to the angels, "Indeed I am going to place in the Earth a vicegerent (Arabic: Khalifatan)", they said: "Will you place in it one who will spread corruption in and will shed blood, while we glorify you with your praises and we sanctify you?" He said, "Indeed, I know what you know not"

This is a very powerful discourse for many reasons. In particular and in keeping with the theme of the article, the angels clearly have prior knowledge of what occurs when vicegerancy is granted to a creature 'such as man', with human form or possible 'volition'. Please note clearly the mention of blood and the shedding of it.

At the point of the discourse, man was not yet created in any form. Furthermore, the angels had no knowledge of the unseen which is clear from many narratives of the Quran and verses related to the incident. Satan had not yet demurred out of pride. Therefore, the question posed by the angels must likely have only been based on some experience that they already possessed with a similar creation in another part of the Universe or many other parts of the universe.

This is an important point worth pondering about.

TO GOD BELONGS WHATEVER IS IN THE HEAVENS AND WHATSOEVER IS IN THE EARTH

016:052

"To Him belongs **whatever (Arabic relative pronoun 'MA')** is in the Heavens and on Earth, and to Him is duty due always: then will ye fear other than God?"

This is repeated in many verses: 16:49; 16:73; 2:255; 2:284; 20:6; 24:64; 3:109; 3:129; 31:26; 34:1; 4:126; 4:131; 4:132; 4:170; 42:53; 53:31; 6:12; 14:2

FINAL THOUGHTS

WHAT IS THE EXTENT OF THE UNIVERSE?

This excellent short YouTube piece will not only give one an indication, but in some aspects, will visually portray God's sovereignty. It will also question man's earth centric view in the context of God's immense powerful creation of which He is the **only Master**.

http://www.youtube.com/watch?v=17jymDn0W6U&feature=player_embedded

After seeing this video, one appreciates better God's own oath and when He says:

056:075-76

"Nay, I swear by the places of the stars - **And lo! that verily is a tremendous oath, if ye but knew**"

Related Article:

- (1) [Heaven and Paradise - The Difference](#)

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