

Dr. Haluk Nurbaki: His Biographical Sketch and Contribution to Biological Sciences with Reference to Some Qur'ānic Verses

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ABSTRACT

The present article has been designed to study the great scientist-Scholar Dr Haluk Nurbaki's life very precisely and his exegetic-scientific achievements in the field of biological sciences. Accordingly, having taken a rapid view of the Author's life, the article deals with the present-day burning topics of biology as dealt with by him, especially embryology, psychological complexes, medical researches like Honey, mother's milk etc. Dr. Haluk Nurbaki has tried to interpret the latest scientific investigation in the light of the facts underlined in verses of the Holy Qur'ān. He has proved that there is no contradiction between Qur'ānic data and the proven knowledge of biological sciences.

Biography:

Amid the religio-scientific controversy, many Muslim eminent scholars emerged and brought about excellent writings relevant to the Qur'ān and Science. Among them is Dr. Haluk Nurbaki, a Turkish scholar who was eminent scientist-philosopher and a great Muslim scholar of 20th century. He was born on 2nd February 1924 in the town of Nar, Nevşehir, a province in the Central Anatolia region of Turkey. His father moved to Afyon when he was a child of seven years. He got admission in Afyon High School, where his father Edip Ali worked as a French teacher. His father was not only an excellent teacher but also a diligent constructive scholar who worked on character-building writers like Aynı, Mısırlı Sultan, Deli Bekir and above all Abdurrahim Karahisarlı. Simultaneously, Nurbaki's mother Nevriye Hanım tacitly performed in orienting his psycho-epistemological tendencies. She was a dedicated Maūlawī disciple who not only received but also

herself delivered copious lectures on Mathnawī. She managed to arrange congregations for these lectures at home when Nurbaki was only a child of seven years. Thus since his inception he had found a profound spiritual aura created by her sagacious mother, and naturally this spiritual aura shed a deep imprint on his hyperactive mind. That is why he never lost his interest in Mathnawī throughout his life. Even when he came into contact with Sultan Devanī Mathnawī was revived in his office.

In this very intense spiritual atmosphere, Haluk Nurbaki completed his primary, middle and high school education in Afyon High School. After this accomplishment he came to İstanbul for higher education. He took admission to İstanbul University Department Cerrahpasa Faculty of Medicine in İstanbul and successfully graduated in 1949. But he did not confine himself solely to medical studies, rather during this period he took private lessons in physics and chemistry. Simultaneously he efficiently attended Hadīth

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classes in Nur-u Osmaniye and Beyazit Masjids. Furthermore, in 1968 he completed his specialization in Radiotherapy and Radiobiology.

During his medical studies in Istanbul, he met great Darvishes, majzoobs and sultans such as Sultan Devanī, Semseddin Yesil, Necip Fazil, Salih Fakiri Efendi also known as Salih Yeshil, and Faik Sarac. His friendship with Faik provided Nurbaki with an opportunity to enter into and thereby profit by the Sufi circle headed by Imam Hafiz Osman Bedrettin who was linked with Bahā' al-Dīn Naqshband (God's mercy be upon him) through Shaykh Samini and Shaykh Aki Septi and with Shaykh Abd' al-Qādir on the other hand. He perused the books, Futūḥ al-Ghayb, Sirr al-Asrār and Fath al-Rabbānī under illuminating and stimulating guidance of Hafiz Osman bedrettin.

He worked as a government doctor in places including Kutahya, Balikesir, Yozgot, and Afyon, as well as in France, Switzerland, and England. From Sinan Pasha to Afyon, he served as the Government Medical Officer. He worked as Chief Physician of Cancer (Oncology) Hospital and Chief Radiotherapy and Radiobiology Institute of Ankara Numune Hospital, where he retired. Moreover, he became engrossed in teaching Physics, Chemistry and Mathematics at Afyon High School. He also delivered lectures on Friday in Numune Mosque during 1980.

Nurbaki also actively participated in Politics and had a strong connection with Badiuzzaman Saeed Nursī (d.1960) and Fathullah Gülan's movement. Between 1961 and 1965 he served in the Turkish Grand National Assembly as Deputy elected from Afyon.

Nurbaki penned many luminous articles to various magazines and newspapers such as Büyük Doğu, Buyuksehir, İslamın Nuru, Zafer magazines, Kriter, Vakit Newspaper, Beklenen Vakit, and Akit Newspaper. His services, however, were not circumscribed by mere writings but rather he also acted as the chief editor of Zafer Magazine. Nurbaki was a philanthropist in the true sense of the word. That is why he exerted himself to assist the beleaguered humanity in ameliorating their conditions by orientating their mentality to positivity of life. Consequently, he started this task as soon as he felt himself capable of it. Thus, he fittingly composed his first book Tek Nur, which was published during 1956-57 and subsequently Sonsuz Nur in 1959. Then he remained continuously producing crystalline ingenious works and authored 32 books on the Qur'ān, Sīrah, History, Sufism, Islam and Science and Islamic teachings. They may be counted as follows:

- (1) Verses from the Holy Qur'ān and the Facts of Science
- (2) Human Unknown
- (3) Single Nur
- (4) Cancer: Knowledge and Solution
- (5) Infinite Nur
- (6) Honorary Universe from Our Heart Window
- (7) Fatiha's Forty Comment
- (8) The Qur'ān's Math Secrets
- (9) Remembrance of the Prayer
- (10) Commentary on Surah Yusuf
- (11) Commentary on Surah Takvir

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- (12) Sīma in Volunteers
- (13) The Miracle of Anatolia
- (14) Knowledge from Faith 1-2
- (15) Nardan Anneler
- (16) Miracles At Home
- (17) Interpretation of Surat al-Bakr
- (18) Ayat-el Kursi Review
- (19) Interpretation of Surah Yasin
- (20) Health Heart and Beyond
- (21) Nur Window NEC Show
- (22) Great Islamic Elders
- (23) Real Truth Real Lovers
- (24) Six Conditions of Faith in Science
- (25) Holy Struggle
- (26) Living in the Line of the Prophet
- (27) Miracles of the Qur'ān
- (28) Importance of Islamic Religion to Human
- (29) Katler
- (30) Cancer
- (31) Human and Life
- (32) Interpretation

Besides, he presented multiple papers in several Conferences, panels, open sessions and made confabs. Moreover, he used to deliver lectures on radio and television, distinctly in TRT programs, throughout his life.

Nurbaki, who had dedicated his life to serving his country, the Muslim Ummah, and mankind

in general for 73 years, passed away on June 2, 1997, in Istanbul, and was buried at a family cemetery in Afyon Karahisar. His funeral ceremony was performed stately as being attended by hordes of his lovers.

His Contribution to Biological Sciences:

Modern era has witnessed a spectacular development in biological sciences. Naturally it was not possible for a scientist-exegete like Nurbaki to be oblivious of these developments, for his chief objective was to establish the unquestionable authenticity of the Glorious Qur'ān by judging them in the light of the Magnificent Qur'ān obviously because much of the modern biological investigations have agreed with what the Qur'ān has expounded fifteen centuries ago, and thus the unequivocal miraculousness of the Always-True Universal Qur'ān revealed to the Always-True Universal Prophet Muhammad (upon whom be peace and greeting) on true scientific grounds.

Nurbaki himself was a competent and authentic medical doctor, and hence comprehended in details all the physical functions of the human body. That is why, he discusses very sedately as well as scientifically the importance of human diets and the organic system of man in the light of the Qur'ān. Therefore, Nurbaki dexterously describes the importance of mother's milk.

Mother's milk is the blessing of Allah on the human. It protects the human from various chronic diseases such as obesity, allergies, intelligence disorders, AIDS, potassium depression and cancer. Dr. Haluk Nurbaki highlights that Mother's milk contains all such nutrients that are complimentary for new-born baby that develops such immune system as to protect the infant from chronic diseases such as

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measles. Mother's milk contains antibiotics that protects the baby against measles. These antibiotics are found in milk of even those ladies who have never had measles in their lives (Nurbaki, 1998). It is Allah's Omniscience who deposited all the requirements of infant in mother's milk. Allah has revealed this secret in the Qur'an fourteen and half centuries ago:

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ* وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ) (Al Quran, 2:233)

“Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing mothers in seemly manner is upon the father of the child. No one should be charged beyond One's capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on father's heirs is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children to the nurse, it is no sin for you, provided that ye pay what is payed from you in kindness. Observe your duty to Allah and keep in mind that Allah is undoubtedly the seer of what ye do.”

In the light of the above verse, the suckling period is two years that, as the Holy Qur'an has enjoined, is most appropriate both for the baby and the mother because the recent researches have disclosed that besides the physical health of the baby, two-years suckling is also essential for

mental health of the baby as it saves it from childhood mental disorders, which results into the robust health of the baby. Moreover, until yet no such medicine as to grow children's IQ level, has been produced, while breast milk can cause to grow a baby's IQ by up to eight unit. It is worth mentioning that breast milk is continually changing with respect to the baby's development and advancement in his physical conditions and demands. (Volayati, 2016) Alan Lucas, the chairperson of University College London, made it obvious in the workshop organised by Nestle Nutrition Institute:

“Human milk feeding in early life may fundamentally and permanently change the biology, health and developmental outcomes of the organism” (Donovan et al., 2019)

Among known pharmaceutical vitamins, more than fifty vitamins are found in mother's milk. It is because the Divine Omnipotence has used milk to bring the baby's growth and development under perfect control. “To attempt to imitate this Divine blessing with far-from-sufficient mental acumen is akin to waging space war with bows and arrows” (Nurbaki, 1998)

Thus, biologically, it is crucial to feed the baby for six months because during this span of time the liver of the baby is busy in blood production. Therefore, the world health organization (WHO) suggests that:

“Infants should be exclusively breastfed for the first 6 months of life and subsequently receive suitable complementary foods while breastfeeding continues up to 24 months of age or beyond” (Donovan et al., 2019).

Furthermore, the baby uses the nutrients for development rather than for energy. And the

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nutrients present in mother's milk cannot be obtained from external sources. Realizing the value of mother's milk, scientists now recommend suckling but arbitrarily only for nine months. Nurbaki rejects this idea of nine-month suckling as being arbitrary and completely insufficient, and espouses the two-year suckling as directed by the Holy Qur'an. Scientifically speaking, he argues that "the basic logic of suckling" is predicated on the following two facts:

1. The liver bears a significant burden due to its role in blood production, necessitating a supply of milk. It typically takes approximately two years for the liver's prominence in blood production to diminish. Hence, breastfeeding should ideally continue for this duration.

2. The pivotal stage of development, during which fundamental biological resources are crucial, spans a duration of two years. It is firmly acknowledged in medical science that the initial two years of a baby's development hold the utmost significance (Nurbaki, 1998).

Keeping in view the significance of the breastfeeding, the western world observes the "World's breastfeeding week" on 1-7 August. (*World Breastfeeding Week Report (2020)*.) But the Qur'an has been drawing people's attention to its importance and benefits for about fourteen and half centuries ago.

Having dealt with the advantages that a child enshrines in the event of its suckling for a period of two years in accordance with the Qur'anic Recommendation, Nurbaki (Nurbaki, 1998) turns to enumerate the benefits that the mother receives due to her feeding the baby as follows:

a. Feeding is significant for proper functioning of mother's mammary glands.

b. It protects the mother from cancer.

c. It invigorates the liver functioning of the nursing mother.

d. The dangerous chemicals of the mother's body are destroyed.

e. During breastfeeding, the woman's liver is working with full capacity, which keeps examining all the chemical problems of the mother's body.

f. The mother's cells meet their deficiencies during feeding, because all the needed substances are integrated in the mother's blood.

g. Improvement in the psychological structure of mother.

In nutshell, there is no alternative to breastfeeding. Allah has conferred on the mother's milk such advantageous elements that not only nurture the baby's health but also the mother's. And that is what proves to be a great miracle of the Great Qur'an..

At another place Nurbaki reveals the secrets of honey with reference to the following Verse:

(وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾) (Al Quran, 29: 68-69)

"And thy Lord inspired the bee saying: Choose thou habitations in the hills and in the trees in that which they thatch; Then eat of all fruits, and follow the way of thy Lord, and made smooth (for thee). There cometh forth from their bellies a drink of diverse hues wherein is healing for

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mankind. Lo! Herein is indeed a portent for people who reflect.”

Haluk Nurbaki expounds that the phenomenon of swarming of the bee, its deployment, its finding way back the hive by different sound waves and their echoes have been discussed in the verse. He describes that this āyah points out that honey has diverse amounts of chemical substances, and calls honey “a drink of diverse hues”(Nurbaki, 1998).

The honey bee obtains therapeutic substances from several plants, fields and flowers and transforms them to honey. In the light of the Holy verse, Imām Nasfī earmarks the duties of the honey bees under the Divine Suggestion in his transparent terms that the bees are Divinely ordered to build hives on mountains, trees and high places, then to eat out of every fruit desired by them, and after eating, to return to their hives by following the ways facilitated for them by Allah, without any waywardness because without any hindrance, they are to obey Allah’ directions with whole hearted compliance(Al-Nasfī, 1998).

In the Qur’ān, Allah declares that “Surely in this is a sign (a marvel of science) for people who reflect”(Nurbaki, 1998). This Verse directs our attention towards the secrets enclosed in the hives and honey. The honey bee’s home structure resembling hexagonal prism is a demonstration of Divine architecture and an inspiration for engineers. It is so perfectly structured that in words of Imām Ṭanṭāwī:

ذَٰلِكَ الْحَيَوانِ الضَّعِيفِ كَيْفَ أَحَدَتْ هَذِهِ الْمَسَدَّاتِ الْمَتَسَاوِيَةَ
الْأَضْلَاعِ الْمَعْجِزَةِ لِمَهْرَةِ الْمُهَنْدِسِينَ مَعَ مَا لَدَيْهِمْ مِنَ الْعَدَدِ وَ
الْأَلَاتِ وَ الْإِدْرَاكِ وَ التَّجَارِبِ وَ طَوَّلِ الْمَدَّةِ (Juhari, 2004).

How has this weak animal made this hexagon of equal angles that astonishes the expert engineers

despite their having apparatus, equipment, knowledge, experiences and length of time?

This geometrical Divine masterpiece encompasses “the greatest volume with the least material. Further, the resins constituting the basic construction material have been chosen with care to conform within human health”(Nurbaki, 1998). The hive architecture shows “what a master reckoner the bee is”(Nurbaki, 1998). If a man investigates the fact in the light of the Qur’ān, he cannot go astray from the right path. The atheist claims that the honey bee manufactures excessive quantity of honey mistakenly. But repudiating the atheistic claim, Haluk Nurbaki cogently arguments:

“The confusion in the atheistic claims of our day stems from the interpretation of the whole world as one vast coincidence, whereas the fact that God causes bees to produce honey for men is enough to silence the most stubborn atheist. This is why the sacred verse ends with: “There is a sign in bees and in honey for a people who reflect”(Nurbaki, 1998).

In the same vein, the expression in the Verse: “a drink of diverse hues” refers to the various “chemical substances” with “healing properties” in honey while the expression “issues from its belly” to point out the reality that the honey bee does not secrete what it injects, but it processes chemically what it has collected from plants and flowers.

Allah the Almighty has deposited in honey all those essential elements that are imperative for human health. It is composed of phosphate, calcium, iron, magnesium, potassium, sodium chloride, sugars, enzymes, protein, vitamins and various other substances. It also enshrines Vitamins B13, B14 and BT that are not present

in other food items. The fervent ingredients are sugars. More than 80% sugars are found in Honey. There are 24 types of sugars found in honey, while fructose and glucose constitute the 73% of Honey's weight (Stanway, 2016). Honey bee collects these sugars from plants and uses as energy.

The bee undergoes all the toil, such as making hues, collecting juices from different plants and flowers, not for nothing but for her service to humanity and all that is due to the perfect Wisdom of Allah and His direction embedded in her nature and carried on by her instinctively. That is why, after having described the duties of the bee, the holy verse straightforwardly declares the result of the bee's toil to be a panacea for all diseases:

(فِيهِ شِفَاءٌ لِّلنَّاسِ) (Al Quran, 16: 69)

In it, there is cure for people

Many Hadīths, in conjunction with this Qur'ānic declaration, have also been reported on the vital significance of honey. Once the Holy Prophet Muhammad (upon whom be peace and greeting) illuminated that:

الشِّفَاءُ فِي ثَلَاثٍ: شَرْبَةُ عَسَلٍ وَ شَرْطَةُ مَحْجَمٍ، وَ كَيْفَةُ بِنَارٍ (Ibn Mājah, 2009)

There is cure in three things: honey drink, cupping glass-scarification and cauterization by fire.

Keeping in mind the remedial universality of honey as punctuated by the Qur'ān and the Hadīths, Haluk Nurbaki points out its cure effectivity especially in nervous system, coronary ailments, chronic bronchitis, gastritis, anaemia, healing effects on injuries, allergic reaction, weights deficiency, duodenal ulcers,

epidermal illnesses of long standing and several other chronic illness.

Nurbaki did not write about single field of biology but penned on all modern fields of biology. Therefore, he has dealt with the psychological subjects purely on scientific grounds but in the light of the Qur'ān, the Sunnah, the Islamic worships and practices such as Prayer, mental health and man's being in Loss. Dealing with these topics, Nurbaki unfolds the fact that man's psychic health depends upon his relation with his Creator. The Closer to Allah a man is, the more peaceful and stronger intellectually he is. To illustrate the fact, he explains the following verse of the Qur'ān:

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ وَ بِالْآخِرَةِ نَحْمُ يُوقِنُونَ (٤) أُولَئِكَ عَلَىٰ بَدَىٰ مِنْ رَبِّهِمْ * وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ (Al Quran, 2: 3-5)

“Those who believe in the Unseen, perform the Prayer, and spend out of that We have provided them; those who believe what has been sent down to you, and what has been sent down before you, and have faith in the Hereafter: those are upon the true guidance from their Lord, and those are the ones who will be saved.”

Nurbaki defines Prayer (the Salāh) as the servant's praises and supplications to his God. The Prayer is the sacred path that leads to God, man's destination and the elegance of viewing the infinite world within the secret of al-Fātiha (Nurbaki, 1998).

This means that Salāh is man's prostration in front of his Lord with humility and contentment. It is a bond between man and God that gives not only physical comfort but also spiritual felicity. At the very outset, Nurbaki clarifies that science cannot reveal the mysteries of Salāh, yet he has

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endeavoured to substantiate the “miraculous effects on mental health”, with his indubitable stance that there are multifarious “miraculous effects” of Salāḥ, and the psychological effect is only one of them(Nurbaki, 1998).

Nurbaki illumines that in Western terminology, not the soul but the self is the subject of psychology. Accordingly it “can be defined as the scientific study of behaviour and mental processes”(Nolen-Hoeksema et al., 2009).

Thus, these definitions of psychology explicitly expounds that psychology is not concerned with the soul. But from the perspective of Islamic sciences, this discipline is seeking to describe the ‘self’ (nafs), and so our complete personality structure is the end product of the union of our body, soul, and heart, with the Self playing a significant role.

Having explained the intrinsic motif of Islamic psychology, Nurbaki turns to investigate the raison d’être of universal unhappiness in modern times. According to him, the contemporary philosophies as propounded by the materialists and atheists have driven modern man into mechanical life so ruthlessly that many of the people are deprived of their mental composure. As a consequence they have succumbed to hopelessness and unhappiness, which has eventuated into the deadlocks and experiences of multifarious sufferings. The majority of people suffer from psychosomatic disorders, which are caused by numerous anxieties and mental distresses that negatively affect the body. Worries harm the endocrine system, which produces stomach ulcers, cardiovascular ailments, and numerous digestive disorders. Moreover, the majority of individuals have been enslaved to physical ailments, psychic distress and thirty percent of younger generation is on

the brink of mental instability. As a result, fifth of mankind have been driven to alcoholism and narcotics.

Having explained thus the predicament of modern humanity, Nurbaki rightly points out that at the deliverance promised in the verse: 2:5 and “the call to salvation in the Prayer call” constitutes “an incredible miracle of the Qur’ān”(Nurbaki, 1998). The obvious reason is that happiness, spiritual strength, and thereby salvation from all worries, distresses and losses both in this world and the Hereafter are embedded in the Qur’ānic invitation to perform Prayer.

Nurbaki explores Salāḥ as a panacea for all ills and psychical distresses very cogently and logically by turning to a profound discussion of the contents of Salāḥ. Consequently his main deliberation delves into the multidimensional analysis of the motifs explicated in the al- Fātiha (the Opening). According to him, casting away all of our tensions, worries and worldly interests replete with anxieties and apprehensions for a minimal time of ten minutes only, we commence Salāḥ with the glorification of Allah and recite Al-Fātiha, which is the miraculous panacea for all corporeal and spiritual diseases, true to the Hadīth:

(Al-Baihaqī, 2003) **فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ**

[It enshrines a catholicon for all diseases.]

Consequently Nurbaki affirms that:

“The opening is the wonderful balm that razes the anxieties and errors of man’s inner world, and creates a new world in its place. Due to this, the opening is also called the Chapter of Recovery. No matter how hopeless the situation of a man, the Opening is capable of rescuing

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him from his impasse and placing him on the straight Path: the path leading to truth and beauty”(Nurbaki, 1998)

Nurbaki counts that one recites al-Fātiha forty times daily and rightly concludes that anyone reiterating this prescription forty times daily shall surely be immune to mental illnesses or heart problems. Thus the al-Fātiha bestows a magical truth on the human psyche with each of its Verses, and obliterates all mistakes from our constitution. The verse “Praise belongs to God, the Lord of the worlds.” advises mankind to glorify and express gratitude to God for his creation of this world in perfect order and then controlling in every moment as Qur’ān describes this fact as:

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ) (Al Quran, 13:8)

“With Him, everything is by measure.”

The case being as such, none should be frightened of Him, nor should any influence impede him from having recourse to God, for “He is all compassion and all mercy”. His attribute, all compassion and all mercy, accentuates the principle of love and mercy. So Allah has created all creatures through this principle and pervasively universalized it in such a permeating manner that any faithful person offering thanks to Him would assuredly receive deservedly “His special mercy, love and forgiveness” because Allah Himself has pinpointed the fact that:

(كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ) (Al Quran, 6:12)

He has prescribed mercy for Himself.

Resultantly, the fundamental logic working behind all this is the general functioning of the principle of love and mercy. That is why, endowed with existence through this principle of

love, the planets, the atom and its nucleus. They express their gratitude by rotating in their orbits(Nurbaki, 1998).

The verse “He is Master of the Resurrection, of the Judgment Day” warns human beings of their accountability by Allah, and because of this fact they worship Him and call for His help.

Modern man’s all worries, tensions, mental torments and stresses are inherent in his cupidity for “money, power or profit”, and when he asks only Allah for assistance in his terrestrial affairs he gets relieved of his torments and psychic distresses because he faithfully endeavours to achieve his targets but leaving the aftermath to his Allah, hence he works satisfiedly, finds contentedly and consequently free himself from griefs and this is the secrete embedded in the verse “You only we worship, and You only do we pray for help.”

Nurbaki, thus, conclusively remarks that the recitation of the foregoing four verses daily throughout life would assuredly confer on the reciter freedom from all worries and deliverance from all stresses and distresses, for he would no longer remain enslaved by money because of his being an obedient and faithful servant to Allah.

“Dearest Lord, we cannot find the true and the right (the Right Path) by ourselves; please help us. Bestow Your grace upon us by showing us the truth. Please do not leave us in troubles and distresses like those who go astray”(Al Quran, 1: 5-7) Nurbaki does not elucidate these final three verses of al-Fātiha to his fill, perhaps because they are self-explanatory. That is why, he comes to the concluding remarks on man’s salvation and his deliverance from all worries, anxieties, mental stresses and distresses, and thereby safety from psychic diseases and mental

afflictions through the recital of al-Fātiha whiling performing Salāḥ five times a day during the appointed hours.

Likewise, in his collective review of al-Fātiha, Nurbaki emphasizes not only its individual recitation but also the paramountcy of the Congregational Salāḥ bringing about discipline in our life thoroughly, enabling us to be accustomed to deterrence from ethical errors, and thus providing us with material as well as with spiritual vigour, true to what the Qur'ān has itself couched in the following verse:

(أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾ (Al Quran, 29:45)

“Recite what has been revealed to you of the Book and perform Salāḥ. Surely the Salāḥ forbids obscenity and vice; and the remembrance of Allah is the greatest; and Allah knows what you do.

Closely integrated with the above-mentioned theme of human compact submission to Allah by way of Salāḥ as being extremely salutary to his health, is the Human birth for its being such a marvellous phenomenon as has stuck man with complex wonders since creation. Nurbaki has demonstrated this mysterious event with reference to the following verse of Ḥā Mīm al-Sajdah and related it with the subtleties of pregnancy:

(إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَ مَا تَخْمَلُ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ إِيْنَ شُرَكَآئِي ۗ قَالُوا ادْعُ مَا مِمَّا مِنْ شَهِيدٍ ﴿٤٧﴾ (Al Quran, 41:47)

“Unto Him is referred (all) knowledge of Hour. And no fruit burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth

unto them: Where are now my parents? They will say: We confess unto Thee, not one of us is a witness (for them).”

With reference to the above verse Nurbaki explains the following three subtleties of the verse:

- 1) Event of conceiving
- 2) Development of zygote into baby
- 3) Phenomenon of labour pain

He describes that it was considered centuries ago that pregnancy was an ordinary process and accomplished the process when sperm and ovum united in fallopian tube (Peters, 2013). But as modern science of genetics have developed, the scientist come to know that the event of conception is actually most complicated and accomplished in the process of gametogenesis. Actually the process of fertilization is a surprisingly inconceivable phenomenon which has surprised the scientists. In fertilization, 300 millions of sperms enters into the women ovum and cell division called meiosis and mitosis occurs where traits divides. At this point ovum has to undergo another difficult stage that is to find out the fittest trait out of 60,000 traits and special place of amino acid regarding the traits, among 300 million sperms and it has to do its task within only one hour. If this task has given to biologist with fully equipped laboratories, they would accomplished it in thousands of year. Therefore, it is impossible for a woman to conceive. Here we confront an “insoluble riddle” that is solved only by the Divine will, as it has been declared fifteen centuries ago in verse 47 of Ḥā Mīm al-Sajdah that: “O mankind, it is only through My will and science that the female ovum is able to decipher this incomprehensible riddle.” And this Divine

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miracle not only is evident to the existence of the Divine Omnipotence for all to see but also demonstrates simultaneously “the scientific portent of the Qur’ānic verses”(Nurbaki, 1998).

After conceiving, the zygote subdivides in geometric manner until the 60,000 traits have reached its destination in space. If anything goes wrong here, the baby can be born with some disability. But with Allah’s omniscience, this task progresses freely without error.

Haluk Nurbaki describes the three dark zones in the female womb where Allah creates and nourishes the new born baby. These dark zones are also mentioned in the Great Qur’ān as:

(خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةَ أَزْوَاجٍ ۚ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا بُوَ فَاتَىٰ تُصْرَفُونَ ﴿٣٠٦﴾) (Al Quran, 39:06)

“He has created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the womb of your mothers, creation after creation, in a threefold groom. Such is Allah your Lord. He is the sovereignty. There is no God save Him. How then are ye turned away?”

The Mufasssirs, with reference to the verse (فِي ظُلُمَاتٍ ثَلَاثٍ), have pointed out that “the three darks” are:

ظلمة البطن و الرحم و المشيمة (Juhari, 2004)

The Dark of the abdomen and uterus and placenta.

This interpretation obviously indicates the three darks in the female’s womb. Before revelation of the Holy Qur’ān, it was undoubtedly considered that zygote nourished in only one

dark zone in mother’s womb. Even a century ago, science also believed so. Now the modern medical science has discovered what the Great Qur’ān has revealed fourteen centuries ago that the zygote passes through three dark zones. These three dark zones are in the female pelvic cavity. Assessing the three dark zones, Haluk Nurbaki adroitly pinpoints the development of a human being in the womb as known to modern medical science:

“An Egg cell or ovum which matures in the mother’s ovaries does not, as might be expected, fall into the womb. On the contrary, it is delivered into the pelvic cavity. There are two thin tubes, called the Fallopian or uterine tubes, to the right and left of the upper part of the maternal womb or uterus. The ends of these tubes bloom like flowers towards the pelvic region, thus surrounding the ovaries. As soon as the ovum falls into the pelvic cavity, the flowerlike orifices of these tubes catch and draw in the ovum like suckers, admitting it into a tube at its remote end from the uterus. The ovum is fertilized in this tube. After a certain period, it is carried through the length of tube and arrives in the womb. The internal epithelial lining of the uterus covered with hair-like protrusions called villi. From the standpoint of the ovum, this can be compared to a secluded spot beneath the trees of a forest. The zygote continues its mitotic cell divisions, or cleavages, for a period in this environment, and then forms the embryo within a non-cellular capsule (the zona pellucida)”(Nurbaki, 1998).

It is clear from the above discussion that a human being passes through many stages during pregnancy. Haluk Nurbaki illuminates them under separate heads entitled the three dark zones in accordance with the Qur’ānic verses.

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To conclude Haluk Nurbaki, a great Muslim scientist-scholar, has cogently discussed the most important biological-psychological human issues in the perspective of modern scientific investigations related to the subject in reference to the Holy Qur'ān. His astounding success is distinguished for the fact that during his multifarious researches he never bows to

modern science as compared with the Islamic Scripture but always turns to make science bow down to it. That is why wherever science fails to grasp the fact he undauntedly rejects modern science and asserts the overwhelming supremacy of the Great Qur'ān in establishing true facts and that too on scientific level.

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