

## **347736 - Does believing that humans have the ability to cause earthquakes constitute shirk (associating others with Allah)?**

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### **the question**

I have often read on social media websites about the HAARP Project (High-frequency Active Auroral Research Program), and that humans are now able to create earthquakes and tsunamis through this technology. My question is: is believing in this project regarded as associating others with Allah (shirk)?

### **Detailed answer**

If a Muslim believes that it is possible that some humans, based on some experiments, are able to cause earthquakes and the like, merely thinking that is not indicative of shirk, because Allah, may He be glorified and exalted, has made this universe operate according to natural laws beyond which it cannot go. Then Allah enabled some people to conduct research on these natural laws, find out about some of them and benefit from them. For example, Allah, may He be exalted, is the Healer, but He has created means of healing.

It was narrated from Jabir, from the Messenger of Allah (blessings and peace of Allah be upon him) that he said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allah's leave." Narrated by Muslim (2204).

And He has guided some of His slaves to find out some of these remedies.

It was narrated from 'Abdullah ibn Mas'ud, from the Prophet (blessings and peace of Allah be upon him): "Allah has not sent down any disease but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it." Narrated by Imam Ahmad in *al-Musnad* (6/50).

The doctor's discovery of the means of healing only happens by the will and decree of Allah, may He be exalted; the doctor and his medicine are all part of Allah's creation.

Allah, may He be exalted, says (interpretation of the meaning):

{... While Allah created you and that which you do} [as-Saffat 37:96].

Ibn Kathir (may Allah have mercy on him) said: The verse {...While Allah created you and that which you do} may be understood in two ways. The meaning may be: while Allah created you and your deeds. Or the meaning may be: while Allah created you and that which you do.

Both meanings are interconnected, but the former is more likely, because of the report narrated by al-Bukhari in *Kitab Af'al al-'Ibad* (The Book of People's Actions) from Hudhayfah, which is marfu' [attributed to the Prophet (blessings and peace of Allah be upon him)]: "Indeed Allah made every maker and what he makes..." (*Tafsir Ibn Kathir* 7/26).

Moreover, Allah, may He be exalted, has guided some people to understand the natural laws that He has ordained concerning motion, as a result of which they have been able to make vehicles that move on land, in the air and on the sea. All of that is by the will of Allah, and by His leave and His decree. Both the maker and his vehicle are created by Allah, may He be exalted.

Allah, may He be exalted, says (interpretation of the meaning):

{And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know} [an-Nahl 16:8].

The commentator Shaykh Muhammad al-Amin ash-Shinqiti (may Allah have mercy on him) said:

Regarding the words {And He creates that which you do not know}, in this verse, Allah, may He be glorified and exalted, states that He creates [and will create] things which those who were first addressed did not know at the time when this verse was revealed, and He did not describe that which He will create; rather He referred to it as "that which" and did not specify any of it. But the fact that it is mentioned in the context of His reminding people

of His blessing of providing mounts indicates that part of what He will create is things that are used as means of transportation. This is seen in the blessings that Allah has bestowed upon His slaves in the form of means of transportation that were not known at the time when the verse was revealed, such as planes, trains and cars."(*Adwa' al-Bayaan* 3/265-266).

So merely thinking that there could be some specialists whom Allah, may He be exalted, has enabled to understand the means of causing storms and earthquakes, and even believing that – if the one who says that appears to believe what he is saying – all of that does not lead to disbelief, if the individual believes that these specialists are slaves of Allah, may He be exalted, and they could never do any of that except by His will and decree, and that the universe is in His hand alone. Rather their efforts are no more than means that would lead to some natural phenomenon of which they have discovered the causes, or some of them, and all of that only happens by the decree of Allah, may He be exalted, and by His knowledge, His will and His creation.

Allah, may He be exalted, says (interpretation of the meaning):

{Say, "In whose hand is the realm of all things – and He protects while none can protect against Him – if you should know?"}

They will say, "[All belongs] to Allah." Say, "Then how are you deluded?" } [al-Mu'minoon 23:88-89].

However, you should not exaggerate about any of that, for most cases when such events are known of or reported, the aim is not to create an earthquake in a particular place or to create an earthquake in particular; rather they conduct underground explosions, for scientific purposes or otherwise, as a result of which these tremors and earthquakes occur, the intensity of which may vary.

And Allah knows best.