

# THE INSIGHT



These answers were prepared by A. Muhammed and Ibrahim Mustafa in response against the claims of website 'Answering Islam'.

*"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."*

**(The Holy Bible, 1 Peter 3:15)**

*"You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones."*

**(The Holy Qur'an, Chapter 16, Verse 125)**

Claims of Contradiction	Verdict (Response)
<p><b>*1a*</b> And it just doesn't add up: Sura 4:11-12 and 4:176 state the Qur'anic inheritance law. When a man dies, and is leaving behind three daughters, his two parents and his wife, they will receive the respective shares of 2/3 for the 3 daughters together, 1/3 for the parents together [both according to verse 4:11] and 1/8 for the wife [4:12] which adds up to more than the available estate. A second example: A man leaves only his mother, his wife and two sisters, then they receive 1/3 [mother, 4:11], 1/4 [wife, 4:12] and 2/3 [the two sisters, 4:176], which again adds up to 15/12 of the available property.</p>	<p><b>*1a*</b> <b>FALSE CLAIM</b></p> <p>This is a deliberate distortion of the meaning of the verses and mixing up of laws that apply under different circumstances. When understood, the numbers will add up perfectly .</p> <p>For more details go to bottom of the page...</p>
<p><b>1b</b> How many angels were talking to Mary? When the Qur'an speaks about the annunciation of the birth of Jesus to the virgin Mary, Sura 3:42,45 speaks about (several) angels while it is only one in Sura 19:17-21.</p>	<p><b>1b</b> <b>FALSE CLAIM</b></p> <p>These two sets of verses speak of different times, and different events.</p> <p>For more details go to bottom of the page...</p>
<p><b>2</b> In 6:22-23 we read that on the day of judgment, infidels attempt to conceal some things from God while in chapter 4:42 the Qur'an contradicts that and indicates that they do not conceal anything from God.</p>	<p><b>2</b> <b>FALSE CLAIM</b></p> <p>6:22-23 does NOT say that the infidels are attempting to conceal anything.</p> <p>For more details go to bottom of the page...</p>

<p><b>3</b> In Surah 56 we read about those who are destined to enter paradise. It states in verses 13 and 14 that the majority will be from the nations who came before Muhammad and the minority will be from peoples who believed in Muhammad. But in the same chapter (verses 39 and 40), it is said that the majority will be from those people who came before Muhammad, and also many from those who came after Muhammad! This is a contradiction, in the same chapter. Verse 14 says, "... a few of those of later time", but in verse 40, the Qur'an says just the opposite, "... a multitude of those of later time."</p>	<p>page...</p> <p><b>3 FALSE CLAIM</b> these two sets of verses speak of two all together different groups of people.</p> <p>For more details go to bottom of the page...</p>
<p><b>4</b> How many groups? According to Sura 56:7 there will be THREE distinct groups of people at the Last Judgment, but 90:18-19, 99:6-8, etc. mention only TWO groups. ---</p>	<p><b>4 FALSE CLAIM</b> verses 90:18-19 speaks of two of the 3 groups, it does not say that there are ONLY 2 groups..... where as 99:6-8 does not speak of any of the three groups.</p> <p>For more details go to bottom of the page...</p>
<p><b>5</b> Pharaoh's repentance in the face of death? According to Sura 10:90-92, Pharaoh repented "in the sight of death" and was saved. But Sura 4:18 says that such a thing can't happen.</p>	<p><b>5 FALSE CLAIM</b> Pharaoh's life was NOT saved.</p> <p>For more details go to bottom of the page...</p>
<p><b>6</b> Was Pharaoh drowned or saved when chasing Moses and the Israelites? Saved [10:92], drowned [28:40, 17:103, 43:55].</p>	<p><b>6 FALSE CLAIM</b> As per the last explanation (5) , only Pharaoh's body was preserved, but he died drowned and his body was retrieved and mummified.</p>
<p><b>7</b> Will Christians enter Paradise or go to hell? Sura 2:62 and 5:69 say "Yes", Sura 5:72 (just 3 verses later) and 3:85 say "No".</p>	<p><b>7 FALSE CLAIM</b> There is clear distinction made in these verses between believing Christians from idol worshippers.</p> <p>For more details go to bottom of the page...</p>
<p><b>8</b> Will Jesus burn in hell? Jesus is raised to Allah, [Sura 4:158], near stationed with him [Sura 3:45], worshiped by millions of Christians, yet Sura 21:98 says, that all that are worshiped by men besides Allah will burn in Hell together with those who worship them.</p>	<p><b>8 FALSE CLAIM</b> Had the author read 3 verses after 21:98 he would have realized that his claim is false.</p> <p>For more details go to bottom of the page...</p>
<p><b>9</b> Does Allah forgive shirk (idol worship)? Shirk is considered the worst of all sins, but the author of the Qur'an seems unable to decide if Allah will ever forgive it or not. No [4:48, 116], Yes [4:153, 25:68-71].</p>	<p><b>9 FALSE CLAIM</b> Idol worship is not forgiven if maintained till death, however, if a</p>

<p>Abraham committed this sin of polytheism as he takes moon, sun, stars to be his Lord [6:76-78], yet Muslims believe that all prophets are without any sin.</p>	<p>person repents and rejects all idolatry in his/her life time , they are forgiven.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>10</b> Marrying the wives of adopted sons? Muslims can marry the divorced wives of adopted sons [Sura 33:37], yet it is forbidden to adopt sons [Sura 33:5].</p>	<p><b>10 FALSE CLAIM</b> It is NOT forbidden to adopt sons.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>11</b> "An old woman" and God's character. About the story of Lot: "So we delivered him and his family, - all except an old woman who lingered behind." [Sura 26:170-171] And again: "But we saved him and his family, except his wife: she was of those who lagged behind. [Sura 7:83]. Either this is a contradiction or if indeed Lot's wife is derogatorily called "an old woman" then this does not show much respect for her as a wife of a prophet.</p>	<p><b>11 FALSE CLAIM</b> Lot's wife was of old age, verse 26:171 confirms a fact rather than show disrespect!</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>12</b> Who brings the revelation from Allah to Muhammad? The ANGEL Gabriel [297], or the Holy Spirit [16:102]?</p>	<p><b>12 FALSE CLAIM</b> The Holy Spirit is Gabriel, and not one third of a Tri-god !!!</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>13</b> Will all Muslims go to Hell? According to Sura 19:71 every Muslim will go to Hell (for at least some time)., while another passage states that those who die in Jihad will go to Paradise immediately.</p>	<p><b>13 FALSE CLAIM</b> The claimer does not understand the meaning of 19:71.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>14</b> Who takes the souls at death: THE Angel of Death [32:11], THE angels (plural) [47:27] but also "It is Allah that takes the souls (of men) at death." [39:42]</p>	<p><b>14 FALSE CLAIM</b> Whatever the angels do is in accordance with God's will.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>15</b> Will there be inquiry in Paradise? "neither will they question one another" [23:101] but nevertheless they will be "engaging in mutual inquiry" [52:25], "and they will ... question one another" [37:27].</p>	<p><b>15 FALSE CLAIM</b> Besides misinterpreting the meaning of 23:101, these 3 verses speak about different groups of people , at different times and at different places.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b>16</b> Are the angels protectors? "NO protector besides Allah" [2:107,</p>	<p><b>16 FALSE CLAIM</b></p>

<p>29:22]. But in Sura 41:31 the angels themselves say: "We are your protectors in this life and the Hereafter." And also in other suras is their role described as guarding [13:11, 50:17-18] and protecting [82:10].</p>	<p>Same reply as to claim 14 (The angels execute God's commands).</p> <p>For more details go to bottom of the page...</p>
<p><u>17</u> Six or eight days of creation? 7:54, 10:3, 11:7, and 25:59 clearly state that God created "the heavens and the earth" in six days. But in 41:9-12 the detailed description of the creation procedure adds up to eight days.</p>	<p><u>17</u> <b>FALSE CLAIM</b></p> <p>The total in any of these verses is 6 (not 8).</p> <p>For more details go to bottom of the page...</p>
<p><u>18</u> Which was created first, Heavens or Earth? First earth and then heaven [2:29], heaven and after that earth [79:27-30].</p>	<p><u>18</u> <b>FALSE CLAIM</b></p> <p>2:29 does NOT say that the earth was created first.</p> <p>For more details go to bottom of the page...</p>
<p><u>19</u> Calling together or ripping apart? In the process of creation heaven and earth were first apart and are called to come together [41:11], while 21:30 states that they were originally one piece and then ripped apart.</p>	<p><u>19</u> <b>FALSE CLAIM</b></p> <p>Once again and due to the inadequate scientific knowledge of the author, he made this false claim. These two verses speak of two very different events.</p> <p>For more details go to bottom of the page...</p>
<p><u>20</u> Grammatical errors? In 91:5 we read about the creation of the universe,</p> <p>"wa al-samaa- wa maa ba-nahaa." (91:5)</p> <p>The word 'Ma' in the Arabic language is used for the impersonal. But the subject of the above verse is God. So the word which should be used is the Arabic word 'mann' (meaning whom or who)</p>	<p><u>20</u> <b>FALSE CLAIM</b></p> <p>If God was a "Person" then only the personal words may be used.</p> <p>For more details go to bottom of the page...</p>
<p><u>21</u> <u>Numerical discrepancies</u>, does Allah's day equal to 1,000 human years (Sura 22:47, 32:5) or 50,000 human years (Sura 70:4)?</p>	<p><u>21</u> <b>FALSE CLAIM</b></p> <p>It may be too much to expect the author of the claim to understand that the Quran speaks of the theory of 'Time Dilation' which was to be confirmed by Einstein 13 centuries after the revelation of the Quran!</p> <p>For more details go to bottom of the page...</p>
<p><u>22</u> <u>How many plagues?</u> In 17:101 we are told that they are 9 plagues, whereas in 7:133 they are only 5!!!</p>	<p><u>22</u> <b>FALSE CLAIM</b></p> <p>Who said that the Quran spoke of</p>

	<p>nine 'PLAGUES' ?</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>23 People are accountable to their intentions or their deeds?</u></b> In 2:284 Allah holds people accountable for their inner intentions, while in 2:286 people are accountable only to their deeds !!!</p>	<p><b>23 FALSE CLAIM</b> The subject of both verses (2:284 and 2:286) is deeds and not intentions.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>24 Will the messenger be punished by God or not ?</u></b> According to 48:2 we are told that all the messenger's sins are forgiven, and thus he has nothing to fear, yet according to 6:15 he should have a lot to fear!</p>	<p><b>24 FALSE CLAIM</b> Erroneous deduction, due to inadequate understanding of the conditions of forgiveness.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>25 Scientific errors?</u></b> In 51:49 we read "And of every thing We have created pairs" .... yet there are many species of plants that are one sexed.</p>	<p><b>25 FALSE CLAIM</b> This verse is speaking about an arrangement far more comprehensive than the 'Reproduction System' (male/female) of plants.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>26 What was man created from?</u></b> A blood clot [96:1-2], water [21:30, 24:45, 25:54], "sounding" (i.e. burned) clay [15:26], dust [3:59, 30:20, 35:11], nothing [19:67] and this is then denied in 52:35, earth [11:61], a drop of thickened fluid [16:4, 75:37]</p>	<p><b>26 FALSE CLAIM</b> Claim based on poor translation and insufficient scientific knowledge.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>27 Are Muslims allowed to enter uninhabited homes?</u></b> No (24:27-28), Yes (24:29)!</p>	<p><b>27 FALSE CLAIM</b> Conditions given in the two verses are clearly different.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>28 Will those who slander chaste women be forgiven by Allah?</u></b> Yes [24:5], No [24:23] !</p>	<p><b>28 FALSE CLAIM</b> Key words in 24:5 ignored by the author.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>29 Numerical discrepancies: How many gardens are there in paradise?</u></b> ONE [as stated in 39:73, 41:30, 57:21, 79:41] or MANY [18:31, 22:23,</p>	<p><b>29 FALSE CLAIM</b> Verses [ 39:73, 41:30, 57:21, 79:41 ]</p>

<p>35:33, 78:32]?</p>	<p>do not speak about gardens in paradise, they speak of paradise itself.</p> <p>For more details go to bottom of the page...</p>
<p><b>30 <u>More contradictions!</u></b> The new revelation confirms the old [2:97] or substitutes it [16:101]?</p>	<p><b>30 FALSE CLAIM</b> The Quran confirms <u>the source</u> of the previous Scripture and substitutes <u>some of its laws</u>.</p> <p>For more details go to bottom of the page...</p>
<p><b>31 <u>The Quran is PURE Arabic?</u></b> [16:103] but there are numerous foreign, non-Arabic words in it.</p>	<p><b>31 FALSE CLAIM</b> Wrong translation, plus wrong understanding of the meaning of perfect language.</p> <p>For more details go to bottom of the page...</p>
<p><b>32 <u>Did Jesus die already?</u></b> Surah 3:144 states that all messengers died before Muhammad. But 4:158 claims that Jesus was raised to God (alive?).</p>	<p><b>32 FALSE CLAIM</b> Incorrect interpretation of 3:144 plus poor understanding of what takes place when the righteous depart this world.</p> <p>For more details go to bottom of the page...</p>
<p><b>33</b> <b><u>From among all nations or from Abraham's seed?</u></b> Surah 29:27 states that all prophets came from Abraham's seed. But 16:36 claims that Allah raised messengers from among every people.</p>	<p><b>33 FALSE CLAIM</b> 29:27 does not say that all messengers came from Abraham's seed</p> <p>For more details go to bottom of the page...</p>
<p><b>34 <u>Astronomical errors?</u></b> The stars and the moon. The Qur'an teaches that there are seven heavens one above the other [67:3, 71:15], and that the stars are in the lower heaven [67:5, 37:6, 41:12], but the moon is depicted as being in/inside the seven heavens [71:16], even though in reality the stars are much further away from the earth than the moon.</p>	<p><b>34 FALSE CLAIM</b> The seven universes are one inside the other.</p> <p>For more details go to bottom of the page...</p>
<p><b>35 <u>The Change of hierarchy of the prophets!!</u></b> Some verses say they are equal (suras 3:84;2:285;2:136) but then some prophets are elevated above the others, sura 2;253</p>	<p><b>35 FALSE CLAIM</b> Wrong interpretation.</p> <p>For more details go to bottom of the page...</p>
<p><b>36</b></p>	<p><b>36 FALSE CLAIM</b></p>

<p><b><u>Is the messenger allowed to seek forgiveness for his people or not?</u> In 4:64 he is allowed, while in 9:80 he is not!</b></p>	<p>The author has not researched the two verses properly.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>37 Is the messenger allowed to excuse some from taking part in battle or not?</u> In 9:43 he is reprimanded by Allah for doing so, yet in 24:62 he is told he may give permission to whoever he pleases!</b></p>	<p><b>37 FALSE CLAIM</b> Once again the subject is categorically different in the two verses.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>38 Can man really control the sun and moon?</u> In 16:12 we are told that the sun and moon are controlled (subject to) by man!!! can we turn off the sun ? or alter the orbit of the moon ? !!!</b></p>	<p><b>38 FALSE CLAIM</b> incorrect translation of key words.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>39 In 2:184 a rich man is allowed to buy himself out of the fast by feeding an indigent. The following verse (2:185) allows no compensation.</u></b></p>	<p><b>39 FALSE CLAIM</b> No mention of the imaginary 'rich man' anywhere in 2:184</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>40 How long before widows may re-marry?</u> In 2:234 they are to wait 4 months and 10 days after their husband's death, which is changed to one year in 2:240.</b></p>	<p><b>40 FALSE CLAIM</b> the subject of the two verses is completely different.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>41 Fairy tales or fiction?</u> Allah keeps those who trust in him, including a dog, without food or water for as long as he likes, as they sleep for 309 years with their eyes open and their ears closed in a cave (18:9-25) !!</b></p>	<p><b>41 FALSE CLAIM</b> Archeological finds verify the incident of the sleepers of the cave.</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>42 Incorrect astronomical facts!</u> 25:45-46 maintains that it is the sun which moves to create shadows. Yet, I have always been taught that it was the rotation of the earth which caused shadows to move, while the sun remained quite still!</b></p>	<p><b>42 FALSE CLAIM</b> Incorrect translation of 25:45-46</p> <p><b>For more details go to bottom of the page...</b></p>
<p><b><u>43 Can Muslims ask for mercy for their parents?</u> In 17:24 we are told that the believers should ask for mercy for their parents, yet this is</b></p>	<p><b>43 FALSE CLAIM</b> Key words ignored by the author.</p>

<p>cancelled in 9:113!</p>	<p>For more details go to bottom of the page...</p>
<p><b>44</b> <u>How merciful is Allah's mercy?</u> He has prescribed mercy for himself [6:12], yet he does not guide some, even though he could [6:35, 14:4].</p>	<p><b>44 FALSE CLAIM</b> It is not God who chooses not to guide some, it is the evil ones who insist on not accepting the guidance.  For more details go to bottom of the page...</p>
<p><b>45</b> <u>In which direction should Muslims pray?</u> Any direction 2:115, since Allah is everywhere. Only facing Mecca 2:144!</p>	<p><b>45 FALSE CLAIM</b> The subject of 2:115 is NOT prayer.  For more details go to bottom of the page...</p>
<p><b>46</b> <u>Is the Quran clear or incomprehensible?</u> The Qur'an is "clear Arabic speech." [16:103] Yet "NONE knows its interpretation, save only Allah." [3:7] !!!</p>	<p><b>46 FALSE CLAIM</b> Author ignored key words in 3:7  For more details go to bottom of the page...</p>
<p><b>47</b> <u>When/how are the fates determined?</u> "Night of power is better than a thousand months. The angels and spirit descend therein, by the permission of their Lord, with all decrees." [97:3,4] "Lo! We revealed it on a blessed night." [44:3] To Muslims, the "Night of Power" is a blessed night on which fates are settled and on which everything relating to life, death, etc., which occurs throughout the year is decreed. It is said to be the night on which Allah's decrees for the year are brought down to the earthly plane. In other words, matters of creation are decreed a year at a time. Contradicting this, Sura 57:22 says, "No affliction befalls in the earth or in yourselves, but it is in a Book before we create it." This means it is written in the Preserved Tablet, being totally fixed in Allah's knowledge before anyone was created. All of the above is contradicted by "And every man's fate We have fastened to his own neck." This says that man alone is responsible for what he does and what happens to him. [17:13]</p>	<p><b>47 FALSE CLAIM</b> The author is using non-Quranic hearsay to attack the Quran! The Quranic verses that speak about the Night of Destiny do not contradict one another.  For more details go to bottom of the page...</p>
<p><b>48</b> <u>Moses and the Injil?</u> Jesus is born more than 1,000 years after Moses, but in 7:157 Allah speaks to Moses about what is written in the Injil [the book given to Jesus].</p>	<p><b>48 FALSE CLAIM</b> In 7:157 God does not speak to Moses.  For more details go to bottom of the page...</p>
<p><b>49</b> <u>The origin of calamity?</u> Is the evil in our life from Satan [38:41], Ourselves [4:79], or Allah [4:78]?</p>	<p><b>49 FALSE CLAIM</b> Misrepresentation and poor understanding of the above verses.</p>

	<p>For more details go to bottom of the page...</p>
<p><b>50</b>  <b>Abrogation? "The words of the Lord are perfect in truth and justice; there is NONE who can change His words." [Sura 6:115] Also see 6:34 and 10:65. But then Allah sees the need to exchange some of them for "better ones" [Sura 2:106, 16:101]. And it is not for ignorant people to question Allah because of such practices!</b></p>	<p><b>50 FALSE CLAIM</b>  <b>Abrogation is the biggest lie against the Quran. No Quranic words are abrogated.</b></p> <p>For more details go to bottom of the page...</p>
<p><b>51</b>  <b>Wine is forbidden while on earth (sura 5:91), yet rivers of wine await the faithful in paradise (suras 47:15; 76:5; 83:25)</b></p>	<p><b>51 FALSE CLAIM</b>  <b>This is clarified in 52:23</b></p> <p>For more details go to bottom of the page...</p>
<p><b>52</b>  <b>Where is Allah and His throne? Allah is nearer than the jugular vein [50:16], but he is also on the throne [57:4] which is upon the water [11:7], and at the same time so far away, that it takes between 1,000 and 50,000 years to reach him [32:5, 70:4].</b></p>	<p><b>52 FALSE CLAIM</b>  <b>Since God is everywhere, He is closer than the jugular vein and also far beyond the boundaries of the universe.</b></p> <p>For more details go to bottom of the page...</p>
<p><b>53</b>  <b>How do we receive the record on Judgement Day? On Judgment day the lost people are given the Record (of their bad deeds): Behind their back [84:10], or in their left hand [69:25].</b></p>	<p><b>53 FALSE CLAIM</b>  <b>Has it occurred to the author that both could be correct?</b></p> <p>For more details go to bottom of the page...</p>
<p><b>54</b>  <b>The Infinite loop problem! Sura 26:192,195,196: "It (the Qur'an) is indeed a revelation from the Lord of the Worlds, ... in clear Arabic speech and indeed IT (the Qur'an) is in the writings of the earlier (prophets)." Now, the 'earlier writing' are the Torah and the Injil for example, written in Hebrew and Greek. HOW can an ARABIC Qur'an be contained in a books of other languages? Furthermore, it would have to contain this very passage of the Qur'an since the Qur'an is properly contained in them. Hence these earlier writings have to be contained in yet other earlier writings and we are in an infinite loop, which is absurd.</b></p>	<p><b>54 FALSE CLAIM</b>  <b>Naive understanding of 26:196</b></p> <p>For more details go to bottom of the page...</p>
<p><b>55</b>  <b>The event of the worship of the golden calf: The Israelites repented about worshipping the golden calf BEFORE Moses returned from the mountain [7:149], yet they refused to repent but rather continued to worship the calf until Moses came back [20:91].</b></p>	<p><b>55 FALSE CLAIM</b>  <b>7:149 does not say that they repented before Moses came back!</b></p> <p>For more details go to bottom of the page...</p>

**56**  
**When the Israelites worshipped the golden calf, does Aaron share in their guilt?** No [20:85-90], yes [20:92, 7:151].

**56 FALSE CLAIM**  
Aaron does not share in their guilt.

For more details go to bottom of the page...

**57**  
**Is intercession permitted?** Yes, it is permitted from the angels and Muhammad (42:5; 24:62), No, it is prohibited by Allah (74:48; 63:5; 34:23).

**57 FALSE CLAIM**  
Intercession is strictly prohibited in the Quran. Verses 42:5 and 24:62 do not speak of intercession.

For more details go to bottom of the page...

**58**  
Concerning predestination, in sura 57:22 we find the words, "No evil befalls on the earth, nor on your own souls but it is in a book before We bring into existence." And in sura 76:29-31 it says, "..whosoever will may choose a way unto his Lord, Yet ye will not, unless Allah willeth... He maketh whom He will to enter His mercy..." Both of these contradict sura 42:30, which states, "Whatever of misfortune striketh you, it is what your right hands have earned."

**58 FALSE CLAIM**  
Once again this claim could be solved with a better understanding of the concept of time.

For more details go to bottom of the page...

**59**  
Muhammad was the first to bow down to Allah (i.e. the first Muslim) (sura 6:14,163; 39:12). Yet these passages forget that Abraham, his sons and Jacob were former Muslims (sura 2:132) as were all the earlier prophets (sura 28:52-53), and Jesus' disciples (3:52).

**59 FALSE CLAIM**  
The Quran speaks of every messenger as the first believer from among his own people, and the first among them to submit to Almighty God (be a Muslim).

For more details go to bottom of the page...

**60**  
The Qur'an completely misrepresents the doctrine of the Trinity. The author of sura 5:116 mistakenly thought that Christians worshipped three gods: the Father, the Mother (Mary), and the Son (Jesus). But Christians don't worship this doctrine of the Trinity at all! There was a heretical sect of Christianity called the Choloridians, who had a concept of the Trinity which included Mary, who would have been in Arabia during the time of Muhammad. They are possibly the source for this obvious error.

**60 FALSE CLAIM**  
Multiple errors in the poor deduction of the author.

For more details go to bottom of the page...

**61**  
**Did Abraham smash the idols?** The accounts of Abraham, Suras 19:41-49, 6:74-83 differ quite a bit from Sura 21:51-59. While in Sura 21 Abraham confronts his people strongly, and even destroys the idols, in Sura 19 Abraham shuts up after his father threatens him to stone him for speaking out against the idols. And he seems not only to become silent, but even to leave the area ("turning away from them all").

**61 FALSE CLAIM.**  
Sequence of verses in the Quran does not necessarily correspond with chronological sequence of events. An overall and consistent picture of any Quranic topic may be attained by studying all the verses of common topic, regardless of their sequential position.

	<p>For more details go to bottom of the page...</p>
<p><b>62 <u>Was Noah driven out?</u></b> "Before them *the people of Noah* rejected (their messenger): They rejected Our servant and said, 'Here is One possessed!' And he was driven out." [Sura 54:9] Now, if he is driven out [expelled from their country] how come they can scoff at him while he is building the ark since we read "Forthwith he (starts) constructing the Ark: Every time that the Chiefs of *his people* passed by him, they threw ridicule on him." [Sura 11:38] He cannot be both: Driven out and near enough that they can regularly pass by.</p>	<p><b>62 FALSE CLAIM</b>  ..... Wrong translation of the last word in 54:9</p> <p>For more details go to bottom of the page...</p>
<p><b>63 <u>Jinns and men created to worship or for hell?</u></b> Created only to serve God [Sura 51:56], many of them made for Hell [Sura 7:179].</p>	<p><b>63 FALSE CLAIM</b>  ..... Wrong translation, 7:179 does not say 'made for hell'.</p> <p>For more details go to bottom of the page...</p>
<p><b>64 <u>What about Noah's son?</u></b> According to Sura 21:76, Noah and his family is saved from the flood, and Sura 37:77 confirms that his seed survived. But Sura 11:42-43 reports that Noah's son drowns.</p>	<p><b>64 FALSE CLAIM</b>  ..... 21:76 does not say all his family, also 37:77 does not say all his seed!</p> <p>For more details go to bottom of the page...</p>
<p><b>65 <u>When did Pharaoh command the killing of the sons?</u></b> When Moses was a Prophet and spoke God's truth to Pharaoh [40:23-25] or when he was still an infant [20:38-39]?</p>	<p><b>65 FALSE CLAIM</b>  ..... Pharaoh commanded the killing at both occasions!</p> <p>For more details go to bottom of the page...</p>
<p><b>66 <u>What is the punishment for adultery?</u></b> Flogging with a 100 stripes (men and women) [24:2], "confine them to houses until death do claim them (lifelong house arrest - for the women) [4:15]. For men: "If they repent and amend, leave them alone" [4:16]. 24:2 contradicts both the procedure for women and men in Sura 4. And why is the punishment for women and men equal in Sura 24 but different in Sura 4?</p>	<p><b>66 FALSE CLAIM</b>  ..... The punishment is the same for men and women, and 4:16 does not speak of a separate punishment for men!</p> <p>For more details go to bottom of the page...</p>
<p><b>67 <u>Could Allah have a son?</u></b> Sura 39:4 affirms and Sura 6:101 denies this possibility.</p>	<p><b>67 FALSE CLAIM</b>  ..... the words in 6:101 are in fact a sarcasm at those who ascribe to God human attributes, this was evidently not understood by the author.</p> <p>For more details go to bottom of the page...</p>

	page...
<b>68 How long is the Night Prayer? ... a full night in sura 73:2-4, only half a night or less, or whatever was easy to do in sura 73:20.</b>	<b>68 FALSE CLAIM</b> ..... Very poor interpretation and understanding of above verses!  For more details go to bottom of the page...
<b>69 Does God guide to the truth? "Say: 'God - He guides to the truth; and which is more worthy to be followed ...?'" [Sura 10:35] But how much is left over of this worthiness when we also read: "Allah leads astray whom he pleases, and he guides whom He pleases, ..." [Sura 14:4]. And how do we know in which of Allah's categories of pleasure we fall? How sure can a Muslim be that he is one of those guided right and not one of those led astray?</b>	<b>69 FALSE CLAIM</b> ..... Wrong interpretation of 14:4  For more details go to bottom of the page...
<b>70 SURA 9, VERSE 5</b>  <b><u>THE VERSE OF THE SWORD (AYAT AL-SAYF)</u></b>  (as it has been ignorantly called !)	<b>70 FALSE CLAIM</b>  For more details go to bottom of the page...
<b>71 Embryonic Sex Determination</b> One of the references on human reproduction which Muslims often quote from the Quran is verse 53:45-46. This is interpreted as a reference to the determination of sex at the fertilization stage itself. However, elsewhere, the Quran says that the sex of a developing embryo is determined well after the leech-like clot stage!	<b>71 FALSE CLAIM</b>  For more details go to bottom of the page...
<b>72 Width of the Garden</b> There is a clear discrepancy with reference to the width of the Paradise or Garden in the Quran. Verse 3:133 says that it is all the heavens (Samawath: plural) and the earth combined. Verse 57:21 says that the width is the (lower?) heaven (Sama: singular) and the earth combined.	<b>72 FALSE CLAIM</b>  For more details go to bottom of the page...
<b>73 Who misleads people? Satan or Allah?</b> According to verse 4:119-120, Satan (the rejected one) is the one who creates false desires and misleads people. Refer also 15:42. However, according to verse 16:93, it is God who leaves people astray as He wills! See also 4:78.	<b>73 FALSE CLAIM</b>  For more details go to bottom of the page...
<b>74 Attitude towards unbelieving parents</b> Al-Quran gives contradicting information as to what a believer should do when unbelieving parents and brothers insist on worshipping their gods. Verse 31:15 asks believers to keep company with unbelieving parents even if they insist (on following their religion?), but verse 9:23 asks believers not to take their fathers and brothers as	<b>74 FALSE CLAIM</b>  For more details go to bottom of the page...

<p>protectors if they disbelieved!</p>	
<p><b>75</b> Which enters the Paradise: Soul or Body or Both?  After resurrection, it is the body (after reuniting with the soul?) which enters the Paradise. This has been emphasized throughout the Book. See verses 13:5, 17:98-99, 20:55, 34:7, 75:3-4. However verses 27-30 in Sura 89 state that it is the Soul (Nafs)* which enters the Garden!</p>	<p><b>75</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>76</b> God needs man or man needs God?  A very clear contradiction exists between verses 51:56 and 35:15. While the former verse says that God created Jinns and mankind for His own reasons (read also 67:2), the latter one says it is man who is in need of God! Read also 51:57.</p>	<p><b>76</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>77</b> EVIL AND GOOD: Where do they come from?  While one verse , 4:78, says that both Evil and Good issue from Allah, the very next verse says only Good comes from Allah!</p>	<p><b>77</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>78</b> Who has to be blamed for BELIEF AND DISBELIEF ?  (6:12)  "It is they who have lost their own souls, that they will not believe"  (10:100)  "No soul can believe except by the will of Allah"</p>	<p><b>78</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>79</b> Does  Who has to be blamed for the wrongs done?  From verses 35:8, 16:93, 74:31, 2:142, we learn that it is Allah who has to be blamed for all the misguidance. While other verses hold man himself responsible for the wrongs done (30:9, 4:79).</p>	<p><b>79</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>80</b> UNBELIEVERS: To be persecuted or forgiven?  Verses 23:117 and 98:6 say that unbelievers will not prosper and are the worst of creatures!. Verse 9:29 also asks believers to fight those who do not believe in Allah, the Last Day, His rules and His religion of truth. But verse 45:14 says otherwise. Read also 16:128.</p>	<p><b>80</b> FALSE CLAIM  For more details go to bottom of the page...</p>
<p><b>81</b> God's advice to Muhammed on propagating Islam  Here we see two contradicting directives from God on conveying Allah's religion to the people:  (3:20)</p>	<p><b>81</b> FALSE CLAIM  For more details go to bottom of the page...</p>

"So if they dispute thee, say: "I have permitted my whole self to Allah and so have those who follow me"..... "Do you (also) submit yourselves? If they do, they are in right guidance. But if they turn back, thy duty is to convey the message. And in Allah's sight are (all) His servants"

page...

(8:38-39)

"Say to the Unbelievers, if (now) they desist (from disbelief), their past would be forgiven; but if they persist, the punishment of those before them is already (a matter of warning to them). And fight them on until there is no more persecution and the religion becomes Allah's in its entirety... "

## Verdict (Response) in detail...

**\*1a\***

Verse 4:11 gives 2/3 of the estate to the female inheritors of the man. These include the wife and the daughters. Here is 4:11

[4:11]  
GOD decrees a will for the benefit of your children; the male gets twice the share of the female. If the inheritors are only women, more than two, they get two-thirds of what is bequeathed.....

Here is the false claim again :

<<When a man dies, and is leaving behind three daughters, his two parents and his wife, they will receive the respective shares of 2/3 for the 3 daughters together, 1/3 for the parents together [both according to verse 4:11] and 1/8 for the wife [4:12] which adds up to more than the available estate.>>

According to the Quran, 4:11, the wife and the daughters (who are the primary inheritor of a man) will get 2/3 of his estate and the parents will get 1/3 and this adds up to a perfect ONE.

4:12 details that the wife will get 1/8 of the estate but this is not a separate portion of the total of 2/3 that all the females will inherit from the man's estate in case a man dies leaving behind more than two female inheritors.

There is no contradiction here and the numbers do add PERFECTLY.

Here is the 2 nd false claim :

<<A second example: A man leaves only his mother, his wife and two sisters, then they receive 1/3 [mother, 4:11], 1/4 [wife, 4:12] and 2/3 [the two sisters, 4:176], which again adds up to 15/12 of the available property.

>>

Here again is a deliberate distortion of the laws in the verses. Each portion of the inheritance in the above example is taken from and applied to a different circumstance which is obviously wrong

God in 4:11 gives the mother of the deceased person 1/3 of the estate if there was no one else (including a wife) to inherit his estate. The mother would get 1/6 if he has siblings. The law described in this example above, for two sisters, in 4:176, is given in case the deceased has no mother, father or children and you cannot add a portion assigned to a mother to a portion assigned to sisters in case of a deceased mother. You cannot add a portion for the wife in this case either as the portion used for the mother is ONLY given if the deceased left no wife or sisters. The claimer is trying to fool the reader here.

Adding what the wife gets to what the siblings get to what the mother gets (in this case) is a clear distortion and misrepresentation as the law gives the mother the wife and the siblings different portions under different circumstances. In all these cases and when the law is applied as indicated without mixing the laws they still all add up perfectly. In the example of the claimer, the wife will get 1/4 (verse 4:12), the mother will get 1/6 (4:11) and the two sisters each gets 1/6 (4:12). this adds up to  $1/4 + 1/6 + 1/3 = 3/4$ . In this case 1/4 of the estate is left out deliberately for the inheritors to split it as they see fit for their own circumstances and after fulfilling God's law and requirements.

Quran strongly recommends in 2:180 that a will shall be left to conform with the specific circumstances of the deceased. For example, if the son is rich and the daughter is poor, one may leave a will giving the daughter everything, or twice as much as the son.

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## 1b

It is true that verses 3:42-45 speak of several angels, while 19:17-21 speak of only one (Gabriel), however by reading these verses carefully we note that they speak of different events that took place at different times.

A- We read in 3:44:

".....when they drew their raffles to select Mary's guardian. You were not present when they argued with one another."

These words confirm that the timing of verses 3:42-45 is related to the time when a guardian was being chosen to look after Mary, and thus a time when Mary was still young and in need of a guardian. Consequently, this also indicates that the timing of these verses was before the actual conception and birth of Jesus.

At that time, we are told that the angels (in plural) foretold Mary the good news about the coming of Jesus but did not give the specific time of that event which was left for Gabriel in a future presentation to Mary.

"The angels said, "O Mary, GOD gives you good news: a Word from Him whose name is `The Messiah, Jesus the son of Mary. He will be prominent in this life and in the Hereafter, and one of those closest to Me." 3:45

However, in 19:17-21, we are told of the specific time of the conception of Jesus inside Mary's womb.

**At that time Mary was a grown up woman. That mission was given specifically to Gabriel, thus we read in 19:19 how Gabriel told Mary that he was sent specifically by Almighty God to grant her a pure child:**

**"He (Gabriel) said, "I am the messenger of your Lord, to grant you a pure son."**

**After reading these verses it becomes evident that the assumed contradiction is a direct result of the author's poor understanding of the Quran.**

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**2**

**This claim is based on poor understanding of 6:22-24 ..... these 2 verses say:**

**"On the day (Day of Judgment) when we summon them all, we will ask the idol worshippers, "Where are the idols you set up?"**

**Their disastrous response will be, "By GOD our Lord, we never were idol worshippers."**

**Note how they lied to themselves, and how the idols they had invented have abandoned them." 6:22-24.**

**The words "By GOD our Lord, we never were idol worshippers" and also the words "Note how they lied to themselves" are of great significance to the meaning of these verses. These words do not mean that the idol worshippers are hiding their sin from God! These words confirm that the idol worshippers, now and forever, will genuinely and vehemently deny that they are idol worshippers!!! They are entrapped in their sin to the extent that they cannot see that they have committed idol worship! They are not at all hiding anything, they are actually ignorant that they are committing any sin!**

**Having made this point, reading 4:42 does not present any contradiction.**

**"On that day, those who disbelieved and disobeyed the messenger will wish that they were level with the ground; not a single utterance will they be able to hide from GOD." 4:42**

**There is no doubt that the idol worshippers are not able to hide anything from God on Judgment Day, for everything they have done and every "single utterance" is recorded and written.**

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**3**

**To expose this false claim it is necessary first to state that the name of Muhammad is not mentioned in this Surah at all. How the inventors of this claim related the matter to times before and after Muhammad is unjustified.**

**These verses (from 7 to 56) state that on Judgment Day people will be stratified into three groups.**

**A- The Elite .... Who are many of the early generations, and few from the later generations, (verses 13-14).**

**This verse confirms that the early generations who are the contemporary followers and supporters of every**

messenger (not only Muhammad) have a special place reserved for them in heaven, that is because they are the ones who suffered persecution from the traditionalists and adherents of the corrupted religion.

**B- Those of the right side ..... the rest of the believers who could be from any era, thus their distribution is evenly spread over all eras. In (verses 39-40) we are told that they are many of the early generations as well as of later generations.**

**C- Those of the left ..... disbelievers and idol worshippers who will dwell in hell.**

**The assumed contradiction between verses 13-14 and between 39-40 is non existent since these two pairs of verses speak of different groups of people.**

#### **4**

**To demonstrate this naive claim of the author, consider the following example:**

**Suppose we are given some information in two sentences:**

**1st Sentence : There are three cars in the garage, one on the right, one on the left and one in the front.**

**2nd Sentence: The one on the right is green, the one on the left is black.**

**Can we say that since the 2nd sentence speaks only of two cars , then there is only 2 cars in the garage? Can we say that there is a contradiction between the 2 sentences? Obviously not.....**

**When we examine the verses in the Quran that are subject to this false claim, we read a similar example to that of the three cars. First we read 56:7-10**

**7. You will be stratified into three kinds.**

**8. Those who deserved bliss will be in bliss (described in verse 27 as the ones on the right)**

**9. Those who deserved misery will be in misery (described in verse 41 as the ones on the left)**

**10. Then there is the elite of the elite.**

**Now when we read 90:17-19:**

**17. And being one of those who believe, and exhorting one another to be steadfast, and exhorting one another to be kind.**

**18. These have deserved bliss.**

**19. As for those who disbelieved in our revelations, they have incurred misery.**

**20. They will be confined in the Hellfire.**

**We note that verse 18 here speaks of the group described in 56:9.....while verse 19 speaks of those described in 56:9**

**Nowhere do we read in this Surah that these two groups will be the only groups on the day.**

**Furthermore, when we read to the other verses that are referred to and are supposed to be in contradiction to 56:7 , and they are 99:7-8 , we see that they do not talk of any groups as such. These are the words:**

**7. Whoever does an atom's weight of good will see it.**

**8. And whoever does an atom's weight of evil will see it.**

**These words say on Judgment Day we will be accountable for everything that we have done, there is no mention of any groups of people here.**

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**5**

**Let us first read 4:18**

**"Not acceptable is the repentance of those who commit sins until death comes to them, then say, "Now I repent." 4:18**

**In other words, if one repents just because one feels that he/she is dying it will not be acceptable of them. We are given a whole life time to submit to God Almighty. Repentance at the time of death is nothing more than fear, for at death we are made to know instinctively that God ALONE is Lord. But by then it is too late!**

**Consequently, when Pharaoh was drowning and he repented, it was not accepted from him.**

**The claim of the author that in verses 10:90-92 Pharaoh was forgiven is again based on very poor understanding of Arabic, or due to the acquisition of a poor translation. Let us read these verses:**

**"We delivered the Children of Israel across the sea. Pharaoh and his troops pursued them, aggressively and sinfully. When drowning became a reality for him, he said, "I believe that there is no god except the One in whom the Children of Israel have believed; I am a submitter."**

**"What! Now ? For you have rebelled already, and chose to be a transgressor.**

**"Today, we will preserve your body, to set you up as a lesson for future generations." Unfortunately, many people are totally oblivious to our signs."**

**Here God asserts that the body of Pharaoh (and not his life) was preserved to be set as an example for future generations. We do know that at that time, the Egyptians were endowed with the exclusive knowledge of mummification. Today, Pharaoh's mummified body is on display at the Cairo Museum.**

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When we read 2:69 and also 5:69 we see that only the Christians who believe in God are saved. Here, it must be stressed that belief in God means very clearly belief in the ONE God who is not a third of a trinity and who is not Jesus Christ. Therefore, whoever believes that Jesus is God in the flesh does not really believe in the real God who created the heavens and the earth, and who incidentally created Jesus as well. Whoever believes that God is a Tri figure-head, as per the trinity, does not believe in the ONE God either.

This is exactly what 5:72-73 states,

"Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." Anyone who sets up any idol beside GOD, GOD has forbidden Paradise for him, and his destiny is Hell. The wicked have no helpers.

Pagans indeed are those who say that GOD is a third of a trinity. There is no god except the one god. Unless they refrain from saying this, those who disbelieve among them will incur a painful retribution."

According the Quran God is ONE not three in one. Jesus is the messenger of God and not His son. Therefore those among the Christians who worship God ALONE and are certain that He ALONE is the true God will be in heaven.

We are asserted in the Bible, as well as the Quran that God Alone is the true God:

"And this is eternal life, that they may know you, the ONLY TRUE GOD, and Jesus Christ whom you have sent." (John 17:3)

These words of Jesus make a very clear distinction between God, the ONLY TRUE GOD, and between himself, plus the fact that he was sent by God.

We also read the words of Jesus that confirm that it is written that we should all worship God ALONE:

"You shall worship the Lord your God, and HIM ALONE you shall serve" Luke 4:8

Now let us read the second verse quoted by the author:

"Anyone who accepts other than Submission as his religion, it will not be accepted from him, and in the Hereafter, he will be with the losers." 3:85

Submission to Almighty God and obeying His Law is the teaching of all Scripture and not only the Quran. The Old Testament, New Testament, and the Quran all confirm this truth. Those who have reduced Submission to be the religion of the Quran only have not grasped the message of truth from God Almighty.

We read in 21:98:

**"You and the idols you worship besides GOD will be fuel for Hell; this is your inevitable destiny."**

**This has prompted the author, in haste, to claim that since Jesus is worshipped by millions of Christians, therefore according to the Quran all those millions, plus Jesus will burn in hell! What a miserable man this author is!! For had he read only three verses later he would have realized that his claim is hasty and false. Verse 101 reads:**

**"As for those who deserved our magnificent rewards, they will be protected from it (hell)."**

**In other words, all the good servants of God, who were worshipped against their wishes (like Jesus and Mary...etc), are protected from hell fire, for they have already earned God's magnificent reward and thus abide forever in heaven.**

**In essence, verse 98 speaks of the idols who misled the people into corrupt religion. To quote examples from every religion, we have the case of the Rabbis in the Jewish religion who set up a new man made law in the Mishna and Gemarah, in spite of God's clear commands to the people of Israel not to follow any law other than the law of God (see Leviticus 18:4).**

**In the Christian faith we have the case of idols like Paul who was the corrupter of the message of Jesus, for although Jesus stated that it is written that everyone should worship and serve God alone (see Luke 4:8), and that God alone is Lord (see John 17:3), yet we find Paul creating a new religion through his vision of Jesus as a divine figure who died to save humanity, consequently leading the millions to worship Jesus as their Lord and Saviour instead of God.**

**In the Muslim faith, there are the examples of those who collected a whole bunch of fabricated lies against the prophet 200 years after he died, which is known as hadith, and which 99% of Muslims follow today in spite of God's clear commands that they should follow the law of God in the Quran alone, since it is fully detailed (see Quran 6:114). The prophet himself commanded his followers not to write his hadith and only follow the Quran, (this is documented in Muslim and other hadith collections).**

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**9**

**The author of this claim again shows his very poor knowledge of the Quran. The Quran makes the point very clear that any sin can be forgiven, even idolatry, if one repents and becomes a believer during his/her life time. On the other hand, idolatry is not forgiven if maintained till death.**

**After death, or at the time of death repentance is too late and idolatry is not forgiven.**

**"Nor is it (repentance) acceptable from those who die as disbelievers." 4:18**

**The example of Abraham which was given by the author, is a good example to demonstrate this Quranic truth. We are told in 6:76 how Abraham, in search of God, first mistakenly thought that a planet, the moon and then the sun to be God, which is an act of idolatry, yet we are told in 6:79 that Abraham repented and submitted to the One God who created everything, and was thus forgiven and appointed a prophet of God.**

**"When the night fell, he saw a shining planet. "Maybe this is my Lord," he said. When it disappeared, he said,**

**"I do not like (gods) that disappear."**

**When he saw the moon rising, he said, "Maybe this is my Lord!" When it disappeared, he said, "Unless my Lord guides me, I will be with the strayers."**

**When he saw the sun rising, he said, "This must be my Lord. This is the biggest." But when it set, he said, "O my people, I denounce your idolatry."**

**"I have devoted myself absolutely to the One who initiated the heavens and the earth; I will never be an idol worshiper." 6:76-79**

**On the other hand, those who die as idol worshippers, are not forgiven. The claimed contradiction is non-existent.**

**Furthermore, the author makes the following claim:**

**"Muslims believe that all prophets are without any sin."**

**As made clear at the beginning, what Muslims think or do is not the subject of this work, they may be right or wrong. This is a reply to the claims of contradiction in the Quran, it is not a defence of Muslim non-Quranic beliefs. With this in mind, the Quran does not make any such claim (that all prophets are without sin). The Quran confirms that all messengers of God are human beings, who are able to do good or wrong. They are not infallible. We are given various examples of messengers who committed sins. The following are examples:**

**1- We are told that Moses committed a sin of murder**

**"Once he (Moses) entered the city unexpectedly, without being recognized by the people. He found two men fighting; one was (a Hebrew) from his people, and the other was (an Egyptian) from his enemies. The one from his people called on him for help against his enemy. Moses punched him, killing him. He said, "This is the work of the devil; he is a real enemy, and a profound misleader." 28:15**

**In verse 16 we are told that he then repented and implored God for forgiveness which was granted to him.**

**2- We are also told of the sin of Noah when he disobeyed God's command and then repented :**

**"And Zan-Noon (Jonah), abandoned his mission in protest, thinking that we could not control him. He ended up imploring from the darkness (of the big fish's belly): "There is no god other than You. Be You glorified I have committed a gross sin." 21:87**

**Once again, and because he implored God for forgiveness he was forgiven.**

**"We responded to him, and saved him from the crisis; we thus save the believers." 21:88**

**"You shall give your adopted children names that preserve their relationship to their genetic fathers. This is more equitable in the sight of GOD. If you do not know their fathers, then, as your brethren in religion, you shall treat them as members of your family. You do not commit a sin if you make a mistake in this respect; you are responsible for your purposeful intentions. GOD is Forgiver, Most Merciful."**

**God is approving adoption in this verse and not prohibiting it. The words "You shall give your adopted children names that preserve their relationship to their genetic fathers" indicate God's approval of adoption !!!**

**The words "you shall treat them as members of your family" once again confirm God's approval, rather than prohibition of adoption.**

**The verse stipulates that adopted children should be given their real fathers surname, but there is nothing in the verse to prohibit adoption.**

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## **11**

**We are told in 26:171 that Lot's wife (who was doomed because she was a disbeliever) was old in age. The author seems to have a problem with someone being described as old !! If the author is affected by the slang language of describing someone you don't like as "the old woman" then it is his problem. God uses the language in factual manner and not in slang. The wife of Lot was old, that was what the verse said. There is nothing disrespectful in being old. The reason Lot's wife was doomed was because she was a disbeliever and not because she was old !!!**

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## **12**

**Unlike current Christian belief, the Quran teaches that the Holy Spirit is Gabriel, who is an angel, who is subordinate to God and who is not a third of the trinity! It is worth mentioning here that up to two centuries after the death of Jesus, the Holy Spirit was still understood to mean a superior angel, not of one substance with God. There is good evidence in the Bible to support this view, the following is one example:**

**"Now the birth of Jesus Christ was as follows: After his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit" (Mathew 1:18)**

**Now consider the following verse:**

**"Now in the sixth month the angel Gabriel was sent by God to a city of Galilee called Nazareth, to a virgin betrothed to a man called Joseph of the house of David. The virgin's name was Mary." (Luke 1:26-27)**

**From these verses we see that the Holy Spirit and Gabriel are used interchangeably.**

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## **13**

**A- The words of 19:71 are as follows:**

**"Every single one of you must pass by it and see it; this is an irrevocable decision of your Lord."**

**This verse indeed confirms that all humans will pass by Hell and see it, yet we immediately note an important use of words between this verse and other verses that speak of the disbeliever's entry into Hell.**

**In 19:71 the Arabic word (Waredha) is used, which means (pass by and see). However, in the verses that speak about the disbelievers entry into Hell, we note the word (Dokhool) is used which means (entering), as opposed to passing by:**

**"Your Lord says, "Implore Me, and I will respond to you. Surely, those who are too arrogant to worship Me will enter Hell, forcibly." 40:60**

**In spite of the believers passage through Hell, yet they will be shielded from its suffering, this is confirmed in the words:**

**"On the Day of Resurrection you will see the faces of those who lied about GOD covered with misery. Is Hell not the right retribution for the arrogant ones?"**

**And GOD will save those who have maintained righteousness; He will reward them. No harm will touch them, nor will they have any grief." 39:60-61**

**This could be compared to someone travelling through the blistering heat of the open desert in an air-conditioned car. Although he is in the middle of the desert yet he is shielded from its heat and enjoying the cool air-conditioned drive.**

**Further confirmation of this meaning is indicated in the Quran in reference to the story of Abraham:**

**"They said, "Burn him and support your gods, if this is what you decide to do." We said, "O fire, be cool and safe for Abraham." 21:68-69**

**He we are told that although Abraham was literally thrown into the fire by his idolatrous countrymen, yet he was not harmed by it.**

**The wisdom to be attained from this event taking place on Judgment Day (the passage of the believers by Hell) is truly of great importance.**

### **FIRST:**

**To the believers, upon their passing by Hell and seeing all the suffering within, they will indeed realise the great victory they have attained by avoiding Hell:**

**"Every person tastes death, then you receive your recompense on the Day of Resurrection. Whoever misses Hell, barely, and makes it to Paradise, has attained a great triumph." 3:185**

### **SECOND:**

**Upon seeing Hell the believers are also assured that God's promise of Heaven and also of Hell were fulfilled.**

Again, this will make them praise Almighty God :

"They will say, "Praise be to GOD, who fulfilled His promise to us, and made us inherit the earth, enjoying Paradise as we please." What a beautiful recompense for the workers!" 39:73-74

## 14

In 32:11 we are told that for each individual there is an angel placed in charge of when the appointed death time comes.

"Say, 'You will be put to death by the angel in whose charge you are placed, then to your Lord you will be returned.'"

However, when we read 47:27, we note that it speaks about the disbelievers in plural. This is indicated by the word 'them' in the verse.

"How will it be for them when the angels put them to death? They will beat them on their faces and their rear ends."

Since verse 47:27 speaks of the disbelievers in plural, thus the word 'angels' is used in plural.

Finally, in 39:42, we are told that it is God who takes our souls.

"GOD puts the souls to death when the end of their life comes ....." "

To demonstrate that the author is presenting pathetic arguments just to conjure up any contradiction, let us consider the following example of the following two statements:

'In the beginning of the World War the German forces invaded Poland.'

'In the beginning of the World War Hitler invaded Poland.'

Can we say that there is a contradiction between these two statements? Obviously not, for although it is obvious that Hitler did not go personally with a gun and invade Poland, it is understood that the German forces were acting upon Hitler's commands when invading Poland. Consequently, it is correct to say both sentences without having any contradictions.

Similarly, and although it is the angels who are in charge of putting people to death, yet they are acting upon the commands of Almighty God, and in that sense our lives are terminated in accordance with God's will.

## 15

To expose this false claim of contradiction, let us analyse the 3 verses.

1- "When the horn is blown, no relations among them will exist on that day (Day of judgment), and they will

**not ask about one another." 23:101**

**What this verse is saying is that when the horn is blown to signal Judgment Day, all blood relations of this world will be meaningless, the verse is also speaking about the disbelievers (see 23:99-100) and that their grave misfortune on that day will mean that the last thing on their minds will be to inquire about their relatives or their next of kin. The time spoken of in this verse is the time just after resurrection and prior to the delivery of Judgment.**

**2- "They will come to each other, questioning and blaming one another." 37:27**

**The timing spoken of in this verse is the same as the timing of the previous verse (23:101). It is the time just before the delivery of Judgment. This is confirmed by verse 20 of the same Sura :**

**"They will say, "Woe to us; this is the Day of Judgment."**

**Here, we are told that the disbelievers will go about blaming one another for the miserable misfortune they find themselves in on the Day of Judgment (see verses 27-33).**

**This kind of questioning and blaming is quite different in meaning to the meaning of 23:101 where we are told that the disbelievers will be overwhelmed by the awesome impact of Judgment Day, and the grave misfortune that awaits them, that the last thing on their minds then will be to ask about their relatives.**

**3- "They will meet each other and reminisce among themselves." 52:25**

**The subject, the time and the place spoken of in this verse are quite different to the previous verses. While as the previous verses speak about the disbelievers (awaiting Judgment), this verse speaks about the believers who are already in heaven (see verses 17-18). They ask one another and reminisce about their life on earth. This is indicated by verses 26-28:**

**"They will say, "We used to be kind and humble among our people.**

**"GOD has blessed us, and has spared us the agony of ill winds.**

**"We used to implore Him; He is the Most Kind, Most Merciful."**

**The claim of contradiction is a result of a very superficial insight into the Quran, which is undoubtedly a result of the naive and biased mentality of the author.**

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## **16**

**Whether you read the Quran or the Bible, you will know that the angels are commissioned by God to execute various matters for mankind, they do nothing of their own, they only carry out God's commands. This petty claim is indeed quite futile! We are told repeatedly in the Quran that the angels are commissioned by God to assist and protect the believers. Whatever work they are doing for man, they are doing in accordance with God's will .....**

To question whether they are the protectors or God is thus quite futile.

## 17

The confusion of the author stems from a wrong interpretation of 41:9-12 , these verses read:

"Say, "You disbelieve in the One who created the earth in two days, and you set up idols to rank with Him, though He is Lord of the universe."

He placed on it stabilizers (mountains), made it productive, and He calculated its provisions in four days, to satisfy the needs of all its inhabitants.

Then He turned to the sky, when it was still gas, and said to it, and to the earth, "Come into existence, willingly or unwillingly." They said, "We come willingly."

Thus, He completed the seven universes in two days, and set up the laws for every universe. And we adorned the lowest universe with lamps, and placed guards around it. Such is the design of the Almighty, the Omniscient." 41:9-12

What these verses are saying is that the physical universe (the word earth is used in the Quran either to mean the planet earth, or as in this case to represent the physical universe) was created in two days and that the setting up of all the provisions necessary for life was completed inside four days. To put it in different words, the physical universe was created and its provisions set up inside four days.

The error of the author is that he added 2 plus 4 , whereas the wording of the verse indicates that the four days include the two days of its creation.

Then we are told that the completion of the creation of all seven universes (where our physical universe is the innermost) required two extra days, for a total of six days.

Moreover, it must be noted that the "days" of creation are only used as a yardstick, they do not mean 24 earthly hours.

## 18

"He is the One who created for you all that's inside earth (Matter), then turned to the sky and perfected seven universes therein,\* and He is fully aware of all things." 2:29

Verse 2:29 is of remarkable scientific significance. More than one verse in the Quran confirm the theory of the Big Bang. Verses 2:29 is one of those verses. This verse states that all physical matter was created before the creation of the universe (space).

The theory of the Big Bang confirms that all matter that comprises the universe (and of which earth is formed) was once concentrated in a very small area. When this extremely dense concentration of mass exploded

outwards it signalled the birth of time and space.

If we read 2:29 we note that it does not say that earth was created before the universe, but in accordance with the theory of the Big Bang, it confirms that all matter which the earth is made of (elements) was created before space.....

The very accurate and indeed scientific wording of this glorious verse obviously went unnoticed by the evidently unscientifically minded author of this false claim.

The Arabic words (ma fee Al-Ard) literally mean 'what is INSIDE the earth'. Thus God is saying that He has created all matter (of which earth is made of) first then He created space. This is in total agreement with the theory of the Big Bang which states that all matter was confined in an extremely dense singularity, and that space was created after the explosion of this infinitely dense singularity.

## 19

"Do the unbelievers not realize that the heavens (space) and the earth (matter) used to be one solid mass that we exploded into existence?" 21:30

"Then He turned to the sky (space), when it was still smoke, and said to it, and to the earth (matter), "Come willingly or unwillingly." They said, "We come willingly." 41:11

Immediately we are given various accurate scientific indications that these two verses speak of two completely different events.

These indications are:

- 1- The word 'exploded' in 21:30 confirms the original moment of the Big Bang when time, space and matter were all one unit of creation that exploded outwards.
- 2- The command from God to space and matter to 'come willingly (into existence)...', in 41:11 implies that space and matter were already in existence. This confirms that this verse speaks of an event subsequent to the initial moment of creation.
- 3- The word 'smoke' in 41:11 is very accurate in describing the hot gases that formed after the Big Bang explosion, and which condense under their gravitational pull to form stars and galaxies.

It becomes obvious thus that 21:30 speaks of the outward explosion of the Big Bang , while 41:11 speaks of the subsequent inward condensation of clouds of gas and matter under their gravitational force, to form stars and galaxies.

## 20

Those who describe the Arabic impersonal word 'Ma' (what) in 91:5 a grammatical error because it is the impersonal , while God should be referred to in the personal ..... are most probably Christians who cannot

get away from their image of God as a "person"!! ..... In truth God is not a PERSON ..... whatever God is, is a matter far beyond our understanding..... whatever God is, God is not "A Person" !!!

What is for sure is that there is no word in Arabic, or in any language, will ever be accurate in referring to God. For that reason, both personal words such as 'Howa' (He), or impersonal words such as 'Ma' (what) are used in the Quran without preference in reference to God, since non of the two is more accurate than the other in reference to God.

## 21

Apart from the fact that these verses speak of different events, the truly amazing observation here is that the Quran speaks of a scientific theory that was only to be known after Einstein put forward his theory of relativity in 1905.

First let us read the three verses referred to:

"..... A day of your Lord is like a thousand of your years." 22:47

"All matters are controlled by Him from the heaven to the earth. To Him, the day is equivalent to one thousand of your years." 32:5

"The angels, with their reports, climb to Him in a day that equals fifty thousand years." 70:4

Note that only the first two of these verses speak of a day relative to God (1000 years of our count) .... However, the third verse does not speak of a day relative to God, therefore before demonstrating the scientific significance of these verses, it must be said that there is no contradiction between the first two verses on one hand and the third verse on the other hand.

### Scientific significance:

The theory of relativity states that since we live in a space-time universe there is no such thing as 'absolute time'. What relativity tells us is that time, measured in our frame of reference (our point of view), runs at a different speed from time in another frame of reference.

This phenomenon is called 'Time Dilation'. The equation which predicts this 'stretching' of time is:

$$T = t \text{ divided by the square root of } [ 1 - (V \times V) \text{divided by } (C \times C) ]$$

t = length of a time interval for us

T = length of a time interval for another frame of reference.

V = velocity of other frame of reference

C = speed of light (approx. 300,000 km/second)

The mathematics of relativity says that nothing can travel faster than the speed of light. If a body travels faster than the speed of light ( where V is greater than C ) we would get a negative value for the section marked between the [ ..... ], but since there is no square root for a negative value, the equation cannot accept

speeds greater than the speed of light.

However, it has been discovered that some particles actually travel faster than light. These are called 'tachyons'. They cannot travel at the speed of light, only faster.

The amazing notation of these Quranic verses, besides confirming the theory of 'Time Dilation', is that they confirm the fact that if there is such frames of reference where one day is equal to a thousand years of our count, and even fifty thousand years of our count, they must be travelling at speeds many times faster than the speed of light.

These frames of reference cannot be physical, and that is because according to the relativity equations the speed of light is the limiting factor in our physical world.

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22

To clarify this false claim let us read 17:101

17:101

"We supported Moses with nine profound 'Ayat' (miracles), ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."

The Quran speaks of nine Miracles and NOT nine plagues. These nine are detailed as follows:

In 7:133 we are told of five of the nine:

- 1- The flood
- 2- The locusts
- 3- The lice
- 4- The frogs
- 5- The blood

In 7:107 and 108 we are told of :

- 6- The rod that turned into a snake.
- 7- His hand that turned into white (It is said he had leprous hand).

In 7:130 we are told of :

- 8- The drought.

## 9- The shortage of crops.

That makes them nine all together ..... nine miracles , not nine plagues.

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### 23

To expose this false claim let us first review 2:286:

"God never burdens any soul beyond its means, to its credit is what it earns, and against it is what it commits."

Here we clearly see that the words "what it earns" and the words "what it commits" speak about one's deeds, hence God will hold every soul accountable to its own deeds.

Now let us read 2:284, starting from the last words of verse 283 :

"Anyone who withholds a testimony is sinful at heart. God is fully aware of everything you do. To God belongs everything in the heavens and the earth, Whether you declare your inner thoughts or conceal them, God holds you accountable for them."

By reading verses 283 and 284 together it becomes apparent that the subject of verse 284 is testimony and not one's intentions.

Declaring a testimony or concealing it is a matter that can have grave results when verdicts are given in courts of law. Concealing a testimony that is beneficial to a defendant can seriously damage his/her case. This is why the issue of concealing a testimony is considered an accountable deed.

The assumed contradiction between the two verses is thus non-existent. Both verses are addressing one's deeds.

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### 24

To demonstrate the truth of these verses and their implications it is necessary first to examine in the light of the Quran what is forgiven by God, and which can be implied under 48:2, and what is never forgiven by God and thus must be feared according to 6:15. We are told in the Quran that God forgives all sins except idolatry:

"GOD does not forgive idolatry, but He forgives lesser offenses for whomever He wills. Anyone who sets up idols beside GOD, has forged a horrendous offense." 4:48

Now let us read 48:2

"We have bestowed upon you (O Messenger) a great victory, whereby GOD forgives your past sins, as well as future sins....." 48:2

When we read both verses (4:48 and 48:2) we clearly understand that all the messenger's sins may be forgiven,

**as long as he does not commit idol worship.**

The fact that the messenger, like all other believers, is not pardoned for any act of idol worship is confirmed in the following verse:

"It has been revealed to you (O messenger), and to those before you that if you ever commit idolatry, all your works will be nullified, and you will be with the losers." 39:65

Now let us read 6:15

"Say, **'I fear, if I disobeyed my Lord, the retribution of an awesome day.'**" 6:15

When we read the words that immediately precede this verse, we read:

"Say, "I am commanded to be the most devoted submitter, and, **'Do not be an idol worshiper.'**"6:14

If we put the two verses next to one another (verses 14 and 15 of Surah 6), it becomes obvious that the messenger is to say (I fear the retribution of an awesome day if I should disobey God and **commit idolatry**).

It follows from that to conclude that verse 48:2 which promises the messenger's sins will be forgiven (past and future sins) is obviously connected to all other sins, except idol worship.

There is no contradiction between the two verses.

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**25**

Let us first read the words of the author of the claim. He says:

'I took the freedom to ask around on the biology newsgroups to find out more about this claim. Here is a list of some responses I got:

There are quite a few examples of organisms which are exclusively parthenogenetic (one sex). I might refer you to Graham Bell's "The Masterpiece of Nature", a weighty tome which has all you could care to know about the evolution of sexual reproduction.

The list is actually decently long : bacteria, fungi imperfecti, etc. All members of the Monera Kingdom reproduce asexually only. Yes, the Plantae and Protista Kingdoms do produce both ways, but almost never only asexually. As for the fungi, a certain group, the fungi imperfecti, are classified as such because no forms of sexual reproduction have been observed. Concerning your question about "higher" species, no members of the Kingdom Animalia produce only asexually (the scientific term is not non-sexual). There are some rare cases of lysogeny (sp?), but it is very rare. Hope this helps.

Could it be that God is wrong? And wrong in so many cases? Or could it be that the one who was wrong here was not God? Maybe Muhammad was a good observer of the world around him, but he was not omniscient. And it shows in the above and other contradictions collected here.'

**In reply to this claim, we remind ourselves that the words of the verse said :**

**"And of everything We have created pairs"**

**The word 'everything' clearly indicates that God is speaking of everything in the universe and not just some species of plants. So what is this universal arrangement by which everything is created in pairs?**

**Here we explore the science of Quantum Mechanics.**

**When we study Quantum Particle Properties, we find that for every elementary particle in the universes there is a special partner called its anti-particle that has the same mass but the opposite electric charge. This is what is called Anti-Matter.**

**Basically, if a particle and its own anti-particle collide, they cancel one another out. They destroy one another and turn into a flash of pure energy which can manifest itself as light.**

**For many years this theory remained a theoretical hypothesis, since no anti-matter was ever produced in a lab. However, very recently, a Swiss-based scientist confirmed that anti-matter has been manufactured in tiny amounts!**

**The scientists at the European Particle Physics Laboratory (CERN), on the Franco-Swiss border, have now set up the world's first anti-matter factory, one of them, Professor Frank Close, told the annual science festival in Wales:**

**" Nine atoms of anti-hydrogen were produced just over a year ago. Now, the new factory will produce them at a rate of more than 2,000 atoms per hour" Close said.**

**When matter meets anti-matter, they annihilate each other in a flash. The scientific consensus is that, when the universe was created, matter and anti-matter emerged equally from the Big Bang.**

**For more details on that matter check :**

<http://physics.bu.edu/ATLAS/guide/anti-matter.html>

<http://www.rmplc.co.uk/eduweb/sites/mastaff/particle/antimatt.html>

<http://www.netlabs.net/hp/tremor/amatter.html>

**So once again we witness the Quran's amazing scientific content. The subject of 51:49 and which the author failed to interpret correctly, is in fact yet another very accurate piece of knowledge. This verse as seen address's the theory of Quantum Particle Properties, and not the type of 'Reproduction System' (male/female) of one species of plants or another.**

**"Read, in the name of your Lord, who created. He created man from a 'Alaq' (that which clings)." 96:1-2**

**The word 'Alaq' literally translates as (that which clings). This highly accurate scientific description, describes the fertilized egg as it clings to the wall of the mother's womb. Obviously, the author of the false claim has been reading an inaccurate translation of the Quran.**

**Now let us read the other contested verses:**

**21:30**

**"Do the unbelievers not realize that the heaven and the earth used to be one solid mass that we exploded into existence? And from water we made all living things. Would they believe?"**

**Current scientific knowledge confirms the dual meaning of this verse:**

**1- The history of life on earth confirms that all life originated from water, then crept unto land, later birds were created then mammals and finally man. Therefore the phrase And from water we made all living things is accurate in that respect, and it confirms that all life originated from water.**

**2- When the chemical composition of any living organism (including the human body) is analysed it is found that it is formed mainly of water (at least 80% or more). This again confirms the accuracy of the phrase And from water we made all living things. In other words all living things are largely composed of water.**

**It is indeed interesting, and along the same lines, to note that it was found that all liquids in our bodies (tears, saliva, blood, urine, perspiration.....etc) contain the same percentage of salt as is found in the oceans.**

**Next, we move on to the verses that state that man was created from clay, mud, or dust. Since dust and clay are the same thing (dust is dry mud) then they can be addressed together.**

**Once again, the history of life on earth confirms that at the early stages of the development of earth, and before life was formed, the earth was still very hot, too hot for water to exist in a liquid form. Gradually, and when the earth cooled sufficiently, the water that condensed and formed the seas and oceans mixed with the dirt to form mud. Out of the moulding mud was born the simplest living organisms, in the shape of bacteria and single cell organisms. From these early forms of living organisms originated higher and more complex forms culminating in the creation of man from the same origin, which is mud.**

**This scientific theory is confirmed in the Quran:**

**"We created the human being from aged mud, like the potter's clay." 15:26**

**Also 3:59, 30:20, 35:11**

**But this is not all, in another verse an amazing scientific information is given that was only to be revealed at least a thousand years after the revelation of the Quran. This is found in the following verse;**

**"We have created man from a 'Sulalah' (quintessence) of clay" 23:12**

The word 'quintessence' means a sample that is a representation of the whole.

Today, when human tissue is analysed, it is found to contain exactly the same eighteen most abundant elements in the earth's crust. These are:

Oxygen, Silicon, Aluminum, Iron, Calcium, Sodium, Potassium, Magnesium, Hydrogen, Chlorine, Iodine, Manganese, Phosphorous, Lead, copper, silver, Carbon, and Zinc.

For that, the human being is indeed created from earth.....

Next we move to 19:67 which says:

"Did the human being forget that we created him already, and he was nothing?"

On closer inspection we note that this verse does not say that we were created from nothing (as the author of the claim would interpret), the verse says that before we were created we were nothing. There is a big difference between saying,

'we were created from nothing'

and between ' before we were created , we were nothing'

Finally, we are told in the Quran that the human being is created from a drop of fluid [16:4, 75:37]

"He created the human from a tiny drop..... " 16:4

"Does the human being think that he will go to nothing? Was he not a drop of ejected semen? Then He (God) created an embryo out of it! He made it into male or female! Is He then unable to revive the dead?" 75:36-40

These verses describe the initial stage of the formation of the embryo, and the fertilization of the female egg by the male sperm. Once again, this is in line with scientific knowledge.

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27

The two verses contested are :

"O you who believe, do not enter homes other than yours without permission from their inhabitants, and without greeting them. This is better for you, that you may take heed. If you find no one in them, do not enter them until you obtain permission." 24:27-28

"You commit no error by entering uninhabited homes wherein there is something that belongs to you. GOD knows everything you reveal, and everything you conceal." 24:29

Once again, we note that the two verses speak of two different types of homes.

In verse 27 the words "from their inhabitants", confirm that the verse speaks of homes that are inhabited. The words "without greeting them" confirm that there are inhabitants in those homes. However, the words

**"uninhabited homes" in verse 29 confirm that God is speaking of homes that are not inhabited.**

**In essence, 24:29 says that the believers may enter uninhabited homes, where there are things that belong to them in order to get their belongings.**

**There is no contradiction between the two verses.**

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**28**

**We read in 21:98:**

**The words of 24:23 read:**

**"Surely, those who falsely accuse married women who are pious believers have incurred condemnation in this life and in the Hereafter; they have incurred a horrendous retribution."**

**Now when we read 24:5, we read the words:**

**"If they repent afterwards and reform, then GOD is Forgiver, Merciful."**

**The words "afterwards" means after they have received the punishment which is detailed in 24:4. Moreover, because God is the Most Merciful, He will forgive those who commit such a sin only if they "repent and reform".**

**To conclude, those who commit the sin of falsely accusing married women will be severely punished by God, except those of them who repent and reform after committing such a sin.**

**Once again the contradiction is due to poor understanding of the Quran.**

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**29**

**The reply to this trivial claim is two-fold. First, and by reading verses [39:73, 41:30, 57:21, 79:41] we see that they speak of paradise in general. They do not speak of how many gardens there are in paradise. In that respect they do not contradict verses [18:31, 22:23, 35:33, 78:32] that speak of many gardens in paradise.**

**Second, and more importantly, all descriptions of Heaven and Hell throughout the Quran are allegorical. The Quran tells us that these descriptions are allegorical, whenever such descriptions occur as independent statements, not within a general subject. See 2:24-26, 13:35, and 47:15. The word "Mathal" (allegory) is used in these verses. Linguistically, the word "Mathal" in these verses can be removed, and we still have perfect sentences. But it is there because the descriptions of Heaven and Hell are allegorical.**

**What Heaven and Hell are really like is far beyond our comprehension. Hence the need for allegory. How can one describe, for example, the taste of chocolate to a person who never tasted chocolate? Allegory will have to be used. The person has to wait to actually taste chocolate in order to know what chocolate tastes like.**

Whatever allegory we use to describe the taste of chocolate can never approximate the real thing.

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**30**

**2:97**

"Say, "Anyone who opposes Gabriel should know that he has brought down this (Quran) into your heart, in accordance with GOD's will, confirming previous scriptures, and providing guidance and good news for the believers."

**16:101**

"When we substitute one revelation in place of another, and GOD is fully aware of what He reveals, they say, "You made this up!" Indeed, most of them do not know."

By reading these two verses it becomes difficult to see any contradiction. The revelation of the Quran indeed confirmed that previous scripture were also sent by God (Torah, Injil .....etc).

However, some of the laws prescribed in these older Scripture were substituted with new laws in the Quran.

An example of that is the fact that sexual intercourse between married couples was prohibited at all times during fasting. However, in the Quran it was made permissible between sunset and sunrise.

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**31**

**16:103**

"We are fully aware that they say, "A human being is teaching him!" The tongue of the source they hint at is non-Arabic, and this is a perfect Arabic tongue."

First, the word used in the verse to describe the Arabic of the Quran is 'Mubeen' which translates as Perfect or Clear. The word used by the author, which is "Pure" is not accurate.

Second, any language in the world has in it many words from other languages. That does not make it imperfect. If we look at the English language as an example, we find hundreds of words that derive from other languages. The word 'kiosk' is originally Polish, while the phrase tete-a-tete is originally French ..... etc.

These words, and hundreds others, although of foreign origin, have become part of the English vocabulary.

Since these originally foreign words have found their way into the English vocabulary, their use is well within the use of 'Perfect English'. 'Perfect English' is thus a question of a script that is written in correct grammar.

The same applies to Arabic or any other language.

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First, we read 3:144:

**"Muhammad was no more than a messenger like the messengers before him. Should he die or get killed, would you turn back on your heels? Anyone who turns back on his heels, does not hurt GOD in the least. GOD rewards those who are appreciative."**

**It is clear that there is nothing in this verse about the death of all messengers before Muhammad.**

**It is a good thing to pause here and present a brief outline of the concept of the death of the righteous according to the Quran, and also the Quranic explanation of the death of Jesus.**

### Jesus' Death

**The Quran tells us that the soul of Jesus was raised before the arrest and crucifixion of his physical body. Thus, his persecutors arrested, tortured, and crucified an empty body - Jesus was already gone to the world of souls (3:55, 4:157).**

**Interestingly enough, the fact that God saved Jesus from the torture of crucifixion by raising his soul before his arrest, is confirmed by a number of Biblical verses.**

**Let us first read the Quranic reference to this issue and then the Biblical verses.**

**"They plotted and schemed, but so did God, and God is the best schemer. Thus, God said, ``O Jesus, I am putting you to death, and raising you to Me; I will save you from the disbelievers." 3:54-55**

**"They claimed that they killed the Messiah, Jesus, the son of Mary, the messenger of God! In fact, they never killed him; they never crucified him; they were led to believe that they did." 4:157**

**These verses confirm the following matters:**

- 1- That God raised the soul of Jesus prior to his prosecution and crucifixion.**
- 2- That the enemies of Jesus did not triumph over him.**

**Now let us read the Biblical version:**

**1- "In the days of his earthly life, he offered up prayers, with loud cries and tears to God who was able to save him from death and he was favorably heard for his godly fear" Hebrews 5:7**

**This very significant verse indicates that upon hearing the prayers of Jesus, God has saved him from death. In other words Jesus did not die on the cross.**

**The words God who was able to save him from death correspond to the Quranic words "save you from the disbelievers" in 3:55**

**The verse tells us that Jesus "offered up prayers" and that his prayers were "favorably heard", which**

confirms that God saved Jesus from dying by the hands of his enemy.

The Church may argue that the prayers of Jesus took place when he was in the grave and before being resurrected. However, this is in contradiction to the words of the verse: "In the days of his earthly life". The words "earthly life" state that Jesus "offered up prayers" while he was alive on earth, and not dead in the grave.

2- The same conclusion can be reached from the famous prophecy in Psalms:

"My God, my God, why have thou forsaken me? I was cast upon you from birth from my mother's womb. You have been my God, be not far from me for trouble is near, for there is no one to help. For dogs have surrounded me. The Assembly of the wicked have enclosed me but you, O Lord, do not be far from me..... you have answered me." Psalms 22

The words "you have answered me" again indicate that God saved Jesus from death.

3- This is also confirmed by the following verse:

"But you, O Lord be merciful to me, and raise me up, that I may repay them .....my enemy does not triumph over me." Psalms 41:10-11

The words "raise me up" so that "my enemy does not triumph over me" also support the theory of the raising of the soul of Jesus before his enemy triumphs over him (before being crucified).

Once again these words correspond perfectly with the Quranic words raising you to Me; I will save you from the disbelievers.

4- Other verses indicate that God had raised the soul of Jesus sometime before the crucifixion and that the one that was crucified by the Romans was no more than a moving but soulless body, similar to the body of one who goes into a coma, with his body functions still in operation, yet clinically dead. One in that state would thus offer no response :

"Herod was extremely pleased to see Jesus. From the reports about him he had wanted for a long time to see him, and he was hoping to see him work some miracles. He questioned Jesus at considerable length, but Jesus made no response. The chief priests and scribes were at hand to accuse him vehemently. Herod and his guards then treated him with contempt and insult." [ Luke 23:8-11 ]

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33

A- The words of 19:71 are as follows:

To expose this blatant error, let us read 29:27:

"We granted him (Abraham) Isaac and Jacob, we assigned to his descendants prophethood and the scriptures, we endowed him with his due recompense in this life, and in the Hereafter he will surely be with the righteous."

The verse clearly says that God assigned to the descendants of Abraham prophethood and the Scripture. The verse does NOT say that all prophets/messengers came from Abraham's seed.

The reader can read for himself and expose the errors of the author.

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### 34

The 7th universe, which is the smallest of the seven universes, and which is the innermost, and which we live in, is surrounded by the 6th universe. The 5th universe surrounds the 6th ...and so on, till we get to the 1st universe, which is the greatest and outermost universe.

In that respect, anything that lies inside the 7th universe is also inside the 6th, 5th..... up to the 1st universe, since the 7th universe lies at the centre of all universes.

The moon, sun, stars plus all the galaxies and the farthest heavily bodies (quasars) all lie inside the 7th and smallest universe. That is the universe in which we live.

The moon, all the stars we see in the sky, plus all the galaxies we see are all part of the innermost 7th universes. With this in mind, we can read all the verses quoted by the author and see no contradiction.

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### 35

If we read the verses (2:136, 2:285 and 3:84) we see that God commands all believers not to make any distinction between any of His messengers:

#### **3:84**

"Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."

However, in 2:253 we are told that God Himself elevated some messengers above others.

#### **2:253**

"These messengers; we blessed some of them more than others. For example, GOD spoke to one, and we raised some of them to higher ranks. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit."

God is free to distinguish some messengers over others, after all it is God who created us all. However, the command to the believers is simple and clear, and that is the human being is not to make any distinction among God's messengers.

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## 36

When we read these verses we can see that they speak of two completely different types of people.

**"Had they, when they wronged their souls, come to you and prayed to GOD for forgiveness, and the messenger prayed for their forgiveness, they would have found GOD Redeemer, Most Merciful." 4:64**

**"Whether you ask forgiveness for them, or do not ask forgiveness for them - even if you ask forgiveness for them seventy times - GOD will not forgive them. This is because they disbelieve in GOD and His messenger. GOD does not guide the wicked people." 9:80**

**In 4:64 God is speaking about those who have wronged their souls but have turned back to God and asked for His forgiveness. The fact that they asked forgiveness from God denotes that they believe in God, and for that we are told that "they would have found GOD Redeemer, Most Merciful."**

On the other hand, those spoken of in 9:80 are described by the words: "they disbelieve in GOD and His messenger" .....and because they are disbelievers, we are told that "GOD will not forgive them"

From these two verses we learn that forgiveness can be asked for any believer who repents and reforms, but may never be asked for disbelievers.

No contradiction exists between the two verses.

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## 37

**"GOD has pardoned you: why did you give them permission (to stay behind), before you could distinguish those who are truthful from the liars?" 9:43**

**"The true believers are those who believe in GOD and His messenger, and when they are with him in a community meeting, they do not leave him without permission. Those who ask permission are the ones who do believe in GOD and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whoever you wish, and ask GOD to forgive them. GOD is Forgiver, Most Merciful." 24:62**

If we read the two or three verses before 9:43 we clearly see that verse 43 speaks specifically about going out for battle while 24:62 is talking about leaving a community meeting to attend to some personal matters!

Just as is the case in any modern day country, no one is allowed to dodge military service except with a legitimate excuse, however any one wishing to be pardoned from a social or religious meeting does not need an urgent excuse.

This is exactly what these verses are saying. In the case of war, the prophet was commanded not to give permission to those wishing to stay behind unless he verifies their excuse and sort the genuine from the others.

Verse 24:62 speaks of a community meeting, and thus there is no need for people to produce excuses to be

**pardoned.**

**38**

**16:12.**

**"He has ordained, in your service, the Night and the Day, as well as the Sun and the Moon. Also the Stars are ordained by His Command. These are (sufficient) proofs for people who understand."**

**The verse does not say that the sun, moon and stars are subject to our commands, but ordained by God for our service.**

**The Arabic word used is 'Sakhar' which means (ordained).**

**The words "ordained by His Command" confirm that these heavenly bodies are controlled, and ordained by God. Where did the author get the idea that they are controlled by man is indeed a mystery!**

**Indeed the sun, moon and the earth have been ordained to very precise specifications for the service of mankind . The following are some examples:**

**1- If the sun was closer to the earth, present distance being 93 million miles, the temperature on earth would rise sharply causing the evaporation of oceans and rivers and the extermination of all life. If the sun was much further away the earth would freeze to death.**

**2- If the size of the earth was somewhat less than it's present size, say the size of the moon, it's gravity would have been much weaker. That would result in the failure of the earth to retain it's atmosphere or water vapour, and thus no life would have been possible. If the size of the earth, on the other hand, was larger than it's present size, say the size of Saturn or Jupiter, the gravity would have been too strong. That would cause the atmosphere to be compressed to much lower heights resulting in much higher air pressure. That would also abolish life on earth.**

**3- If the moon was closer to the earth, the tides would rise causing gigantic waves that would destroy life on islands and coastal areas. If the moon was further away from the earth the tides would come to a standstill leading to the stagnation of seas , the result of which would be grave damage to marine life. These very precise measurements of such variables as distance, mass, speed.....etc. are referred to in the following verses:**

**"The sun and the moon precisely computed....." 55:5**

**4- The earth spins on it's axis once every 24 hours. If it didn't spin, the oceans would empty all their waters and if it spun much faster it would disperse into empty space.**

**The spinning movement is also responsible for the night and day, without which one half of the earth would be under continuous sunlight and heat up excessively while the other half would be submerged in total darkness and freeze to death.**

**The Quran speaks of the spinning of the Earth by saying:**

**"He (God) coils the night onto the day and coils the day onto the night" 39:5**

**The word "coils" is quite accurate in describing the spinning movement.**

**5- The earth rotates round the sun once every 365.25 days. Whilst doing so it is tilted on it's axis at an angle of 33 degrees. As a result , the seasons occur making it possible for the habitation of the planet. If the earth was not tilted on its axis the poles would have been submerged in continuous cold darkness preventing the seasonal thaw of the polar ice. The accumulating ice would eventually result in unshifting frozen poles and little water elsewhere.**

**6- If the earth's crust had been thicker than it's present thickness all the oxygen would have been absorbed into the earth. Without oxygen no life would be possible. Similarly, if the oceans were much deeper, all the oxygen and carbon dioxide would have been absorbed into the oceans with similar results.**

**All these precise specifications were referred to in the following verse:**

**"It is He who created the heavens and the earth in true proportions." 6:73**

**In that respect, it is evident how the sun, earth and the moon are ordained by God to very precise attributes in service of mankind.**

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**39**

**2:184**

**"Specific days (are designated for fasting); if one is ill or travelling, an equal number of other days may be substituted. Those who can fast, but with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.**

**2:185**

**"Ramadan is the month during which the Quran was revealed, providing guidance for the people, clear teachings, and the statute book. Those of you who witness this month shall fast therein. Those who are ill or travelling may substitute the same number of other days. GOD wishes for you convenience, not hardship, that you may fulfill your obligations, and to glorify GOD for guiding you, and to express your appreciation."**

**Nowhere in verse 184 do we read about any privileges granted to the rich to dodge the fasting! This claim by the author is purely a creation of his imagination! The choice of feeding a poor person (in place of fasting) is granted to those who can fast "but with great difficulty" and not to those who are rich !!! The word rich (or any synonym of rich) does not appear in either verses.**

**Hence, the law of fasting is as follows:**

**1- All those who are in good health are required to fast the month of Ramadan (regardless of their bank balance!!).**

2- Those who are travelling on long journeys, or who are ill, may "substitute the same number of other days" at a later date.

3- Those who cannot fast without experiencing great difficulty (e.g. diabetic, or other serious illness sufferers) may "substitute feeding one poor person for each day of breaking the fast".

4- It is made clear in these verses that God does not require to place any hardship on the believers for observing their fasting....."GOD wishes for you convenience, not hardship" and thus the concessions given for those with genuine excuses.

## 40

2:234

"Those who die and leave wives, their widows shall wait four months and ten days (before they remarry)."

This verse indeed speaks about the time a widowed wife should wait after her husband's death before re-marrying. The reason for that wait is to make sure she is not carrying the child of the dead husband. So that in the case that she finds herself pregnant the child should be named after his dead father and not the new husband

Now by reading 2:240, we clearly see that the subject is completely different:

2:240

"Those who die and leave wives, a will shall provide their wives with support (alimony) for a year, provided they stay within the same household. If they leave, you commit no sin by letting them do whatever they wish, so long as righteousness is maintained. GOD is Almighty, Most Wise."

Immediately we see that the subject here is providing an alimony for the widowed wife for a complete year. The verse also says that if she leaves, after the prescribed 4 months and 10 days, to get married, then the alimony is discontinued (since she will have a husband to support her).

Also note that the words "If they leave" are linked with the words "so long as righteousness is maintained" or in other words, if they leave to re-marry after the prescribed period of 4 months and 10 days has elapsed, then they are acting within their rights.

Therefore the subject of 2:234 is the time a widowed wife should wait before re-marrying, while the subject of 2:240 is the period a widowed wife is entitled for alimony from the dead husband's will, that being one year. The alimony is discontinued if the widowed wife re-marries before the year is over.

## 41

Before dealing with this claim, it must be pointed out that there is nothing in these verses to say that while the sleepers of the cave had been sleeping they had their eyes open. This is, as is the habit of the author, a clear addition to the words of the Quran.

**In these verses we are told about the miracle of the seven sleepers of Ephesus.**

**In 1928, Franz Miltner, an Austrian archeologist discovered the tomb of the seven sleepers of Ephesus. Their history is well documented in several encyclopedias.**

**Ephesus is located about 200 miles south of ancient Nicene, and 30 miles south of today's Izmir in Turkey. The dwellers of the cave were young Christians who wanted to follow the teachings of Jesus, and worship God alone. They were fleeing the persecution of neo-christians who proclaimed a corrupted Christianity three centuries after Jesus, following the Nicene Conferences, when the Trinity doctrine was announced.**

**For more information search one of search engines for Franz Miltner, also some information is given in a translated medieval book found at the following URL ....**

**<http://www.fordham.edu/halsall/basis/7sleepers.html>**

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**42**

**There is nothing in these two verses that says that the sun moves to create shadows! Let us read the two verses:**

**25:45-46**

**"Have you not seen how your Lord designed the shadow? If He willed, He could have made it fixed. We then designed the sun as its pointer (indicator).**

**Then We withdraw it (the shadow) unto Us a gradual withdrawal."**

**By reading these verses we note the following:**

- 1- The position of the sun in the sky acts as an indicator to the length of the shadow.**
- 2- No words in these verses speak of the movement of the sun to create shadows.**
- 3- The Arabic word 'Qabadnah' (withdraw it) in verse 46, is in the masculine form, thus it refers to the shadow and not to the sun. The word 'Zil' (shadow) is a masculine Arabic word. If the reference was made to the sun (Shams), which is a feminine Arabic word, the word used would have been 'Qabadnaha' .....**

**Thus the movement, spoken of in verse 46, and which the author incorrectly ascribed to the sun, is in fact the movement or change in the length of the shadow on the ground.**

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**43**

**"Your Lord has decreed that you shall not worship except Him, and your parents shall be honored. As long as one or both of them live, you shall never say to them, "Uff" (the slightest gesture of annoyance), nor shall you**

shout at them; you shall treat them amicably.

And lower for them the wings of humility, and kindness, and say, "My Lord, have mercy on them, for they have raised me from infancy." 17:23-24

"Neither the prophet, nor those who believe shall ask forgiveness for the idol worshippers, even if they were their nearest of kin, once they realize that they are destined for Hell." 9:113

The claim is that the underlined words in 17:23-24 contradict the underlined words in 9:113.

Once again, there is no contradiction between the two verses.

To clarify that, we must study these two verses together. By doing so, we can deduce the following:

1- In 17:23-24, we read "As long as one or both of them live" and the words "you shall treat them amicably."

These words indicate that the subject of the verse is the parents who are still alive. We may ask God to show mercy for our living parents. Once they are dead, the Quran confirms, in no uncertain manner, that all intercession will be useless. Once we die, our records are sealed and the Judgement rests in God's hand alone.

2- Furthermore the words "once they realize that they are destined for Hell" (9:113) confirm that it is prohibited to ask forgiveness for the idol worshippers, whether they are dead or still alive, even if they were ones own parents.

God does not accept a plea of forgiveness for the idol worshippers. The story of Abraham's plea for forgiveness for his father, and how it was rejected by God is a good example (9:114).

To conclude, a plea for God's mercy for our loved ones who are alive is permitted, provided they are not idol worshippers. Moreover, no plea for God's mercy is accepted for the idol worshippers, even if they are our own parents, and whether they are alive or dead.

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44

"Say, 'To whom belongs everything in the heavens and the earth?' Say, 'To GOD.' He has decreed that mercy is His attribute." 6:12

"If their rejection gets to be too much for you, you should know that even if you dug a tunnel through the earth, or climbed a ladder into the sky, and produced a miracle for them (they still would not believe). Had GOD willed, He could have imposed guidance on them all. Therefore, do not behave like the ignorant ones." 6:35

What the author wants to say in reality is how can God 'decree that mercy is His attribute', yet refrain from

guiding some even though He is able to guide all?

The answer to this question, which in fairness is one of the very few sensible questions posed by the author, reference must be made to the following key words:

1- "you should know that even if you dug a tunnel through the earth, or climbed a ladder into the sky, and produced a miracle for them (they still would not believe)" ..... these words indicate that it is not God who willed that these people go astray. God sends the guidance for everybody, but the evil ones will never believe even if they are shown the greatest of miracles!

For that, it is they who choose to be disbelievers, in spite of the guidance that was sent to all mankind (them included).

2- The Arabic words 'Lauw sha Allah, lagamaahum ala al hoda' which translates Had GOD willed, He could have imposed guidance on them all indicate that God is able to impose belief on any human, but what is the merit of belief if it is imposed?

When Jesus came to give the guidance to the world, God was able to force the people at the time of Jesus to be believers, why did God not do that then? The answer to this question is the same, whether at the time of Jesus, or at the time of the revelation of the Quran. The answer will be the same till the end of time. Man has to earn faith, and not to have it imposed on him.

It follows to say that God does not prevent anyone from becoming a believer. God sends guidance through the messengers and the Scripture. This guidance is sent to all humanity. However, it is the pure in heart who accept the truth of the Scripture and chose to worship God.

Now we come to the third verse:

"We did not send any messenger except (to preach) in the tongue of his people, in order to clarify things for them. GOD then sends astray whomever He wills, and guides whomever He wills. He is the Almighty, the Most Wise." 14:4

The underlined words in this verse GOD then sends astray whomever He wills, and guides whomever He wills once again confirm that the ones who are sent astray, are only reaping the result of their wickedness. God does not lead astray those who are good in heart, but He allows the wicked to be led astray due to their wickedness.

It is important here to read the following verse which confirms this meaning:

"Had GOD known of any good in them (the wicked ones), He would have made them able to hear and receive (the guidance). Even if He made them hear, they still would turn away in aversion." 8:23

This verse once again confirms that God is fully aware that these wicked ones will NEVER believe no matter what guidance is given to them. Because of that, the fact that they are led astray (with God's knowledge) is their own doing and not out of God's own preference.

**"To God belongs the east and the west, so wherever you go you will always be facing God. God is Omnipresent, Omniscient" 2:115**

**"We assign a Qiblah (direction for prayer) that is pleasing to you. Henceforth, you shall turn your face towards the Sacred Masjid. Wherever you may, all of you shall turn your faces towards it." 2:144**

**The claim is that as per 2:115 God made it lawful for the believers to face anywhere in Salat (Contact Prayers), yet in 2:144 they are commanded to pray only in the direction of Mecca !**

**The obvious misunderstanding here is that while verse 144 is speaking about Qiblah (direction) for the Prayer, verse 115 is not speaking about prayer at all. Verse 115 is speaking about the fact that God is Omnipresent. God is everywhere at the same time, and thus wherever we may look or wherever we may go, we will always be facing God. The presence of the word "Omnipresent" at the end of the verse confirms that the subject of the verse is God's Presence and not the Prayer.**

**Therefore there is no contradiction between the two verses.**

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**46**

**"We are fully aware that they say, "A human being is teaching him!" The tongue of the source they hint at is non-Arabic, and this is a perfect Arabic tongue." 16:103**

**Now let us read the complete verse 3:7, with the words the author omitted:**

**"He sent down to you this scripture, containing straightforward verses which constitute the essence of the scripture-as well as multiple-meaning or allegorical verses. Those who harbor doubts in their hearts will pursue the multiple-meaning verses to create confusion, and to extricate a certain meaning. None knows the true meaning thereof except GOD and those well founded in knowledge. They say, "We believe in this-all of it comes from our Lord." Only those who possess intelligence will take heed."**

**The author falsely claims that 3:7 states that no one knows the interpretation of the Quran save God. However, when we read 3:7 we note that the wisdom and the understanding of the Quran is also given to those well founded in knowledge.**

**We are also told in the Quran that the truth and wisdom of the Quran are only given to the pure in heart, to those who worship God alone.**

**The words those well founded in knowledge are not related to any scientific or intellectual knowledge, they simply mean the knowledge and understanding of the Quranic message. The knowledge that God should be worshipped alone and that all idolatry should be rejected.**

**Thus the claim that only God understands the Quran, as implied by the author, is false.**

As explained in the introduction, what some Muslims believe or say is not the subject nor the defence of this study. The main concern here is the Quran. For only the Quran, being the true word of God harbours no contradiction.

"We revealed it in the Night of Destiny. How awesome is the Night of Destiny! The Night of Destiny is better than a thousand months. The angels and the Spirit descend therein, by their Lord's leave, to carry out every command." 97:1-4

"We have sent it down in a blessed night, for we are to warn." 44:3

"We have recorded the fate of every human being; it is tied to his neck. On the Day of Resurrection we will hand him a record that is accessible." 17:13

The night of Destiny, believed to be the 27th night of the month of Ramadan, was the night the Quran was descended unto the soul of Muhammad. It is thus described in the Quran as a "blessed night".

The author has detailed a number of concepts that have no basis in the Quran, and used them to attack the Quran and claim that it contains contradiction:

1- The author says: To Muslims, the "Night of Power" is a blessed night on which fates are settled and on which everything relating to life, death, etc., which occurs throughout the year is decreed.

It is said to be the night on which Allah's decrees for the year are brought down to the earthly plane. In other words, matters of creation are decreed a year at a time.

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It is true that the Quran speaks of the night of Destiny to be blessed since it was the night when the Quran was placed in the heart of Muhammad, however, there is no indication in the Quran whatsoever of the false yearly concept (where all fates ...etc are decided once a year)! If some Muslims believe that, they must be getting their information from outside the Quran. The Quran asserts quite the opposite of that. 57:22 confirms that everything in the heavens and the earth is alrerady recorded from before creation (57:22), and not settled on yearly basis !

The author here used a false non-Quranic concept (the yearly concept) to attack a correct Quranic truth (matters are already recorded from before creation 57:22)

2- The author then says:

'All of the above is contradicted by "And every man's fate We have fastened to his own neck." This says that man alone is responsible for what he does and what happens to him. [17:13]'

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What the author is addressing here is the old puzzle of (Is man master of his own fate or not?)

In other words, if everyone's fate is already recorded before hand, how can God say that we have the choice to

be believers or not?

As explained in claim 21, the theory of relativity has helped clarify this very old debate. Relativity says that there is no such thing as absolute time, furthermore it states that time was created when the universe was created. At the initial moment of the Big Bang, Matter, Space and Time were all created simultaneously.

What this means is that outside our physical universe there is no such thing as time. Outside the physical universe there is no such thing as yesterday, today or tomorrow. It follows therefore that from God's point of view, and since God is not subject to time as we know it, all matters, past, present and future are already recorded.

**48**

To analyse the meaning of 7:157 we must start reading from 7:155:

**7:155**

"Moses then selected seventy men from among his people, to come to our appointed audience. When the quake shook them, he said, "My Lord, You could have annihilated them in the past, together with me, if You so willed. Would You annihilate us for the deeds of those among us who are foolish? This must be the test that You have instituted for us. With it, You condemn whomever You will, and guide whomever You will. You are our Lord and Master, so forgive us, shower us with Your mercy; You are the best Forgiver."

**7:156**

"And decree for us righteousness in this world, and in the Hereafter. We have repented to You." He said, "My retribution befalls whomever I will. But My mercy encompasses all things. However, I will specify it for those who (1) lead a righteous life, (2) give the obligatory charity (Zakat) (3) believe in our revelations, and

**7:157.**

"(4) follow the messenger, the gentile prophet, whom they find written in their Torah and Gospel. He exhorts them to be righteous, enjoins them from evil, allows for them all good food, and prohibits that which is bad, and unloads the burdens and the shackles imposed upon them. Those who believe in him, respect him, support him, and follow the light that came with him are the successful ones."

To resolve the truth of this claim it is first necessary to determine who is referred to in 7:157 as the "the messenger, the gentile prophet".

The author claims that in this verse God is speaking to Moses. It can be shown that this is quite impossible. If we assume that God is speaking to Moses in this verse, then "the messenger, the gentile prophet" cannot be Moses himself, since it would make no sense for God to ask Moses to follow himself! Equally, and if God is speaking to Moses in this verse, "the messenger, the gentile prophet" could not be Jesus nor Muhammad since it would make no sense for God to ask Moses to follow a prophet who would come after his time.

The person who is described as "the messenger, the gentile prophet", and who is Muhammad, is in fact the

clue in verifying the ones who are addressed in this verse.

The confirmation that it is Muhammad who is referred to as "the messenger, the gentile prophet", is found in the verse that follows:

7:158

"Say, (O Muhammad) "O people, I am GOD's messenger to all of you. To Him belongs the sovereignty of the heavens and the earth. There is no god except He. He controls life and death." Therefore, you shall believe in GOD and His messenger, the gentile prophet, who believes in GOD and His words. Follow him, that you may be guided."

By reading all four verses, we can see that in 7:157 God is not speaking to Moses at all, God is speaking to all Jews, not only those at the time of Moses, but for all time.

What God is saying to all Jews is that He will specify His Mercy to those who:

- (1) lead a righteous life
- (2) give the obligatory charity (Zakat)
- (3) believe in Our revelations
- (4) follow the messenger, the gentile prophet, whom they find written in their Torah and Gospel.

If we look at the third condition (believe in Our revelations) it implies that God expects each people to believe in the revelations given to them. At the time of Moses, the Jews who were entitled to earn God's Mercy, were those who believed in the Torah given to Moses.

At the time of Jesus, the Jews who would earn God's Mercy were those who believed in the Torah as well as the Injil (Gospel) which was given to Jesus. This means that all the Jews who disbelieved in Jesus and labelled him as a false prophet, will not earn God's Mercy.

Finally, from the time of the revelation of the Quran onwards, the Jews who believed in the Torah, the Injil (Gospel) and also the Quran would be entitled to God's mercy.

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49  
The first of the three verses referred to by the author is as follows:

38:41

Remember our servant Job: he called upon his Lord, "The devil has afflicted me with hardship and pain."

The author uses this example of Job, to say that calamity comes from Satan.

It is true that in this verse Job implored God saying that the devil has inflicted him with pain and hardship, however, by reading other verses in the Quran, we realise that Job was mistaken. The hardship and

pain that Job was suffering were not inflicted on him by the devil, they were a mere test that God wished to put him through.

We are given ample evidence in the Quran that God tests all believers. God also tests the messengers and prophets. In verse 34 of the same Sura (38) we are told of God testing Solomon:

38:34

"We thus put Solomon to the test; we blessed him with vast material wealth, but he steadfastly submitted."

Solomon and Job represent both ends of the testing spectrum. We are put to the test through wealth, health, or lack of them, to see if we worship God alone under all circumstances.

When God was satisfied that Job was a faithful persevering believer, which is indicated in verse 44:

"We found him steadfast. What a good servant! He was a submitter"

God thus rewarded him by doubling his family:

"We restored his family for him; twice as many. Such is our mercy; a reminder for those who possess intelligence." 38:43

Further evidence that the hardship that was suffered by Job was not from the devil (as Job thought) is found in the following verses:

16:98-100

"When you read the Quran, you shall seek refuge in GOD from Satan the rejected. He has no power over those who believe and trust in their Lord. His power is limited to those who choose him as their master, those who choose him as their god."

The devil has no power over the ones who believe and trust in God. Furthermore, the devil cannot inflict suffering nor evil on any human being. All that the devil is able to do is to entice man, and invite him to commit sin, then it is up to every man to reject the devil or follow his enticing. Once again this is made evident in the following verse:

14:22

"And the devil will say, after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have rejected your idolizing of me. The transgressors have incurred a painful retribution."

The author then quotes 4:78 to say that calamity comes from God! Well let us read 4:78

4:78

"When something good happens to them, they say, "This is from GOD," and when something bad afflicts

them, they blame you. Say, "Everything comes from GOD." Why do these people misunderstand almost everything?

The words "Everything comes from GOD" mean that through God's will everything is decreed to happen, the good and the bad. All things, good and bad, are created by God, then God showed man both routes, good and bad, and then it is up to man to choose which route to follow. This meaning is confirmed in the following verse:

91:7-8

"The soul and Him who created it. Then showed it what is evil and what is good."

Therefore, since God is the creator of all things, it is right to say that "Everything comes from GOD".

Now we move on to the third verse quoted by the author:

4:79

"Anything good that happens to you is from GOD, and anything bad that befalls you is from you. We have sent you as a messenger to the people, and GOD suffices as witness."

Notice that the verse said (Anything good that happens to you) and not (anything good that you do). This confirms that all blessings that come our way are given to us by God. Examples of that would be good health, wealth, happy family, healthy children .....etc.

On the other hand, all sins we incur are a result of our own doing. God does not force us to commit sin nor does He push us into sin. On the contrary God warns us from all evil. Therefore anything bad that we do is a result of our own free choice. Examples of that are murder, rape, burglary, wars .....etc

To summarize:

1- God is the creator of all things, good and bad, therefore "Everything comes from GOD" 4:78

2- Then God shows man the good and warns him from evil "The soul and Him who created it. Then showed it what is evil and what is good." 91:7-8

3- The devil invites man to commit evil, man has the free will to choose the good or the bad:

The devil will say: " I had no power over you; I simply invited you, and you accepted my invitation." 14:22

4- All blessings that are given to us are given to us by God:

"Anything good that happens to you is from GOD" 4:79

5- All sins we incur are a result of our free choice:

"anything bad that befalls you is from you" 4:79

And the devil will say:

**"Therefore, do not blame me, and blame only yourselves" 14:22**

## **50**

**This is probably the only claim by the author, for which he is not to be criticized directly. In this claim, and unlike previous claims, the author is not personally the presenter of a false claim, but in actual fact he is only echoing a concept that was originally fabricated by some ignorant Muslim scholars!**

**The concept of Quranic abrogation (that some Quranic verses are abrogated and invalidated by other verses) has been invented by some corrupt Muslim scholars during the fourth century A.H. (late 10th century A.D.).**

**In truth, no Quranic verses have ever been abrogated.**

**These scholars have corrupted the meaning of two Quranic verses [2:106, and 16:101] to imply their abrogation concept.**

### **FIRST VERSE 2:106**

**"Whichever Ayah We relinquish or cause to be forgotten We replace it with its equal or with that which is greater, did you not know that God is capable of all things?" 2:106**

**What the interpreters claim is that this verse confirms that some Quranic verses are invalidated by others. They interpret 'Ayah' in this verse to mean a verse in the Quran.**

**However the word 'Ayah', has been used in the Quran in no less than four different meanings:**

**a- It could mean a miracle from God as in:**

**"And We supported Moses with nine profound Ayah's (miracles)." 17:101**

**b- It could also mean an example for people to take heed from as in:**

**"And the folk of Noah, when they disbelieved the messengers, We have drowned them and set an Ayah (example) of them for all people." 25:37**

**c- The word 'Ayah' can also mean a sign as in:**

**"He said, 'My Lord, give me an 'Ayah' (sign).' He said, 'Your Ayah is that you will not speak to people for three consecutive nights.'" 19:10**

**d- It could mean a verse in the Quran, as in:**

**"This is a book that We have sent down to you that is sacred, perhaps**

they will reflect on its 'Ayah' (verses)." 38:29

Now if we study verse 106 of Sura 2, we can easily spot that the word 'Ayah' in this particular verse could not mean a verse in the Quran. It can mean any of the other meanings (miracle, example or sign) but not a verse in the Quran. This is because of the following reasons:

1- The words "cause to be forgotten" could not be applicable if the word 'Ayah' in this verse meant a verse in the Quran. How can a verse in the Quran become forgotten? For even if the verse was invalidated by another (as the interpreters falsely claim) it will still be part of the Quran and thus could never be forgotten.

2- The words "We replace it with its equal" would be meaningless if the word 'Ayah' in this verse meant a Quranic verse, simply because it would make no sense for God to invalidate one verse then replace it with one that is identical to it!

3- If the word 'Ayah' in verse 106 meant a miracle an example or a sign, then all the words of the verse would make perfect sense. The words "cause to be forgotten" can apply to all three meanings and that is what actually happens with the passing of time. The miracles of Moses and Jesus have long been forgotten. We only believe in them because they are mentioned in the Quran.

Similarly the words "We replace with its equal or with that which is greater" is in line with the miracles of God. God indeed replaces one miracle with its equal or with one that is greater than it. Consider the following verse :

"And We have sent Moses with Our Ayah's (miracles or signs) to Pharaoh and his elders proclaiming : 'I am a messenger from the Lord of the universe'. When he brought them our Ayah's they laughed at him. Every Ayah We showed them was greater than the one that preceded it." 43:46-48

### SECOND VERSE 16:101

"When We substitute one Ayat (revelation) in place of another, and God is fully aware of what He reveals, they say, 'You made this up'. Indeed most of them do not know"

The substitution here is not of one verse in the Quran with another, but it is concerned with one of two things:

- a- The substitution of one Scripture in place of another.
- b- The substitution of one verse within a Scripture with another in a subsequent Scripture

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a- The first meaning is given evidence to in the following verse:

"Then we revealed to you this scripture, truthfully, confirming previous scriptures, and superseding them." 5:48

Here, the words "superseding them" confirm that the previous scripture were substituted with the Quran.

b- The second meaning is also given evidence to in the Quran in various matters where things that were

prohibited to the previous people of the book were made lawful in the Quran.

As an example, we are told in 2:187 that sexual intercourse between married couples during the nights of the fasting month was made lawful, while it was prohibited previously.

We are also told in 6:146 that God prohibited for the Jews all animals with undivided hoofs; and of the cattle and sheep the fat was prohibited. These were made lawful in the Quran.

This verse 16:101 does not mean the substitution of one verse in the Quran with another.

The evidence to that is given within the same verse (16:101):

The key to the meaning of the verse lies in the words:

".....they say, 'You made this up'"

Here we ask, who is likely to tell the messenger "You made this up" ? and why?

For sure it cannot be his followers, his followers are not likely to tell him "You have made it up" .....it has to be those who do not believe in him, which focuses on the followers of previous scripture that feared that their scripture was then being "substituted" with the Quran.....like the Jews and the Christians of that time.....

The Jews and Christians do not care if one verse in the Quran is substituted for another, they do not believe in the whole book..... they will not complain that one verse in the Quran is being substituted with another! However, and if their Scripture is being substituted by the Quran, they will immediately accuse the messenger that the Scripture he brings (Quran) is not from God but that he "made it up" himself. In actual fact, this is what they say up until today.

These glorious words "you have made it up" indeed stand as a true indicator from God Almighty that the substitution in the this verse is not related to one within the Quran, but indeed a substitution between two scripture.

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51  
52:23

"They will enjoy drinks that are never polluted, and never sinful to drink."

This verse which speaks about Heaven, confirms that all drinks therein are pure and not polluted in any way (they do not harm the body). And since all drinks and wine in heaven are pure from pollution, they are thus not prohibited.

## 52

The concept of God the Omnipresent who is everywhere at the same time means that He is as close as the jugular vein (50:16) and also beyond the furthest boundaries of the universe, at the highest height:

"GOD; Possessor of the highest Height." 70:3

It is very clear here that the author is making up any old nonsense to attack the Quran, for it can be demonstrated that the idea of the Omnipresent God, who is present everywhere at the same time, is also to be found in the Bible. Why is he attacking a Quranic concept that is also confirmed in the Bible?

Furthermore, it is necessary to confirm that verses [32:5, 70:4] do not say what the author claims. These verses do not say that it takes between 1,000 and 50,000 years to reach God ! This claim is merely a work of the author's imagination. The words of these verses are as follows:

"All matters are controlled by Him from the heaven to the earth. To Him, the day is equivalent to one thousand of your years." 32:5

"The angels, with their reports, climb to Him in a day that equals fifty thousand years." 70:4

As mentioned in claim 21, these verses speak of a scientific theory called 'Time Dilation'. They do not speak of the time taken to reach God !

For more details please check Claim 21.

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## 53

"As for the one who receives his record behind his back" 84:10

"As for him who is given his record in his left hand, he will say, "Oh, I wish I never received my record." 69:25

On Judgement Day, the wicked ones will hold their record behind their backs (in shame) with their left hands.

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## 54

"It (the Quran) has been prophecied in the books of the earlier generations." 26:196

The meaning of verse 196 has been completely misinterpreted by the author. By reading 26:196 we can clearly see that it does not say that the Quran was written in the earlier Scripture, but that it was foretold in the earlier Scripture.

In every divine Scripture we are told of prophecies of the prophets and Scripture to follow. The Old Testament contained many prophecies about the coming of Jesus Christ. Similarly the Bible contained prophecies about the coming of a prophet after Jesus who brings a Scripture from God (see John 14:15-16,

14:26, 15:26-27, 16:13)

## 55

"Finally, when they regretted their action, and realized that they had gone astray, they said, "Unless our Lord redeems us with His mercy, and forgives us, we will be losers." 7:149

By reading 7:149 (which is the verse the author quotes) we see that it does not say that the Israelites repented before Moses came back! . In verse 148 we are told that they worshipped the calf, then in verse 149 we are told "finally" ( in the end ) they repented.

Here the author is making the assumption that the order of the verses (verse 149 which speaks of their repentance, and verse 150 which details the anger of Moses) is the order of the story/account. It is a well know way of telling accounts/stories to tell of things that happen out of sequence, for various reasons. Here is such a case. At no point are we told that the people repented before Moses came back, only that the people repented "finally".

By reading this verse together with 20:91, it becomes clear that the word "finally" refers to the time after the return of Moses:

"They said, "We will continue to worship it, until Moses comes back." 20:91

Once again, the assumed contradiction is non-existent.

## 56

Before reading the verses refered to by the author, let us read some key verses that verify the whole matter:

### Sura 20

Verse 86 "Moses returned to his people, angry and disappointed, saying, "O my people, did your Lord not promise you a good promise? Could you not wait? Did you want to incur wrath from your Lord? Is this why you broke your agreement with me?"

Verse 87 "They said, "We did not break our agreement with you on purpose. But we were loaded down with jewelry, and decided to throw our loads in. This is what the Samarian suggested."

Verse 88 "He produced for them a sculpted calf, complete with a calf's sound. They said, "This is your god, and the god of Moses." Thus, he forgot."

Verse 89 "Could they not see that it neither responded to them, nor possessed any power to harm them, or benefit them?"

**Verse 90** "And Aaron had told them, "O my people, this is a test for you. Your only Lord is the Most Gracious, so follow me, and obey my commands."

**Verse 91** "They said, "We will continue to worship it, until Moses comes back."

**Verse 92** "(Moses) said, "O Aaron, what is it that prevented you, when you saw them go astray,"

**Verse 93** "from following my orders? Have you rebelled against me?"

From these verses we are told the following:

**1- Upon the return of Moses he found them worshipping the golden calf which was made by the Samaritan:**

"This is what the Samaritan suggested. He produced for them a sculpted calf, complete with a calf's sound. They said, "This is your god, and the god of Moses."

**2- Aaron tried to talk them into rejecting this idolatry and worshipping God the Most Gracious:**

"And Aaron had told them, "O my people, this is a test for you. Your only Lord is the Most Gracious, so follow me, and obey my commands."

**3- Upon the return of Moses, he was angry with Aaron, in the belief that Aaron did not stop the Israelites from worshipping the calf:**

"(Moses) said, "O Aaron, what is it that prevented you, when you saw them go astray, from following my orders? Have you rebelled against me?"

However, and contrary to what Moses thought, the truth about whether Aaron is to share in the guilt regarding the act of idolatry committed by the Israelites is given in the following verse:

**7:150**

"When Moses returned to his people, angry and disappointed, he said, "What a terrible thing you have done in my absence! Could you not wait for the commandments of your Lord?" He threw down the tablets, and took hold of his brother's head, pulling him towards himself. (Aaron) said, "Son of my mother, the people took advantage of my weakness, and almost killed me. Let not my enemies rejoice, and do not count me with the transgressing people."

Here we are told how Moses thought that Aaron was to blame for the act of idolatry of the Israelites and dragged Aaron by the hair, but the words of Aaron "the people took advantage of my weakness, and almost killed me ....." confirm that Aaron in fact had tried to stop the Israelites from worshipping the calf but that they overpowered him, and they almost killed him.....

For that, it becomes clear that Aaron is not to blame for the idolatry of the Israelites. He had tried his best but was overpowered and even in danger of being killed.

Thus Aaron had every justification in telling his brother Moses:

" ..... do not count me with the transgressing people."

No where in the Quran are we told that Aaron was to share in the guilt, and therefore the claim of contradiction is false.

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57

To demonstrate the error in this claim it is necessary to differentiate between two Quranic concepts.

1- Prayers for believers.

2- Intercession

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1- Prayers for believers.

It is perfectly alright to offer prayers for our loved ones as long as they are not idol worshippers. Many verses in the Quran speak of prayers that are offered for the believers.

In 42:5 we are told how the angels ask forgiveness for those on earth:

"The heavens above them almost shatter, out of reverence for Him, and the angels praise and glorify their Lord, and they ask forgiveness for those on earth. Absolutely, GOD is the Forgiver, Most Merciful."

In 24:62 the messenger is encouraged to ask forgiveness for the believers:

" ..... If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask GOD to forgive them. GOD is Forgiver, Most Merciful."

and in 17:24 we are encouraged to ask for God's mercy for our parents:

And lower for them (parents) the wings of humility, and kindness, and say, "My Lord, have mercy on them, for they have raised me from infancy."

All these are encouraged by God.

2- Intercession

The concept of intercession, which is strictly prohibited in the Quran, is the act of interceding on behalf of another person to have his/her sins forgiven on Judgement Day.

The verses quoted by the author (74:48; 63:5; 34:23), plus many other verses confirm that there will be no intercession on Judgement Day.

Once we depart this world, our records are sealed, nothing can increase or decrease our credit. Our fate is

determined by God Alone on Judgement Day. No one can intercede on our behalf.

"The intercession of the intercessors will never help them." 74:48

"All intercession belongs to God" 39:44

There will be "no intercession on the Day of Judgment" (2:254).

The myth of intercession is one of Satan's most effective tricks to dupe millions of people into idol worship. Millions of Christians believe that Jesus will intercede for them with God, and millions of Muslims believe that Muhammad will not only intercede on their behalf, but will actually take them out of hell!

Consequently, these people have made Jesus and Muhammad their Saviours and as a result have idolized them!

God the All Knower, knows that the idol worshippers will make such a claim, and for that, we find a Quranic verse that makes a mockery of the belief of some idol worshippers that Muhammad will be their Saviour on Judgement Day. They have been duped by the devil to believe that through Muhammad's intercession, he will be able to take them out of hell :

As mentioned before, this is categorically denied by the Quran:

"With regard to those who have deserved the retribution, can you (O Muhammad) really save those who are already in Hell?" 39:19

We learn from the Quran that Abraham, God's beloved servant, could not intercede on behalf of his father (9:114). Noah could not intercede on behalf of his son (11:46). Muhammad could not intercede on behalf of his uncle (111:1-3) or relatives (9:80). What makes anyone think that a prophet or a saint will intercede on behalf of a perfect stranger ?!

Intercession is also prohibited in these verses (2:48, 123; 6:51, 70, 94; 7:53; 10:3; 19:87; 26:100; 30:13; 32:4; 36:23; 39:44; 40:18; 43:86; 53:26 & 74:48.)

To conclude, the author has confused two concepts here, and as explained, prayers for believers are different from the Quranic concept of intercession.

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## 58

As explained in claim 21, the theory of relativity has helped clarify this very old debate. With better understanding of the relativity of time, we are assured that there is no contradiction between our freedom of choice, and the fact that our fate is already recorded by Almighty God.

Relativity has shown that there is no such thing as absolute time, furthermore it states that time was created when the universe was created.

What this means is that outside our physical universe there is no such thing as time. Outside the physical universe there is no such thing as yesterday, today or tomorrow. It follows therefore that from God's point of view, and since God is not subject to the physical limitations of time, all matters, past, present and future are

already recorded.

With better understanding of the physical attributes of time, it becomes clear that the words in 57:22 do not deprive man from deciding his own fate, even though his fate is already recorded by God:

"No evil befalls on the earth, nor on your own souls but it is in a book before We bring into existence." 57:22  
In a physical universe, where time exists (the fourth dimension), and where there is a past, present and a future, we are given a freedom of choice. The element of future is what permits us to have the choice.

We have the choice to eat after one hour, we have the choice to go to the movies tomorrow, and we have the choice to play tennis next week. However, we have no choice in wearing different clothes yesterday, buying a different car last year, or going to a different school when we were young !

However, outside the physical universe, and since God is not subject to the limitations of time, the concepts of yesterday, today and tomorrow simply do not exist. In that sense all matters are already recorded.

To conclude, there is no contradiction between 57:22 and 42:30, which states:

"Whatever of misfortune striketh you, it is what your right hands have earned."

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## 59

The Quran refers to every messenger as the first believer among his people. This is quite logical since the messenger is the first to receive the message. Muhammad is spoken of as the first Muslim/Believer among his people, since the revelation came to him before all others.

When we read the story of Moses in Sura 7, we read how he referred to himself as the first of the believers. Obviously Moses did not mean that he is the first believer of all time, but what he meant is that he was the first to believe from among his own people:

"When Moses came at our appointed time, and his Lord spoke with him, he said, "My Lord, let me look and see You." He said, "You cannot see Me. Look at that mountain; if it stays in its place, then you can see Me." Then, his Lord manifested Himself to the mountain, and this caused it to crumble. Moses fell unconscious. When he came to, he said, "Be You glorified. I repent to You, and I am the first of the believers." 7:143

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## 60

To demonstrate the errors in this claim, let us first read the verse referred to:

"God will say, "O Jesus, son of Mary, did you say to the people, `Make me and my mother gods beside God?' "He will say, "Be You glorified. I could not utter what was not right. Had I said it, You already would have known it. You know my thoughts, and I do not know Your thoughts. You know all the secrets." 5:116

**First, the verse does not mention the word trinity, the verse says that God asked Jesus whether he enjoined people to take him and his mother as gods besides God.**

**Second, the Quran is not fabricating accusations by saying that Jesus and Mary have been regarded as gods by Christians. All Christians believe that Jesus is God in the flesh, thus it is not very inaccurate to say that Christians have made Jesus a god.**

**Secondly, all Catholics call Mary 'mother of God' ..... if Mary was truly mother of God she would have to be a god herself, for how can a god be conceived except by another god?**

**All Catholics pray directly to Mary, and that again implies that they have given her divine status.**

**To conclude the Quran has not really misunderstood anything, what is stated in this verse is what Christians do and believe today.**

## **61**

**In order to demonstrate that these verses contain no contradiction, it is best to present the complete Quranic account of Abraham's call for monotheism and how his people rejected his monotheistic preaching.**

**Once again, it must be stressed here that the Quran is not written in the same manner as any historical reference would be written. In other words, the order of verses does not necessarily correspond with the chronological sequence of events for a certain story. Some verses would be speaking of the ending of a certain story, then verses in a subsequent Sura would be speaking of the beginning of the same story. The main thing is that by grouping all these verses together an overall picture will emerge that will never contain any contradiction.**

**The story of Abraham goes as such:**

**1- In the beginning Abraham rejected the practices of his people in worshipping statues.**

**His rejection of this idolatry led him to search for the real God. His genuine search was rewarded by God and he was blessed by the knowledge of the existence of the One Almighty God who is the Creator of the whole universe. This is described in the following verses:**

**"When the night fell, he (Abraham) saw a shining planet. "Maybe this is my Lord," he said. When it disappeared, he said, "I do not like (gods) that disappear." When he saw the moon rising, he said, "Maybe this is my Lord!" When it disappeared, he said, "Unless my Lord guides me, I will be with the strayers." When he saw the sun rising, he said, "This must be my Lord. This is the biggest." But when it set, he said, "O my people, I denounce your idolatry. "I have devoted myself absolutely to the One who initiated the heavens and the earth; I will never be an idol worshiper." 6:76-79**

**2- As a result, Abraham tried to guide his father to denounce the idols and worship the One God, but his father rejected the call:**

**"He (Abraham) said to his father, "O my father, why do you worship what can neither hear, nor see, nor help you in any way? "O my father, I have received certain knowledge that you did not receive. Follow me, and I**

will guide you in a straight path. "O my father, do not worship the devil. The devil has rebelled against the Most Gracious. "O my father, I fear lest you incur retribution from the Most Gracious, then become an ally of the devil." He (his father) said, "Have you forsaken my gods, O Abraham? Unless you stop, I will stone you. Leave me alone." He (Abraham) said, "Peace be upon you. I will implore my Lord to forgive you; He has been Most Kind to me." 19:42-47

**3- Abraham then decides to confront both his father and his people and try to get them to abandon their idols:**

"He said to his father and his people, "What are these statues to which you are devoting yourselves?" They said, "We found our parents worshiping them." He said, "Indeed, you and your parents have gone totally astray." They said, "Are you telling us the truth, or are you playing?" He said, "Your only Lord is the Lord of the heavens and the earth, who created them. This is the testimony to which I bear witness." 21:52-56

**4- His people argue with him and refuse to accept his call:**

"His people argued with him. He said, "Do you argue with me about God, after He has guided me? I have no fear of the idols you set up. Nothing can happen to me, unless my Lord wills it. My Lord's knowledge encompasses all things. Would you not take heed?" 6:80

**5- When Abraham realized that there was no hope of them changing their ways, he works out a plan in his mind and he walks away from them :**

"I swear by God, I have a plan to deal with your statues, as soon as you leave."

**6- After they leave, Abraham smashes all the statues except the big one:**

"He broke them (the statues) into pieces, except for a big one, that they may refer to it." 21:58

**7- Upon their return, they find the statues smashed and they get enraged:**

"They said, "Whoever did this to our gods is really a transgressor." They said, "We heard a youth threaten them; he is called Abraham." They said, "Bring him before the eyes of all the people, that they may bear witness." They said, "Did you do this to our gods, O Abraham?" He said, "It is that big one who did it. Go ask them, if they can speak." They were taken aback, and said to themselves, "Indeed, you are the ones who have been transgressing." Yet, they reverted to their old ideas: "You know full well that these cannot speak." He said, "Do you then worship beside God what possesses no power to benefit you or harm you? "You have incurred shame by worshiping idols beside God. Do you not understand?" 21:59-67

**8- In their rage, they decide to throw Abraham in the fire, but God saves Abraham:**

"They said, "Burn him and support your gods, if this is what you decide to do." We said, "O fire, be cool and safe for Abraham." Thus, they schemed against him, but we made them the losers." 21:68-70

**9- Abraham escapes death and abandons his people to another land. He is thus rewarded by God:**

"I will abandon you and the gods you worship beside God. I will worship only my Lord. By imploring my Lord alone, I cannot go wrong." 19:48

"Because he abandoned them and the gods they worshiped beside GOD, we granted him Isaac and Jacob, and

**we made each of them a prophet." 19:21**

**"We saved him (Abraham), and we saved Lot, to the land that we blessed for all the people." 21:71**

**This is the sequence of the story of Abraham in the Quran. Whichever verses the author referred to does not contradict with this sequence of events.**

**Verse 19:49 which speaks of Abraham after he abandoned his people, speaks about the end of the story, and that is after he smashed the idols, and after he escaped death and left his people (21:58-67).**

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## **62**

**To clarify this false claim let us read 54:9**

**"The people of Noah disbelieved before them. They disbelieved our servant and said, "He is mad!" He was persecuted." 54:9**

**The correct translation of the last word in 54:9 (izdugir) is "persecuted" and not 'driven out' ....**

**By using the correct translation of this last word in 54:9, it becomes clear that there is no contradiction between 54:9 and 11:38.**

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## **63**

**To expose this false claim :**

**First let us look at 51:56**

**"I did not create the jinns and the humans except to worship Me alone."**

**The prime reason all jinns and human beings are created into this world is to worship God alone, however the Quran confirms that the majority of people choose willingly to disbelieve, and even among the minority who believe in God, most of them are guilty of committing idol worship:**

**"Most people, no matter what you do, will not believe." 12:103**

**"The majority of those who believe in God do not do so without committing idol worship." 12:106**

**In the second verse referred to by the author (7:179) we are told that it is due to the people's own choice to reject the guidance that was sent to them from God, and instead commit idolatry, that God has committed them to hell:**

**"We have committed to Hell multitudes of jinns and humans. They have minds with which they do not**

understand, eyes with which they do not see, and ears with which they do not hear. They are like animals; in fact they are far worse-they are totally unaware." 7:179

The words used by the author for 7:179 (many of them made for Hell) is clearly a poor translation. The correct translation is "committed to Hell". As explained, they are committed to hell due to their rejection of God. Once again the claim of contradiction is non-existent.

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## 64

"And, before that, Noah called and we responded to him. We saved him and his family from the great disaster." 21:76

"Thus, Noah called upon us, and we were the best responders. We saved him and his family from the great disaster. We made his seed the survivors." 37:77

We note here that the verses do not say 'all his family' nor 'all his breed'. It only takes one of Noah's sons to survive for Noah's seed to survive. Equally, if the majority of Noah's family survive, it can be said that his family has survived.

Furthermore, verses 11:42-43 give more details about one of Noah's sons who was a disbeliever and drowned with the others.

"As it sailed with them in waves like hills, Noah called his son, who was isolated: "O my son, come ride with us; do not be with the disbelievers." He said, "I will take refuge on top of a hill, to protect me from the water. "He said, "Nothing can protect anyone today from GOD's judgment; only those worthy of His mercy (will be saved)." The waves separated them, and he was among those who drowned." 11:42-43

The claim of the author would have been valid if the verses said 'all Noah's family' or 'all Noah's seed' , which is not the case.

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## 65

In 20:38-39 we are told how God inspired the mother of Moses to throw him in the river so that he is not killed by Pharaoh. This is in confirmation of Pharaoh's command to slaughter of all male born (28:4).

In 40:25 we are told how Pharaoh, in anger of the fact that the Israelites have believed with Moses and followed him, ordered the killing of their sons.

The fact that Pharaoh commanded the killing of the sons more than once, and at different times, does not

constitute a contradiction.

## 66

Before dealing with this claim, let us first read the verses in reference:

**"The adulteress and the adulterer you shall whip each of them a hundred lashes. Do not be swayed by pity from carrying out God's law, if you truly believe in God and the Last Day." 24:2**

**"Those who commit adultery among your women, you must have four witnesses against them, from among you. If they do bear witness, then you shall keep such women in their homes until they die, or until God creates an exit for them. The couple who commits adultery shall be punished. If they repent and reform, you shall leave them alone. God is Redeemer, Most Merciful." 4:15-16**

**1- The punishment for adultery for men is the same for women. It is prescribed in 24:2, and that is 100 lashes.**

**2- In addition, a woman who is caught in the act of adultery on four different occasions and witnessed by four different people, is to be confined to her home. That is after she receives her punishment of 100 lashes. The reason for that is that a woman caught in the act of adultery on numerous occasions, represents a danger to public health. Such a woman could represent a health risk to the society, and a health quarantine protects the society from her. The words "until God creates an exit for them" could be if the woman finds a husband. This would end her quarantine, since marriage would hopefully make her change her ways and become a righteous woman.**

**3- The words in 4:16 do not prescribe a different punishment for men as the author claimed.**

**"The two who commit this sin, you shall punish them. If they repent and reform (after receiving the prescribed punishment), you shall leave them alone. God is Redeemer, Most Merciful."**

**The first word used in 4:16 is the Arabic word "Ala'zan" which speaks of a couple. This could be a man and a woman, or two men but not two women. That is because the word used is 'Ala'zan' and not 'Ala'tan'. In any case, and whether it talks of a man and a woman in adultery or two men as homosexuals, we read the words 'you shall punish them' (Aazuhoma). This refers to the prescribed punishment which is 100 lashes.**

**It is important here to point out a major difference between the women spoken of in verse 15 from those in verse 16. In verse 15 we read a condition of the woman being caught on four different occasions. This condition is absent in verse 16. That is why the additional punishment of home confinement in verse 15 is added to the normal punishment for adultery (100 lashes).**

**It is thus clear that verse 16 does not prescribe a different punishment, nor does it let off men lightly (as the author claimed). They are to receive the same Quranic punishment for adultery, after which if they repent and reform they should be left alone.**

**Once again the claim for contradiction is false.**

**67**

**39:4**

**"If God wanted to have a son, He could have chosen whoever He willed from among His creations. Be He glorified; He is GOD, the One, the Supreme."**

**According to this verse we read that if God wanted to have a son He could, for God is able to do anything.**

**Now before we read the other verse referred to by the author, it is necessary to read it together with the verse that immediately precedes it:**

**6:100**

**"Yet, they set up beside GOD idols from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims."**

**6:101**

**"The Initiator of the heavens and the earth. How can He have a son, when He never had a mate (consort)? He created all things, and He is fully aware of all things."**

**In 6:100 God is speaking of those who attribute to Him sons and daughters. Here it is necessary to pose and contemplate on the arguments presented by the Church with regards to their claim that Jesus is the son of God. One of the arguments used by the Church is that Jesus, being born of a virgin mother, had no human father. For that they claim that his father is God in heaven!**

**In this glorious verse God makes a mockery of such logic ..... In actual fact, God is saying:**

**'If you believe that everybody must abide by the laws of reproduction that God ordained for human beings (i.e. for anyone to have a son, one must first have a wife, and that every child must have a father and a mother), and you deduce from that that since Jesus had no human father, then his father must be God in heaven, then by the same logic that you use, how could God have a son when he did not have a wife first ?'**

**With this logic, God defeats their feeble claim that Jesus Christ is the begotten son of God.**

**It becomes evident that in 6:101 God is not really addressing the possibility of having a son or not, but actually making a mockery of the poor logic used by those who make Jesus the son of God because he did not have a human father, instead of realising that it was a miracle decreed by God who is able to do anything He pleases.**

**68**

**73:2-5**

- 1. O you cloaked one (Muhammad).**
- 2. Meditate during the night, save a little of it.**
- 3. Half of it, or a little less.**
- 4. Or a little more. And read the Quran in recitation.**
- 5. We will give you a heavy message.**

**First, we note that these verses do not speak about Prayers. Second, these verses were directed specifically to the prophet Muhammad at the time when the revelation started coming to him. Sura 73 was the third Sura to be revealed of the Quran. In these verses God commands Muhammad to stay up during the night, or half of it or less, in recitation of what has been revealed to him of the Quran and in preparation of the important assignment that God decreed for him.**

**Now lets us read 73:20:**

**73:20**

**"Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you. GOD has designed the night and the day, and He knows that you cannot always do this. He has pardoned you. Instead, you shall read what you can of the Quran. He knows that some of you may be ill, others may be traveling in pursuit of GOD's provisions, and others may be striving in the cause of GOD. You shall read what you can of it, and observe the contact prayers (Salat), give the obligatory charity (Zakat), and lend GOD a loan of righteousness. Whatever good you send ahead on behalf of your souls, you will find it at GOD far better and generously rewarded. And implore GOD for forgiveness. GOD is Forgiver, Most Merciful."**

**In these verses, we are told that the prophet was commanded not to stay for long hours in the night when he is accompanied by other believers and in long sessions of prayer. God decreed that the prophet should only do the prescribed prayers so as not to burden the believers. Some of them are sick, some others in travel or weak, thus the prophet is commanded to stick to the prescribed five prayers and that whoever wishes to do more should read what they are able from the Quran.**

**Once again, the claimed contradiction is non existent.**

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**69**

**In the translation used by the author of 14:4, the word 'He' was inserted before the word 'pleases'. This is not found in the Arabic Quran. This insertion changes the meaning drastically. The literal translation of 14:4 is:**

**14:4**

**"We did not send any messenger except (to preach) in the tongue of his people, in order to clarify things for**

them. GOD then sends astray whoever wills (to be led astray), and guides whoever wills (to be guided). He is the Almighty, the Most Wise."

The evidence that God means that the ones who are led astray are those who choose by themselves to go astray (and not the ones whom God Himself leads astray) is given in the verse immediately preceding verse 4:

14:3

"They are the ones who give priority to this life over the Hereafter, rebel from the way of GOD, and seek to make it crooked; they have gone far astray."

It is clear here that God is confirming that these people are going astray out of their OWN choice, it follows then in verse 4 where we are told that God leads astray those who choose themselves to go astray.

With this confirmation there is no contradiction with the other verse referred to by the author:

10:35

"Say, "Does any of your idols guide to the truth?" Say, "GOD guides to the truth. Is one who guides to the truth more worthy of being followed, or one who does not guide, and needs guidance for himself? What is wrong with your judgment?"

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70

"Once the Sacred Months are past, you may kill the idol worshipers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiver, Most Merciful." 9:5

Due to the profound effect of the corrupt interpretation of the so-called 'Verse of the Sword', this case will be presented in more detail.

Due to the corrupt interpretation of this verse, we find that it has been largely used by the enemies of the Quran to claim that the Quran advocates the killing of all the infidels wherever and whenever they are encountered. Because of that, they have reduced Islam to being labelled 'the religion of the sword'!

On the other hand, the corrupt Muslim scholars have also misinterpreted the meaning of this verse. As a result they claim that this sole verse ( 9:5 ) has abrogated specific phrases and Quranic laws in no less than 114 Quranic verses !

Yes they claim with all audacity that divine Quranic revelation in no less than 114 Quranic verses have been abrogated by one single verse!!!!

They commit this sinister crime despite God's clear confirmation that no words of the Quran are abrogated:

6:115

**"The word of your Lord is complete, in truth and justice. NOTHING SHALL ABROGATE HIS WORDS."**

The corrupt Muslim scholars claim that this verse makes it the lawful duty of Muslims to kill the idol worshippers anytime, as long as it is outside the sacred months, if they do not repent and observe the Contact Prayers and charity!

It is also their claim that since Sura 9, where this verse appears, was the penultimate Sura in the order of revelation, then if any of its laws contradicts laws in previous Sura's then the law in Sura 9 abrogates the law of the earlier Sura's.

Their ignorance is manifest not in the issue of the sequence of the revelations, but in the fact that the claimed contradiction between 9:5 and any other Quranic revelation is in fact non existent !

### **Abrogated:**

They claim that specific words in 114 verses, and often whole verses are abrogated ! These 114 verses appear in 50 Sura's.

As numerous claimed words are repeated in more than one verse, the following are the unrepeated cases of such claimed abrogations (100 verses):

2:256 / 3:20 / 3:159 / 4:63 / 4:80 / 4:81 / 4:84 / 4:88 / 4:90 / 4:91 / 5:3 / 5:13 / 5:99 / 6:91 / 6:106 / 6:107 / 6:108 / 6:112 / 6:135 / 6:137 / 6:159 / 7:180 / 7:199 / 8:38 / 8:61 / 10:41 / 10:99 / 10:102 / 10:108 / 11:121 / 11:122 / 13:40 / 15:3 / 15:85 / 15:88 / 15:94 / 16:82 / 16:106 / 16:127 / 17:15 / 17:54 / 18:29 / 19:39 / 19:75 / 19:84 / 20:130 / 20:135 / 21:56 / 23:54 / 23:96 / 24:54 / 25:63 / 27:92 / 28:55 / 29:46 / 32:30 / 33:48 / 34:25 / 35:23 / 37:174 / 37:175 / 37:178 / 37:179 / 38:70 / 38:88 / 39:3 / 39:15 / 39:22 / 39:36 / 39:39 / 39:46 / 40:55 / 40:77 / 41:34 / 42:6 / 42:15 / 42:48 / 43:83 / 43:89 / 44:59 / 45:14 / 46:35 / 50:39 / 52:48 / 53:29 / 60:11 / 68:44 / 68:48 / 70:42 / 73:10 / 73:11 / 73:19 / 74:11 / 76:24 / 76:29 / 86:17 / 88:21 / 88:22 / 95:8 / 109:6 /

Each one of these Quranic revelations is a testimony to the magnitude of the horrendous crime. Each one of these verses utters God's divine words "NOTHING SHALL ABROGATE HIS WORDS".

Any reader with an unbiased intellect will immediately wonder how can God reveal 114 Quranic revelations, then change his mind and invalidate all of them with one single verse???? That does not say much for God's consistency, does it ? Such is the magnitude of the insult they directed at Almighty God !

The truth is that non of these verses have ever been abrogated, this abrogation invention is utterly and categorically false.

To demonstrate the truth of this matter, it is essential first to present the genuine meaning of 9:5. To do so it is essential to read the first 5 verses of Surah 9.

### **Surah 9**

### **VERSE 1**

"Freedom from obligation (or ultimatum) is herein issued from GOD and His messenger to the idol worshippers with whom you have entered into a treaty with."

### **VERSE 2**

"Therefore, roam the earth freely for four months, and know that you cannot escape from GOD, and that GOD humiliates the disbelievers."

### **VERSE 3**

"A proclamation is herein issued from GOD and His messenger to all the people on the great day of pilgrimage, that GOD has disowned the idol worshippers, and so did His messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from GOD. Promise those who disbelieve a painful retribution."

### **VERSE 4**

"If the idol worshippers sign a peace treaty with you, and do not violate it, nor band together with others against you, you shall fulfil your treaty with them until the expiration date. GOD loves the righteous."

### **VERSE 5**

"Once the Sacred Months are past, (and they refuse to make peace) you may kill the idol worshippers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiver, Most Merciful."

After reading the five verses together the following matters becomes apparent:

1- Verse 5 speaks of the idol worshippers who are **AT WAR** with the believers and not any idol worshippers. The words : "the idol worshippers with whom you have entered into a treaty with" in verse 1 confirms that matter since no treaty is entered into unless there is a war situation.....

2- In verse 2 God address's the idol worshippers and tells them that they may roam freely during the four sacred months (since the believers are prohibited from fighting in these months), but that at the end they will not escape from God.

3- In verse 4 it is once again confirmed that the believers are not to attack the idol worshippers who have signed a treaty with them and who do not violate it.

4- Following that, in verse 5 God says that when the sacred months have passed the believers are to fight the idol worshippers.

5- The content of verse 4 (that believers are not to fight idol worshippers who uphold the terms of a treaty) confirms the real meaning of verse 5; the believers are commanded to fight the idol worshippers (outside the sacred months) **only at times of war**, or when the idol worshippers violate the terms of a treaty (also in a state

of war).

This meaning is again confirmed in verse 7 with the words:

**"Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honour and uphold such a treaty, you shall uphold it as well. GOD loves the righteous."**

In spite of all these indications in the first seven verses of Sura 9 that assert that the fighting may only be directed to the idol worshippers in a state of war, and with those who violate the terms of a peace treaty, yet the abrogation inventors have ignored all the mention of the word 'treaty' in these verses and its profound significance.

They made it lawful for any Muslim to kill the idol worshippers at any time (war or no war) as long as it is outside the sacred months!!

No wonder the enemies of the Quran call Islam the religion of the sword !!!

6- Furthermore, and as will be detailed later, we are told all throughout the Quran that God prohibits the believers from fighting those who offer peace, such as :

**" ..... IF THEY LEAVE YOU ALONE, REFRAIN FROM FIGHTING YOU, AND OFFER YOU PEACE, THEN GOD GIVES YOU NO EXCUSE TO FIGHT THEM." 4:90**

But the content of this verse, along with 113 other verses was completely obliterated by the corrupt interpreters as will be detailed later.

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To analyse the effect of this corrupt interpretation on obliterating the glorious meaning of Quranic revelations found in 114 Quranic verses, we can examine a sample of these verses and realise the extent of this crime. The following examples have been classified into five groups:

- 1- Revelations that confirm that there is no compulsion in religion. The messenger (and all believers) are to report and warn with the Quran, but never to forcefully enforce Submission.
- 2- Revelations that prohibit fighting those who offer peace.
- 3- Revelations that advocate the call to Islam through sound advice, good reasoning and with the wisdom of the Quran, and not through chopping heads off !
- 4- Revelations that advocate Mercy and Forgiveness towards the disbelievers and hypocrites.
- 5- Revelations that assert that the punishment for idol worshippers and atheists lies with God and not with man.

**FIRST-**

**Revelations that confirm that there is no compulsion in religion. The messenger (and all believers) are to**

**report and warn with the Quran, but never to forcefully enforce Submission:**

1- "If they argue with you, then say, "I have simply submitted myself to God; I and those who follow me. "You shall proclaim to those who received the scripture, as well as those who did not, "Would you submit?" If they submit, then they have been guided, BUT IF THEY TURN AWAY, YOUR SOLE MISSION IS TO DELIVER THIS MESSAGE. God is Seer of all people." 3:20

We read a clear message in this verse that the messenger's duty is only to deliver the message from God, and invite the people to submit. If they submit then they have been guided and if they choose to reject it then the messenger is to leave them alone.

But no! According to the corrupt ignorant scholars, the verse of the sword abrogates these Quranic words and dictates that if they reject the message their heads should be struck off !!! What ignorance !

2- This message is confirmed in numerous other verses such as :

"The sole duty of the messenger is to deliver the message, and GOD knows everything you declare and everything you conceal." 5:99

3- "THERE SHALL BE NO COMPULSION IN RELIGION: the right way is now distinct from the wrong way. Anyone who denounces the devil and believes in GOD has grasped the strongest bond; one that never breaks. GOD is Hearer, Omniscient." 2:256

According to the notorious ideology of the sword, the corrupt interpreters granted the Muslims the right to compel the infidels by means of the sword to accept Islam! This is yet a further crime against the wisdom and truth of the Quran, as presented in this verse.

4- "Follow what is revealed to you from your Lord, there is no god except He, and DISREGARD THE IDOL WORSHIPERS. Had GOD willed, they would not have worshiped idols. WE DID NOT APPOINT YOU AS THEIR GUARDIAN, NOR ARE YOU THEIR ADVOCATE." 6:106-107

Once again the command here is clear from God to the prophet, and that is to disregard the idol worshipers. God asserts that the prophet is only to report and warn. The prophet is not appointed their guardian nor advocate.

5- The same message is given to disregard even those who distort God's image or beautiful attributes:

"To GOD belongs the most beautiful names; call upon Him therewith, and DISREGARD THOSE WHO DISTORT HIS NAMES. They will be requited for their sins." 7:180

It is important here to note that God asserts that the punishment for those who distort God's image lies with God. They are not to be punished by people.

6- "O people, the truth has come to you herein from your Lord. Whoever is guided is guided for his own good. And whoever goes astray, goes astray to his own detriment. I AM NOT A GUARDIAN OVER YOU." 10:108

7- "Therefore, carry out the orders given to you, and DISREGARD THE IDOL WORSHIPPERS." 15:94

The command here is very clear ..... it is not to chop off the heads of the idol worshippers but to disregard them and leave them alone.

8- "Say, "Obey GOD, and obey the messenger." If they refuse, then he is responsible for his obligations, and you are responsible for your obligations. If you obey him, you will be guided. **THE SOLE DUTY OF THE MESSENGER IS TO DELIVER (THE MESSAGE).**" 24:54

9- "Say, "GOD is the only One I worship, devoting my religion absolutely to Him alone. "THEREFORE, GO ON AND WORSHIP WHATEVER YOU WISH BESIDES HIM (GOD)." Say, "The real losers are those who LOSE THEIR SOULS, and their families, ON THE DAY OF RESURRECTION." Most certainly, this is the real loss." 39:14-15

Once again the command here is to leave the idol worshippers to worship whoever or whatever they wish, and that their punishment is not on the hands of the believers, but with God on the Day of Resurrection. Once again, these Quranic words are a sharp contrast to the corrupt notion of chopping the heads off !

10- "YOU HAVE YOUR RELIGION, AND I HAVE MINE." 109:6

This verse outlines the words that the messenger (and all believers) must direct at the disbelievers who reject Islam. In other words, the believers are simply to say to the disbelievers 'you go on and follow what religion you wish to follow, and I will follow my religion'. Once again the confirmation that there is no compulsion in religion is well pronounced.

11- "Had your Lord willed, all the people on earth would have believed. **DO YOU WANT TO FORCE THE PEOPLE TO BECOME BELIEVERS?"** 10:99

The question in this verse is an academic one, in other words the command is not to try to force anyone into Islam. The test that we have to undergo on earth demands that we denounce idolatry on our own, without being forced by others. If we are forced into becoming Muslims, there would be no credit due ..... it has to be our own choice.

12- "Proclaim: "This is the truth from your Lord," then **WHOEVER WILLS LET HIM BELIEVE, AND WHOEVER WILLS LET HIM DISBELIEVE.**" 18:29

Once again, the message of 'no compulsion in religion' is very clear within these Quranic words.

13- "You shall remind, for your mission is to deliver this reminder. **YOU HAVE NO POWER OVER THEM.**" 88:21-22

The message of no compulsion in religion is once again emphasised in these Quranic words.

## SECOND

### Revelations that prohibit fighting those who offer peace:

1- "IF THEY RESORT TO PEACE, SO SHALL YOU, and put your trust in GOD. He is the Hearer, the Omniscient." 8:61

The prohibition to fight those who offer peace is clear.

2- "Exempted are those who join people with whom you have signed a peace treaty, and those who come to you wishing not to fight you, nor fight their relatives. Had GOD willed, He could have permitted them to fight against you. Therefore, **IF THEY LEAVE YOU ALONE, REFRAIN FROM FIGHTING YOU, AND OFFER YOU PEACE, THEN GOD GIVES YOU NO EXCUSE TO FIGHT THEM.**" 4:90

The command here is loud and clear, the believers have no right to fight those who offer them peace, in other words there is no excuse to find ANYBODY who is not an aggressor, whatever their conviction may be.

3- "How can the idol worshipers demand any pledge from GOD and from His messenger? "Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honour and uphold such a treaty, you shall uphold it as well. GOD loves the righteous." 9:7

Once again, the command is clear that the believers may not fight those who uphold a treaty of peace.

### THIRD

Revelations that advocate the call to Islam through sound advice, good reasoning and with the wisdom of the Quran, and not through chopping heads off !

1- "God is fully aware of their innermost intentions. **YOU SHALL NOT FORCEFULLY CONFRONT THEM,** instead enlighten them, and give them good advice that may save their souls." 4:63

Sadly, the corrupt interpreters obliterated the wisdom in these verses by claiming that the words:

"**YOU SHALL NOT FORCEFULLY CONFRONT THEM,** instead give them good advice that may save their souls" have been abrogated by the verse of the sword. In other words, they say (about the disbelievers) that if they do not believe, do not enlighten them, and do not give them sound advice but instead kill them all !

2- "You shall invite to the path of your Lord with **WISDOM AND SOUND ADVICE, AND DEBATE WITH THEM EMPLOYING THE BEST POSSIBLE REASONING.** Your Lord knows best who has strayed from His path, and He knows best who are the guided ones." 16:125

The wisdom of these Quranic verse is a far cry from the corrupt advocate of chopping the heads of the infidels off !

3- "The worshipers of the Most Gracious are those who tread the earth gently, and when the ignorant speak to them, **THEY ONLY UTTER 'SALAAM' (peace).**" 25:63

The Quran advocates the most civilized manner to address all people, even the ignorant, and that is with the word Peace.

4- "(Say) 'I am simply commanded to worship the Lord of this town-He has made it a safe sanctuary-and He possesses all things. I am commanded to be a submitter. And to **RECITE THE QURAN.** Whoever is guided is guided for his own good, and **IF THEY GO ASTRAY, THEN SAY, "I AM SIMPLY A WARNER."**" 27:91-92

Here the command is to guide with the wisdom of the Quran, and that the ones who go astray after that are to

be left alone.

**5- "Not equal is the good response and the bad response. YOU SHALL RESORT TO THE BEST POSSIBLE RESPONSE. Thus, the one who used to be your enemy, may become your best friend." 41:34**

Once again, the believers are commanded here to use the best possible manner and attitude in preaching the way of God.

#### **FOURTH**

**Revelations that advocate Mercy and Forgiveness towards the disbelievers and hypocrites.**

**1- "It was a consequence of their violating the covenant that we condemned them, and we caused their hearts to become hardened. Consequently, they took the words out of context, and disregarded some of the commandments given to them. You will continue to witness betrayal from them, excepting a few of them. YOU SHALL PARDON THEM, AND DISREGARD THEM. GOD loves those who are benevolent." 5:13**

The subject here is the Jews who violated God's commandments (see verse 12). Despite of their gross sin in violating the commandments and also corrupting the meaning of the Scripture, God still commands the prophet (and all believers) to pardon them. Very different from the call to chop the heads of the disbelievers off !

**2- "YOU SHALL RESORT TO PARDON, ADVOCATE TOLERANCE, AND DISREGARD THE IGNORANT." 7:199**

Once again, the command here is to pardon, tolerate, and disregard all the ignorant idol worshipers, and never to forcefully impose submission on them.

**3- "We did not create the heavens and the earth, and everything between them, except for a specific purpose. The end of the world will come, so SHOW THEM (the disbelievers) SINCERE FORGIVENESS" 15:85**

This is the heart of the Quran that the enemies of Islam tried to corrupt. In place of forgiveness, pardon and tolerance, they have presented a false image of the Quran that is based on savagery, aggression and intolerance !

**4- "You shall DISREGARD THEM AND SAY, "PEACE;" they will surely find out." 43:89**

"PEACE" is the attitude that the Quran advocates towards the disbelievers. Sadly this message of peace has been obliterated by the ignorant interpreters who abused the Quran.

**5- "Tell those who believe to FORGIVE THOSE WHO DO NOT LONG FOR THE DAYS OF (meeting) GOD. He will fully pay everyone for whatever they have earned." 45:14**

The call for forgiveness even towards the enemies of God is well pronounced throughout the Quran. Sadly the ignorant have attempted to tarnish this image.

#### **FIFTH**

**Revelations that assert that the punishment for idol worshippers and atheists lies with God and not with man.**

1- "Whether we show you what we promise them, or terminate your life before that, your sole mission is to deliver (the message). **IT IS US WHO WILL CALL THEM TO ACCOUNT.**" 13:40

The message here is clear, the judgment and punishment for idolatry lies with God and not with man.

2- "To GOD belongs the most beautiful names; call upon Him therewith, and disregard those who distort His names. **THEY WILL BE REQUITED (BY GOD) FOR THEIR SINS.**" 7:180

Once again, it is important here to note that God asserts that the punishment for those who distort God's image lies with God. They are not to be punished by people.

3- "Do not be impatient; **WE ARE PREPARING FOR THEM (the idol worshippers) SOME PREPARATION (retribution).**" 19:84

This verse confirms that the punishment for the idol worshippers is not with the prophet or any believer, but it is a punishment prepared by God for them in the hereafter.

This is also confirmed in the following verse :

"**THEREFORE, BE PATIENT IN THE FACE OF THEIR UTTERANCES,** and praise and glorify your Lord before sunrise and before sunset. And during the night glorify Him, as well as at both ends of the day, that you may be happy." 20:130

4- "Absolutely, the religion shall be devoted to GOD alone. Those who set up idols beside Him say, "We idolize them only to bring us closer to GOD; for they are in a better position!" **GOD WILL JUDGE THEM REGARDING THEIR DISPUTES. GOD does not guide such liars, disbelievers.**" 39:3

Once again we are told here that it is GOD who will judge the idol worshippers.

5- "Proclaim: "This is the truth from your Lord," then whoever wills let him believe, and whoever wills let him disbelieve. **WE HAVE PREPARED FOR THE TRANSGRESSORS A FIRE** that will completely surround them." 18:29

The command here is to only proclaim and warn then leave each to his/her own choice. Once again, the words "**WE HAVE PREPARED FOR THE TRANSGRESSORS A FIRE**" confirm that the punishment for idolatry is with God alone.

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This is the full dimension of this horrendous and sinister crime that has been committed by the enemies of the Quran. With the corrupt interpretation of only one Quranic verse (9:5) they have obliterated the divine message contained in no less than 114 Quranic verses!

Moreover, by doing so, they have presented Islam to be a religion of vengeance, aggression and brutal enforcement. In contrast, the testimony of 114 verses proclaim Islam to be a religion of free choice, mercy, forgiveness, sound advice and good reasoning.

**Woe to the enemies of God .....their day will surely come.**

**For now and for always, the true message of the Quran will prevail over all the false attempts of the wicked.**

## **71**

**In (53:45-46) God describes the creation of the male and females from the sperm which is a very recent scientific discovery than the revelation of the Quran over 1400 years ago. While (75:38-39) describes the making of the hanging embryo into a male and female by the formation of his/her organs. Creation and formation into male and female are two distinct entities that express the miraculous choice of the words in the Quran and as obvious could not be seen or observed by the disbelievers.**

**[53:45-46] He is the One who created the two kinds, male and female from a tiny drop of semen**

**[75:36] Does the human being think that he will go to nothing? Was he not a drop of ejected semen? Then He created an embryo out of it! He made it into male or female!**

**It is not hard to know why God used two words (created) and (made) in the two verses because they are the same.**

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## **72**

**To clarify this false claim we have to know what is used in the Arabic language;**

**In the Arabic language it is not unusual to use a singular word expression to mean the whole class of the same. God revealed the book to the prophets, means the books, not a single book. God knows everything in heaven (samaa) (singular) means in all the heavens (samawat) (plural), 3:5 and so on.**

**God created the heaven (singular) means all the Heavens (plural), e.g. 2:29, 21:61....etc**

**The same is used in 57:21, the word heaven (samaa) is for the whole class, that is HEAVENS and is equal linguistically to 3:133**

**[Al-Imran 3:133] You should eagerly race towards forgiveness from your Lord and a Paradise whose width encompasses the heavens and the earth; it awaits the righteous,**

**[al-Hadid 57:21] Therefore, you shall race towards forgiveness from your Lord, and a Paradise whose width encompasses the heaven and the earth. It awaits those who believed in GOD and His messengers. Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.**

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## **73**

To expose this false claim you have to get the right understanding and right translation:

God does not mislead the people, but rather it is the people choose to go on the wrong path. Satan misleads them by giving them the false path.

16:193 is often mis-translated as "whom" instead of "whoever", which is what the Arabic Quran says. The claimer here knows about the correct translations but wants to sue the wrong one to serve his purpose.

[16:93] Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.

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74

While the believers are ordered to respect and treat their parents amicably under all circumstances they are commanded not to ally themselves with them, since they worship a different god and follow different doctrine and laws. Example, if the parents go to the temple to worship one of the stone gods , the believing children should not go with them or be part of their party but they should treat them with respect as long as they are alive. This is the UTMOST civilized behaviour that the claimer cannot understand or cannot be part of his culture. There is not contradiction between both behaviours for a civilized person.

[9:23] O you who believe, do not ally yourselves even with your parents and your siblings, if they prefer disbelieving over believing. Those among you who ally themselves with them are transgressing.

[ 31:15] If they (parents) try to force you to set up any idols beside Me, do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have submitted to Me. Ultimately, you all return to Me, then I will inform you of everything you have done.

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75

The claimer uses wrong translations selected from among the other correct ones to present a false picture. All the verses he chose do not speak of bodies going to Heaven but rather answer the challenge of : Could God resurrect the dead ? and the verses answer by saying , since God made these bodies to start with it would not be difficult for Him to resurrect them. It also talk about the Judgment day when we will all be resurrected but our souls would not be earth bound to have our judgment, then the souls will be stratified as per their work. NO WHERE in the Quran does God say we are going to Heaven in our earthy bodies, Resurrection and going to Heaven are two different matters. Quran emphasizes repeatedly that it is the soul not the body that goes to Heaven, e.g. 89:27-30

[17:98] Such is their just retribution, since they rejected our revelations. They said, "After we turn into bones

and fragments, do we get resurrected into a new creation?"

[17:99] Could they not see that the GOD who created the heavens and the earth is able to create the same creations? (That) He has predetermined for them an irrevocable life span? Yet, the disbelievers insist upon disbelieving.

[ 20:55] From it we created you, into it we return you, and from it we bring you out once more.

[34:7] Those who disbelieve have said, "Let us show you a man who tells you that after you are torn apart you will be created anew.

[ 75:3] Does the human being think that we will not reconstruct his bones? Yes indeed; we are able to reconstruct his finger tip.

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## 76

The claimer again uses the wrong translations. Quran emphasizes that God is in no need of anyone.

[ 51:56] I did not create the jinns and the humans except to worship Me alone.

[ 35:15] O people, you are the ones who need GOD, while GOD is in no need for anyone, the Most Praiseworthy.

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## 77

It is not difficult to the average intelligent person to understand these two verses;

[4:78] Wherever you are, death will catch up with you, even if you live in formidable castles. When something good happens to them, they say, "This is from GOD," and when something bad afflicts them, they blame you. Say, "Everything comes from GOD." Why do these people misunderstand almost everything?

[4:79] Anything good that happens to you is from GOD, and anything bad that happens to you is from you. We have sent you as a messenger to the people, and GOD suffices as witness.

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\*4:78 Bad things are consequences of our own deeds (42:30, 64:11), though God is the doer of everything (8:17). God created the fire to serve us, but you can decide to put your finger in it. We thus hurt ourselves. It is God's law that if you put your finger in the fire, it will hurt.

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## 78

The claimer deliberately omitted the rest of the verse 10:100. There is no contradiction as you can see.

[ 6:12] Say, "To whom belongs everything in the heavens and the earth?" Say, "To GOD." He has decreed that mercy is His attribute. He will surely summon you all on the Day of Resurrection, which is inevitable. The ones who lose their souls are those who disbelieve.

[10:100] No soul can believe except in accordance with GOD's will. For He places a curse upon those who refuse to understand.

Those who refuse to understand refuse the guidance given to them and therefore choose to go on the wrong path and wrong their own souls. It is their move first. They have the complete freedom to choose the guidance or not.

[16:93] Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.

79

The claimer again uses the wrong translations to convey a wrong meaning.

Here are the correct translations.

[35:8] Note the one whose evil work is adorned in his eyes, until he thinks that it is righteous. GOD thus sends astray whoever wills (to go astray), and He guides whoever wills (to be guided). Therefore, do not grieve over them. GOD is fully aware of everything they do.

[16:93] Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.

80

Quran establishes the general rule that there is NO COMPULSION in religion. Fighting is allowed ONLY in self defense, fighting oppression or injustice, but not for aggression or spread of religion. God in the Quran wants the believers to have tolerance to the disbelievers who are not oppressing them, persecuting them, fighting them or fighting their religion. To forgive and live with the followers of other religions is the spirit of Islam (submission).

[2:256] There shall be no compulsion in religion: the right way is now distinct from the wrong way. ...

[45:14] Tell those who believed to forgive those who do not expect the days of GOD. He will fully pay everyone for whatever they have earned.

[ 60:8.2] GOD does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. GOD loves the equitable.

**GOD enjoins you only from befriending those who fight you because of religion, evict you from your homes, and band together with others to banish you. You shall not befriend them. Those who befriend them are the transgressors.**

**81**

**First here is the right translation;**

**[ 8:38] Tell those who disbelieved: if they stop, all their past will be forgiven. But if they return, they will incur the same fate as their previous counterparts.**

**[8:39] You shall fight them to ward off oppression, and to practice your religion devoted to GOD alone. If they refrain from aggression, then GOD is fully Seer of everything they do.**

**Again, Quran establishes the general rule that there is NO COMPULSION in religion. Fighting is allowed ONLY in self defense, fighting oppression or injustice but not for aggression or spread of religion. God in the Quran wants the believers to have tolerance to the disbelievers who are not fighting them, oppressing them, persecuting them, or fighting their religion. To forgive and live with the followers of other religions is the spirit of Islam (submission).**

**[2:256] There shall be no compulsion in religion: the right way is now distinct from the wrong way. ...**

**[ 60:8.2] GOD does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. GOD loves the equitable.**

**It is clear from the above verses that 8:39 is one of these situations where there is oppression, and the verse ends by call for peace if aggression of the disbelievers stop. A perfect example of a most civilized law. Praise be to God.**

**While the law in the Quran is perfect, those who are expected to apply it may not be, and the blame should fall on those who fail to uphold the perfect law in the Quran not o the Quran itself.**

**PRAISE ALMIGHTY GOD**

# VEIL – THE SHIELD



Although in Qur'an there isn't any solid commandment about hiding the face, this is going to be a very interesting topic today. The Qur'anic verse about the covering the head is quite simple and clear. The main clash between the scholars is upon the understanding and interpretation of the meaning of the sentence,

*'(1)...and not to display their adornments, (2)except that which ordinarily appears thereof.'*

Few scholars say that `adornment' means the dress and jewelry, and `which ordinarily appears' means face and hands. (In short, this group says that face and hands can be kept open)

Other group too have a logical point rather than a Qur'anic point that the `face' is the main area of temptation. `Adornments' to them means the `face' and the `makeup' (eyelashes, eyebrow etc.), and `which ordinarily appears' to them means the dress. Actually this group of scholars have found some traditions practiced by the Prophet's Wives and the community. That is the reason these scholars say that during the time of Mohammad women use to hide the face so let the Sunnah go on.

This is the reason one will find few women hiding the face while others showing it. Its a matter of their choice now. Women are not forced regarding this matter.

Even many very learned and educated women practice the `face veil'. They do it so because they find it comfortable. They use their own choice and not the rule.

What do you think, Muslim women don't have the brain of their own??

..and what is a dress after all..?? Dress is a dress, is a dress..

Dress has nothing to do with ones Freedom.

Dressing can be of four types, and one is FREE to wear any of the below category...

A common dress	A tempting dress	A dress with Head-scarf	A dress with face-veil
Whatever the ladies wear, skirts, T-shirts, jeans, shirt, saari, shalwaar kameez..etc..	Whatever, mini skirts, deep neck line, showing bra strips, stomach open, etc..	A common dress plus a head-scarf. A covering displaying only the hands till wrist and the face. The dress of Mother Mary.	A total dress wore upon the common dress and the head-scarf in order to hide the face. Some wear gloves too.

A woman in the veil is as intelligent as the woman in a common dress.. she too goes to university, go shopping, work as a doctor, engineer etc..

If a female doesn't wear a skirt showing her thighs, can't sit properly but wearing a mini-skirt, is not showing her bra-strips, is not fooling around, is not sleeping with guys after school, is not having beer, is not leaving alone away from family, is not giving birth to child of father she do not know, is not aborting, haven't gone on a date, haven't seen a discos to rub her body against the guys, haven't given a lip kiss doesn't mean that she is `conservative' or `traditional' or `oppressed' because to the above aren't values or virtues, but vices on which she is been weighed.

The covering women `exposes' her internal abilities than external looks.

Muslim social life excludes having boyfriends and girlfriends, free mixing (male-female hangouts, parties etc), dating, discos, clubs, dancing between men and women, taking alcohol and such other things from which pre-marital and extra-marital sexual relationships frequently develop.

(Click here to read astonishing `Results of Freedom' and `Free-Mixing' )

Anyways, as any other women, a Muslim women has chosen a particular dress either by her own will or just because it is commanded by GOD or just because in some places its the local custom.

The military-men are never asked why they have to be in a particular uniform, or why they have to be `attention' when its commanded by the officer to be in attention, or why they don't `about-turn' and break the word, or why they wake-up exactly at 2:00 a.m. if the officer needs them for a march-parade.

They too are humans.. they too have freedom to do whatever the want, but nobody objects them.

The Military-man has submitted himself towards the `Humanly command' and wakes up anytime in the night or marches the field ten times a day if commanded, but why then a Muslim person submitting himself towards the `God's command' and a Muslim girl wearing a particular dress is criticized?

**Huh, what a double standard, isn't it?**

Both are `submitting, but one to the Human and other before the God.

Anyways, so lets now see the verse of Qur'an before we continue where Allah commands the women to do so..



*"Tell ( O Mohammad!) the believing men to lower their gaze and to guard their modesty. That is purer for them. Verily Allah is acquainted with all that they do...*


*...And tell (O Mohammad!) the believing women to lower their gaze and to guard their modesty,*

*and not to display their adornments, except that which ordinarily appears thereof,*

*and to draw their head veils over their necks and bosoms,*

*and not to reveal their adornments except to*

*their own husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slaves, or male attendants free of physical desire, or small children who have no sense of women's nakedness. Let them not stamp their feet so as to reveal what they conceal of their hidden ornaments. And turn unto Allah altogether, O you Believers; in order that you*

*may attain success.* 

(The Holy Qur'an, Chapter 24, Verse 30-31)

The above verse clearly says ..`and draw the head veils over the neck and bosoms'.

**An interesting question arises now....**

What is a `Head-veil' ? and...What the act of `drawing over the back and bosoms' ?

Head-veil in Arabic means `KHIMAAR'. In English we can say it `Head-scarf'

The above verse talks about drawing the KHIMAAR (Head-scarf, Head covering) over the neck and the bosoms.

<b>KHIMAAR ( HEAD-SCARF )</b>	
Misinterpretation	The word "Face" has been arbitrarily (based on opinion rather than rules) added to the meaning in the verse "...let them drape their headscarves over their bosoms (chest) ... "
Linguistically Meaning	The word "Khimaar" linguistically mean ONLY a head-covering. "...let them drape their headscarves over their bosoms.." mean not from the front of the face, but from the back.
Hadeeths supporting that `Khimaar' means only a head-covering.	For example in the hadeeths on wiping (masaah) on the Khimaar while ablution (wadoo/wazoo) and; A Hadeeth : The Salaah (prayer/namaaz) of a woman past puberty will not be accepted without a `Khimaar'
Conclusion	We will decide it at the end of this article

**But yet another question..**

..and that is the interpretation of the Arabic word AL-IDNAA.

<b>AL-IDNAA</b>	
Misinterpretation	The misinterpretation is that people took the meaning of `Al-idnaa' in the sense "close the face" instead of taking it in the right sense as " to come close" to the face.
Linguistically Meaning	The word Al-Indaa means to `come close' in the authoritative dictionaries like Al-Mufaradaat, by well known scholar' Ar-Raaghib Al-Asbhaance
Things supporting Al-Idnaa as `close to the face'	Leading commentator on the Qur'an, Ibn Abbas interrupts the verse rightly as "...she should bring the jilbaab close to her face without covering it..." Furthermore, their interpretation of the verse of the Qawaa'id "... to remove their clothing" to mean to remove the `jilbaab' further confirms it. They hold that it is permissible for old women to appear before marriageable males in her headscarf with her face exposed
Conclusion	We will decide it at the end of this article.

So up to here we have covered following thing..

- 1) The Verse, 2) The Real Meaning of the verse, 3) The Misinterpretations or the additional application of Sunnah, 4) The meaning of Khimaar and 5) The meaning of Al-Idnaa.

Now lets see what is Jilbaab ??

<b>JILBAAB ( GARMENT WORN ABOVE THE DRESS AND HEADSCARF )</b>	
Misinterpretation	Leading scholars, past & present Misinterpreted the word `Jilbaab' as a garment women drape (hang) over their headscarves (Khimaar) in order to hide their face.
Linguistically Meaning	It is the garment which a woman covers herself with wearing it above her dress and the headscarf (means not from the front of the face, but from the back)
Interpretation supporting Jilbaab as over-garment	Ibn Khateer and Al-Baghawee said : It is the cloak worn above the dress and the headscarf.
Conclusion	It still doesn't cover the face.

Jilbaab is wore when the women steps out of the house. It becomes an extra dress.

I don't see Jilbaab as an obstacle coming in between women and her freedom.

Its just as wearing a long jacket because Jilbaab again isn't covering her face or hands. Leading commentator on the Qur'an Ibn Abbas interrupts the verse rightly as "...she should bring the jilbaab close to her face without covering it..."

As I have told you earlier that different scholars have interpreted the above verse in two ways.. (1) either the face veil, or (2) No face veil.

Lets see now. Firstly, the Scholars saying YES to FACE-VEIL.

<i>"and not to display their adornments, except that which ordinarily appears thereof"</i>	
Scholars/Famous Translators	Interpretation of "Adornment" & "Ordinarily appears"
Ibn Masood	Adornment means CLOTHS, so not to display them
Ibn Jubair	Adornment means FACE, so not to display them
Sayed bin Zubair, Ata'aa, Al-Awzaa etc.	Adornment means The FACE, TWO HANDS and GARMENTS.
Al-Imaam At-Tabari	Adornment means FACE and her HANDS
Ibn Abbas, Qatadaah, Al-Miswar etc..	Adornment means Eyelashes/Eyebrows (face), bracelets/hand-dye (hands), so not to display them
Imaam Hanbal and number of Scholars	Ordinarily appears means JEWELRY and DRESS
Al-Imaam At-Tabari	Ordinarily appears means FACE and her HANDS
Imaam Qurtubi said	"...since the face and hands are by habit and during worship (her salaah and her performance of hajj and Umrah) most often ordinarily displayed, it is most reasonable and befitting that what is meant by the exception to the rule mentioned in the phrase except that which ordinarily appears thereof is precisely the face and hands."
Hadeeths or incidents supporting this group of thinkers who say YES VEIL	
<p>Narrated Aisha (ra): "Riders would pass us when we accompanied by the Prophet (peace be upon him) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces." (Abu Dawud)</p>	
<p>Narrated Aisha (ra): When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments. (Abu Dawud)</p>	

"Women are not asked to be in veil during the prayer and the pilgrimage"

The above hadeeth proves that ALL women veiled their faces during that time which is WHY the Prophet stopped them to wear it during pilgrimage also. Many hadeeth related by the Umul Mumineen indicate that at certain times during hajj women may cover their faces as given below.

There is no way rejecting the idea because all the above hadeeths are in favor of face-veil. It is compulsory for a woman to cover her face in front of non mahram men (with whom she can marry)

Now lets see Hadeeths or incidents supporting this group of thinkers who say face-veil is NOT OBLIGATORY

"Aishah (R.) reported that Asmaa, her sister, entered into the presence of the Prophet (SAWS) wearing thin transparent clothing. So the Messenger (SAWS) turned away from her saying: O Asmaa' if a woman reaches the age of menstruation it is not allowed that any of her body should be seen except this and he pointed to his face and two hands."

(Quoted from Al-Qurtubi's Al-Jaami fi Ahkaamil Qur'an)

Ibn Abbas reported that a woman came to the Messenger (SAWS) on the day of sacrifice, during his farewell hajj, seeking a religious verdict from him. Al-Fadl bin Abbas, a handsome man was Prophet's riding partner at the time...and he began to glance at the woman-, as she was beautiful-and she was too glancing at him. So Allah's Messenger (SAWS) upon seeing this grasped Al-Fadl's chin and turned his face in the other direction. In another narration Al-Abbas (Prophet's uncle) later asked him: O Messenger of Allah, why did you turn the neck of your cousin (i.e. Al-Fadl)? The Prophet's reply was: "I saw a young man and woman in such a situation that I feared what effect Shaitan might have upon them.

(An authentic Hadeeth reported by Al-Bukhari, Muslim and other compilers of prophetic traditions).

Jaabir bin Abdullah said: I attended prayer on Eid day with the Prophet (SAWS). He commenced with the prayer, before the sermon, without any Adhaan or Iqaamah. Then he rose, leaning on Bilal and addressing those before him, commanded them to fear Allah and exhorted them to obey Him. He further admonished and warned them. Then he moved on until he came to the woman whom he addressed saying: "Give charity, for verily most of you (the women sitting there and not the entire women species) are fuel of the hell-fire of Jahannam, whereupon there rose from the middle ladies' congregation, a dark-cheeked woman who said: "Why is that, O Messenger of Allah"? He replied: " Because you women make too many complaints, and you refuse to acknowledge your husbands' good treatment." Upon hearing this, the women began tossing their jewelry in charity upon Bilal's outspread cloth.

(An authentic Hadeeth reported by Muslim, Nasaa'i and others).

In the third Hadeeth we have a proof that women used to keep their face open. Otherwise the narrator could not describe the woman as dark-cheeked. As regards the second Hadeeth, the woman's face is described as beautiful. If face were to be covered and hidden from view, the Prophet (SAWS) would not have allowed the woman to appear before him and the other men without veiling her face. (Face includes the forehead vertically down to the chin inclusive. Horizontally, it extends from ear to ear, not including them: for the ears are part of head, not the face. Thus the hair, ears, and neck are not part of face. The hands up to the wrist point not including the protruding wrist bone.)

Isn't the above comparison interesting ?

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The second group says that in fact the purpose of the Sunnah is to clarify the Qur'an and so it has specified the matter of covering of the body of woman which appears ambiguous in the Qur'an.

"Finally, the fact that the vast majority of reputed scholars of this Islamic Ummah-from the earliest times up to the present-have been of the view which allows a woman to display only her face and two hands; this too is weighted evidence for its correctness and preference in regard to this issue."

"The position we have taken is correctly proven balanced view, for it avoids the excessive fanaticism committed by some and the unfortunate inadequacy advocated by others.

Some say, Excess is committed by those who stubbornly insist on the woman's whole body being covered, from head to toe, at all times.

There is a verse in Qur'an which asks the men and women to lower their gaze, interestingly it again doesn't support the group which ask for the face-veil because if the women is in veil then why the men have to lower their gaze. I think this verse can be much applied in another sense such as to be modest and all.

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The first group says, as for those who claim that Islamic Hijaab is to cover the head, shoulders, back, feet, shin and forearms while allowing her to uncover her face and hands, this is a very amazing claim. This is because it is well-known that the source of temptation and looking is the face. How can one say that the Shari'ah does no allow the exposure of the foot of the woman while it allows her to uncover her face?

As for the four Imams and that the correct views of the so-called schools of thought ( Hanafi, Shafi', Maliki, Hanbali ) all agree upon hiding the face in the commandments of Hijaab without any disagreement. All four have agreed that it is not permissible for a women to uncover her face in front a Ghair Mahram for no legitimate reason.

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## CONCLUSION

Whatever it is, my conclusion is lets leave it on the choice of the woman what she has to wear.

This

Or

This



Females sitting together with Khimaar (Head-scarf) and Jilbaab (Dress covering) (Jilbaab is wore when women have to go out of the house)



Females rushing towards their homes after college. First from left is hiding her face while the first from right has kept her eyes open



It is how they wear the Hijaab.



University female students in Hijaab. Throughout the Muslim countries including, Indonesia, and Egypt all girls going out from their homes wear the Hijaab.

Whatever you wear, wearing hijaab must be accompanied by the proper mannerisms and speech befitting a modest pious woman. She should not draw attention to her voice or use it in a soft sexy tone, pleasing manner that may tempt a man.

## SEVEN CONDITIONS FOR THE ACCEPTABILITY OF HIJAAB

Dress	Comments
Cover her body	A woman's clothing must cover. Its now her choice, cover the entire body or cover the body excluding her face and two hands. This is the foundation of Hijaab and without which the following conditions are "invalid and useless."
Not to be so thin	Her clothing must not be so thin or delicate as to display the form of her body underneath it. Otherwise it will simply tempt and mislead the male strangers. The Prophet says in this regard, " There will be found amongst the latter day my people of my nation, women who are dressed, but in reality naked , their hair will be rolled in a bun at the tops of their heads like the camel's hump; curse them, for verily they are cursed." (Related by Al-Tabaarani with an authentic chain of transmitters.)
Not be skin tight	The clothing must be sufficiently loose so that the size and the shape of her body are not displayed. And otherwise it will simply be an invitation of immorality in the name of wearing dress.
Not resembling with man's cloth	As per the Prophet a woman's cloth must not resemble a man's cloth. There is no concept of unisex garments in Islam.
Not bold decorative	A woman's garments must not have bold decorative patterns and designs because such captivating dress invites the attention of man to the woman wearing it. Allah says, "And let the women not display their adornments."
Not resemble with cloth of non-believers	Her dress must not resemble the clothes normally worn by the non-believing women. Abdullah bin Amr Ibnul Aas said: The Messenger of Allah saw me wearing two portions of a reddish cloth dyed with safflower so he said: "Verily these are the clothes of the disbeliever, so do not wear them." (Muslim and Ahmad). Its just for identity purpose, one mustn't misunderstand it.
Not be showy	The last one is that a Muslim woman's dress must not be ostentatious or showy due to pride or worldliness, to gain high reputation before people.

## WHO IS A MAHRAM ( Close Relatives/Not Strangers ) ?




Any woman with whom a man has a relationship (of blood or fosterage) that precludes marriage, is considered a Mahram to him.

Mahram women include his mother, grandmother, daughter, granddaughter, sister, aunt, grandaunt, niece, grandniece, his father's wife, his wife's daughter, his mother-in-law, his foster mother (the one who nursed him), foster sisters, and any foster relatives that are similar to the above mentioned blood relatives as the Prophet (SAW) said,

"What is forbidden by reason of kinship is forbidden by reason of suckling." (Related by Al-Bukhari)

These are considered Maharim because Allah (SWT) mentioned them in the Holy Quran:

 *"And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way. Forbidden to you (for marriage) are:*

*your mothers,*

*your daughters,*

*your sisters,*

*your father's sisters,*

*your mother's sisters,*

*your brother's daughters,*

*your sister's daughters,*


*your foster mother who gave you suck,*

*your foster milk suckling sisters,*

*your wives' mothers,*

*your step-daughters under your guardianship,*

*born of your wives to whom you have gone in -*

*but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful."* 

(The Holy Qur'an, Chapter 4, Verse 22-23)

All the man's female relatives mentioned in these two verses are considered his Maharim, because it is unlawful (haraam) for him to marry them, except the wife's sister mentioned last, who is not a Mahram because he can marry her if he divorces her sister, or if she dies.

Reciprocally, if a woman is a Mahram to a man, such as her brother, her father, her uncle, ...etc. then he is a Mahram to her.

All other relatives are considered non-Maharim and they fall under the category of strangers to her, except one's wife or husband who is also called Mahram.

# HALAAL & HARAAM



**IT IS MORE SCIENTIFIC, THAN RELIGIOUS**



People around the world have a very negative feeling about the two words, Halaal and Haraam (Other is Islam) . They think that these are such words which some fundamentalist, long beard, empty minded people keep on repeating. Most people think that long beard seems to be strict, fundamentalist, suppressing women, having no sense, not modern, unprogressive, but if they think so they are not right always. Well, I am not supporting them, because many a times they are wrong too.

Halaal simply means Lawful and Haraam means Unlawful.

Driving a vehicle without a license is even `unlawful' in America. Such a person is liable to pay the penalty for this unlawful act (in Arabic we can say it, Haraam act). Keeping a gun with a license in lawful, such can be said as Halaal.

For both the above cases the person is responsible to the Government of America because a person doing anything against the American Constitution will be declared lawbreaker, offender, accused or a culprit. He will be thus punished for his crime.

In the very same way some things are declared Lawful and Unlawful in the Constitution of GOD. One who will disobey will be sinful and punished for his crime.

Here one will say that non has seen God and what are divine laws. Is there any proof of the divinity? Such people are innocent or arrogant. They say so on the basis of their biased mind and limited knowledge.



*"The knowledge that you were given is only a small fraction."*



(The Holy Qur'an, Chapter 17, Verse 85)

God has always given us signs of His supremacy we have to find it.

**(Click here to know a amazing scientific proof of the Divinity of His Book)**



*"We did not leave anything out of this Book"*



(The Holy Qur'an, Chapter 6, Verse 38)

Anyways, the terms Halaal (Lawful) and Haraam (Unlawful) have much to do with Pure Science and then the religion. So I ask not to get scared before you go through this page considering it partial.

Archaic laws are those which are really forgotten, Divine laws don't. Sun still sets in the West, person still dies drinking poison and the stomach gets upset eating rubbish, the Law of Nature haven't changed since millions of years. What change are the Man-made laws.

Now lets have a quick look..

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## HALAAL : LAWFUL





Halaal is an Arabic word meaning "allowed or lawful".

Most diets and foods are considered to be Halaal unless specified or mentioned in the Qur'an or Sunnah of the Prophet Muhammad as Haraam. There are really very few things which are declared Haraam or Unlawful. Interestingly, such a things or act are scientifically and sociologically proved injurious for health and the society.

The word Halaal is a Qur'anic term and used several times in different concepts. Some concepts are related to foods.

Allah says in the Qur'an in Surah Al Mai'idah ( The Table Spread ) ...

 *"..O you who believe do not prohibit good things that are made lawful by God, , and transgress not. For Allah loves not transgressors. Eat of that which Allah has provided for you lawful and good, and fear Allah in who you believe .."* 

(The Holy Qur'an, Chapter 5, Verse 87-88)

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# HALAAL : LAWFUL





Haraam is also an Arabic word meaning "prohibited or unlawful".

In Islam Haraam foods are meant to be unlawful. These are Alcohol, Meat of dead animals, Animals slaughtered in a name other than Allah, Intoxicating drugs, pork and its by-products and a few others. If a Muslim uses any of these Haraam products its surely going to harm his health (scientifically) and he would be sinful (religiously).

In some exceptional cases a Muslim may use Haraam foods. The criteria is ....

It is permissible if they are taken by mistake, or if there is fear of death as no other food available except Haraam or if somebody forcefully makes one eat it..

In this respect after prohibiting certain things in the Qur'an, God declares something very amazing which NO book on the Earth has declared earlier. ...

 *"..Forbidden to you (for food) are: dead meat, blood, the flesh of swine (pig), and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. **THIS DAY I HAVE PERFECTED YOUR RELIGION FOR YOU, COMPLETED MY FAVOUR UPON YOU, AND HAVE CHOSEN FOR YOU SUBMISSION (ISLAM) AS YOUR RELIGION.** But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.* 

(The Holy Qur'an, Chapter 5, Verse 3)

This shows that the above declared Unlawful things were so important that without letting us know that God's favors weren't complete. That's the reason its very necessary for us to avoid all what HE asked for.

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## **MAKROOH : DISCOURAGED**



Makrooh is an Arabic word meaning "discouraged or disliked".

In the food industry any diet whose consumption is not recommended could be harmful. If through the process of verification one finds a record of information that a food is distasteful or harmful to an individual's health then the food is said to be Makrooh (discouraged ).

This concept of Makrooh is used in Islamic Jurisprudence for any food, liquid or smoking substance which is disguised or harmful to the body ( physically, psychologically, mentally or spiritually ). The person who involves himself in Makrooh may be taken to task on the Day of Judgment.

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## **MASHBOOH : SUSPECTED**



Mashbooh is an Arabic word meaning "suspected or doubtful".

The other word for this is "Shubba". Things are suspected because a person may not know whether these items referred to are Halaal or Haraam.

If there is no written statement in the Qur'an and Sunnah about a matter being Halaal or Haraam, a person tries his best to make his own decision. When such a decision on the application or on the understanding of the original statement, one may be lead to a degree of suspicion. This is called Mash-booh, Shubba or Mashqook. A practicing Muslim prevents himself from being involved in things that are considered Mash-booh.

The concept of preventing oneself is based on the Hadeeth of the Prophet Muhammad :

Halaal (Lawful) is clear and Haraam (Prohibited) is clear and between these two are certain things that are suspected (Shubba). Many people may not know whether those items are Halaal or Haraam. Whosoever leaves them he is innocent towards his religion and his conscience and is therefore safe. Anyone who gets involved in any of these suspected items may fall into the unlawful and prohibited. This case is similar to the one who wishes to raise his animals next to a restricted area. Indeed the restrictions of Allah are unlawful (Haraam).

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## LAWFUL : ANIMALS & BIRDS



Before we go to the Big table of lawful and unlawful items lets see in short which animals, birds and fishes are scientifically good for ones health and are considered lawful or Halaal by Islam.

**IMPORTANT NOTE :** Whatever you slaughter (neck), the combined circumference of the jugulars, the two major blood vessels, make the neck the ideal place to cut and bleed the animal. Cut in the neck bring immediate unconsciousness followed by death within seconds and being less cruel to the animal. The process of bleeding is pain-free and can be confirmed by any blood donor.

Blood, which is a good culture medium of micro-organisms & diseases is considered unlawful or Haraam. That is the main cause the animals and birds are slaughtered in such a way (professional cut on neck, zabaah) that the entire blood of the body gushes out without coating.

Animals/Birds	Scientific reasons / Humane reasons
Animals or Birds must not be Carnivorous, but Herbivorous / Bird must be one which eats grains, flowers, fruits.	Such (Herbivorous) creatures are not wild, they are cool in nature. While animals which catch the prey in paws & Birds in claws are wild, carnivorous (eat flesh and drink blood). So they comes under Haraam category.
Animal/Bird must be ALIVE before slaughter	Blood clots in a dead animal. Disease caused by eating dead animal or the even by blood contact are Anthrax bacillus causing undulant fever in man, Pasteurella mulocida causing hemorrhagic septicemia, leptospirosis causing fever, jaundice and headache and sometimes liver and renal failure, and many many more are noted.
It must not be STRANGLED	
It must not be DEAD through beating	
It must not be killed by GORING of horns, arrows or bullets	
It Must not be DEVoured by wild animal	
It must not be WOUNDED, partially burnt or infected	Blood is a good culture medium for micro-organisms and carrier diseases.  Not slaughtering animals/birds by strangling, goring of horns, bullets, arrows, by wounding or burning them is highly a sympathetically approach towards them. They are to be slaughtered with keeping in mind that one has quickly make the soul out their body without further pain.
It must not be an AMPHIBIAN (living both on land and water)	Dr. Emersion says that Amphibian creatures have a dual personality (as they live both on land and in water) which effect the human nature in a great way.

A clipping of a American Newspaper , By Leila Corcoran, BIC News 25 July 1997

[WASHINGTON (Reuter) - A stun gun used on cattle before slaughter can send brain tissue scattering throughout the animal, which could provide a route for mad cow disease to spread to humans, a consumer group said Thursday.]

[\(Click here for his article\)](#)

## **LAWFUL : FISHES**

Now lets quickly have a look over the Fish and its category which are scientifically good for health and said to be Halaal.

Fish is an exemption to the category of forbidden food and fish which live in water and cannot survive outside it are Halaal (lawful).

Characteristics of Lawful Fish	Scientific Reasons
Must have a spine	Must have a Spine and not spinal cord. This is the first identity of a fish.  CRABS don't have spine so its not a fish
Must have Gills for respiration	The second visible identity are the Gills.
Must have the ability to swim	Third sign of a fish is the ability to swim.  SHRIMPS don't swim, neither do they have a spine nor gills.  Many scholars say its Halaal other say its Doubtful (Makrooh). <a href="#">Click here for Shrimps</a>
Must NOT have Exoskeleton (outer shell which shed as they grow)	TURTLE is the best example of Exoskeleton.  Such creatures are not fishes.
Must NOT have Joint limbs (appendages which are repeated along the body)	CROCODILE is the best example of creatures having joint limbs, even turtles. They catch their prey in their claws. They are Carnivorous animals.
Must NOT be Haemocoel (main organs of the body lie in blood filled cavities.)	There are many such marine creatures which comes under this category are not fishes.



Prawns fall into a sub-category of arthropod called crustacean. A shrimp is defined as any of the small marine decapods (ten-legged) crustacean.

(Reader's Digest Great Encyclopedic Dictionary)



The Scholars who accepted the classification of shrimp as fish declared its consumption as Halaal and permitted whilst those who accepted shrimp as crustacean and not fish declared its consumption Makrooh.

All biologist and marine scientists classify crayfish, lobsters, crabs, shrimps as crustacean and not fish, therefore it is best to avoid eating prawns.

After the announcement of God that "Today I have completed your religion, and perfected My Blessings upon you", the following verses appear ...

 *"..They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. eat what they catch for you, but pronounce the name of Allah over it: and fear Allah. for Allah is swift in taking account.* 

(The Holy Qur'an, Chapter 5, Verse 4)

 *"..Made lawful to you this day are AtTayyibât (all kinds of Halaal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time.."* 

(The Holy Qur'an, Chapter 5, Verse 5)

(For more interesting commandments, check the entire fifth chapter of Qur'an someday. Well, I thank you for being with me till here. I hope that now you can easily go through the table given below. Its a giant table for which I have taken much pain to think how to design it in order to make everything clear and simple..)

Get known below, what things are Scientifically beneficial and declared Halaal in Islam and what are Scientifically injurious and declared Haraam in Islam.

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# THE HALAAL-HARAAM TABLE



Items are arranged alphabetically.

Scholars have a disagreement upon some items (as to declare it Halaal or Haraam), I have mentioned both the sides of such item, leaving it on the reader to decide it in his own way. Verily God knows best.

Certain Fine Arts, which can take one into trance or hypnotic state of mind and keeps him away from his duties and responsibility (towards family, work, society, religion) and end him into the evil-trap (shamelessness, adultery, shirk etc) are not encouraged.

Items	SAFE		UNDER CONSIDERATION		SIN			
	"Absolutely Positive"	"Positive Shades"	"Disliked"	"Negative Shades"	"Absolutely Negative"	"BIDDAH" or Innovation	"CRIME"	"SHIRK" or Adding partners with GOD
	HALAAL	OKAY	MAKROOH	BAD HABIT	HARAAM			
	Lawful Sanctioned Allowed Beneficial Permissible	Acceptable Appreciated Not Injurious Exception	Suspected Mushbooh Doubtful Transformed	Unacceptable Unappreciated Injurious Unhealthy	Unlawful Unsanctioned Forbidden Prohibited Impermissible			
	Avoid	Avoid	Avoid					
Discouraged	Discouraged	Discouraged						
Abortion	---	<u>Exception</u>	---	---	---	---	---	---
Adultery	---	---	---	---	<u>Haraam</u>	---	---	---
Alcohol	---	---	---	---	<u>Haraam</u>	---	---	---
Alcoholic Beverages	---	---	---	---	<u>Haraam</u>	---	---	---
Anal sex	---	---	---	---	<u>Haraam</u>	---	---	---
Bacon	---	---	---	---	<u>Haraam</u>	---	---	---
Baking Powder	<u>Halaal</u>	---	---	---	---	---	---	---
Baking Soda	<u>Halaal</u>	---	---	---	---	---	---	---
Birthday	---	---	---	---	---	<u>Innovation</u>	---	---
Carnivorous animals	---	---	---	---	<u>Haraam</u>	---	---	---
Cheese	<u>Halaal</u>	---	---	---	---	---	---	---
Chickens	<u>Halaal</u>	---	---	---	---	---	---	---
Citric acid	<u>Halaal</u>	---	---	---	---	---	---	---
Cocaine	---	---	---	---	<u>Haraam</u>	---	---	---
Cocoa Butter	<u>Halaal</u>	---	---	---	---	---	---	---
Coloring Extract	---	---	<u>Suspected</u>	---	---	---	---	---





Masturbation	---	---	---	<u>Bad Habit/Avoid</u>	<u>Haram</u>	---	---	---
Milk (Halaal animal)	<u>Halaal</u>	---	---	---	---	---	---	---
Moose	<u>Halaal</u>	---	---	---	---	---	---	---
Murder	---	---	---	---	---	---	<u>Crime</u>	---
Music	---	<u>Okay</u>	---	---	<u>Haram</u>	---	---	---
Mustard	<u>Halaal</u>	---	---	---	---	---	---	---
Oral sex	<u>Halaal</u>	---	---	---	---	---	---	---
Organ sell	---	---	---	---	<u>Haram</u>	---	---	---
Organ transplantation	<u>Permissible</u>	---	---	---	---	---	---	---
Pepper	<u>Halaal</u>	---	---	---	---	---	---	---
Pepsin	---	---	<u>Mushbooh</u>	---	---	---	---	---
Pepsin (Hog)	---	---	---	---	<u>Haram</u>	---	---	---
Phosphoric Acid	---	---	<u>Suspected</u>	---	---	---	---	---
Picture making	---	---	---	---	<u>Haram</u>	---	---	---
Pig/swine/pork	---	---	---	---	<u>Haram</u>	---	---	---
Plant/Microbial/Synthetic	<u>Halaal</u>	---	---	---	---	---	---	---
Poetry	---	<u>Appreciated</u>	---	---	---	---	---	---
Prawns	<u>Halaal</u>	---	<u>Avoid</u>	---	---	---	---	---
Premarital affair/sex	---	---	---	---	<u>Haram</u>	---	---	---
Rennet	---	---	<u>Suspected</u>	---	---	---	---	---
Rennet Halaal Animal	<u>Halaal</u>	---	---	---	---	---	---	---
Reptiles	---	---	---	---	<u>Haram</u>	---	---	---
Salt	<u>Halaal</u>	---	---	---	---	---	---	---
Shake-hands opposite sex	---	---	---	<u>Discouraged</u>	---	---	---	---
Sheep	<u>Halaal</u>	---	---	---	---	---	---	---
Showing off	---	---	---	---	---	---	---	<u>Shirk</u>
Silk garments (for men)	---	---	---	---	Haram	---	---	---
Silk garments (for women)	Halaal	---	---	---	---	---	---	---
Singing	---	<u>Accepted</u>	---	---	<u>Haram</u>	---	---	---





## TABDEEL-E-MAHIYAT : TRANSFORMATION



The meaning of Tabdeel-e-Mahiyat is that the original substance goes through such a change that it retains NO properties of its former state and differ completely from it in application.

One must understand that to include everything and anything under this analogy or site modern food production techniques does not necessarily satisfy the condition of Tabdeel-e-Mahiyat.

A classic example is Gelatine - a thickener used in food production by boiling animal skins, tendons, ligaments, bones, etc. - to produce a gelling agent; However some remnant of the original product still remains in the final packaged product making it impure and improper for use despite the great chemical changes it underwent. Hence this will not be considered Tabdeel-e-Mahiyat or Halaal for that matter.

On the other hand we site the example given by 'Allamah Ibn Aabedeen in his Fatawa Radd-ul-Muhtaar - on Nutfah (a drop of sperm) which is impure and changes after conception into 'Alaqah (germ cell or clot) also impure but fertilising into a Muzqah (embryonic lump) which is pure. The second example quoted by him is of 'Aseer (grape juice) which is pure but ferments and changes into Ghamr (wine) becoming impure and thereafter can further change into Khal (vinegar) which is pure again.

In both cases the original state undergoes tremendous changes making the final product something altogether different. The case of soap is also one which undergoes tremendous changes from its original substance, hence all soap will be permissible to use for Muslims.

'Allamah Ibn Aabedeen says: "We recognise that the changing of the original state of a substance is necessarily followed by the change in the qualities of the substance."



We now come to the point whether the cause for the changes in the substance is purity or public predicament. Allamah Ibn Aabedeen rules that the actual case is public predicament and sites the example of soap made from impure oil which is pure because of public predicament.

# MISUNDERSTOOD VERSES



These are the most frequently quoted verses by the non-Muslim whenever they have to criticize Islam. This is an example that why less half knowledge dangerous...

(Attachment of first three verses related to fight with Non-Muslims)

Remember this basic **Law Regulating Relations With Unbelievers.**

 *"God DOES NOT instruct you from befriending those who DO NOT fight you because of religion, and do not evict you from your homes. You may Be friends with them and be equitable towards them. GOD LOVES THE EQUITABLE."* 



(The Mighty Qur'an, Chapter 60, Verse 8)

 *"God instruct you only from befriending those who fight you because of religion, evict you from your homes, and band together with others to banish you. You shall not befriend them. Those who befriend them are the transgressors."* 

(The Mighty Qur'an, Chapter 60, Verse 9)

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## FIRST VERSE



 *"Remember thy lord has inspired the angels with the message. Give firmness to the believers and instill terror into the hearts of the unbelievers. Smite them above their necks and smite the fingertips of them."* 

(The Mighty Qur'an, Chapter 8, Verse 12)

Clarification : Chapter 8 is about a BATTLE - the Battle of Badr - not just some daily affair. A battles take two side to occur. Are you under the impression that while these 'horrid' Muslims were fighting, the enemies were simply standing there like good little peaceful men?



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## SECOND VERSE



 *"When the sacred months have passed, kill the idolaters where ever you find them."* 

(The Mighty Qur'an, Chapter 9, Verse 5)

Clarification : Sura 9 is interesting. Non-Muslims almost invariably quote verse 5 but leave out verse 4 and 6. Why? Because verse 4 says,



 *"But the treaties are not dissolved with those Pagans with whom you have entered into alliance and who have you subsequently failed you in aught, nor aided anyone against you. So fulfill your engagements with them to the end of their term: for God Loves the righteous."* 

And verse 6 says,

 *"If one among the Pagans ask thee for asylum, grant it to him so that he may hear the Word of God; and then escort him to where he can be secure."* 

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## THIRD VERSE

 *"When you encounter the unbelievers, Strike off their heads. Untill you have made a wide slaughter among them tie up the remaining captives."* 

(The Mighty Qur'an, Chapter 47, Verse 4)

Clarification : Sura 47 was revealed during the first year of Hijrah when the Muslims were under \*threat of extinction\* by invasion from Makkah.

So basically what has been done above is:


1. The background to each sura was shown. One cannot take a verse revealed for a battle and insist it is if for the daily affairs of Muslims.


2. It was shown how Non-muslims who wish to attack Islam, conveniently leave out verses before and after their quoted verse. Above, I have shown only one of the many examples.

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## HOW ISLAM MEANS PEACE

This long list of verses from the Holy Quran and the Traditions of Prophet Muhammad (may peace be upon him) show that Islam at its core and at its source is a religion of peace. Terrorists who persecute innocent people because of their faith are not welcome - their use of Islam as a scapegoat, does not make Islam what they portray it to be.


 *There is no compulsion in religion, for the right way is clearly from the wrong way. Whoever therefore rejects the forces of evil and believes in God, he has taken hold of a support most unfailing, which shall never give way, for God is*


*All Hearing and Knowing.* 

(The Mighty Qur'an, Chapter 2, Verse 256)



 *Yet if God had so willed, they would not have ascribed Divinity to aught besides him; hence, We have not made you their keeper, nor are you (of your own choice) a guardian over them.* 

(The Mighty Qur'an, Chapter 6, Verse 107)



 *To every people have We appointed ceremonial rites (of prayer) which they observe; therefore, let them not wrangle over this matter with you, but bid them to turn to your Lord (since that is the main objective of religion). You indeed are rightly guided. But if they still dispute you in this matter, (then say,) `God best*

*knows (the value of) what you do."* 



(The Mighty Qur'an, Chapter 22, Verse 67)

 *And so, (O Prophet!) exhort them your task is only to exhort; you cannot compel them to believe.* 



(The Mighty Qur'an, Chapter 88, Verses 21-22 & Chapter 24:54)

 *Assuredly, We have sent down the Book to you in right form for the good of man. Whoso guided himself by it does so to his own advantage, and whoso turns away from it does so at his own loss. You certainly are not their keeper.* 



(The Mighty Qur'an, Chapter 39, Verse 41)

 *And whoso takes for patrons others besides God, over them does God keep a watch. Mark, you are not a keeper over them. But if they turn aside from you (do not get disheartened), for We have not sent you to be a keeper over them; your task is but to preach ....* 

(The Mighty Qur'an, Chapter 42, Verse 6)

 *Obey God then and obey the Messenger, but if you turn away (no blame shall attach to our Messenger), for the duty of Our Messenger is just to deliver the message.* 

(The Mighty Qur'an, Chapter 64, Verse 12)

 *And they ask, "When shall the promise be fulfilled if you speak the Truth?" Say, "The knowledge of it is verily with God alone, and verily I am but a plain warner."* 

(The Mighty Qur'an, Chapter 67, Verse 25-26)

The teachings of the Prophet on how you and I should treat our Non-Muslim friends and neighbours on a day to day basis as well as how to government should treat a Non-Muslim citizen of a Muslim state.

*"He who believes in God and the Last Day should honour his guest, should not harm his neighbour, should speak good or keep quiet." (Bukhari, Muslim)*

*"Whoever hurts a Non-Muslim citizen of a Muslim state hurts me, and he who hurts me annoys God." (Bukhari)*

*"He who hurts a Non-Muslim citizen of a Muslim state, I am his adversary, and I shall be his adversary on the Day of a Judgement." (Bukhari)*



*"Beware on the Day of Judgement; I shall myself be complainant against him who wrongs a Non-Muslim citizen of a Muslim state or lays on him a*

*responsibility greater than he can bear or deprives him of anything that belongs to him." (Al-Mawardi)*

*"Anyone who kills a Non-Muslim who had become our ally will not smell the fragrance of Paradise." (Bukhari)*

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## FOURTH VERSE

 *"Your wives are a tilth unto you; so go to your tilth when or how you will."* 

(The Mighty Qur'an, Chapter 2, Verse 223)

Clarification : The clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book.

They (the Ansar) accepted their superiority over themselves in respect of knowledge and the followed most of their actions. The people of the Book (i.e., the Jews) used to have intercourse with their women on one side alone (i.e., lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs. When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him:



We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. The matter of theirs spread widely and it reached the Apostle of Allah (peace be upon him)

So Allah, the Exalted, sent down the Qur'anic verse:

"Your wives are a tilth to you, so come to your tilth however you will," i.e., from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e., the vagina." [from the Hadith literature: Sunan Abu-Dawud, Book 11, Number 2159]



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## FIFTH VERSE

 *.... but men have a degree over them (wives)...* 

(The Mighty Qur'an, Chapter 2, Verse 228)



Clarification : Again the use the same technique... the quote the half verse and thus the entire meaning changes .... the full verse is as follows...

... *And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them.* 

(The Mighty Qur'an, Chapter 2, Verse 228)

There are various points of view as to the significance of the phrase "a degree (of advantage)". Some suggest that it means the qualities of leadership, surveillance and maintenance that are given to men.

Another opinion is that it is man's natural gift, bestowed by Allah, for judging family matters and managing problems that may arise. However, the consensus of most scholars is that, this "degree" refers to the principle of guardianship, and nothing more. In another ayah, the Qur'an says:

 *Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means...* 

(The Mighty Qur'an, Chapter 4, Verse 34)

Commenting on this verse, Yusuf Ali states that the difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. This verse refers to the duty of the man to maintain the woman, and to a certain difference in the nature of the two genders. However, the two sexes are seen as being on equal terms in law, and in certain matters the "weaker sex" (the female) is entitled to special protections. It should be borne in mind that the Qur'an offers guidance for all human societies at all periods of history.

So Islam seeks to maximise the benefit of all women, worldwide.

Abdullah ibn Abbas, a companion of the Prophet, mentioned, with reference to the ayah quoted above, that as men have been granted such a noble position by Allah, they should exercise greater patience. If there is some deficiency on a wife's part, then the husband's position demands that he should accommodate her weaknesses, maintain a patient attitude, and establish consistency in the fulfillment of his rights. In short, marriage is intended to bring mutual benefits to both partners.

A renowned Asian scholar, Hazrat Hakim Akhtar saheb states: "the rights of women have been mentioned before those of men in this verse because man, due to his inherent power and strength, easily obtains his rights from the woman. Thus Allah placed more emphasis upon the rights of women who cannot forcibly obtain their rights". The second point that may be noted from this ayah is that the man should take the initiative in fulfilling his responsibilities, because the Qur'an has mentioned women's rights first.

The "degree above" cannot, and must not, be taken to imply male superiority of worth. What it does imply is a greater liability and responsibility, which means that men will be subjected

to greater questioning in the Hereafter regarding the treatment of their wives and families. This is hardly what could be described as an enviable position, and some may even consider it "inferior"! The degree in question is nothing more than a means of assuring the maintenance of women, as and when it is necessary.

Islam clearly recognizes the equal potential and ability of the sexes, but Allah has created human beings in a manner whereby men and women are better suited for differing but complementary, tasks. Just because the male may be better at a given task than the female, it does not mean that he is inherently superior. This is an error made by many feminists, who assume that liberation may be achieved by adopting a male role. Instead of recognizing and cherishing their femininity, they seek to ape men, to the detriment of women and human society in general. By aspiring to male traits, values and behavior, they have further diminished the female whilst elevating the male. By equating financial earnings and following a career with prestige and status, the feminine pursuits of motherhood, household work and the raising of a family have become valueless and are seen as degrading. Because unpaid work is seen as worthless, household work is viewed as demeaning drudgery. In contrast, Islam emphasizes harmony and mutual dependency, so a woman's work in caring for the home and raising the family is seen as being as essential and important as a man's work in earning money for the financial support of the family.

Mankind has been infected with the capitalist bug, where any type of work not providing a financial income is considered oppressive. The simple truths, taught by Islam, have become too difficult to accept. Humanity should not allow itself to be dazzled by the West and fooled into denigrating women's valuable work. In Islam, the woman's role is very important, perhaps even more important than that of a man. As we have seen, the acts of childbearing and suckling - roles which are open only to women - bring immense rewards. Although these abilities are a gift granted by the Creator, the woman exercises an element of choice whether to breast feed as a means of earning this reward. Moreover, as her share of the childrearing burden is greater, from the moment of conception onwards, Allah the All-Merciful and All-Wise has made the woman a means by which any individual may attain Paradise, in that Paradise is described as lying at the feet of mothers (see also the ahadith on the virtues of mothers, below). The hardships and tribulations suffered by women during pregnancy, birth, suckling and childrearing, are not wasted. They bring the promise of compensation, reward and a higher status in this world and the next.

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## SIXTH VERSE

Some again wrongly translate the verse said above (Chapter 4, Verse 34) in the following way...

 *Men are superior (Qawwamuna) to women...* 

(The Mighty Qur'an, Chapter 4, Verse 34)

Clarification : Again the quote the half verse ... and distort the entire meaning... rightly translated verse is as follows...

 *Men are (Qawwamuna) the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means...* 

(The Mighty Qur'an, Chapter 4, Verse 34)

There are some people who translate the word Qawwamuna as superior, which is an utter distortion of the meaning. In fact, the real meaning of the word is protectors and maintainers as Allama Abdullah Yousuf Ali and M. Pickthal and other famous Mufasssirs translate.

The comment of Abdullah Yousuf Ali on the verse 2:228 is worth mentioning. He says, "The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's."

Verse 4:34 refers to the duty of man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection."

His comment on verse 4:34 is as follows: "Qawwam means one who stands firm in another's business, protects his interests and looks after his affairs; or it may be, standing firm in his own business, managing affairs, with a steady purpose."

" To make the matter clearer we can see verse 4:135 where the same word is used,

 *" O you who believe! Stand out firmly (Qawwameena) for justice as witness to Allah."* 

(The Mighty Qur'an, Chapter 4, Verse 135)

Its not said here that "stand out superior", but firmly...

Dr. Hammudah Abdul Ati says in his book "Islam in Focus", "The degree (Darajatun) is usually interpreted by Muslim scholars in conjunction with another passage which states, inter alia, that men are trustees, guardians and protectors of women because God has made some of them excel others and because men spend of their means (4:340).

This degree may be likened to what sociologists call "Instrumental leadership" or external authority in the household due to the division of labor and role of differentiation or superiority of one sex to the other."

The eminent scholar Mohammad Asad has translated this in "The Message of the Qur'an" as -  
Man shall take full care of woman with bounties which had been bestowed more abundantly...." He explains, "The expression "Qawwam" is an intensive form of "Qaim" (one who is responsible for or takes care of a thing or a person).



This "Qama alal mar'a" signifies "He undertook the maintenance of the woman" or "He maintains her" (See Lane, vol.8 pg. 2995). The grammatical form of Qawwam is more comprehensive than Qaim and combines the concepts of physical maintenance and protection as well as moral responsibility.

It is clear that to be a true Qawwam is not an easy task as the husband is the maintainer, protector and has to stay with his wife in peace and spend time, wealth, energy and strength for the family. It is not an opportunity or privileges for a man but a heavy duty no doubt. Verse 24:33 emphasizes more on this point where financially handicapped male adults are asked to defer in the case of marriage until Allah gives them means out of His Grace and they are able to maintain the expenses of marital life..

In addition, the Qur'an says to take decisions through Shura or mutual consultation which is applicable in every sphere of our life starting from family life to state affairs. The verse reads *"...who conduct their affairs by mutual consultation."* (42:38).



So in the related Qur'anic verses there is no question of domination of man over woman per se. Hence a Qawwam cannot be a dictator, unjust, irresponsible or adamant. On the other hand the wife is considered to be the queen of the family (according to a Hadeeth). So the wife, who rules the roost, has the authority over household matters. So the question of superiority of husband over wife cannot be raised and such question is really inconceivable.

Moreover, Allah reminds us of our basic equality in the Holy Qur'an:

 *"O Mankind! Reverence your Guardian-Lord Who created you from a single living cell, created of like nature, his mate, and from them twain scattered (like seeds) countless men and women"*  (The Mighty Qur'an, Chapter 4, Verse 1)


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## SEVENTH VERSE

 *"....marry women of your choice, two, or three, or four..."* 

(The Mighty Qur'an, Chapter 4, Verse 3)

Clarification : Again an incomplete verse..... The full verse is as follows ...



 *If you fear that you will not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you will not be able to deal justly (with them),*

*then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.* 

(The Mighty Qur'an, Chapter 4, Verse 3)

The initial intention of this law was to bring some order to the people of Arabia and neighboring societies, who had been accustomed to unlimited numbers of wives, and to inaugurate a System that would take care of the needs of women, who had been regarded as goods and chattels to be acquired with no regard for their own human feelings. Polygyny also sought to solve the problem of the existence of large numbers of widows and orphans who were left to fend for them. This verse is always quoted incomplete by the critics, the meaning of the full verse is totally different than what they keep forth...

The circumstances in which this ayah was revealed illustrate the sincere teachings of Islam regarding polygyny. It was revealed after the battle of Uhud, in which a significant number of Muslim men were martyred and as a consequence, many women were widowed and their children orphaned. To safeguard the new Muslim community, this just and compassionate law was revealed, and it remains in effect until the end of time. Islam requires men to take full care of the orphan's interests and property, but if they felt that they could not do justice to them as custodians, then they were advised to marry other women, up to a maximum of four. Any man who wishes to take a second wife also has to meet the important condition of fair treatment of all his wives. The arch quoted above includes the command to treat wives equally, and anyone who is unable to do so should marry only one wife. Equal treatment includes all social, economical and physical needs. It is very difficult for human beings to be completely fair, a fact which is recognised by the Qur'an:

 *You are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)...* 

(The Mighty Qur'an, Chapter 4, Verse 3)

Shaikh ul Islam of Pakistan, Allamah Usmani suggests that as equality in all aspects of one's dealings with women is impossible, a man should do justice as much as is humanly possible. He should not be excessively inclined towards one wife and disinclined towards the other and leave her as if she were in suspension. Such an attitude is cruelty on the part of the husband. The Prophet urged fair treatments of co wives when he said: "A man who marries more than one woman and then does not deal justly with them will be resurrected with half his faculties paralysed".'

It is worth noting that some Muslim "modernists" have linked the two ayahs quoted above and drawn the conclusion that Islam effectively allows only one wife, because al-Nisa' 4:129 states that it is not possible to treat two women equally, and therefore men who marry more than one woman are put in an impossible position and are acting against Islamic teachings.

What the modernists fail to recognise is that the equal treatment referred to is only that which is humanly possible. A man may be more fond of one wife than another, but he is not allowed to make this fact obvious, and he must always ensure that the "less-favoured" wife is taken care of properly.

On no occasion did the Prophet ever forbid his Companions to take second or subsequent wives. In the case of men who had more than four wives when they embraced Islam, such as Ghaylan ibn Umayyah al-Thaqafi, the Prophet asked them to keep four wives and to release the others. The "modernists" have played into the hands of the enemies of Islam by trying to appease non Muslims and present far fetched interpretations.



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## EIGHT VERSE



A question is always asked that why there are females only for males... and no males for females...

 *There for them are pure companions (zauj); there forever they abide.* 



(The Mighty Qur'an, Chapter 2, Verse 25)

 *Even so (it will be). And We shall wed them unto companions (zauj) with wide lovely eyes*  
*(hur-ayyin).* 

(The Mighty Qur'an, Chapter 44, Verse 54)

 *Reclining on ranged couches. And we wed them unto companions (zauj) with wide lovely*  
*eyes (hur-ayyin).* 

(The Mighty Qur'an, Chapter 52,, Verse 20)

 *And (there are) companions (zauj) with wide, lovely eyes (hur-ayyin), like unto hidden*  
*pearls, reward for what they used to do.* 

(The Mighty Qur'an, Chapter 56, Verse 22-24)

Clarification : In fact, verses similar to the above are met often in the Qur'an. Yet a point is often made by the Qur'an's detractors (as a supposed instance of male chauvinism) that it

contains verses which state that believing men in heaven are granted companions with wide lovely eyes (houris). This is mainly due to mistranslation and misinterpretation of the above verses.



The word *zauj* means "one of a pair", and can apply to either of the two sexes. Therefore, instead of translating this word as "one of a pair" it would be better to use the word "companions" which can apply to both, either male or female.

The accurate translation of the word *hur* means "marked contrast between the white of the cornea and the black of the iris". Therefore the nearest translation of *hur-ayyin* can be "with wide lovely eyes". Further, the word *hur* is a plural word and can apply to both male and female. Its feminine is *haura* and masculine is *ahwar*.

Hence the references made to the above verses are for the righteous believers where no specific distinction is made for male or female.

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## NINTH VERSE

 *As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.* 

(The Holy Qur'an, Chapter 5, Verse 38)


Punishment for stealing of a **HABITUAL THIEF** (Is it actually cutting hands, have a look below..? And Allah Knows Best)


One law in particular, quite often labeled by the West as barbaric, is the severing of a hand for theft.

Some Islamic Scholars translated the verse as "putting cuts" on the hand (giving marks on hands as small wounds or cuts) and not "cutting the hand off" from the wrist while others say its cutting off the hand from the wrist for the **HABITUAL THIEF**. Before cutting off the hands from the wrist, surely the seriousness of theft, background, his attempt and various factors are kept in mind. There have not been more than 400 cases in 1400 years, this figure is very very less than actual capital punishments given to criminals throughout the world in 40 years. It clearly shows that even Western and Democratic country go to an so-called extreme limits. Anyways..

Now have a look at an interesting side of the Qur'anic verse about this punishment given by late Ahmed Ali Khan Jullundri.

According to the Qur'an, any punishment should fit the crime. The Qur'an says:

 *..And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds of*

*retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation (atonement for past sins) for him. Whoso judgeth not by that which Allah hath revealed; such are wrong-doers..."* 

(The Holy Qur'an, Chapter 5, Verse 45)

If we are to follow the Qur'anic guidance that the punishment for STEALING should fit the crime, then we cannot cut off the hand of a person who has stolen wealth as such a punishment would be utterly inconsistent with the nature of the original offence.

Rather, we have to look very carefully at the verses which deal with this issue.

## **THE LAW REGARDING THIS PUNISHMENT IS GIVEN IN CHAPTER 5, VERSES 38-39**


WORD	TRANSLATION
YAD	In verse 38 the word "yad" is translated in its literal sense as 'hand'.
YAD	However, besides 'hand' the word yad also means 'strength of hands', 'power', 'property', 'wealth', 'blessings', 'obligation', and 'support'.

Many Arabic words contain such multiple meanings and it is important to note that the appropriate meaning will always depend on the context in which it is used.

Here the context is stealing (i.e. of wealth) and therefore for the punishment (as per Chapter 5, verse 45, saying tooth for tooth etc..) to fit the crime wealth should be recompensed for wealth and not 'hand' for 'wealth'.



The thief should be given a punishment where he is made to give up his wealth to make good the loss of the person he has robbed. Hence the following translation of the verse, as given by the late Ahmed Ali Khan Jullundri in his translation and commentary of the Qur'an, is accurate:

(the verse continues..)

(See more ..5:38)  *"..As for the thieves, male or female, cut off their means of support and favors, take away their wealth and what they have hoarded, and make their hands and strength work (for the person whom they have robbed till the price of the stolen goods and some fine is recovered), an exemplary punishment from Allah for their serious crime and Allah is Mighty, Over-powering and the Possessor of great knowledge and He is the best disposer.."*



The above translation also makes clear sense of the verse that follows it.



(5:39)  "...But if the thief has repented and returned all the stolen goods and has mended himself, then truly Allah turns to him in forgiveness; surely Allah is Oft-forgiving, Most Merciful..." 

On the other hand if verse 5:38 is translated literally to mean cutting off the physical hand, then verse 5:39 cannot be sustained logically.

**It would be ridiculous to suggest that Allah turns to a repentant thief who is now minus a hand!**

How is forgiveness appropriate after such a heavy penalty! However, we are told that if the thief returns the stolen goods and repents and reforms then he should be forgiven. This facility is directly at odds with any thought of cutting off a limb as a means of retribution, since such an action is irreversible.

In fact, in a truly Islamic State the question of cutting off a hand would not arise at all. There would be social justice and the State would act as trustee for the entire population. Hunger, injustice and poverty would be eliminated, as the wealth would be used for the benefit of the people. Further, the Qur'an states quite clearly that any such crime must be forgiven if there are mitigating circumstances i.e. poverty, hunger etc., as stated in the following verse

 "...whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is forgiving, Merciful." 



(The Holy Qur'an, Chapter 5, Verse 3)

So how can these verses ever be construed to advocate the cutting off of a hand? In tracking down the cause, for the mistranslation of verse 5:38 we need look no further than the prolific Hadeeth compilers who 'report' this un-Qur'anic retribution for theft (Bukhari 5.597, Muslim 4190, Abu Daud 4367, 4396).

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## TENTH VERSE

Does the Qur'an sanction the beating of women?

 "as for those women on whose part ye fear rebellion (nushuz), admonish them and banish them to beds apart, (and last) beat (adriboo) them. Then, if they obey you, seek not a way against them" 

(The Holy Qur'an, Chapter 4, Verse 34)



Clarification : The key to the problem is the mistranslation of the two key words nushuz and adriboo. Some of the meanings for both the words, according to the lexicon, are given below.

Again, the appropriate meaning will depend on the context of the verse.

Nushuz: Animosity, hostility, rebellion, ill-treatment, discord; violation of marital duties on the part of either husband or wife.

Adriboo (root: daraba): to beat, to strike, to hit, to separate, to part.



In the context of the above verse the most appropriate meaning for nushuz is 'marital discord' (ill-will, animosity etc), and for adriboo is 'to separate' or 'to part'. Otherwise, it is inviting the likelihood of a divorce without any reconciliation procedure. Such a step would blatantly contravene the Qur'anic guidance shown in verse 4:35 below. Therefore, a more accurate and consistent translation of the above verse would be:

 *"...as for those women whose animosity or ill-will you have reason to fear, then leave them alone in bed, and then separate; and if thereupon they pay you heed, do not seek a way against them."* 

(The Holy Qur'an, Chapter 4, Verse 34)



The separation could be temporary or permanent depending on the reconciliation procedure. Such as construction is legitimate within the terms of the language and fits in very well with the divorce procedure outlined in the Qur'an (see 8.5).

The verse following the above verse gives further weight to the above translation.

 *"And if ye fear a breach between them twain (the man and the wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware."* 

(The Holy Qur'an, Chapter 4, Verse 35)

Added weight to the meanings outlined above is given by verse 4:128 quoted below. Here, in the case of a man, the same word nushuz is used, but it is rendered as 'ill-treatment' as against 'rebellion' in the case of a woman as shown earlier in the traditional translation of verse 4:34. One find oneself asking whether since the ill-treatment is on the part of the husband, a process of reconciliation is here to be encouraged!

 *"If a wife fears ill-treatment (nushuz) or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best..."* 

(The Holy Qur'an, Chapter 4, Verse 128)

This, obviously, is a double standard and the only way to reconcile the meanings of the two verses, in the contexts they are being used, is to accept the meaning of adriboo as: 'to separate'

or to 'part'. In this connection I would like to refer the reader to an excellent article by Rachael Tibbet from which I quote:

- (a) Qur'anic commentators and translators experience problems with the term Adribu in the Qur'an not just in this verse but in others, as it is used in different contexts in ways which appear ambiguous and open to widely different translations into English. 'Daraba' can be translated in more than a hundred different ways.
  - (b) The translation of adribu as 'to strike' in this particular verse (4:34) is founded upon nothing more than:
    - (i) The authority of hadiths (Abu Daud 2141 and Mishkat Al-Masabih 0276) that this is what Adribu means in this context.
    - (ii) The prejudices and environment of the early commentators of the Qur'an which led them to assume that 'to strike', given the overall context of the verse, was the most likely interpretation of the many possible interpretations of adribu.<sup>4</sup>
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## ELEVENTH VERSE

Why are two witnesses who are women, equivalent to only one witness who is a man? Yeah, It is true only in ONE case, but it is not true that two female witnesses are always considered as equal to only one male witness.

There are about five verses in the Qur'an that mention WITNESSES, without specifying male or female.

There is only one verse in the Qur'an, that says two female witnesses are equal to one male witness. This verse is Surah Baqarah, chapter 2 verse 282. This is the longest verse in the Qur'an and deals with FINANCIAL TRANSACTIONS.

It says:

 *"Oh! ye who believe! When ye deal with each other, in transactions involving future obligation in a fixed period of time reduce them to writing and get two witnesses out of your own men and if there are not two men, then a man and two women, such as ye choose, for witnesses so that if one of them errs the other can remind her."*



(The Holy Qur'an, Chapter 2, Verse 282)

Clarification : This verse of the Qur'an deals only with FINANCIAL TRANSACTIONS. In such cases, it is advised to make an agreement in writing between the parties and take two witnesses, preferably both of which should be men only. In case you cannot find two men, then one man and two women would suffice.

Have you thought upon the SERIOUSNESS of the matter ? This verse is dealing with financial transactions, and for a financial transaction not even one, but TWO sound men are required.

I said two men.... It DOESN'T mean that, God asks for TWO MEN's witness because worldly knowledge or accounting knowledge or mathematical accuracy of one man is less or

insufficient, but it means that two men are required to keep a check upon each other and re-confirm the transaction.

And when TWO sound men are not available , let there be One sound man and Two sound women.

Why two women you will ask.

Firstly, Islam expects men to be the breadwinners of their families. Since financial responsibility is shouldered by men, they are expected to be well versed in financial transactions as compared to women.

Secondly, Even today in the literate world, even in simple household accounting the wife leaves the money matter to her husband. Psychologically women likes to keep herself away from budgeting and accounting while this verse deals with clear financial transactions.

Lastly, The reason for witness of one man and two women is required because, same as in the case of two men standing firmly to witness each other, in this case too if one of the women errs the other can remind her.

Scientifically, where the feminine attitude are more emotional and confused ( in whatever witness it is , a murder case where they are terrified or a money witness) as compared to men keeping in mind that one might err and other two of them can remind one another.



The Arabic word used in the Qur'an is 'Tazil' which means 'confused' or 'to err'.

For instance, suppose a person wants to undergo an operation for a particular ailment. To confirm the treatment, he would prefer taking references from two qualified surgeons. In case he is unable to find two surgeons, his second option would be one surgeon and two general practitioners who are plain MBBS doctors.



Well now it's the time to look at other verses which are not criticized where one female witness is equivalent to one male witness.

There are about five verses in the Qur'an which speak about witnesses without specifying man or woman.

While making a will of inheritance, two just persons are required as witnesses. In Surah Maidah chapter 5 verse 106, the Glorious Qur'an says:



 *"Oh you who believe! When death approaches any of you, (take) witnesses among yourself when making bequests."* 

(The Holy Qur'an, Chapter 5, Verse 106)



 *"two just persons of your own (brotherhood) or other from outside if you are journeying through the earth and the chance of death befalls you."* 

(The Holy Qur'an, Chapter 65, Verse 2)

Two persons endowed with justice in case of talaq.

 *"Four witnesses are required in case of charge against chaste women,* 

(The Holy Qur'an, Chapter 24, Verse 4)

 *"And those who launch a charge against their spouses, and have (in support) no evidence but their own –*  
*their solitary evidence can be received."* 

(The Holy Qur'an, Chapter 24, Verse 26)

Hazrat Ayesha (RA) hadith narrated of one witness

Many jurists agree that even one witness of a woman is sufficient for the sighting of the crescent of the moon. Imagine one woman witness is sufficient for one of the pillars of Islam, i.e. fasting and the whole Muslim community of men and women agree and accept her witness! Some jurists say that one witness is required at the beginning of Ramadaan and two witnesses at the end of Ramadaan. It makes no difference whether the witnesses are men or women.

Some incidents require only female witness and that of a male cannot be accepted. For instance, in dealing with the problems of women, while giving the burial bath i.e. 'ghusl' to a woman, the witness has to be a woman.

The seeming inequality of male and female witnesses in financial transactions is not due to any inequality of the sexes in Islam. It is only due to the different natures and roles of men and women in society as envisaged by Islam.

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## TWELFTH VERSE

Under Islamic law, why is a woman's share of the inherited wealth only half that of a man?  
Clarification :


According to the Qur'an 12 persons have been declared as Jawil Furuz (determined share-holders) in respect of inheritance where only four persons are men and the rest EIGHT ARE WOMEN !!!


The Glorious Qur'an contains specific and detailed guidance regarding the division of the inherited wealth, among the rightful beneficiaries.

The Qur'anic verses that contain guidance regarding inheritance are:

Holy Qur'an, \* chapter 2 verse 180, \* chapter 2 verse 240, \* chapter 4 verse 7-9, \* chapter 4 verse 19, \* chapter 4 verse 33 and \* chapter 5 verse 106-108


There are three verses in the Qur'an that broadly describe the share of close relatives.

 *"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..."* 



(The Holy Qur'an, Chapter 4, Verse 11)

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 is) after the payment of legacies and debts. Ye 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.

 *....In what your wives leave, your share is half. If they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eight; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to*

*anyone). Thus it is ordained by Allah; and Allah is All-Knowing Most Forbearing"* 

(The Holy Qur'an, Chapter 4, Verses 11-12)

 *"They ask thee for a legal decision. Say: Allah directs (them) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, Her brother takes her inheritance. If there are two sisters, they shall have two thirds of the inheritance (between them). If there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah (swt) makes clear to you (His knowledge of all things).* 

(The Holy Qur'an, Chapter 4, Verse 176)

In most of the cases, a woman inherits half of what her male counterpart inherits. However, this is not always the case. In case the deceased has left no ascendant or descendent but has left the uterine brother and sister, each of the two inherit one sixth. If the deceased has left children, both the parents that is mother and father get an equal share and inherit one sixth each.

In certain cases, a woman can also inherit a share that is double that of the male. If the deceased is a woman who has left no children, brothers or sisters and is survived only by her

husband, mother and father, the husband inherits half the property while the mother inherits one third and the father the remaining one sixth. In this particular case, the mother inherits a share that is double that of the father. It is true that as a general rule, in most cases, the female inherits a share that is half that of the male. For instance in the following cases:

1. daughter inherits half of what the son inherits,
2. wife inherits 1/8th and husband 1/4th if the deceased has no children.
3. Wife inherits 1/4th and husband 1/2 if the deceased has children
4. If the deceased has no ascendant or descendent, the sister inherits a share that is half that of the brother.

In Islam a woman has no financial obligation and the economical responsibility lies on the shoulders of the man. Before a woman is married it is the duty of the father or brother to look after the lodging, boarding, clothing and other financial requirements of the woman. After she is married it is the duty of the husband or the son. Islam holds the man financially responsible for fulfilling the needs of his family. In order to do be able to fulfill the responsibility the men get double the share of the inheritance.

#### **SEE HOW FEMALE GETS IT ALL.**

For example, if a man dies leaving about Rs. One Hundred and Fifty Thousand, for the children (i.e one son and one daughter) the son inherits One Hundred Thousand rupees and the daughter only Fifty Thousand rupees. Out of the one hundred thousand which the son inherits, as his duty towards his family, he may have to spend on them almost the entire amount or say about eighty thousand and thus he has a small percentage of inheritance, say about twenty thousand, left for himself. On the other hand, the daughter, who inherits fifty thousand is not bound to spend a single penny on anybody. She can keep the entire amount for herself. Would you prefer inheriting one hundred thousand rupees and spending eighty thousand from it, or inheriting fifty thousand rupees and having the entire amount to yourself?

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#### **THIRTEENTH VERSE**


The Qur'an says that only Allah knows the sex of the child in the womb of the mother but now science has advanced and we can easily determine the sex of the child in the womb by ultrasonography. Isn't this verse of the Qur'an conflicting with medical science?

Clarification : Allah is Omnipotent and Omniscient. Allah has granted knowledge of certain things to humankind. But Allah has knowledge of the seen as well as the unseen.

Though Allah has knowledge of all things. Many people believe that the Qur'an claims that Allah alone knows the sex of the child in the mother's womb. The Glorious Qur'an says:



*"Verily the knowledge of the Hour is with Allah (alone). It is He who sends down Rain, and He who knows*

*what is in the wombs...."* 

(The Holy Qur'an, Chapter 31, Verse 34)

A similar message is given in the following verse:



*"Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion."*



(The Holy Qur'an, Chapter 13, Verse 8)

Sex can be determined by Ultrasonography. Today science has advanced and we can easily determine the sex of the child in the womb of a pregnant mother, using ultrasonography.

Remember, the word 'sex' is not mentioned in the verse of the Qur'an. It is true that many translations and commentaries of this verse of the Glorious Qur'an say that only Allah knows the sex of the child in the mother's womb. If you read the Arabic text of this verse, there is no Arabic word corresponding to the English word 'sex'. In fact the Qur'an says the knowledge of what is in the womb is with Allah alone. Many commentators have misunderstood it to mean only Allah knows the sex of the child in the womb, which is a mistake.

Verily, No one besides Allah can determine the nature of the child. This verse does not refer to the sex of the child in the womb but it refers to, how the child in the mother's womb will be. How will his nature be? Will he be a blessing or a curse to his parents? Will he be a boon or a bane to the society? Will he be good or evil? Will he go to heaven or hell? The complete knowledge of all things is with Allah alone. No scientist in the world, no matter how advanced his equipment, will ever be able to accurately determine the knowledge of these things about the child in the mother's womb.

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## FOURTEENTH VERSE

The Qur'an says that Allah has put a seal on the hearts of the disbeliever and they will not believe. Science tells us today that the brain is responsible for understanding and believing and not the heart. Isn't the Qur'an contradicting Science?

Allah has set a seal on the heart of the disbeliever

The Glorious Qur'an says:



*"As to those who reject Faith it is the same to them whether thou warn them or do not warn them; They will not believe. Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil Great is the*

*penalty they incur."*



(The Holy Qur'an, Chapter 2, Verse 6-7)

Clarification : The Arabic word qalb used in these verses means the heart. It also means intelligence. Thus the above verses also mean that Allah has put a seal on the intelligence of the kafirs (unbelievers) and they will not understand and believe.

In the Arabic language the word 'heart' is also used to connote one's centre of understanding.

Several words used in English language whose literal meaning is different. Even in English language there are several words which are used to explain something, though the literal meaning of these words are different. Consider the following examples

a. Lunatic - Struck by the moon:

The word 'lunatic' literally means struck by the moon. Today people use the word lunatic for a person who is insane or mentally unstable. People very well know that a mad or a mentally unstable person is not struck by the moon. Yet even a medical doctor uses this word. This is normal in the evolution of a language.

b. Disaster – An evil star

The word 'disaster' literally means an evil star. Today the word disaster is used for a great or sudden misfortune or calamity. We know very well that a misfortune has nothing to do with an evil star.

c. Trivial – Three roads meet

The word 'trivial' literally means where three roads meet. Today the word 'trivial' is used for something of small nature or little importance. We know very well that if something is of small value it has nothing to do with where three roads meet.

d. Sunrise and Sunset

'Sunrise' literally means rising of the sun. Today when the word 'sunrise' is used most of the people know that the earth is rotating and is moving in relation to the sun. Most of us know that the sun does not rise during sunrise. However even an astronomer uses the word 'sunrise'. Similarly we know that during sunset, the sun does not actually set.

In the English language heart is the centre of love and emotion

In the English language heart means an organ in the body which pumps blood. The same word heart is also used for the centre of thought, love and emotion. Today we know that brain is the centre of thought, love and emotion. Yet while expressing emotions a person is likely to say "I love you from the bottom of my heart". Imagine a scientist telling his wife, "I love you from the bottom of my heart" and the wife replies, "Don't you even know the basics of science, that the brain is responsible for the emotions and not the heart? In fact you should say I love you from the bottom of my brain."

Arabs know that heart is also used for centre of thought and understanding

No Arab will ever ask the question as to why Allah has sealed the hearts of the disbelievers because he knows that in this context it refers to the centre of thought, understanding and emotions.


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## **FIFTEENTH VERSE**

If Allah has sealed the hearts of the kafirs i.e. non-Muslims, then why are they to be blamed  
Clarification : Yeah, Allah has sealed the hearts of those who are continuously bent on rejecting the truth



*"As to those who reject Faith, it is the same to them Whether thou warn them or do not warn them; they will not believe. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the*

*penalty they (incur) severe retribution."* 

(The Holy Qur'an, Chapter 2, Verse 6-7)

These verses do not refer to common disbeliever who reject faith but Arabic words used are al-lazina kafaroo, **those who are bent on rejecting the truth ALWAYS.**

It will not make any difference to such people whether you warn them or not, they will not believe.

So, as long as THEY MAINTAIN such a decision of enjoying the disbelief they surely will STAY deaf and blinds, prevented in a NATURAL way by God.

### **Example of teacher predicting a student will fail**

Suppose an experienced teacher, before the final examinations, predicts that a particular student will fail in the exams, since the student is very mischievous, not attentive in class and does not do his homework. If after the student appears for the examination, he fails, who is to be blamed for the student failing: the teacher or the student?

Just because the teacher predicted, it does not mean that the teacher is to be blamed but the student himself is responsible for his failure. Alas, people blame the teacher misunderstanding or deliberately-misunderstanding the verse

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## **SIXTEENTH VERSE**



*Only with their spouses, or those who are rightfully theirs (Ma Malakat Aymanhum), do*

*they have sexual relations; they are not to be blamed.* 

(The Holy Qur'an, Chapter 23, Verse 6)

Clarification : One of the most abused expression in the Quran is the statement about "Ma Malakat Aymanukum", which translates word for word as "What your right hand possess".

Many traditional Muslims have abused this statement. When we study the verses that talk about "Ma Malakat Aymanukum", or (MMA) for short, in the Quran, we will understand this sensitive issue.

Is it allowed to have sexual relationship with MMA or not?

This article will address this question from the Quran and define what is meant by MMA and the nature of relationship between these MMA and those who are responsible for them.

MMA (what right hand possess) covers five categories of people. They can be men, women, boys or girls.

Ma Malakat Aymanukum (what you already have)

Ma Malakat Aymanukum (what is rightfully yours)

Ma Malakat Aymanukum (slaves if any)

Ma Malakat Aymanukum (servants)

Ma Malakat Aymanukum (special category of women)

The expression of MMA has different meaning in different verses although all of them fall under the same classification - a group of people who depend on you, almost totally, for their living requirements, security and well being.

Quran teaches beyond doubt that MMA are part of our families who should be treated with respect and given their rights as human beings.

Only in two categories out of the five MMA, is sexual relationship allowed and only after these MMA are part of a marriage (as a spouse).

Under no circumstances does God allow in the Quran any man (or a woman), to have sexual relationship with their MMA unless the man and the woman become a husband and wife.

Even in case of war, all the captured women (and men), fall under the protected MMA and cannot be considered sex objects. They should be treated with respect and asked for marriage, and given their due dowries. Rape of women during wartime is a crime as it is during peacetime. Righteousness is defined by an established moral value, that is best judged by the words of God in the Quran, and not by war or peace.



The following is a description of these categories of MMA in the Quran, the verses that mention them and the expected relationship:

(1) Ma Malakat Aymanukum = what you already have.



The first category of MMA is the category of women who were already married to their husbands even if their marriages do not follow the Quranic rules because their marriage occurred before the revelation of the Quran or before their conversion to Islam. This can be understood from the wording of 4:3.

In this case, if you already have a wife or wives, even from a category that became prohibited after the revelation of the Quran, you can keep them. You do not have to divorce them as God would not break an established marriage. This category of MMA is considered permitted for



these particular people and falls under what you already have. Since they are actually a married couple a sexual relationship is permitted.

 *If you deem it best for the orphans, you may marry their mothers - you may marry two, three, or four. If you fear lest you become unfair, then you shall be content with only one, or with what you already have (Ma Malakat Aymanukum). Additionally, you are thus more likely to avoid financial hardship.* 

(The Holy Qur'an, Chapter 4, Verse 3)

 *"O prophet, we made lawful for you your wives to whom you have paid their due dowry, or what you already have (Ma Malakat Yameenek), as granted to you by GOD. .... We have already decreed their rights in regard to their spouses or what they already have (Ma Malakat Aymanuhum). This is to spare you any embarrassment. GOD is Forgiver, Most Merciful."* 

(The Holy Qur'an, Chapter 33, Verse 50)



 *"Beyond the categories described to you, you are enjoined from marrying any other women, nor can you substitute a new wife (from the prohibited categories), no matter how much you admire their beauty. You must be content with those already made lawful to you (Ma Malakat Yameenek). GOD is watchful over all things."* 

(The Holy Qur'an, Chapter 33, Verse 50)



## (2) Ma Malakat Aymanukum = What is rightfully yours.

This is the second category of the MMA, what is rightfully yours. In this category sexual relationship is allowed. We, however, have to be very careful in understanding God's law in the Quran. God deliberately used the word OR when permitting the sexual relationships between men and their MMA. It is EITHER their spouses OR MMA. God did not choose AND in these particular verses, (their spouses and MMA.) God's choice of His words is deliberate and He constructs His laws very clearly to leave NO doubt in the mind of His true worshippers. In this category of what is rightfully theirs, are situations where a man and a woman married each other without registering their marriage with the appropriate authorities. Common law marriage in USA is one of these cases where both the man and the woman agrees to live together as a husband and a wife in front of God but do not register their marriage. It can also include cases described in the first category where MMA becomes rightfully theirs by the permission given to them by God.

Short-term agreement between a man and a woman to have sex for any period of time is not included in this category. This short-term agreement is prostitution and is forbidden by God's law in the Quran. In this short term agreement the man deprive the woman from her legal rights that a wife has, and free himself from having any obligation of a husband towards his divorced wife. The example of this short-term agreement to have sex between a man and a woman is what many scholars call Muta marriage. They make it legal, when it is against all the laws of marriage and establishing a family in the Quran.

 *(They have relations) only with their spouses, or what is legally theirs - (Ma Malakat Aymanuhum)* 



(The Holy Qur'an, Chapter 70, Verse 30)

 *Only with their spouses, or those who are rightfully theirs (Ma Malakat Aymanuhum), do they have sexual relations; they are not to be blamed.* 

(The Holy Qur'an, Chapter 23, Verse 6)



### (3) Ma Malakat Aymanukum = slaves, if any.

Since slaves are dependent totally on their owner, they are considered MMA. Although the Quran advocates the freeing of the slaves in every possible occasion, the law is placed in the Quran to protect those who were slaves at the time of the revelation of the Quran and for those who may become slaves in any future time. Some of the visitors to our web site talk about their servants as if they were their slaves since they totally dependent on them. Slaves and servants are protected and not considered as sexual partners under any circumstance outside a lawful marriage.

 *Those among you who cannot afford to marry free believing women, may marry believing slave women (Ma Malakat Aymanukum). GOD knows best about your belief, and you are equal to one another, as far as belief is concerned. You shall obtain permission from their guardians before you marry them, and pay them their due dowry equitably. They shall maintain moral behavior, by not committing adultery, or having secret lovers. Once they are freed through marriage, if they commit adultery, their punishment shall be half of that for the free women. Marrying a slave shall be a last resort for those unable to wait. To be patient is better for you. GOD is Forgiver, Most Merciful.* 

(The Holy Qur'an, Chapter 4, Verse 25)

In this verse, God clarifies the status of MMA as being honorable women who may marry believing men after getting permission from their guardians. If these slave women are the sexual partners of their guardians, how can God offer them to the believing men? God asks them to MAINTAIN their moral behavior, by not committing adultery or having secret lovers. This verse clearly shows those slave women (MMA,) are not the sexual partners of their guardian.



 *Those who cannot afford to get married shall maintain morality until GOD provides for them from His grace. Those among your servants (Ma Malakat Aymanukum) who wish to be freed in order to marry, you shall grant them their wish, once you realize that they are honest. And give them from GOD's money that He has bestowed upon you. You shall not force your girls to commit prostitution, seeking the materials of this world, if they wish to be chaste. If anyone forces them, then GOD, seeing that they are forced, is Forgiver, Merciful.* 

(The Holy Qur'an, Chapter 24, Verse 33)

Two important teachings are found in this verse - to free the slaves (servants) to get married and not to force the girls to commit prostitution. In this verse MMA, servants (slaves), can be freed from their slavery to get married, and even helped with money to do so. Had they been legitimate sexual partners of the owner or the guardian, they would not be available for marriage whenever they want to, as this verse teaches. Forcing them to have sex will be prostitution or rape.

**(4) Ma Malakat Aymanukum = servants.**


Since our servants are dependent on us in their living, we are responsible for their well being but they are not our sexual partners. See what the Quranic verses teach about this category.

 *And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and shall not relax this code in the presence of other than their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, other women, the male servants (Ma Malakat Aymanuhunna) or employees whose sexual drive has been nullified, or the children who have not reached puberty. They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to GOD, O you believers, that you may succeed.* 

(The Holy Qur'an, Chapter 24, Verse 31)


There is a great lesson in this verse. God teaches us that the believing women may have the same category (MMA) like the men do. Notice that the verse starts by asking the believing women to maintain their chastity.


The male scholars who gave permission to any man to have sex with his (MMA), will not allow the same right for a woman who owns the same category (MMA). These scholars fabricated laws of their own that apply to the men but not to the women. Such fabricated laws have no basis in God's laws in the Quran. These laws of God apply to all genders without discrimination. God prohibited sexual relationship with MMA outside a marriage for both the men and the women alike.

 *The women may relax (their dress code) around their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, the other women, and their (female) servants (Ma Malakat Aymanuhunna). They shall reverence GOD. GOD witnesses all things.*




(The Holy Qur'an, Chapter 33, Verse 55)


 *O you who believe, permission must be requested by your servants (Ma Malakat Aymanukum) and the children who have not attained puberty (before entering your rooms). This is to be done in three instances - before the Dawn Prayer, at noon when you change your clothes to rest, and after the Night Prayer. These are three private times for you. At other times, it is not wrong for you or them to mingle with one another. GOD thus clarifies the*

*revelations for you. GOD is Omniscient, Most Wise.* 


(The Holy Qur'an, Chapter 24, Verse 58)


It is clear from this verse that your MMA (servants), do not have the permission given to your spouse (sexual partner) of freely entering your sleeping quarters. Had these MMA, servants, been considered your sexual partners, such a permission would not be needed.

 *You shall worship GOD alone - do not associate anything with Him. You shall regard the parents, the relatives, the orphans, the poor, the related neighbor, the unrelated neighbor, the close associate, the traveling alien, and your servants (Ma Malakat Aymanukum). GOD does*



*not like the arrogant show-offs.* 

(The Holy Qur'an, Chapter 4, Verse 36)

 *GOD has provided for some of you more than others. Those who are given plenty would never give their properties to their subordinates (Ma Malakat Aymanukum) to the extent of*

*making them partners. Would they give up GOD's blessings?* 


(The Holy Qur'an, Chapter 16, Verse 71)


 *He cites for you herein an example from among yourselves: Do you ever elevate your servants or subordinates (Ma Malakat Aymanukum) to the level where they rival you, and to the point that you pay them as much allegiance as is being paid to you? We thus explain the revelations for people who understand.* 

(The Holy Qur'an, Chapter 30, Verse 28)


#### (5) Ma Malakat Aymanukum = Special category of women

Special category of women who leave their disbelieving husbands during wartime and join the believers camp. This category is also protected in the Quran and not exempted as sex slaves. They must be treated like any free woman, asked for permission for marriage and given all the due respect and payments that apply to a legal marriage. This is clarified in 60:10.

 *Also prohibited are the women who are already married, unless they flee their disbelieving husbands who are at war with you (Ma Malakat Aymanukum). These are GOD's commandments to you. All other categories are permitted for you in marriage, so long as you pay them their due dowries. You shall maintain your morality, by not committing adultery. Thus, whoever you like among them, you shall pay them the dowry decreed for them. You commit no error by mutually agreeing to any adjustments to the dowry. GOD is Omniscient,*

*Most Wise.* 

(The Holy Qur'an, Chapter 4, Verse 24)

 *O you who believe, when believing women (abandon the enemy and) ask for asylum with you, you shall test them. GOD is fully aware of their belief. Once you establish that they are believers, you shall not return them to the disbelievers. They are not lawful to remain married to them, nor shall the disbelievers be allowed to marry them. Give back the dowries that the disbelievers have paid. You commit no error by marrying them, so long as you pay them their due dowries. Do not keep disbelieving wives (if they wish to join the enemy). You may ask them for the dowry you had paid, and they may ask for what they paid. This is GOD's rule; He rules*

*among you. GOD is Omniscient, Most Wise.* 

(The Holy Qur'an, Chapter 60, Verse 10)

The Conclusion = Under no circumstances does God allow in the Quran any man (or a woman), to have sexual relationship with their MMA unless the man and the woman become a husband and wife.

# KHILAAFAH



## What is the Khilafah?

The Khilafah is the global leadership for all the Muslims in the world. Its role is to establish the laws of the Islamic Shari‘ah and to carry the da‘wah (teaching) of Islam to the world.

## What is Dar al-Islam?

Dar al-Islam is the land where Islamic Law is implemented in all matters of life and ruling and whose security is maintained in the name of Islam even if its citizens are non-Muslims.

## What is Dar al-Kufr?

Dar al-Kufr is the land where Kufr laws are implemented in matters of life and whose security is maintained in the name of Kufr even if all its citizens are Muslims. This is because the criterion of a region being Dar al-Islam or Dar al-Kufr are the laws that are implemented there, and the security by which it is protected, the criterion is not the religion of its citizens.

## Which Muslim Countries today are Dar al-Islam?

Out of the more than 55 Muslim countries of today, there is not a single country or state where Islamic laws are exclusively implemented in ruling and life’s affairs; therefore all of them are considered Dar al-Kufr although their citizens are Muslims.

## What is The Muslims Duty towards His Country?

Islam makes it a duty upon all Muslims to work to change their countries from Dar al-Kufr to Dar al-Islam, and this can be achieved by establishing the Islamic State i.e. the Khilafah, and by electing a Khaleefah and taking a bay’ah on him that he will rule by the Word of Allah (Subhaanahu Wa Ta’Ala/ All praises belongs to him) i.e. he will implement Islamic laws in the country where the Khilafah has been established. Then the Muslims should work with the Khilafah to combine the rest of the Islamic countries with it.

## Is the Khilafah known as anything else?

The Khilafah is also known as the Imamah, both terms have the same meaning. Several sound ahadith mention them with the same meaning, neither of the two terms has ever differed in meaning in any Shari‘ah text i.e. the Qur’an or the Sunnah of the Prophet (Salallahu Alaihi Wasalaam/ Peace be with him), these being the only Shari‘ah sources. It is not compulsory to

hold to the term of Khilafah or Imamah, but rather it is compulsory to hold to the meaning of the term.



Is the establishment of a Khaleefah an obligation upon all Muslims in the world?

The establishment of a Khaleefah is an obligation upon all Muslims in the world. Performing this duty, like any of the duties prescribed by Allah upon the Muslims, is an urgent obligation in which there can be no choice or complacency. Negligence in performing this duty is one of the greatest sins, for which Allah punishes severely.

Is the establishment of Islam and the implementation of the Shari‘ah rules in all walks of life compulsory?



The establishment of Islam and the implementation of the Shari‘ah rules in all walks of life is compulsory on Muslims through definitely proven evidences. This duty cannot be achieved unless there is a ruler who has an authority. The divine principle states ‘what is necessary to accomplish a wajib (duty) is itself a wajib’. So the establishment of a Khaleefah is also compulsory according to this divine principle.

Moreover, Allah has ordered the Prophet to rule between Muslims by that which He revealed to him, and the order of Allah to him was in a decisive manner. Allah addressed the Prophet :

 *“And rule between them by that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you”.* 

(The Holy Qur’an, Chapter 5, Verse 48)

And:

 *“And rule between them by that which Allah revealed to you and do not follow their whims, and beware (be on the alert) that they may deviate you away from even some part of what Allah revealed to you”.* 

(The Holy Qur’an, Chapter 5, Verse 49)

The speech of Allah to the Prophet is a speech to his Ummah unless there is evidence which limits the speech to him. In this case there is no such evidence, so the aforementioned verses order all Muslims to establish the rule. The establishment of the Khaleefah does not mean other than the establishment of the rule and the authority. On the other hand, Allah made it obligatory upon Muslims to obey those in authority, i.e. the ruler, which indicates that the existence of the ruler is obligatory upon Muslims.



*“O you who believe obey Allah and obey the Messenger and those in authority amongst you”.*



(The Holy Qur’an, Chapter 4, Verse 59)

Allah does not order obedience to those who do not exist. This indicates that the existence of the ruler is obligatory. When Allah orders obedience to those in authority it is an order to establish them. The implementation of the Shari‘ah depends upon the existence of the ruler, thus, the establishment of the ruler becomes obligatory as its absence will result in the sin of neglecting the Shari‘ah.

Therefore, it is clear from these evidences that the establishment of the rule and the authority amongst Muslims is fard, and it is also clear that the appointment of a Khaleefah who takes the charge of the rule and the authority is compulsory upon Muslims in order to implement the Shari‘ah laws; and not for the sake of rule and authority only.

Reflect upon what the Prophet said: “The best of your Imams (leaders) are those whom you love and they love you, who pray for you and you pray for them; and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you.” The Messenger of Allah was asked: “Would we not declare war on them (face them with the swords)?” He said: “No, as long as they establish salah (meaning Islam) among you.” This hadith is clear in informing about the good and bad leaders, and clear in prohibiting the challenge of their authority as long as they establish the prayer, which in this context indicates upholding of Islam, and establishing its rule.

So the obligation upon Muslims to appoint the Khaleefah who establishes the laws of Islam and conveys its call is a matter which has no doubt with regard to its certainty in the sound texts of Shari‘ah. Moreover, it is an obligatory duty due to the fact that Allah made it fard upon Muslims to establish the authority of Islam and to protect the honour of Muslims. However, this duty is a collective one, so if some people of the Ummah accomplished it, the fard is fulfilled and thus responsibility drops from the rest of the Ummah. And if part of the Ummah was unable to achieve the fard, though they carried out the actions which establish it, then the responsibility remains upon all the Muslims, and the fard remains upon every Muslim as long as Muslims are without a Khaleefah.

### Is the Khilafah the Only Structure of the Islamic System of Government?

Islam has determined the structure of Islamic government to be the system of Khilafah and it is the only system of ruling of the Islamic State. Muslim narrated about Abu Hazim, who said, “I accompanied Abu Hurayrah for five years and heard him talking of the Prophet’s saying: The Prophets ruled over Bani Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khulafa’a and they will number many.”

This hadith is a clear statement of the fact that the Islamic structure of government after the Messenger of Allah is the Khilafah. This fact is strengthened by evidence from numerous other ahadith that the Khilafah or Imamah is the only system of government in Islam, like the hadith, “After me there will be Imams” and the hadith, “If a bay’ah is taken for two Khaleefahs...” and other ahadith which all indicate that the system of government in Islam is the Khilafah only.

Are Muslims all over the world allowed to have more than one Islamic State, or more than one Khaleefah?

The system of government in Islam, which is the system of Khilafah, is a unitary system of one state and not a federal system. **And Muslims all over the world are not allowed to have more than one Islamic State, nor to have more than one Khaleefah who rules them by the Book of Allah and the Sunnah of the Messenger of Allah** i.e. he implements the Islamic Law, because Shari’ah evidences have established this and prohibited the existence of more than one state, as is narrated by ‘Abdullah ibn ‘Amr ibn al-’As, who said that he heard the Messenger of Allah say, “He who gave the bay’ah to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can, and if another person comes to dispute with him (his authority) you have to strike the neck of that person.” And as narrated by Abu Said al-Khudri, that the Messenger of Allah said, “If a bay’ah is taken for two Khaleefahs, kill the latter one”, and as narrated by ‘Arfajah that he heard the Messenger of Allah say, “If someone comes to you when you are united over one man and wants to break your strength and divide your unity, kill him.”

These ahadith are clear statements of the fact that Muslims cannot have more than one Khaleefah, and if another person tries to wrest his power it is necessary to kill that person. If bay’ah is taken for two persons, the first is considered the Khaleefah and the second is killed if he does not back out. If anyone disputed with the Khaleefah in order to break up the State or to put himself forward as Khaleefah, he should be killed.

These ahadith are also explicit that Muslims are not allowed to have more than one state and they are explicit in the necessity that the Islamic State is a state of unity, and not a state of union, made up of many units.



What Are the Principles of Government in Islam

The Islamic system of government is based on four principles:



i. Sovereignty is for Allah and not for the People

What controls and runs the Muslims and the Ummah is not the Muslims themselves, nor the Ummah, rather the choice of the Muslims and the Ummah is controlled by Allah’s orders and



prohibitions only.

 *“Surely they will not believe until they make you the judge in what they disagree.”* 

(The Holy Qur’an, Chapter 4, Verse 65)

 *“It is not for the believer (male or female) that when Allah and His Messenger have decided a matter that they should have any choice in their matter.”* 

(The Holy Qur’an, Chapter 33, Verse 36)

 *“O you who believe! Obey Allah, obey the Messenger and the rulers from amongst you, and if you disagree on a matter then return it (for judgment) to Allah and the Messenger if you truly believe in Allah and the Last Day.”* 

(The Holy Qur’an, Chapter 4, Verse 59)

And the Messenger of Allah’s saying, “None of you will be a (true) believer until his desire follows that which I have come with (i.e. Islam).”

These evidences are explicit in making the sovereignty for the Laws of Allah and not for the Ummah.

## ii. The Authority is for the Ummah

It is clear that the authority i.e. the government, is for the Ummah because it is apparent in the method, defined by the Law-Giver in appointing the Khaleefah by the Ummah through the bay’ah, and also from the fact that the Khaleefah takes the authority by the bay’ah and he governs the Ummah on her behalf. And the fact that the Khaleefah takes the bay’ah is a clear proof that the actual authority is from the Ummah, who gives it to whom she sees fit. There are also other explicit ahadith which state that the Ummah appoints the leader and gives a bay’ah to him. It is narrated by ‘Abdullah ibn ‘Amr that the Messenger of Allah said, “It is not allowed that three be in the open (during a journey) and that they do not make one of them their leader.”

It is clear here that the appointer is the Ummah. And the ahadith of bay’ah, already mentioned, clearly make the point that the authority is from the Ummah.

### iii. There is only one Khaleefah

To appoint one Khaleefah upon all Muslims to represent them in the government is a duty of the Muslims and we have gone through many ahadith about the appointment of the Khaleefah and the necessity that the Khaleefah is one, a matter which was also indicated by the Ijma'a of the Sahabah.

### iv. The Khalifah alone has the right to adopt and enforce Islamic opinions in the State

The Khaleefah is the one who issues the constitution and the various canons. The Ijma'a of the Sahabah proves that only the Khaleefah can adopt divine laws and from this consensus is deduced these famous principles: "The Imam's order settles the differences" and "The Imam's order is implemented" and "The Imam can put forward as many solutions as the (number of) problems which arise."

### What Does the Structure of the Islamic State Consist of ?

The structure of the Islamic State consists of the following components:

1. The Khaleefah.
2. Delegated Assistants.
3. The Executive Assistants.
4. The Amir of Jihad (army).
5. The Walis (Governors).
6. The Judiciary.
7. The Administrative System.
8. The Council of the Ummah.

These components have been taken from the Sunnah of the Messenger of Allah , because he built the structure of the State, and he was the head of the State, and he ordered the Muslims to put for themselves a Khaleefah (after him) and he appointed Abu Bakr and 'Umar as his assistants (as narrated in Tirmidhi), "My two wazirs from the people of the earth are Abu Bakr and 'Umar."

And wazir means the one who helps, and not the term Minister as used in the Western democracies. Similarly, the Messenger of Allah appointed commanders for war and jihad and appointed walis for the provinces. He appointed Mu'adh as a governor of Yemen and appointed A'ttab ibn Usayd as governor of Makkah after the conquest of Makkah. Similarly, he appointed judges to judge between people. He appointed 'Ali ibn Abi Talib as a judge for Yemen and sent Rashid ibn 'Abdullah as the amir of judiciary and Unjust Acts. As regards to the administration structure, he appointed secretaries for the public administrations, their rank

being that of head of department. He appointed Mueqeeb ibn Abu Fatimah as secretary for the spoils of war and Hudhayfah ibn al-Yaman as secretary for collection of the zakat on the fruits of Hijaz.

As regards the Council of the Ummah, the Messenger of Allah did not always have a formal assembly, but he used to take advice from Muslims. He collected them on the day of Uhud and sought their advice. And sometimes he used to call specific persons on a continuous basis to seek their advice, and these were some of the leaders of their people (tribes), who included Hamzah, Abu Bakr, 'Umar, Ja'far, 'Ali, Ibn Mas'ud, Salman, 'Ammar, Hudhayfah, Abu Dharr, al-Miqdad, Sa'd ibn 'Ubadah and Sa'd ibn Mu'adh, and they were like an assembly whose advice was sought.

Similarly, the Messenger of Allah formed an army and he was its real commander and he also used to appoint commanders in some of his battles.

### **Can there be other laws applied together with Shari'a in a Muslim country?**

Yes there can be Civil Laws or National Laws applied together with Shari'a Laws for both Muslims and non-Muslims. However, Shari'a Law is applied ONLY to Muslims.

An example of Civil Law is prohibition for females from driving in Saudi Arabia. This law is NOT based on Shari'a, but on a Civil Law. Islam does not prohibit women from operating vehicles or riding animals.

More or less the Civil Laws are also weaved keeping in mind the doctrine of Islam.

### Is the Monarchical system an Islamic System?

The Monarchical system is not an Islamic system and Islam does not approve of it whether the king is a figurehead who does not rule, as is the case in Britain and Spain, because the Khaleefah is not a figurehead, rather he is the ruler and an executor of the laws of Allah on behalf of the Ummah, or if the king is the head and the actual ruler, as is the case in Saudi Arabia and Jordan. This is because the Khaleefah does not acquire his position like the kings do; rather, Muslims select him and give him the bay'ah. The hereditary system is not allowed in Islam; the Khaleefah does not have more privileges than any other Muslim citizen and he is not above the Law like the kings who cannot be tried, rather he is subservient to the laws of Allah and is liable to be accounted on every act he commits.

### Is the Republican system an Islamic System?

The Republican system is not an Islamic system and Islam does not approve of it whether it is Presidential in nature as in the US or it is Parliamentary, as found in Germany, because the

Republican system in both these forms is based on the democratic system which gives the sovereignty to the people, whilst the system of Khilafah is based on the system of Islam that gives sovereignty to the Shara'. Accordingly the Ummah does not have the right to remove the Khaleefah, though she has the right to choose him and to account him, and only the Islamic rule can remove the Khaleefah i.e. in case he works against the Shara' in such a way that it becomes necessary to remove him. The power to decide whether the Khaleefah has worked against the Law such that he must be removed rests with the Mahkamat ul-Mudhalim (Court of the Unjust Acts) which has the authority to remove him from the seat of Khaleefah, due to Allah ruling,



*“O you who believe! Obey Allah, obey the Messenger and the rulers from amongst you, and if you disagree on a matter then return it (for judgement) to Allah and the Messenger if you truly believe in Allah and the Last Day.”*



(The Holy Qur'an, Chapter 4, Verse 59)

This means that they must turn over the matter to the Law of Allah and His Messenger, and the Court of the Unjust Acts represents the Law of Allah and His Messenger, whilst in the case of the President of the Republican system the people have the right to remove him, because the people have the sovereignty and the authority. The Khaleefah is not elected for a limited term; the only limitation to his rule is the implementation of Islam. If he does not implement Islam, he will be removed even if it is after only one month of his appointment. In contrast the President of the Republic is elected for a limited term. Moreover, in the Parliamentary system there is the Prime Minister beside the President, and the President is only a figurehead without power, the real power rests with the Prime Minister. The Khaleefah is the real ruler and he rules and implements his orders and he has no ministers who rule independent of him.

### Is the Presidential system an Islamic System ?

Although the President in the Presidential system is himself the actual ruler, he does have with him ministers who have authority of ruling and he is their head and his rank is that of the President of the government. This is in contradiction to the system of Khilafah where the Khaleefah rules directly, and he has with him assistants. These assistants do not have the powers of ministers as in the democratic Republican system. When the Khaleefah becomes the ruler he is the ruler in the capacity of the head of the State and not the head of an executive committee. Therefore there exists a great difference between the Republican and the Khilafah systems, and therefore it is not allowed to name the Islamic State an Islamic Republic, nor is it allowed to say that the system of government in Islam is Republican nor that Islam is a Republican system because of the complete contradiction between the two.

## Is the Islamic System an Imperial System?

The regions ruled by Islam - though they are of various races and linked to one central place - are not ruled by an imperial system but by a system contradictory to the imperial system. The Imperial system does not treat races equally in the various regions of the empire; rather it gives privileges in the ruling, finance and economy to the centre of the empire.

The Islamic way of ruling is to equate between the subjects in all the regions of the state. Islam grants non-Muslims who hold citizenship, the full rights and duties that Muslims have. They enjoy the same fairness as Muslims and are subject to the same accountability like them. Furthermore, every single citizen, regardless of his or her creed, enjoys rights that even a Muslim living abroad who holds no citizenship does not enjoy. With this equality, the Islamic system differs completely from the Imperial one. It does not make the regions under its ruling into colonies, areas of exploitation, nor a source of wealth funneled back into the central region for its own benefit, no matter how far apart they were, and no matter how different their races were. It considers every single region as a part of the state and its citizens enjoying the same rights as those in the central region. It also makes the ruling authority, its system and its legislation the same in all the regions.

## Is the Federal System an Islamic System?

The ruling system in Islam is not federal, where its regions separate by autonomy, but unite in the general ruling. It is rather a system of unity, where Marrakesh in the West is considered to be the same as Khurasan in the East; and the province of Al-Fayoom would be the same as Cairo if it were the Islamic capital. The finance of all the regions will be the same, as will their budget. Funds are spent equally on the affairs of the subjects, regardless of their Wilayah. If for instance, the taxes collected in one Wilayah were double its expenditure, the funds spent will be to cover the Wilayah's needs but not according to how much tax raised. If another Wilayah's taxes fell short of its expenditure, this would not be taken into consideration, and funds will be spent to satisfy the Wilayah's needs from the general budget whether it raised enough taxes or not.

Therefore the ruling system is one unit not a federation. That is why the Islamic ruling system is distinguished from other known systems, in its origin and basis, even if some of its aspects were similar to some of their aspects. Furthermore, the Islamic system is central in its ruling, where the high authority is at head office, and where the authority and power engulfs every single part of the state, no matter how small or large it is; independence of any part of it is not allowed thus preventing disintegration. The high authority is the body which appoints the army commanders, the Walis, rulers and finance and economy officials. He appoints judges in all the regions and everyone whose duties is to rule. He is the one who deals with ruling all over the land.

How does Shari'a sees at ideologies like Socialism, Marxism, Capitalism etc?

All man made ideologies have vices in them and hence they do not survive more or less than a century.

All these 'isms' that we read of daily are very newly introduced concepts if compared with Shari'a.

Shari'a is as old as 1400 years while Socialism only began in the world towards the end of the 19th Century. Shari'a existed internationally in 1917 when a state was established in Russia and its neighboring countries, which was later known as the Soviet Union.

Socialism continued to exist internationally until 1991, when the Soviet Union collapsed and its peoples abandoned Socialism and consequently Marxism-Socialism ended internationally and in the world.

With the downfall of Socialism, Capitalism prevailed alone on the international arena because there was no longer any 'ism' or 'state' in the world carrying any other ideology able to build international policies upon its basis.

Thus today, in terms of universality, only two ideologies remains, Capitalism and other is Islam.

### How is Capitalism different from Shari'a ?

Interestingly, Capitalism is a COMPROMISE between two opposite or contradictory ideas.

First is detachment of Religion from life and government, though not denying it, and other is, totally denying the existence of Creator

Logically, a compromise solution is only conceivable between two similar views with little difference, but it is totally inconceivable and unreasonable to exist between two contradictory or opposite views.

One must have a full and final view like...

1. Either there is a Creator who created man, universe and life and has prescribed a system for man to proceed with, in this worldly life, and will account him after death on his adherence to this system,

or,

2. There is NO Creator and accordingly thus there is no more a religion.

Either of the "contradictory statements" can't be TRUE.

So, one of them is for sure FALSE, and thus whatever is built on falsehood or element of falsehood is itself false.

Additionally, this ideology is established on a 'compromise' between two contradictory opinions and that it is NOT built on 'reason'.

The four slogans of the 'Capitalist Campaign' are democracy, pluralism, human rights, and free market policies.

So one mean to say that Islam or Shari'a is NOT Democratic !?

Let me clear one thing here. Muslims DO NOT have to hold any other ideology than Islam or Shari'a as a CRITERIA or weighing-STANDARD.

This question is asked from the Capitalist perspective, keeping Capitalism as a Standard. Anyways.

Democracy, for those who embrace it, means that people RULE themselves by themselves with the systems that they choose themselves.



While Islamically the RULE and SYSTEM is only from God.  
Just the Leader or the Ruler is to be chosen by the people and that's it.

**In short Democracy is a distorted idea of Shari'a itself and not the vice versa.**

Lastly, Democracy was not innovated by the Capitalists but had been preceded by the Greeks.

In short, the most important element of democracy is that it makes the human being and not the Creator as the legislator.

Thus to adopt democracy where people rule by their home-made-rules is NOT in accordance with Islam because...

 *"...and those who do not rule by whatever Allah has revealed are non-believers (Kafiroon)."*   
(Holy Qur'an. Chapter 5, Verse 44)

 *"...and those who do not rule by whatever Allah has revealed are oppressors (zalimoon)."* 

(Holy Qur'an. Chapter 5, Verse 45)

 *"...and those who do not rule by whatever Allah has revealed are transgressors (fasiqoon)."* 

(Holy Qur'an. Chapter 5, Verse 47)

## How Shari'a looks at other aspects of Capitalism?

Other aspects of Capitalism are pluralism, human rights, and free market policies.

Pluralism exists only within the framework of the Capitalist system. Capitalist pluralism allows establishing parties and movements which are even anti-Islamic based on the doctrine of detachment of religion from life, or to be established on a basis prohibited by Islam, such as patriotic and nationalist parties. Likewise, it is allowed to establish movements that call for things which Allah (swt) prohibits, such as sexual perversion, adultery, to establish groups defending gambling, drinking alcohol, abortion, and the use of women as sexual objects.

Islam already holds in it a kind of Pluralism that called the 'multiplicity of parties and movements' which are established on the Islamic 'Aqeedah (creed) and unlike Capitalism this does not work to undermine its system, which is emanated from the Islamic doctrine, or built on its basis.

Human-Rights is the third slogan that American's call. Many Muslims are attracted to this slogan because of the oppression, torture, and persecution they suffer from their rulers.

This doesn't mean Islam or Shari'a gives no rights to Human.

On the contrary, rights given by Shari'a are much more logically and reasonable to flourish a PEACEFUL community. Unlike Western's HR, these rights are neither incompatible nor contradictory, but complementary, assigned for the every individual and even for the community.

For example, Human-Right Organization only recently (by the end of 1800 century), gave women some rights, which Shari'a had for them since 1400 years.

The origin of these rights is the Capitalist ideology's point-of-view is the nature of man.

They think, "Nothing is good or bad, it's either acceptable or not acceptable" so let man keep going as he WILLS.

For this reason, the Capitalists call for freeing mans will in order to express his nature.

From this perspective, the concept of "freedom" emanated and became the most prominent idea in the Capitalist ideology.

The Capitalists also claim that the relationship between the individual and the community is incompatible. Hence, the individual must be protected from the community, and his freedoms must be secured and protected.

This is contrary to what prevailed at the time of the Feudal system, in which the interests of the community were prioritized over the interests of the individual, whereas the Capitalists favor prioritizing the interests of the individual and they consider the state's main function to be securing and protecting these interests. **And this is the root where Capitalism becomes SELFISH.**

As to their view of society, they said that society consists merely of the group of individuals who live in it. If the interests of the individual were secured, the interests of the society would be naturally secured.



What Capitalist claim is not correct.

Man is neither inherently good, as the Capitalists claim, nor bad, as the Church used to claim returning to old philosophies based on the concept of man's inheritance of Adam's sin.

The correct view of man's nature is that he has ORGANIC NEEDS, which have to be satisfied. Owing to the mind bestowed upon him by God, he acquired the will to choose the way by which he satisfies his instincts and organic needs.

Thus, if he satisfies them correctly, he will be labeled "good", but if he satisfies them incorrectly or abnormally, he will be considered "bad".



Thus man inherently is ready to do both good or bad, and he is the one who chooses the good or bad by his own will. This is the view that Islam adopts and which God explained in His words,

 *"...and a soul and what made it so. He (God) inspired in it its evil and righteousness"* 

(Holy Qur'an. Chapter 91, Verses 7-8)

 *"And We guided him to both ways"* 

(Holy Qur'an. Chapter 90, Verse 10)



 *"We guided him to the way so he is either thankful or ungrateful."* 

(Holy Qur'an. Chapter 76, Verse 3)



Freedom of Belief according to the Capitalists, means that man has the right to believe or to disbelieve in any ideology, religion and thought. Furthermore, he has the right to change his religion, or he has the right not to believe in any religion at all.

It is a fact that Muslims CANNOT force the non-believer to believe in Islam, and the non-believers has all rights either to accept Islam or to reject it.

But, such rules DO NOT apply to Muslims because they have NO option after embracing Islam to disbelieve in it and then to renounce it.

 *" Moreover, Abraham exhorted his children to do the same, and so did Jacob: "O my children, God has pointed out the religion for you; so DO NOT die except as Submitters (Muslims). "* 

(Holy Qur'an. Chapter 2, Verse 132)



 *"...Initiator of the heavens and the earth; You are my Lord and Master in this life and in the Hereafter. Let me die as a Submitter (Muslim) .. "* 

(Holy Qur'an. Chapter 12, Verse 101)

While the widely used following verses by orientalist are actually NOT for Muslims, but for the Non-believers.

 *"There is no compulsion in religion"* 

(Holy Qur'an. Chapter 2, Verse 256)

 *"Whoever wants to believe, let them believe, and whoever wants to disbelieve, let them disbelieve."* 

(Holy Qur'an. Chapter 18, Verse 29)

Thus it is evident that the Muslim is prohibited to accept the freedom of religion which Capitalists call for.

Freedom of expression for a Capitalist means that man has the right to express and advocate openly any opinion about any matter or issue without restriction.

A Muslim has the right to express any opinion, even if it contradicts the opinion of the Khaleefah (Ruler or King) and his adoption, and even if it contradicts the opinions of a majority of Muslims.

The only condition, though, is that his opinion should be based on evidence from Shari‘a or within the limits of Shari‘a.

The Prophet said, "Whoever believes in Allah and in the Hereafter, let him say good or refrain from saying anything."

The "good" referred to in the hadith is Islam, or what Islam approves of.

Islam forbids Muslims to even show any inclination toward what contradicts Islam because the Prophet said, "You are not considered a (true) believer until your desires are according to what I came with".

But, freedom of expression for the Capitalists is not simply confined to the accountability of the rulers, or criticising the behaviour of politicians and others, but it also includes the freedom to openly proclaim Kufr or disbelief, deny the existence of God, and call for PROMOTION to vices like usury, gambling, alcohol, fornication and sexual perversion, marriage between same sex etc.

Freedom of Ownership too is based on the Capitalist thought. It implies that man has the right to own anything by any means and to do whatever he wants with what he owns.

The only condition is that he does not transgress against the rights of others, which are defined as such by the Capitalists. According to this definition, man has the right to possess anything, whether God has allowed it or not, and he has the right to do whatever he wishes with what he owns.

According to this type of freedom, an individual can even possess public property such as oil wells, mineral mines (which is considered like inexhaustible water springs), sea shores and rivers, and water which is needed by the community, etc. or possess un-Islamic things like pornographic firms, prostitution, pub or casino, a bank dealing in usury, a brothel, gambling, trade in alcohol or drugs etc

As a result of adopting freedom of ownership, the Capitalist societies suffer from innumerable diseases. Immorality, organised crime, selfishness, and love of oneself at the expense of others have become established norms. Deadly diseases, crime, deterioration of the social fabric including the family, and epidemic social problems, have spread as a result of promoting everything whether beneficial for people or harmful, like drugs for example.

As a result of this kind of freedom, wealth is concentrated in the hands of a few, called Capitalists, who because of this wealth, became the dominant force that rule societies and states in their internal and external policies.

The Capitalist system derived its name from these people (as a connotation for its most important matter). Some of these Capitalists who became owners of arms factories and arms traders have incited their states, or other states under their influence, into wars which their

people derive no benefit from. Their only concern is the profit that they accumulate from selling weapons for the sake of business, regardless of the blood that is shed and the tragedies that may result.

Personal Freedom means every human being has the right to live his private life as he wishes unless he transgresses against the private lives of other people. Being detached from religion, this freedom is the root cause of the wide spread of immorality. Men and women live together without any legal relationship as long as this practice does not involve a minor. Now, even men and women have partners of the same sex and establish abnormal relationships amongst themselves under the protection of the law.

More fruits of Personal Freedom are, pornographic magazines and movies, sex phone lines, and nude bars etc.

The Capitalist societies were established on the ruins of the Feudal system and the traditions and culture upheld by the Church. Because it was impossible to change these traditions overnight, the Capitalists were divided among themselves.

One group pushed to immediately abandon these traditions, whilst another group called for removing the old traditions and culture gradually by taking into consideration the reality of the societies and the prevalent culture and traditions at the time. Those who called for the immediate practice of freedom were called Liberals, and those who called for the gradual application of freedom were called Conservatives. Another intermediate group has surfaced between these two groups who were called Moderates. This "Middle Group" was also divided; some of them were more inclined to the Conservatives and were called Rightists, and some of them were more inclined to the Liberals and were called Leftist. The Capitalist societies still have these classifications of groups today.

Free Market Policy is defined as diminishing or ending government interference, specifically in trade but also in the economy in general.

The basic aim of Capitalist countries, especially America by this is to change the world to a "free market" and open the markets in other countries to foreign investments, and thereby force countries to abandon their role in managing their own economy.

Other policies that America seeks to end in the name of free market policy includes direct trade protectionism, such as import restrictions on certain goods to protect similar domestic goods from competition, and includes indirect protective policies such as imposing high custom fees on certain imports, subsidizing selected domestic products, or limiting the volume of trade exchange.

It is thus forcing these countries to privatize the public sector, especially in those countries where the public sector constitutes a high percentage of the economy and is an obstacle to the prominence and growth of the private sector.

To achieve this goal, America embarked, along with the other major Capitalist states, upon holding international trade agreements and establishing economic blocs. Examples of such blocs include NAFTA (the North American Free Trade Agreement between Canada, the United States and Mexico), the European Common Market, and EPAC (between the NAFTA countries and Australia, New Zealand, Japan, the so-called "Tigers of Asia" and Indonesia - all of which have access to the Pacific Ocean).

These blocs allows ONLY the wealthy and powerful Capitalist states, led by the United States, to intervene generally in the economic and trade affairs of other member states through systems imposed by the powerful states.

It is no secret that the main goal of America and the Capitalist states in internationalizing Market Policies is to open the markets of all the world states to their superior quality products and investments.

Such a policy will maintain the developing countries under the economic and trade grip of the wealthy nations and will prevent them from building their economies on strong foundations, which may free them from their economic subordination to the wealthy states, a subordination which leaves them only as consumer markets for the goods of the wealthy nations.

Further, under the grip of the wealthy states, developing countries will not be able to transform their economies into production economies that depend on heavy industry, without which they will never develop.

For this reason, Muslims are not allowed to accept the free market policies that America, and the West in general advocate. These policies are an implementation of the concept of freedom of ownership in the Capitalist ideology, which contradicts Islam and Shari'a Laws.

## **What is the ideal concept of an Islamic society?**

To know this, lets first know what the Capitalist definition about a society. They say that society is composed of nothing more than a summation of individuals who live in it. This is by no means correct and this is the pit where they fell.

The society DOES NOT only consist of individuals, but comprises individuals, the THOUGHTS PREVAILING AMONGST THEM, together with the system applied upon them.

The correct definition of a society is a group of individuals who share permanent relationships.

The passengers in a ship or a train DO NOT form a society, even if they amount to thousands, whereas the inhabitants of a small village constitute a society even if they do not surpass hundreds.

Based on these facts, the view of the Capitalist ideology towards the nature of society, as well as its conception of human nature and the relationship between the individual and the community, is in error.

These freedoms are the basis from which the human rights emanate, and they are the components of the tribulations in the Capitalist societies, which, as a consequence, have turned into jungles of wild animals in which the strong devours the weak and man degenerates to the level of the animal as a result of unleashing his instincts and organic needs.

People in Western societies make the issue of attaining as much physical enjoyment as possible their only concern. The Capitalist ideology considers this as the peak of happiness, despite the fact that these societies know not the taste of happiness. Rather, they are overwhelmed by hardship, disorder and unending anxiety.

But if you see an Islamic Society you will find that its ideal concepts stand ONLY on virtues and NOT on vices.

God says in Qur'an...



*“ Shall I seek other than God as a source of law, when He has revealed to you this book fully detailed”*



(Holy Qur'an. Chapter 6, Verse 114)

The “source of God” or “Shari'a” or “Islam” existed long before Socialism and Democratic Capitalism and therefore any possible similarity of Shari'a to any man-made law doesn't mean that one can capture, label or limit Islam into any 'ism' of their kind.

One has to remember that everything emanating from Islam should be called “Islamic “ and NOT Socialist, Democratic, or anything else.

# FUNDAMENTALISM



The hottest term in use these days is "Fundamentalism".

Where some people avoid, other feel proud being called them so.

Muslims haven't yet got the right sense of it. They still mix "Fundamentalism" and "Extremism" into each other.

"Fundamentalism" is a Western term, that's why its necessary for us to investigate and determine its meaning.

If you go thru ...

- 1) Encyclopaedia Britannica,
- 2) Encyclopaedia Americana,
- 3) Encyclopaedia of Religion and
- 4) Everyman's Encyclopaedia

What we find is as follows :-

- A) At the end of 19th century an un-satisfaction was observed among the educated Christians regarding many Christian beliefs like 'Trinity', 'Theory of Evolution', (as Bible says that humans are living on this plant only since 7000 years) and
- B) How a sacrifice given by one person (Jesus Christ, peace be upon him) could wash the sins of all peoples till the doomsday etc.

To suppress this "Thoughtfulness" and "Reasoning" of the educated and liberal minded people, Protestant Evangelical Church of America issued an order that though "many" Biblical Verses goes against the finding of "Modern Science", everyone has to keep faith in every verse of Bible.

Thus many booklets were written from 1908 to 1915 to save the Bible.

William Jennings gave many victories to this Movement.

Many district schools were forced to pay a penalty of \$ 100 for teaching the "Theory of Evolution" to the students.

Thus the people supporting this "dogma" were labeled "FUNDAMENTALISTS" by the

## Educated Community.

This movement of Fundamentalism came to an end in the fifties and Modern Science got the victory.

These incidents caused two things.....

1. Less than 1% of Christians now feel that they should believe every word of Bible and
2. "FUNDAMENTALISM" was recognized as "Unscientific", "Nonsense" and an "Irrational" movement.

Coming to the point, we cant apply this term with ISLAM because.....

- 1) There is not a single idea or a verse of Qur'an which contradicts with "Modern Science", "Nature" and "Rationalism".
- 2) Not even any open-minded (forward/ spoilt) Muslim has ever raised voice against any aspect of Qur'an, and if one does so he automatically feels himself out of Islam.
- 3) Unlike Bible, as per Qur'an one has to keep faith in every word of it.
- 4) The fourth main thing is this that the Western Movement of "Fundamentalism" was purely a "Religious Movement" and not a "Political Movement", but in today's world where Islam is concerned, every movement labeled as "Fundamentalist" is purely "Political" and "Not Religions".

This is the only reason that "Fundamentalism" in the WEST was governed by the Religious people and in Islamic world it is in the hands of Learned People like Doctors, Engineers, Scientists, Students etc.

The bottom line is....

"FUNDAMENTALISM" is a term nourished died in the west for its "Unreasoning" and "Unscientific" standards. So we as MUSLIMS musn't be called FUNDAMENTALIST anymore, because when ever we will be called so a image of an "Unlearned", "Nonsense" and a person hating Science will come forth and we arent so.

We need to have a new term to convince the WESTERNERS and the WORLD about our Ideas, Realities and Mental Richness.

That's why it will be better if we call ourselves "ISLAMIST" instead of "FUNDAMENTALISTS".

A new term, which has an Serious & Sincere Aim going shoulder to shoulder with Earthly Wisdom and a Divine message to flourish.

Anyways, you are aware, there are more than 1 billion Muslims in different parts of the world; 8 million are in North America. Muslims are from different nationalities, ethnic, national and linguistic backgrounds. 20% are Arabs and the others are non-Arabs. 6%-8% of the Arabs are non-Muslims.

There are 50 sovereign Muslim states and 23 Arab sovereign states.

It should be stated here that there is no clergy in Islam, and there is no pope as well. There is no one single Muslim State that represents Islam or Muslims of the world. Each and every one of them represents themselves. The final authority and the legislator is only God.

Islam is not just a religion as is the case with Western religions. It is a total way of life, and has complete systems for mankind. This means that there is no separation between state and religion. They are both embodied together under the umbrella of Islam. The state and all those in power are under the domain of God.

## ISLAM v/s FUNDAMENTALISM

<p>1. If fundamentalism means to follow the fundamental teachings of Islam, then every Muslim is a fundamentalist. But to be fanatical, to be dogmatic and to be radical is against the teachings of Islam.</p>	<p>2. Islam condemns any person who is fanatical, or extremist. Islam insists on moderation and tolerance towards one another and especially towards non-Muslims. (The Holy Quran, [2:143] and [22:40])</p>
<p>3. Islam instructed Muslims to call upon People of the Book to come together and live peacefully with the Muslims. (The Holy Quran, [3:64] and [29:46])</p>	<p>4. Islam praised those People of the Book who are honest, sincere, faithful and God-fearing. (The Holy Quran, [3:113])</p>
<p>5. Muslims are to respect People of the Book, honour them, to protect them, and to encourage them to live with moral teachings of their Books.</p>	<p>6. In some Muslim countries we see groups, movements and individuals committing acts of terrorism and acts of fanaticism. Such acts have nothing to do with Islam. The individuals are to be blamed.</p>
<p>7. It is understood that Muslims in different parts of the world did not have a chance to practise a democratic way of life. They have self-imposed leaders who are either dictators, monarchs, feudal or tyrant military rulers. They were self-imposed or were imposed by outside foreign powers. Some of them committed crimes, killings, imprisonments, and they did not respect the rights of their local citizens. Some of the denied freedom of speech and freedom of practising the religious teachings of Islam in its purest form.</p>	<p>8. Most of the Muslims who came to the US from the Muslim world are passive. They don't get involved in politics and they are not vocal. They have lived in America for a number of years and still they are afraid to express their views to non-Muslims. They are afraid to be known as activists. Either they are afraid of losing their jobs or their citizenship. Therefore, they are not in the mainstream of American politics. On the other hand they came from a totalitarian system and they learnt not to express their views to anyone otherwise they will be in trouble.</p>

# THE MAKING OF ADAM (AS)

## ALLAH'S FREEDOM (FREE-WILL) TO HIS CREATURE



Before we deal with this topic you have to remember the following thing...

Allah has given His commissioned creatures absolute freedom.

He created and gave them senses.

They now are upon their own will.

They are free to choose between good and bad and take their own decisions.

(Of course they will be judged upon their deeds)

Every living being is thus born free and has his share of freedom.

Freedom; even to the extent that they can refuse Allah the Almighty's commands.

He grants them the freedom of denial, disobedience, and even disagreement with Him.

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## THE MAKING OF ADAM



I have put in sequence the verses making them as dialogues between Allah, Angels, Iblis and Adam to let you understand better.

### ACT ONE

## **GOD MAKES ADAM**

**ALLAH:** *"Verily, I am going to place (mankind) generations after generations on earth."*

**ANGELS:** *"Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."*

**ALLAH:** *"I know that which you do not know."*

(The Holy Qur'an, Chapter 2, Verse 30)

**ALLAH:** *"I am going to create a man (Adam) from sounding clay of altered black smooth mud..."*

(The Holy Qur'an, Chapter 15, Verse 28)

## **ACT TWO**

### **THE BREATHING IN ADAM**

When the time drew near to breathe the spirit into Adam, as Allah the Almighty decreed, He commanded the angels:

**ALLAH:** *"When I breathe My spirit into him prostrate before him."*

Allah breathed His spirit into Adam and when it reached his head Adam sneezed.

**ANGELS:** *"Say all praise belongs to Allah."*

**ADAM:** *"All praise belongs to Allah."*

**ALLAH:** *"Your Lord has granted you mercy."*

When the spirit reached his eyes, Adam looked at the fruits of Paradise. When it reached his abdomen Adam felt an appetite for food. He jumped hurriedly before the spirit could reach his legs, so that he could eat from the fruits of Paradise.

**ALLAH:** *Man is created of haste.*

(The Holy Qur'an, Chapter 21, Verse 37)

## ACT THREE

### ANGELS PROSTRATED, BUT NOT IBLIS

*And then: The angels prostrated themselves, all of them together. Except Iblis - he refused to be among the prostrators.*

(The Holy Qur'an, Chapter 15, Verse 31-32)

**ALLAH:** *'What prevented you (O Iblis) that you did not prostrate, when I commanded you?'*

**IBLIS:** *"I am better than him (Adam), You created me from fire, and him You created from clay."*

**ALLAH:** *"(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."*

**IBLIS:** *"Allow me respite till the Day they are raised up (i.e. The Day of Resurrection)."*

**ALLAH:** *"You are of those allowed respite."*

**IBLIS:** *"Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."*

**ALLAH:** *"Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."*

(The Holy Qur'an, Chapter 7, Verse 11-18)

...and Allah created Adam. Then HE taught him many things...

## ACT FOUR

### TEACHING ADAM

*"...And He taught Adam all the names (of everything), then He showed them to the angels and said...*

**ALLAH:** *"Tell Me the names of these if you are truthful."*

**ANGELS :** *"Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."*

**ALLAH :** *"O Adam! Inform them of their names,"*  
*and when he had informed them of their names,*

**ALLAH :** *"Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"*

(The Holy Qur'an, Chapter 2, Verse 31-33)

## ACT FIVE

### **CREATION OF EVE (HAWWA)**

Now Adam knew the names of everything. Sometimes he talked to the angels, but they were preoccupied. Therefore, Adam felt lonely. One day he slept and when he awoke he found, near his head, a woman gazing at his face with beautiful, tender eyes.

**ALLAH :** *It is He Who has created you from a single person (Adam), and (then) He cloned his wife (Eve), in order that he might enjoy the pleasure of living with her.*

(The Holy Qur'an, Chapter 7, Verse 189)

(The root of the name "Hawwa" means "living things.", she was born out of a living thing.)

Allah showed them a tree and said...

**ALLAH :** *"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimeen (wrong-doers)."*

(The Holy Qur'an, Chapter 2, Verse 35)

Adam and Eve understood that they were forbidden to eat the fruit of that tree.

Adam was, however, a human being, and man tends to forget. His heart changes and his will weakens. Iblis summoned all the envy within him and took advantage of Adam's humanity to exploit him. He started to whisper to him day after day, coaxing him: "Shall I guide you to the Tree of Immortality and the Eternal Kingdom?"

## ACT SIX

### IBLIS' TEMPTATION

**IBLIS:** *"Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he (Satan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."*

(The Holy Qur'an, Chapter 7, Verse 20-21)

Adam asked himself: "What will happen if I eat from this tree? It might truly be the Tree of Immortality." His dream was to live forever in the pure innocence of Paradise.

## ACT SEVEN

### THE FALL FROM THE PARADISE

Satan kept on tempting them and one day Adam and Eve ate the fruit ..

*"..So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame).*

*And their Lord called out to them (saying)*

**ALLAH:** *"Did I not forbid you that tree and tell you: Verily, Satan is an open enemy unto you?"*

**ADAM & EVE:** *"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."*

**ALLAH:** *"Get down, one of you an enemy to the other (i.e. Adam, Eve, and Satan, etc.). On earth will be a dwelling-place for you and an enjoyment, - for a time.... Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e., resurrected).*

(The Holy Qur'an, Chapter 7, Verse 19-25)

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### **Dust from different land**

Abi Musa Al-Shaarai narrated that Prophet Muhammad said: "Allah created Adam from a handful of dust taken from different lands, so the children of Adam have been created according to the composition of the land. Therefore, from mankind we have white, red, black and yellow ones; we have good and evil, ease and sorrow, and what comes in between them."

### **Commentary: Prostrating before Adam**

We imagine when Allah the Almighty decided to create Adam: He addressed His angels and told them to prostrate before him. He did not mean to ask their opinion or take their advice, for He is above that. Allah the Exalted told them that He was going to create a vicegerent on the earth who would have children and grandchildren who would corrupt the earth and shed each other's blood. That is why the angels said to Allah the Almighty:

*"Will You place therein those who will make mischief therein and shed blood!"*

(The Holy Qur'an, Chapter 2, Verse 30)

### **The Meaning of the Angels' Prostration**

Adam opened his eyes and saw all the angels prostrating before him except one being who was standing at a distance. Adam did not know what kind of creature it was that did not prostrate before him, nor did he know its name. Iblis was standing with the angels so as to be included in the command given to them, but he was not one of them. He was a jinn, and, as such he was supposed to be inferior to the angels. What is clear is that this prostration was to show respect and did not mean that the angels were worshipping Adam. Prostrating, in worship is done only for Allah.

### **Commentary: Iblis's Refusal to Prostrate**

Ibn Jarir reported that Muhammad Ibn Sirin said that the first one to reach a conclusion by reasoning was Iblis and that the sun and moon were not worshipped except through this method.

This means that Iblis tried to compare himself to Adam. He believed that he was more honorable than Adam. Therefore, he abstained from prostrating, even though Allah had commanded him to do so, just as He had commanded the angels. If an analogy is made, we

see that Iblis is vain. For indeed, clay is better than fire because in it can be found the qualities of calmness, clemency, perseverance, and growth; whereas in fire can be found heedlessness, insignificance, haste, and incineration.

### **Traditions About Iblis**

There has been many years so he invoked in for help.. abel offered his best camel while cain oggerd his worst grain .There were many traditions about Iblis at the time of the Prophet Muhammad . Ibn Masud, Ibn Abbas, and a group of the companions of the Prophet Muhammad said that Iblis had been the head of the angels in the worldly heavens. Ibn Abbas said in one narration that his name had been Azazil, and in another narration he said it had been Al-Harith. Ibn 'Abbas also said that Iblis was a jinn and that they had once been the keepers of Paradise, with Iblis the most honorable, the most learned and the most pious of them. Another tradition says that he had been one of the famous four possessors of wings (i.e. angels), before Allah transformed him into the accursed Satan. This enraged Cain even further. Realizing that his hopes of marryin his own sister were fading , he threatened his brother " i will kill you!

### **Similarity between Adam and Jesus (PBUT)**

Allah the Almighty declared: Verily, the likeness of Jesus, in Allah's Sight is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. Surah 3: 59

### **Adam Sees Eve**

Ibn Abbas and a group of the companions of the Prophet narrated that when Iblis was sent out of Paradise and Adam was accommodated therein, Adam was alone in Paradise and did not have a partner from whom he could get tranquility. He slept for some time and when he woke up, he saw a woman whom Allah had created . So he asked her: "Who are you?" She replied: "A woman." He asked: "Why have you been created?" She replied: "So that you could find tranquility in me." The angels, trying to find out the extent of his knowledge, asked him: "What is her name, O Adam?" He replied: "Eve." They asked: "Why was she so named?" He replied: "Because she was created from something living."

### **The Location of Adam and Eve's Paradise**

The location of this Paradise is unknown to us. The Qur'an did not reveal it, and the commentators had five different opinions. Some said that it was the paradise of our refuge and that its place was heaven. Others negated that statement because if it was the paradise of refuge, Iblis would have been forbidden admission and disobedience would have been forbidden as well. Still others said that it was another paradise that was created by Allah for Adam and Eve. A fourth group said that it was a paradise on the earth, located in a high place. Another group of commentators accept what was in the Qur'an without questioning where this paradise was located. We agree with this last opinion, as the lesson we learn from its location is immaterial compared to the lesson we learn from the events that took place there.

## **Adam and Eve's Decent from Paradise**

They left Paradise and descended upon the earth. Adam was sad and Eve was crying. Allah accepted their repentance because it was sincere, and He told them that the earth would be their realm and origin where they would live and die and whence they would come on the Day of Judgment.

## **Why Adam and Eve Descended**

Some people believe that the reason why mankind does not dwell in Paradise is that Adam was disobedient and that if it had not been for this sin, we could have been there all along. These are naive fictions because when Almighty Allah wanted to create Adam, He said to the angels: "I shall make a vicegerent on the earth." He did not say: "I shall make a vicegerent in Paradise."

Adam's descent on earth, then, was not due to degradation but rather it was a dignified descent. Allah knew that Adam and Eve would eat of the tree and descend to earth. He knew that Satan would rape their innocence. That experience was essential for their life on earth; it was a cornerstone of their vicegerency. It was meant to teach Adam, Eve, and their progeny that it was Satan who had caused them to be expelled from Paradise and that the road to Paradise can only be reached by obedience to Allah and enmity to Satan.

## **Adam's Free Will**

Could it be said that Adam and the rest of mankind were predestined to sin and to be expelled from Paradise and sent to the earth? In fact, this fiction is as naive as the first one. Adam had complete free will, and he bore the consequences of his deed. He disobeyed by eating of the forbidden tree, so Allah dismissed him from Paradise. His disobedience does not negate his freedom. On the contrary, it is a consequence of it.

The truth of the matter is that Allah knew what was going to happen, as He always knows the outcome of events before they take place. However, Allah does not force things to happen. He grants free will to His human creatures. On that He bases His supreme wisdom in populating the earth, establishing the vicegerents, and so on.

Adam understood his third lesson. He knew now in a practical way that Iblis was his enemy, the cause of his losing the blessing of living in Paradise, and the cause of his distress. Adam also understood that Allah punishes disobedience and that the way to Paradise has to be through submission to the will of Allah. And he learned from Almighty Allah to ask for forgiveness.

Allah accepted Adam's repentance and forgave him. He then sent him to the earth as His first messenger.

## **Variation on Where Adam, Eve, and Iblis Descended**

There are many traditions concerning the place of Adam's descent upon earth. Ibn Abi Hatim narrated that Ibn Abbas said: "Adam descended on land called 'Dihna' between Mecca (Makkah) and Taif." Al-Hassan said that Adam descended in India, Eve in Jeddah (Saudi Arabia), Iblis in Bodistiman (Iraq), and the serpent in Ashahan (Iran). This was also reported by Ibn Hatim.

Assady related that Adam descended with the Black Stone<sup>1</sup> in India (A large black stone set into the wall of the Kaba in Mecca; it is said to have come from Paradise), and he had a handful of the seeds of Paradise. He sowed them in India and they grew into the fragrant tree therein.

Lbn Umar said that Adam descended on As-Safa and Eve on Al-Marwa (As-Safa and Al-Marwa are the names of two mountains in the vicinity of the Sacred House in Mecca; part of the rites of pilgrimage (Hajj) include pacing between these two hills in commemoration of Hajar's search for water). This was also reported by Ibn Hatim. AbdulRazzaq reported that Abi Musa Al-Shari said that when Allah ordered Adam to descend from Paradise to earth, He taught him the making of everything and provided him with the crops from Paradise.

Abu Hurairah narrated that Prophet Muhammad said: "The best of days on which the sun has risen is Friday. On this day Adam was created, and on this day he was descended to earth."

## **Adam's Life on Earth**

Adam knew he bade farewell to peace when he left Paradise. On earth he had to face conflict and struggle. No sooner had one ended than another began. He also had to toil to sustain himself. He had to protect himself with clothes and weapons and protect his wife and children from the wild beasts.

Above all, he had to struggle with the spirit of evil. Satan, the cause of his expulsion from Paradise, continued to beguile him and his children in an effort to have them thrown into the eternal hellfire. The battle between good and evil is continuous, but those who follow Allah's guidance should fear nothing, while those who disobey Allah and follow Iblis will be damned along with him.

Adam grasped all of this, and, with the knowledge of this suffering, he started his life on the earth. The only thing that allayed his grief was that he was master of the earth and had to make it yield to him. He was the one who had to perpetuate, cultivate, construct and populate the earth. He was also the one who had to procreate and raise children who would change and improve the world.

## **The First Four Children**

The pinnacle of earthly bliss was reached when Adam and Eve witnessed the birth of their first children, a set of twins. Adam was a devoted father and Eve a contented mother. The twins were Cain (Qabil) and his sister. Later Eve gave birth to a second set of twins, Abel (Habil) and his sister. The family enjoyed the bounties and fruits of the earth provided by their Lord. The children grew up to be strong and healthy young adults. Cain tilled the land, while Abel raised cattle.

## **Cain's Disobedience**

The time arrived when the two young men desired life partners. This was part of Allah's plan for mankind, to multiply and form nations with different cultures and colors. Allah revealed to Adam that he should marry each son to the twin sister of the other. Adam instructed his children according to Allah's command, but Cain was displeased with the partner chosen for him, for Abel's twin-sister was not as beautiful as his own.

## **Cain's Disobedience**

It appears that since the beginning of time, physical beauty has been a factor in the attraction between men and women. This attraction caused Cain to envy his brother Abel. He rebelled against Allah's command by refusing to accept his father's advice.

At first glance Cain's rebellion might appear strange, but we should remember that, although man has a pure nature, the potential for dichotomy exists. In other words, he has both good and bad qualities. He can become greedy, covetous, possessive, selfish and even destructive. Man is, therefore, capable of seeking self-satisfaction even if it leads to failure in this life and in the hereafter. The path to goodness lies in harnessing the enemy within him, his baser self, by controlling evil thoughts and deeds and practicing moderation in his desires and actions.

His reward then will be the delights of this world and the hereafter. Thus Allah tests us through our divided nature.

## **Cain's Jealousy of Abel**

Adam was in a dilemma. He wanted peace and harmony in his family, so he invoked Allah for help. Allah commanded that each son offer a sacrifice, and he whose offering was accepted would have right on his side. Abel offered his best camel, while Cain offered his worst grain.

His sacrifice was not accepted by Allah because of his disobedience to his father and the insincerity in his offering.

This enraged Cain even further. Realizing that his hopes of marrying his own beautiful sister were fading, he threatened his brother: "I will kill you! I refuse to see you happy while I remain unhappy!"

Abel, feeling sorry for his brother, replied: "It would be more proper for you, my brother, to search for the cause of your unhappiness and then walk in the way of peace. Allah accepts deeds only from those who serve and fear Him, not from those who reject His commands."

### **The First Death**

Abel was intelligent, obedient, and always ready to obey the will of Allah. This contrasted sharply with his brother, who was arrogant, selfish and disobedient to his Lord. Abel did not fear his brother's threats, but neither did he want his brother to be hurt. Allah had blessed Abel with purity and compassion. Hoping to allay the hatred seething in his brother, Abel said: "My brother, you are deviating from the right path and are sinful in your decisions. It is better that you repent to Allah and forget about your foolish threat. But if you do not, then I will leave the matter in the hands of Allah. You alone will bear the consequence of your sin, for the Fire is the reward of the wrong-doers."

This brotherly plea did nothing to lessen the hatred in Cain's heart, nor did he show fear of Allah's punishment. Even familial considerations were cast aside. Cain struck his brother with a stone, killing him instantly. This was the first death and the first criminal act committed by man on earth.

When Abel had not appeared for some time, Adam began to search for him but found no trace of his beloved son. He asked Cain about Abel's whereabouts. Cain insolently replied that he was not his brother's keeper nor his protector. From these words his father understood that Abel was dead and Adam was filled with grief.

### **The First Burial**



Meanwhile, Cain did not know what to do with his brother's corpse. He carried it on his back wandering from place to place, trying to hide it. His anger had now subsided, and his conscience was saddled with guilt. He was tiring under the burden of the corpse which had started to have a stench. As a mercy, and to show that dignity could be retained even in death, Allah sent two ravens that began fighting, causing the death of one. The victorious bird used its beak and claws to dig a hole in the ground, rolled its victim into it and covered it with sand.

Witnessing this, Cain was overcome with shame and remorse. "Woe unto me!" he exclaimed. "I was unable to do what this raven has done, that is to hide my brother's corpse." Cain then buried his brother. This was also the first burial of man.

## **The First Murder - from Qur'an**

Allah the Almighty revealed: And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam Abel and Cain - Habil and Qabil respectively in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you."

The former said: "Verily, Allah accepts only from those who are Al-Muttaqeen (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Alamin (mankind, jinn, and all that exists). Verily I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimeen (polyt heists, and wrong-doers)."

 *"..So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.* 

(The Holy Qur'an, Chapter 5, Verse 27-31)

## **Adam Preaches to His Children**

Adam was utterly grief-stricken by the loss of his two sons: one was dead, the other was won over by the devil. Adam prayed for his son and turned to mundane matters, for he had to toil for his sustenance. At the same time, he was a prophet, advising his children and grandchildren, telling them about Allah, and calling them to believe in Him. He told them about Iblis and warned them by recounting his own experience with the devil and of how the devil had tempted Cain to kill his brother.

## **Adam's Successor, Seth**

Years and years passed, Adam grew old, and his children spread all over the earth. Muhammad Ibn Ishaq related: that when Adam's death drew near, he appointed his son Seth (Shiith) to be his successor, and taught him the hours of the day and night along with their appropriate acts of worship. He also foretold to him the flood that would come.

Abu Dhar narrated that Prophet Muhammad said: "Allah sent down one hundred four psalms, of which fifty were sent down to Seth."

## **Adam's Death**

Abdullah Ibn Al-Iman Ahmad Ibn Hanbal narrated that Ubai Ibn Kab said: "When Adam's death was near, he said to his children: 'O my children, indeed, I feel an appetite for the fruits of Paradise.' So they went away searching for what Adam had requested. They met with the angels, who had with them his shroud and what he was to be embalmed with. They said to them: 'O Children of Adam, what are you searching for? What do you want? Where are you going?' They said: 'Our father is sick and has an appetite for the fruits of Paradise.' The angels said to them: 'Go back, for your father is going to meet his end soon.' So they returned (with the angels), and when Eve saw them she recognized them. She tried to hide herself behind Adam. He said to her: 'Leave me alone. I came before you; do not go between me and the angels of my Lord.' So they took his soul, embalmed and wrapped him, dug the grave and laid him in it. They prayed on him and put him in his grave, saying: 'O Children of Adam, this is your tradition at the time of death.'"

Before his death Adam reassured his children that Allah would not leave man alone on the earth, but would send His prophets to guide them. The prophets would have different names, traits and miracles, but they would be united in one thing: the call to worship Allah alone.

This was Adam's bequest to his children. Adam finished speaking and closed his eyes. Then the angels entered his room and surrounded him. When he recognized the Angel of Death among them, his heart smiled peacefully.

## **Successor After Adam**

After Adam's death, his son Seth (Shiith) took over the responsibilities of prophethood, according to a hadith narrated by Abu Dhar. Abu Dhar also narrated that Prophet Muhammad said: "Allah sent down one hundred four psalms, of which fifty were sent down to Seth."

When the time of his death came, Seth's son Anoush succeeded him. He in turn, was succeeded by his son Qinan, who was succeeded by his son Mahlabeel. The Persians claim that Mahlabeel was the King of the Seven Regions, that he was the first one to cut down trees to build cities and large forts and that he built the cities of Babylonia. He reigned for a period of forty years. When he died his duties were taken over by his son Yard, who on his death, bequeathed them to his son Khonoukh, who is Idris according to the majority of the scholars (Ulama).

## EXTREMELY INTERESTING STATISTICAL DATA...

Look at the close connection between the words...

WORD	MEANING	COUNT IN THE QUR'AN
Al-Duniya	This World	115 times
Al-Aakhira	The Hereafter	115 times
Is it a coincidence ?		
Al-Malaa'ikah	Angles	88 times
Al-Shayateen	Satans (progeny)	88 times
Is it a coincidence ?		
Al-Hayaat	Life	145 times
Al-Maut	Death	145 times
Is it a coincidence ?		
Al-Nafaa	Good Deeds	50 times
Al-Fasaad	Bad Deeds	50 times
Is it a coincidence ?		
Al-Moosebaah	Disaster	75 times
Al-Shukr	Thanking God	75 times
Is it a coincidence ?		
Al-Infaaq	Spending money in God's way	73 times
Al-Redda	Satisfaction	73 times
Is it a coincidence ?		
Al-Dhallon	Disbelievers who went astray	17 times
Al-Mauta	Dead people	17 times
Is it a coincidence ?		
Al-Muslimoon	The Submitters or Muslims	41 times
Al-jehad	Those who strive in God's way	41 times
Is it a coincidence ?		
Al-Zakaah	Giving poor	32 times
Al-Baraqaah	God's blessings	32 times
Is it a coincidence ?		

Al-Sheddah	Bad times, a test from God	114 times
Al-Sabr	Be Patient	114 times
Is it a coincidence ?		
Al-Lisaan	The tongue	25 times
Al-Mouezah	Breaching	25 times
Is it a coincidence ?		
Al-Jahr	Expressing something	16 times
Al-Elaaniyah	Announcing something	16 times
Is it a coincidence ?		
Al-Rajul	Man	24 times
Al-Marha	Women	24 times
Is it a coincidence ?		
Al-Aqal	The Brain	44 times
Al-Noor	The Light	44 times
Is it a coincidence ?		
Al-Shahr	Month	12 times
Al-Yahom	Day	365 times
Is it a coincidence ?		
Al-Bahar	Sea	32 times
Al-Bar	Land	13 times
<p>If we add up the total words of both "sea" and "land" we get 45. Now if we do a simple calculation:</p> <p style="text-align: center;"><math>32/45 \times 100\% = 71.11111111\%</math> ( Sea )</p> <p style="text-align: center;"><math>13/45 \times 100\% = 28.88888888\%</math> ( Land )</p> <p>Above is what we know today, the percentages of Water (sea) and Land in the world.</p>		
<p>Is it a coincidence ? <u>This time it's really a Divine !</u></p> <p><u>Qur'an</u> says about itself that "<u>This is one of the great miracle</u>" (Chapter 74, Verse 35)</p>		
<p><b><u><a href="#">Click here for 'Understanding Islam', a total different angle exploring this religion</a></u></b></p>		
<p>In addition we find a large number of Qur'anic facts which are proven by</p>		

## Modern Science.

Here are few examples of of such scientific information...

The earth is egg-shaped (Holy Qur'an, Chapter 3, Verse 5 and Chapter 79, Verse 30)

The earth is not standing still; it moves constantly (The Holy Qur'an, Chapter 27, Verse 88)

The sun is a source of light, while the moon reflects it (The Holy Qur'an, Chapter 10, Verse 5 and 25:61, 71:16)

The proportion of oxygen diminishes as we climb towards the sky (The Holy Qur'an, Chapter 6, Verse 125)

The "Big Bang Theory" is confirmed (The Holy Qur'an, Chapter 21, Verse 30)

The "Expansion of the Universe Theory" is confirmed (The Holy Qur'an, Chapter 51, Verse 47)

The universe started out as a gaseous mass (The Holy Qur'an, Chapter 41, Verse 11)

Evolution is a fact; within a given species, evolution is a divinely guided process (The Holy Qur'an Chapter 21, Verse 30, and 24:45, 32:7-9, 18:37, 15:28-29, 7:11, 71:13-14).

The man's seminal fluid decides the baby's gender (The Holy Qur'an, Chapter 53, Verses 45-46).

When Universe stops expanding it becomes like a Red Rose (The Holy Qur'an, Chapter 55, Verse 37)

The Universe is not stable but revolving (The Holy Qur'an, Chapter 51, Verse 7)

There was smoke before the birth of Universe (The Holy Qur'an, Chapter 41, Verse 11)

The Sun is also moving and has its orbit (The Holy, Chapter 36, Verse 38)

There are Two-Easts and Two Wests (The Holy Qur'an, Chapter 55, verse 17)

Black Holes comes to existence when the star is rubbed out (The Holy Qur'an, Chapter 77, Verse 8)

The Time in Black Holes will be thousands of times faster than the Earth (The Holy Qur'an, Chapter 70, Veres 4)

Black holes eventually collapses to the point of zero volume and infinite density, creating what is known as a "singularity". (The Holy Qur'an, Chapter 7, Verse 40)

The Oval Earth is as a bed, and the mountains as pegs (The Holy Qur'an, Chapter 78, Verse 6-7)

The formation of clouds and water-cycle (Holy Qur'an, Chapter 67, Verse 30)

Winds carries Pollen-grains and when it rains the water spreads them (Holy Qur'an, Chapter 15, Verse 22)

There are barriers between sweet water and salty water in the oceans (The Holy Qur'an, Chapter 55, Verse 19-20)

Sea waves have several layers in them like internal and external waves (The Holy Qur'an, Chapter 24, Verse 40)

Earth cannot produce Iron by it own. Iron is not a earthly metal. (The Holy Qur'an, Chapter 57, Verse :25)

The skin sensory glands feel the burn first, then the brain (The Holy Qur'an, Chapter 4, Verse 56)

There are sexes in fruits and vegetables (The Holy Qur'an, Chapter 13, Verse 3)

Ants and all creatures has their communities (The Holy Qur'an, Chapter 6, Verses 38)

Qur'an tell the exact gender of the bee that it's the female bee who lives the house in search of flowers  
(The Holy Qur'an, Chapter 16, Verses 68-69)

The most fragile thread in the world is which Spider produce for making his net (The Holy Qur'an, Chapter 29, Verses 41)

Birds are divinely programmed to migrate following the sun (The Holy Qur'an, Chapter 16, Verses 79)

Milk is produced from a conjunction between the contents of the intestine and the blood (The Holy Qur'an, Chapter 16, Verses 66)

Human's forehead is the centre of Ego and aggression (The Holy Qur'an, Chapter 96, Verse 15-16)

World, since centuries have made many laws concerning women, but it's only Qur'an on the surface of the Earth which applies an Unique Law which is beyond Human's reasoning and that is the Law of "Iddat" (waiting period) for Women. Though there are hundreds of laws concerning divorce, but not a single court thought of this certain thing called 'waiting period'. Waiting Period or 'Iddat' is a 'time' granted to the women after her divorce to observe if she is pregnant by her ex-husband or not. If she is pregnant then until she lay her burden the husband, she has to stay her inlaws and the husband has to take her care (maintenance, money, food, clothes etc) and not harm her in any manner taking it as his duty. (The Holy Qur'an, Chapter 65, Verses 1 to 5)

The very first among the commandments in the Holy Qur'an is to kill the 'ego'. Remember, ego is the one which is responsible for ones downfall, same happened with Satan. (Holy Qur'an, Chapter 2, Verse 54)

'Pray and give Charity', these two commandment come hand in hand as they are shown, for more than 95% of the times in Qur'an shows how important they are.

Satan is one among the Jinn and has his progeny (Holy Qur'an, Chapter 18, Verse 50)

"Seven" in Arabic and French is also used for "Several"

Isn't it interesting to know that in Qur'an the chapter 4 (An-Nisa) consisting of 176 verses is totally named `WOMEN', talking about their rights and other things.

Do you know that there is an another full chapter on `Mother Mary', the Mother of Jesus Christ which isn't there in the Holy Bible.

According to the Qur'an 12 persons have been declared as Jawil Furuz (determined share-holders) in respect of inheritance where only four persons are men and the rest EIGHT ARE WOMEN !!!

An another case of Islam cares for women honor and dignity is this that if a Women is blamed for immorality they must produce four eye witnesses to the act and not just one. (The Holy Qur'an, Chapter 24, Verse 4)

Moreover Qur'an says "She shall be considered innocent if she swears by God four times that he (accuser) is a liar. The fifth oath shall incur God's wrath upon her if he was telling the truth" (The Holy Qur'an, Chapter 24, Verses 8 and 9)

Additionally, the 89th chapter of the Qur'an mentions a certain city by the name of 'Iram (a city of pillars), which was not known in ancient history and which was non-existent as far as historians were

concerned. However, the December 1978 edition of National Geographic introduced interesting information which mentioned that in 1973, the city of Elba was excavated in Syria. The city was discovered to be 43 centuries old, but that is not the most amazing part. Researchers found in the library of Elba a record of all of the cities with which Elba had done business. Believe or not, there on the list was the name of the city of 'Iram. The people of Elba had done business with the people of 'Iram!

[Click here for 'Understanding Islam', a total different angle exploring this religion](#)

The Miracles of the Qur'an will never end. There will never be a time where mankind can fully take in the knowledge that is in this holy book. It is a miracle to all mankind, the word of God (Allah S.W.T.).

There is no value that one can set to the words of the creator. It is a treasure of which guides those that want to succeed in this life and the hereafter.

Email

# Mysteries Unfold

A Website for those who can differentiate between 'Sacred and Secluar', 'Damn and Divine'

WHERE SCIENCE FAILS...

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Mathematics links were later edited and categorized into various other fragments, hence whitewashed here.	Cosmology Embryology Astronomy Celestialogy Geology Meterology Oeanology Metallurgy Dermatology Botany Zoology Physiology	Theology Architecture Tourism Anthropology Sociology Law	Author Paleography Anthology Etymology Thaumatology Criticism Onomastology Biography Eschatology
<b>DO YOU KNOW ?</b>	<b>LATINIZATION</b>	<b>SELF-DEFENSE KIT</b>	<b>EPILOGUE</b>

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Sajid Shaikh