

REPLY TO THE DEBATE BETWEEN TARIQ RAMADAN AND CHRISTOPHER  
HITCHENS BY A. MOOSA  
IN NEW YORK- NY2- AFTER THE 9/11 EPISODE  
TOPIC DISCUSSED: IS ISLAM A RELIGION OF PEACE OR VIOLENCE

Broadly analyzing: The main points of arguments of Mr. Hitchens can be narrowed down to the following:

1. Muslims are all terrorists or who are the real Muslims if that is not true
2. The Qur'ân is not a divine book as there is no such Book, and the Prophet is not the perfect man as there is no such human being

Let me begin by saying that from my observation of the debate Mr. Hitchens attitude is one of arrogance and a prideful man, and he made sweeping statements without proof, and nit picked by pointing to atrocious actions by individuals who claimed to be Muslims. Using that as a basis for his attack he goes on to vilify all Muslims, Islâm, the Qur'ân and the Prophet Muḥammad.

**To me that is the trait of an uneducated and ignorant person.** Any foolish person can use that type of arguments. How about the Inquisition? We can point to individual Christians in Ireland, the USA, the UK, and Denmark and all over Europe of the same caliber who committed worse atrocities. Remember the Serbs in the 1990s? Was not Hitler and Slobodan & company Christians? Do not the Catholics and Protestants still kill each other? That is not an argument, Mr. Hitchens.

I can say that because you are a professed **atheist** and have no religious book that you follow and believe in I can ask your 'wife', daughter or mother for a date and you cannot object as marriage is not sacred for an atheist as it is for a follower of a religion. You do not have a religion that forbids other men to take your wife, or mother or daughter for a night out if she is willing. That is childish I am sure you will admit. So why do you say the nonsense you say?

Mr. Hitchens, it is always very easy to make sweeping statements to mislead uninformed people with lies, and half truths as many people already have an inherent bias against Islam, the Qur'ân and Muslims. The only way one must prove what one claims to be true must be backed up with proof; otherwise the character of the person making false claims is tarnished, and becomes a liar! Let us analyse to see if Mr. Hitchens is a liar. ( I am responding to the debate because Prof. Ramadan did not have time to rebut his allegations due to time). I would like Mr. Hitchens to point out just one verse of the Qur'ân that is against humanity in the context of the verses and any moral actions prescribed that are unethical.

The Qur'ân commands that:

**2/111: "...Produce your proof if you are truthful."**

You, Mr. Hitchens have produced no proof but just wild claims that are repeated so often that it sounds as a parrot talking. If the hat fits.....! We shall answer your allegations and submit proof to back up what we say. Now let us examine the first claim you make, and by the way many opponents over the centuries have made similar types of

claims so they are not new which are recorded in the Qur'ân in: 22-6; 44-14; 36-69; and other verses as Muhammad is a forger, a poet and a madman etc.

**The first point: Muslims are all terrorists or who are the real Muslims if that is not true**

The Qur'ân is the basis of the guidance and belief of a true Muslim. If any person who claims to be a Muslim and does not subscribe to the Injunctions and Commands of the Qur'ân in complete submission, then he cannot be a TRUE BELIEVER, and mark the words 'true believer'. That is not negotiable.

It is similar to a Christian claiming to be a Christian but does not follow the Bible. Can that person be classified as a Christian? Please get your facts right.

The Qur'ânic position: A **Believing** Muslim is a person who must be submissive to Allah, and the only way that is possible is to follow the Qur'ânic laws completely. **If one does not do so then according to the Qur'ân he is not a believer. Period!**

The concept of the term *belief* could be very problematic if its English linguistic meaning is applied to the guidance that came from Allâh. We reproduce the following meanings of the English term first. The term *belief* according to The New Collins Concise Dictionary means:

“1. a principle, etc., accepted as true or real, **especially without proof**. 2. opinion; conviction. 3. religious faith. 4. trust or confidence, as in a person's abilities.”

The Oxford Paperback Dictionary gives the following definition:

“1 **the feeling that something is real and true**; trust, confidence. 2 something accepted as true; what one believes. 3 acceptance of the teachings of a religion etc.; these teachings.”

If the above definitions of the term were applied to the guidance that came from Allâh, then it would mean that it is something that is not based on truth. The Arabic word for a believer is Mu'min and one who claims to be one is addressed in the Qur'ân as 'O you who has truly believed' - 'âmanû' - **the Arabic term *îmân* or *âmanû* as used in many verses of the Arabic Glorious Qur'ân as: 'those who have carefully studied and analysed a subject and has found the truth about it. Then, as a result of the findings believes in its truth based on evidence, and acted upon it.'** The Arabic term has many branches, which are used in Islâm, and has many meanings, yet it never includes something that cannot be proved!

Chapter 4:59 states: “O you who ***âmanû*** (i.e., those who have carefully studied and analysed the *Dîn* and has found the truth about it, and as a result of the findings - believe in its truth, and acted upon it) - obey Allâh and obey the Messenger and those in authority<sup>1</sup> from among you; then if you differ (or quarrel) about anything, refer it to Allâh (meaning the Qur'ân as it is His words) and the Messenger (Sunnah = the model conduct of the Prophet **as prescribed in the Qur'ân** and, that which elaborates on the finer details), if you believe in Allâh and the Last Day. ***Dhâlika khayrun wa'ahsanu ta'wîlâ*** (This is better and more suitable to arrive at the best understanding of the subject matter).”

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<sup>1</sup> : Please note that the term 'authority' refers to a wide range of persons in ones' life, e.g. any person knowledgeable in medicine, a biologist, botanist, carpenter, plumber, electrician etc, as long as he knows his field.

**“Say: Are those who know and those who know not alike? Only *’ulul-’albâb* (people of understanding or intelligence) will mind.” (Al-Qur’ân 39:9)**

Please note that one must not assume that all teachers belong to the group of people termed the *’ulul-’albâb*. Let us quote the Qur’ân (we shall answer the allegation that the Qur’ân is not a Divine Revelation later as the answer to that is lengthy) as to who is a true Muslim believer: Now what does the Qur’ân say about who is a believer:

42:52. “And thus have We<sup>2</sup>, by Our command, sent inspiration to thee (Muhammad): thou knewest not (before) what was revelation, and what was faith; but We have made the (Qur’ân) a light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the straight way,”-

3:84. “Say: “We believe in Allâh and in what has been revealed to us (*i.e.* Qur’ân) and what was revealed to Ibrâhîm, Ismâ’il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Rabb: we make no distinction between one and another among them, and to Allâh do we bow Our will (in Islam).”

3:85. “If anyone desires a Dîn<sup>3</sup> other than Islam (submission to Allâh), never will it be accepted of him; and in the hereafter he will be in the ranks of those who have lost (all spiritual good).”

49:14. “The desert Arabs say, “We believe.” Say, “**Ye have no faith; but ye (only) say, 'we have submitted our wills to Allâh,' for not yet has Faith (Îmân) entered your hearts.** But if ye obey Allâh and His Messenger, He will not belittle aught of your deeds: for Allâh is Oft-forgiving, Most Merciful.”

**49:15. “Only those are believers who have believed in Allâh and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allâh (to propagate the Qur’ân): such are the sincere ones.”**

*I can hear Mr. Hitchens scream: What about the ahadîth, that are your Prophet’s sayings, and the different sects like the Shias and Sunnis etc!*

Yes, Mr. Hitchens, what about them? Before I answer that let me say **I am a Muslim according to the definition of the Qur’ân** and so I submit to the Qur’ânic laws.

22/78: “And strive in Allâh’s cause as you (believers in the Qur’ân) ought to strive, (with sincerity and under discipline). Allâh has chosen you, and has imposed no difficulties on you in your *dîn* it is the cult of your father Ibrâhîm. **It is He (*i.e.* Allâh) who has named you Muslims, both before and in this (Revelation); that the Messenger (*i.e.* Muḥammad) may be a witness for you and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allâh’s Book.** He (*i.e.* Allâh) is your Protector - the best to protect and the best to help!” (Additional references - 23/52; 21/92 & 93; 3/102; 6/161; 42/13)

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<sup>2</sup> WESTERN CRITICS : Western critics of the Qur’ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

<sup>3</sup> Dîn: a way of life in accordance with the prescribed laws of Allâh.

50-45. “We know best what they (the unbelievers) say; and thou (Muhammad) art not one to overawe them by force. So admonish with the Qur’ân such as fear My Warning!”

To answer your two questions on all the sects and hadîth let me quote you the Qur’ân which I accept as the final authority and which condemns hadîth and sects outright. That will make my position as a Muslim believer clear to you and your ilk:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

31/6: “But there are, among men, those who purchase idle tales, (LÂH’WÂL-HADÎTH) without knowledge (or meaning), to mislead (men) from the path of Allâh and throw ridicule (on the Path) - for such there will be a humiliating penalty.”

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

77/50: “Then in what Message (HADÎTH), after that, will they believe in?”

اللَّهُ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

45/6: “Such are the Signs of Allâh, which We (i.e. Allâh) rehearse to thee (i.e. Muhammad) in truth; then in what (HADÎTH) exposition will they believe after (rejecting) Allâh and His Signs?”

69/43-47: “(This is) a Message sent down from the Rabb<sup>4</sup> of the â‘lamîn (worlds); and if the apostle (i.e. Muhammad) were to invent any sayings in Our (i.e. Allâh’s) name, We (i.e. Allâh) should certainly seize him by his (i.e. Muhammad’s) right hand, and We (i.e. Allâh) should certainly then cut off the artery of his (i.e. Muhammad’s) heart: nor could any of you withhold him (from Our wrath).”

فَذَرْنِي وَمَنْ يُكَذِّبْ هَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

68/44: “Then leave Me (i.e. Allâh) alone with such as reject this HADÎTH (Qur’ânic message): by degrees shall We (i.e. Allâh) punish them (i.e. the rejecters) from directions they perceive not.”

4/41: “How then when We (i.e. Allâh) brought from each people a witness, and We (i.e. Allâh) brought thee (i.e. Muhammad) as a witness against these people!”

25/30: “Then the Messenger (i.e. Muhammad) will say: “O my Rabb! Truly my people took this Qur’ân for just foolish nonsense.” (Because they believed in man written hadîth books and rejected Allâh’s Qur’ân)

**That is my position period!** Why? Because if one knows the history of hadîth – that it was written 250-to 300 years after the demise of the Prophet then no intelligent person can refute the Qur’ânic position, and certainly not a

<sup>4</sup>: According to Ar-Râghib al-Isfahânî, it means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradât alfâz al-Qur’ân by ar-Râghib al-Isfahânî. (i.e. Allâh is the Evolver)! Refer to Al-Qur’ân chapter 87 vs. 1-3.

genuine Muslim as defined by the Qur'ân. Furthermore, the Prophet never ordered his closest companions to write down his sayings in his lifetime. All the hadîth books have been written by non-Arabs 250 to 300 years after his death!

## THE PROPHET'S DUTY

.....فَاتِمَّا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

13/40: “.....thy (*i.e.* Muḥammad's) duty is to make the message (of the Qur'ân) reach them: it is Our (Allâh's) part to call them to account.”

*Regarding the sects like the Shias and Sunnis etc:*

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

6/159: “As for those who divide and break up their *dîn* into sects, you (*i.e.* Muhammad) have no part in them in the least; their affair is with Allâh. He (*i.e.* Allâh) will in the end tell them the truth of all that they did.”

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

30/32: “Those who split up their *dîn*, and become sects, - each party rejoicing in that which is with itself!” (also 23/53).

As to what the Prophet followed *i.e.* MUḤAMMAD'S (as) WAY

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

6/153: “Verily, this is my (*i.e.* Muḥammad's) way, leading straight: follow it (Qur'ân only): follow not (other) paths: they will scatter you about from His (*i.e.* Allâh's) (great) path: thus doth He (*i.e.* Allâh) command you; that ye may be righteous.”

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

12/108: “Say thou (*i.e.* Muḥammad): “This is my way (*i.e.* the Qur'ânic way); I (*i.e.* Muḥammad) do invite unto Allâh; on evidence clear (Al-Qur'ân only) as the seeing with one's eyes, - I (*i.e.* Muḥammad) and whoever follows me (*i.e.* Muḥammad). Glory to Allâh, and never will I (*i.e.* Muḥammad) join gods with Allâh.” (7/203; 6/150; 6/114; 21/45; 49/9; 42/52-53; 10/109; 33/2...)

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As for the age old lie claiming the Prophet married Lady Aishâ when she was six years old, this is reported in *one solitary so called hadîth in Ibn Hanbal's book by a man of 90 years old who was senile*. Note: Chapter 31 verse 6 has rejected Hanbal's false saying but aside from that lie, the Qur'ân states in many verses that **MARRIAGE IS A CONTRACT**, ‘A MEESAAQ,’ and which person in his/ her right mind will accept that a six year old child can enter into a contract when there is no understanding in a child's mind of that age. Has anyone's daughter or son have

any such intellect to enter into a contract of any kind? Do you think that Allâh would have permitted such a thing of His messenger when He has clearly defined who can be married and to whom in the Qur'ân? Would the Prophet have gone against Allâh's command when the threat of chapter 68 verse 44 and chapter 69 verses 43 to 47 is hanging over his head? Please think!

Let me quote a few verses references pertaining to marriage, which clearly state that a man should marry WOMEN, note the word WOMEN and not child: 4/3; 4/127; 24/32; 33/49; 60/10; 24/3; 2/221; etc. Note that there is a chapter titled WOMEN- chapter 4 (176 verses) with comprehensive laws pertaining to marriage and divorce and a Chapter titled Divorce chapter 65 (12 verses).

This is what Allâh says about the Prophet:

**68:4. "And Thou (Muḥammad) (standest) on an Exalted standard of character."**

**33:21. "Ye have indeed in the Messenger of Allâh (Muḥammad) a beautiful pattern (of conduct) for any one whose hope is in Allâh and the final Day, and who engages much in the Praise of Allâh."**

The Qur'ân states that the marriage partners are like '*Garments unto each other.*' When one examines the meaning of the Arabic word one will see the exact understanding of that word which English cannot do justice to. So please do not make yourself a fool by accepting and repeating something of which you have no knowledge like a parrot.

*Recall chapter 39 verse 9!*

**"Say: Are those who know and those who know not alike? Only 'ulul-'albâb (people of understanding or intelligence) will mind." (Al-Qur'ân 39:9) (also 35:27/28)**

### **Now to the explanation of the verses of the Qur'ân**

There are more than twenty verses in the Glorious Arabic Qur'ân that are explicit that only Allâh explains the Qur'ân through a coordination process known as Tasrîf. Meaning that the *Mutashâbihât* verses will only be understood subject to the meaning of the *Muhkamât or* decisive verses. The Qur'ân always clarifies with Tasrîf the decisive verses to make things clear as stated in:

**17:89: "And We (i.e. Allâh) have explained to mankind, in this Qur'ân, every kind of similitude (through various facets and symbols): yet the greater part of mankind refuses (to receive it) except with ingratitude!" (Further references 6-105; 14-25; 39:27-28; 30-58; 17-41; 30-58; 18-54 etc)**

The Arabic word Tasrîf in the Qur'ân: '**Signifies [*the varying, or diversifying, of the Qur'ân, by repeating them in different forms; or*] the making of the verses of the Qur'ân distinct [in their meanings by repeating and varying them, as example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlvi. 27<sup>1</sup>]. It signifies also: *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like aṣ-ṣarf) and the conjugating of verbs]*' Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681.**

ALLÂH IS JUDGE AND EXPLAINER OF QUR'ÂN- not any Îmân or Sheikh or Mufti, Mohadas, or this Das or that Das and definitely not an unbeliever like yourself, Mr. Hitchens! Please pay attention:

أَفَغَيْرَ اللَّهِ ابْتِغَى حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

6/114: “Say: **“Shall I seek for judge other than Allâh? - when He (*i.e.* Allâh) it is Who (*i.e.* Allâh) hath sent unto you the Book (*i.e.* Qur’ân), explained in detail. They know full well, to whom We (*i.e.* Allâh) have given the Book, that it (*i.e.* Qur’ân) hath been sent down from thy Rabb in Truth. Never be then of those who doubt.”**

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

7/52: “For We (*i.e.* Allâh) hath certainly sent unto them a Book, based on knowledge, which We (*i.e.* Allâh) explained in detail, a guide and a Mercy to all who believe.” (also 17/12; 17/89; 12/111)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ إِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75/17-19: “It is for Us (*i.e.* Allâh) to collect it and to promulgate it: But when We (*i.e.* Allâh) have promulgated it, follow thou its recital (as promulgated): Nav! More, it is for Us (*i.e.* Allâh) to explain it (and make it clear).” ( also 6/50)

Chapter 17, v. 106: “And it is a Qur’ân We have made distinct, so that thou (Muhammad) mayest read it to the people by slow degrees, and We (*i.e.* Allâh) have revealed it in portions.”

11/1: “Alif. Lâm. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise (*i.e.* Allâh) and well-acquainted (with all things)”: (additional references: 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 22/52; 12/111)

*It is thus clear that the Arabic Glorious Qur’ân rules supreme over all other authorities.* The interpretation of its verses cannot be made subject to the opinions of people, and certainly not to foolish people like Mr. Hitchens who is oblivious to the **Laws of the Arabic Language, the Law of Interpretation of the Qur’ân as stated in chapter 3 verse 7, and the process of Tasrîf** which we shall expound shortly.

Now let us examine the **second** claim you make, and by the way many opponents of the Arabic Glorious Qur’ân have made these allegations over the centuries that the Qur’ân is not divine. This claim is repeated in the main by those who have not read the Qur’ân, perhaps read a small part, and definitely did not understand the Law of Interpretation as stated in chapter 3 verse 7.

Let me inform you and those of your ilk that The Qur’ân is not a Book like the Bible which Tom, Dick and Harry can interpret as he likes. It has rules, which if not applied correctly will mislead one, whether Muslim or non Muslim to irrational understandings. The first is THE LAW OF THE TWO TYPES OF VERSES IN THE QUR’ÂN. That is stated clearly in CHAPTER 3 VERSE 7! Secondly, there are more than 10 verses that clearly state that THIS IS AN ARABIC QUR’ÂN. The Arabic language is the most powerful and precise language on earth. It has a root system which is unique and so precise in the definition of any Qur’ânic Arabic word that there is no misunderstanding of the message. Many words have up to 100 to 150 meanings each. Unless a person has knowledge of a subject he is bound to pick the wrong meaning. However, because of the structure of the verses pertaining to Tasreef he will see his mistake and rectify, if he is sincere in understanding the message. Many do not care, which is to their own loss!

Let us give an example of just two words meanings –**RABB**- - which is mentioned hundreds of time in the Arabic Qur’ân and which is one of the attributes of Allah: Please note that the word has different meanings when it does not refer to the Creator: the second is **BAYAN**: (Another 3 words which are very important: *uĥkimat*, *Muĥkamât* and *Mutashâbihât* will be explained later).

To reiterate: According to Ar-Râĥib al-Isfahânî, (in his dictionary) it means ‘**to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion**’ Mufradât alfâz al-Qur’ân by ar-Râĥib al-Isfahânî. (*i.e.* Allâh is the Evolver)!

Refer to Al-Qur’ân chapter 87 vs. 1 to 3, which expounds the very same understanding:

**“Glorify the name of Thy Guardian-Rabb Most High, Who hath created, and further, given order and proportion; Who hath ordained laws. And granted Guidance;!”**

The Arabic word Bayan is found in many verses and in 55-4:

**Bayan**: clearness, plainness, declaration, announcement, obviousness, manifestation, explanation, elucidation, eloquence, self-evident and many many, more. As can be observed English is no match to the meanings of Arabic words. This is true of all Arabic words. The translators’ knowledge is limited due to his lack of knowledge of all the subjects discussed in the Qur’an, so it is up to the serious searcher of truth who must make the effort to understand the Divine Revelation. This is stated in:

*The Individual:*

2-121 **“Those to whom We have sent the Book study it as it should be studied: they are the ones that believe therein:** those who reject Faith therein, - the loss is their own.”

Instruction to study as in a *group* so that the cumulative knowledge of the group can be helpful in understanding the Revelation:

9:122: “Nor should the believers all go forth together: **if a contingent from every expedition remained behind, they could devote themselves to studies in Dîn (from the Qur’ân)** , and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).”

Now let us refer to **two non Muslims Professors** on this point of the Arabic language so that it may be more palatable to you and your ilk:

**“Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (*i.e.* ‘*exactly the right word or words to express something*’) which new arts and new sciences demanded for their intellectual expression.”** ‘The Legacy of Islam Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham’.

George Sarton in his celebrated ‘*Introduction to the History of Science*’, Volume 1 page 17 writes, “*From the second half of the eighth to the end of the eleventh century, Arabic was the scientific, the progressive language of mankind*”. He goes on to say that it is unnecessary to substantiate the statement since the entire history of this period attests to this fact. No wonder the Book exclaims: “(This is) an Arabic Qur’ân” (verse 41-2). (Additional references stating the same: this is an ARABIC QUR’ÂN: 41/3, 41/44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28; 12/2; )

**41-3. “A Book, whereof the verses are explained in detail;- a Qur’ân in Arabic, for people who understand;”-**

**43-3. “We have made it a Qur’ân in Arabic, that ye may be able to understand (and learn wisdom).”**

**41-44. “Had We sent this as a Qur’ân (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (A Messenger an Arab)?" say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!”**

#### **THE LAW OF INTERPRETATION TO UNDERSTAND THE QUR’ÂN- CHAPTER 3 VERSE 7:**

“He (*i.e.* Allâh) it is Who has revealed the Book to you, some of its verses are **Muḥkamât** (absolutely clear and lucid, decisive); they are **Ummul-Kitâb** (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are **Mutashâbihât** (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâya’lamu* (none can exhaust its): **ta’wîlahu ’illallâh** (*ta’wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - ‘We believe in it, it is all from our **Rabb**. And none will grasp the message except people of understanding.’” (Al-Qur’ân 3:7)

#### **(I) The first part of the verse states:**

**“He it is (*i.e.* Allâh) Who has revealed the Book to you.”**

This is true and cannot be disputed, as Allâh is the only One “Who knows *as-sir* (literally, it means: *The secret*, and in the Qur’ânic technical sense, the order and the functions of the unknown and known of creation) of the *samâwât* (the entire universe excluding the earth) and the earth.” (Refer Al-Qur’ân 25:6.)

#### **(II) The second part of the verse states:**

“Some of its verses are **Muḥkamât** (absolutely clear and lucid, decisive); they are **Ummul-Kitâb** (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. Furthermore, it means the basis of the Book and also its protector, hence the ‘*mother of the Book*’).”

(i) An important point to note is that the verses in the Arabic Glorious Qur’ân are categorised as being of two types: The **Muḥkamât** and the **Mutashâbihât** verses. The above part of the verse refers to the **Muḥkamât** verses as

*Ummul-Kitâb*, which literally means the ‘mother of the Book’. This implies that they are in fact functioning as the protectors of the entire Book.

*NB.* Since the term ‘mother’ and not “mothers” is used, some argue that the phrase ‘mother of the Book’ does not refer to every *Muḥkamât* verse.<sup>5</sup> This is not correct. Firstly, the verse uses the pronoun “they” and not “it”, thus all the *Muḥkamât* are referred to. Secondly, “mother” in this verse is a collective term referring to all the verses and should not be seen as a singular word. The complete statement clearly conveys the message that all the *Muḥkamât* verses provide the necessary protection to safeguard the true rational meaning of the entire Book.

**(ii) The meaning of the Arabic word *Muḥkamât*:**

The Arabic word *Muḥkam* originates from its root word *Hakama* that literally means: he prevented, restrained or withheld. *Aḥkama*, a word derived from *Hakama*, means: “**made or rendered a thing firm or stable**”, “**doing that which is desired**” or “**preventing wrong doings**”. The root word *Hakama* further implies that a thing is so protected that **nothing can pervert or break it or interfere with it**. Some infinitive verbs derived from *Hakama* are: *al-iḥkâm* (= to make precise, to confirm, to strengthen), *at-taḥkîm* (= to arbitrate) and *al-ḥukm* (= to judge)...<sup>6</sup> *Muḥkam* could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

**(iii) The meaning of “*Muḥkamât* verses”:**

Tabarî sees the *Muḥkamât* verses as “Messages that are clear in and by themselves.” (*The Message of The Qur’ân by Muḥammad Asad, see his footnote 5 on page 66, 1980 Edition; Dar Al-Andalus*)

So by their very nature these verses (i.e., *Muḥkamât* verses) are secured from misinterpretation. In layman’s terms the *Muḥkamât* (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual. They are *consistent* with the Law, the nature and the order of creation. They form the foundation on which the understanding of the rest of the Qur’ân is based and thus are decisive in character. The word ‘*decisive*’ is the adjective of the noun “decision” which means:

“Decision, *di-sizh’en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj.* decisive (*-sis’iv*), having the power of deciding: showing decision: final: positive. -*Adv.*” (Chambers Twentieth Century Dictionary).

It is clear that no single English word is sufficient to convey all the properties of the *Muḥkamât* verses. Nevertheless, for all practical purposes “*Muḥkamât*” will henceforth be translated as “decisive”. When the *Muḥkamât* (decisive) verses are used as a *measuring stick* to uncover the meaning of the allegorical verses, a meaning in line with Divine wisdom emerges.

**(III) The third part of the verse states:**

**“And others are *Mutashâbihât* (allegorical).”**

**(i) The meaning of the Arabic word *Mutashâbih*:**

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<sup>5</sup> : Textual Sources for the Study of Islam. Edited and Translated by Andrew Rippin and Jan Knappert. The University of Chicago Press 1986, p. 43.

<sup>6</sup> : Al-Mizan volume 5, p. 27.

The word *Mutashâbih* is derived from its root word *Shibh* that means: Things like or resembling one another or likeness or resemblance, that which is co-similar [like each other] or conformable in its various parts. *Mutashâbihât* are therefore things like or resembling one another, hence susceptible to different interpretations.<sup>7</sup>

**(ii) The meaning that the adjective *Mutashâbih* confers upon its noun, viz. the verse:**

The verses referred to, as *Mutashâbih* is susceptible to different interpretations. The meaning of the verses is therefore not to be extracted solely on face value – but that it has to be evaluated with other *Muhkamât* (decisive) verses in order to derive its true message. The most appropriate English word for *Mutashâbihât*, although maybe not sufficient, is the term “*allegorical*”. It is derived from the word “*allegory*” which means:

**“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...”** (The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645)

**The *Mutashâbihât* verses are of different categories.**

**(a) The first category**

Those verses of which the meaning becomes known by using the clearly expressed guidance contained in the *Muhkamât* (decisive) verses. This is made clear from chapter 11:1: -

**“... (This is) a Book, whose verses are characterised by *uhkimat* (wisdom), then they are made plain, from One Wise, Aware.”**

**The meaning of *uhkimat* : Lane’s Lexicon Vol. 3 pp. 616 and 617:**

*uhkimat* – by arguments and proofs (Bd), or by command and prohibition and the statement of what is lawful and unlawful (TA), or disposed in a sound manner (Ksh, Bd) with respect to the words and meanings (Bd), like a building firmly and orderly and well constructed (Ksh), **or prevented from being corrupted** (Ksh, Bd) **and from being abrogated** (Bd), or made to be characterised by wisdom (Ksh, Bd), as comprising the sources of speculative and practical wisdom (Bd); And hence one says of a man such as is termed *hakim* (wise)

This is further supported in chapter 39:23:

**“Allâh has revealed the best announcement, a Book *Mutashâbihâm-mathânî* (conformable in its various parts)...”**

Therefore, the *Mutashâbihât* (allegorical) verses must not be seen in isolation, nor can a literal meaning be extracted from them without intense research and conferring them with the *Muhkamât* (decisive) verses contained in the Arabic Glorious Qur’ân, as all Qur’ânic verses are *consistent* and never in conflict with one another. It is important to remember that the literal translation of the phrase *Ummul-Kitâb* is ‘*mother of the book*’. Hence, the *Muhkamât* (decisive) verses should be regarded as protectors and supporters for the meaning of the *Mutashâbihât* (allegorical) verses. The *Muhkamât* (decisive) verses thus act as controllers against misconstruing information about creation. The combination of the *Muhkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are

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<sup>7</sup> : Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

not yet uncovered) verses contains the necessary guidance that provides the “*stimuli*” for research. They are the criteria against which humankind’s findings must be judged to ensure that interpretations of these findings are in accordance with Allâh’s laws. This is supported in the Arabic Glorious Qur’ân as follows:

**“Then surely it is for Us (i.e. Allâh) to make it clear to you.” (Al-Qur’ân 75:19)**

Allâh Himself has arranged the verses and the chapters into one Book. He has formulated the Arabic Glorious Qur’ân in a manner that will enable us to extract most of the meaning from the Book itself.

***(b) The second category***

Those verses that refer to an intangible subject for example: Allâh or an object (Hereafter). An example of a verse referring to an intangible subject - the “*Being*” of Allâh:

**“Vision comprehends Him (i.e. Allâh) not, and He (i.e. Allâh) comprehends (all) vision; and He (i.e. Allâh) is above all comprehension, the aware.” (Al-Qur’ân 6:104) (Refer also to 50/16; 112/1-4; 2/186; 2/255)**

**“There is nothing like unto Him (i.e. Allâh)” (Al-Qur’ân 42:11)**

The belief by some Muslims that Allâh is within His creation i.e. ‘somewhere in the samawât’ is nullified by many verses in the Qur’ân:

**21:30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We (i.e. Allâh) made from water every living thing. Will they not then believe?”**

**6:103: “No vision can grasp Him, but His (i.e. Allâh) grasp is over all vision: He (i.e. Allâh) is above all comprehension, yet is acquainted with all things.”**

**42:1: “.....there is nothing whatever like unto Him (i.e. Allâh), and He (i.e. Allâh) is the one that hears and sees all things.”**

Allâh is **outside** of His Creation and not ‘somewhere in the heavens’ as some want us to believe! That is a pagan belief and not Qur’ânic! This makes it absolutely clear that **Allâh is beyond humankind’s visionary ability to comprehend Him**. The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these *Mutashâbihât* (allegorical) verses, in consonance with the general understanding of the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muhkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. **The Order or Nature of creation and the revelation of the unknown in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established**. Hence, when a Muslim performs the call to prayer and says: “*Ash-hadu an lâ ilâha ill-Allâh*” i.e. **I bear witness that nothing deserves to be worshipped except Allâh**. What it means is the confirmation of a Muslim’s witnessing, which is based on the fact that human beings cannot reveal the *unknown*, which we find in the Arabic Glorious Qur’ân.

When one journeys through the Glorious Arabic Qur'ân one will find that the knowledge is so vast, so precise and dynamic that at the time of the Qur'ân's revelation nobody in the world could have known that information, which forces one to submit to Its claim that it is a Divine Revelation. E.g.: 23/12-14; 14/48; 21/104; 42/11; 21/30; 36/36; 55/19-20; 78/6-7; 51:47 and hundreds of similar verses with unknown information that is only recently discovered!

Furthermore, the entire creation is in conformity with the nature and order in which Allâh has created it. We find no incongruity with natural facts and the revelation in the Arabic Qur'ân.

### **ALLÂH'S PROCESS OF CREATION NEVER CHANGES**

The Qur'ân is a divine book, and it declares the natural laws created by Allâh which are unchangeable, as the '*ways of Allâh*'!

**35-43: ".....No change will you find in the working of the (divine) laws;"**

**30/30: ".....Allâh's process of creation never changes."**

**67/3-4: "He (i.e. Allâh) who created the seven heavens one above another: no want of proportion wilt thou see in the creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw? Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out (but you will not find any flaw)."**

**41/53: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes Manifest to them that this is the Truth. Is it not enough that thy Rabb doth witness all things?"**

#### **TO SUMMARISE:**

The important point to remember is that any verse of the Arabic Glorious Qur'ân, which seems to defy factual knowledge of the universe, must be interpreted in the context of the guidance of the *Muḥkamât* (decisive) verses. Thus one has to be able to distinguish between *allegorical* and *decisive* verses.

#### **(d) The *fourth* part of verse 3:7,**

**"Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation."**

Meaning, not searching for its hidden meanings which are to be found in the decisive verses", clearly brings home the fact that the *allegorical* verses should not be taken literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A consequence of this sin would be retardation of one's understanding of the Arabic Glorious Qur'ân and a penance for rejecting the guidance from Allâh. This is made clear:

**"Our Rabb, make not our hearts to deviate after Thou (i.e. Allâh) has guided us and grant us mercy from Thee (i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver." (Al-Qur'ân 3: 8)**

(e) The last part of the verse holds very important information, which we need to analyse: “And *māya‘lamu* (none can exhaust its): *ta‘wīlahu ‘illallāh* (*ta‘wīlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allāh. And those firmly rooted in knowledge, they say, ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.’”

It is very important that we take note of the meaning of the words *māya‘lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some *allegorical* verses which the meaning is known. To know the meaning of some verses is not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allāh. Hence, it is not possible for anyone to exhaust the ‘*ta‘wīlahu*’ of the Arabic Glorious Qur’ān. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words ‘*māya‘lamu*’ as *none can exhaust its ‘ta‘wīlahu ‘illallāh’* which means:

**“The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, within the framework of the Qur’ānic teachings), save Allāh.”**

*The words:* “**And those firmly rooted in knowledge, they say, ‘we believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.’**”

This means that as one progresses in uncovering the *truth* of the contents in the Arabic Glorious Qur’ān, the *truth* forces one to say: ‘We believe in it.’ Only those who have uncovered the *truth*, i.e. by the acquisition of knowledge, have the confidence to make such a declaration. If the complete truth is uncovered, one will never have any reason to develop a thought that is contrary to the Arabic Glorious Qur’ān. Hence, the last part becomes self-explanatory.

The Law of Interpretation of the Arabic Glorious Qur’ān, as briefly explained above, outlines a system of using only decisive facts as a guideline for interpreting allegorical verses. Such a system clearly rules out any room for nonsensical-untruths! The fact that such a system is laid out in the Arabic Glorious Qur’ān by itself bears witness to the divine nature of the Arabic Glorious Qur’ān!

.....إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

**53/23: “...they follow nothing but conjecture and what their own nafs desire! - even though there has already come to them guidance from their *Rabb!*”**

### CHALLENGES OF AL-QUR’ĀN PROVING IT IS DIVINE

Next: the challenges to any skeptic that has any mistaken ideas that the Qur’ān is a man written book. The challenges are here today so please take up the challenge to disprove the Qur’ān:

The challenges in the following ayât prove the Divine Book’s authenticity: 4/82; 2/23; 17/88; 11/13; 10/38; 39/23; 52/34; and 15/9; 5/48.

**4- 82. “Do they not consider the Qur’ân (with care)? Had it been from other than Allâh, they would surely have found therein much discrepancy or contradiction or inconsistencies.”**

**11-13. “Or they may say, "He forged it," say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allâh.- if ye speak the truth!”**

**2-23. “And if ye are in doubt as to what We have revealed from time to time to Our servant (Muḥammad), then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allâh, if your (doubts) are true.”**

Let us take a simple example between the Bible and the Glorious Arabic Qur’ân:

INFORMATION IN THE BIBLE TO THAT OF THE ARABIC GLORIOUS QUR’ÂN RELATING TO  
PHARAOH’S BODY DURING THE TIME OF MOSES

*Encyclopaedia Britannica, 9th edition volume xvii, page 22, under the heading “Mummy”*

**The Bible claims that Pharaoh’s body was not preserved as ‘there remained not so much as one of them’ (King James Version. Exodus 14:28).**

*Al-Qur’ân chapter 10 v 92 states:*

**“But this day We (Allâh) shall save thee (Pharaoh) in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs.” (Arabic Glorious Qur’ân chapter 10: verse 92)**

(Please note - it does not matter if a new discovery reveals that the Pharaoh of Moses’ time was only now discovered, as some are now claiming- the fact is that Pharaoh’s body is preserved and not as the KJV Bible contradicts in Exodus 14:28.)

**The facts stated in verse Al-Qur’ân chapter 10 v 92 was only verified more than 1,200 years later (in the 19<sup>th</sup> century) after its revelation. Human beings cannot reveal the unknown! The unknown is only within the knowledge of the Creator. That cannot be disputed.**

Let me quote you a just a few more references from the Qur’ân of unknown information during the 6<sup>th</sup> century and which is only now being uncovered in the 20<sup>th</sup> and 21<sup>st</sup> century: (by the way visit Dr. Joseph Noor’s website for more information on the Qur’ân: [www.documentX.net](http://www.documentX.net), Direct Evidence of God’s Existence)

21:30 explains the creation of the Universe thru the Big Bang, and all life created from water; 79:30 the spherical shape of the earth; 21:33 & 36:40 all celestial bodies in orbits; 34:3 particles smaller than atoms;

27:61 water of different oceans meet but do not mix; 36:36 all things, including plants are created in pairs; 16:68 the bees that collect nectar are female bees; 23:12 to 14 the detailed description of the development of a fetus in the womb; 75:39 the male sperm is responsible of the gender of the child; 51:47 the expanding universe. I can go on and on and on. Any sane and reasonable person will concede that all this knowledge can only emanate from the Creator, or as He is called in the Qur’ân as Allâh!

## The Qur'ân versus The Bible

Not one person in the world, since the time the Bible was written by the so called 'inspired authors' – Old and New Testaments has even one person managed to memorise either of the two books. Yet millions of Muslims who are not even Arabic speaking have and continue to memorise the entire Qur'ân from as young as 5 years old. Millions more have memorised large parts that are read daily in the 5 daily prayers. Perhaps Mr. Hitchens can prove me wrong.

In chapter 2 verse 79 of the Qur'ân it states:

**2-79: "Then woe to those who write the Book with their own hands, and then say: "This is from Allâh," to traffic with it for miserable price!- woe to them for what their hands do write, and for the gain they make thereby."**

**The Qur'an states: 14:4: "We (i.e. Allâh) sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them and understandable....."**

Let us analyse whether this statement is true or not. The Facts about the Bible: **It is important that we start with the biblical history as reported by those who broke away from the Roman Catholic Church.**

What should be made known is the fact that the history of the Bible as revealed by authentic sources of Christians and Jews proves that the Greeks first constructed the Septuagint with the help of some Jews so it is claimed, although it is lost. See "THE ORIGIN OF THE BIBLE" BY SULAIMAN IBRÂHÎM – ISBN: 978-0-620-40104-3. (email [aymoosa4954@yahoo.com](mailto:aymoosa4954@yahoo.com) for a free e-copy).

Their statements reveal that the Bible is not a divine book according to the following submissions: The first Church in Christianity claim in their official documents written under the auspicious of the Pope Paul VI (1965) and Pope John XXXIII (1959):

**"Bible, Manuscripts of the. Copies of the Biblical text, written by hand. The text of the Bible has been handed down to us through handwritten and printed copies of the original writings and through translations into various ancient and modern languages. None of the original manuscripts written by the inspired authors themselves (autographs) is known to exist, but there are many ancient copies of the originals." (Catholic Bible p. 30) (Authorised by Pope Paul VI (1965) and Pope John XXXIII (1959)**

*First point:* Since when can a piece of work based on a copy of some book, or manuscripts which is claimed to be a copy of the lost original translated from a different language, project valid support in favour of the meaning of the original? On what basis can a copy **without the original authentic (crucial) document be valid in verifying this claim?** Please pay special attention to the words: **"...None of the original manuscripts written by the inspired authors themselves (autographs) is known to exist...."**

Second point: The first Church in Christianity is the Roman Catholic Church, (which is not disputed by anyone) and they claim that the Old Testament generally consists of 45 books and the New Testament consists of 27 books. Then

amazingly, they add a qualification to it: “*Although the number might be some-what higher or lower depending on how one separates or combines certain Old Testament books*”\*.

(\* J. P. O’Connell, et al. The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959, p. 28 - (Original Catholic Bibles and Bible Dictionaries-Authorised by Pope Paul VI (1965) and Pope John XXXIII (1959) However, the Protestants who came into existence 1,228 years after the first Church, (i.e. in the 16<sup>th</sup> century- and who are very late Christians) claim that the Old Testament contains only 39 books. (Refer-New Bible Dictionary Second impression, 1988, p. 138)

***The evidence to substantiate what has been said:***

**It came about that in 1553 Martin Luther, (Reformation’ according to the S.A. Oxford Dictionary -2006- states:** “A Religious Movement in Europe in the 16<sup>th</sup> Century intended to reform certain teachings and practices of the Roman Church, resulting in the establishment of the Reformed and Protestant Churches”). who led the reformation, discovered that the Catholics made a submission which gave licence to all and sundry to create their own Bibles; and simultaneously the strangle hold of the Roman Catholic Church was broken.

That submission is as stated: i.e.: The first Church in Christianity – the Catholic Church claims under the auspicious of the **Pope Paul VI (1965) and Pope John XXXIII (1959) states in their official documentation:**

**“Bible, .....None of the original manuscripts written by the inspired authors themselves (autographs) is known to exist...”**

The effect of the above claim is so devastating that the other denominations of Christianity which came into existence 1,228 years (16<sup>th</sup> century like Martin Luther, Calvin and others) after the first Church want to claim that the first Church has no right to state what they claimed is the truth! On what grounds can anyone object to what the original Church in Christianity know are the facts? After all they were the creators of the Bible, and all the new Christian Sects that came into existence 16 centuries later accepted the first church’s Bible and modified it to suit them. In spite of their irrational objections, the combined mainstream Protestant Churches claims:

**“Since no autograph of any book of the Bible has survived,...”. (New Bible Dictionary First Edition, 1978, p. 151. And in the second edition 1988, it appears on page 140)**

The above submission must have been known to them as they were originally all Catholics, who became Protestants only after they first became *apostates*! However, it is clear that the main bone of contention must have been the Bible itself! The fact that the Biblical contents were changed proves the point!

*The question is:* Why was it so easy to create all the thousands of denominations in Christianity if the Bible was the word of the God? There are many reasons that made it so simple! Out of many, **one of the most obvious is the language!** The Catholics and the Protestants do not even know the language the divine revelations were revealed in, so each cannot contest what the other claims!

Is it not strange that “Moses” is claimed to have appeared in the year 4004 BC? Yet, the name of the book is claimed to be the *Bible* (Byblos) which is ‘derived through Latin from the Greek’ language! (New Bible Dictionary Second impression, 1988, p. 137) (The name Moses is derived from the pagan).

Both nations, the Greeks and Romans entered Palestine thousands of years after “Moses”! Now surely “Moses” could never have spoken to Pharaoh in any of the languages claimed by the Jews and Christians, *which according to them* was Hebrew or even if they want to claim that it was Aramaic! It should be known that the name of the language *Hebrew* is a Greek word (See Peake’s Commentary on the Bible. 1919, p. 34) and not a word originated from the Children of Isrâ’îl. What does this mean? It means that not one word of the Old Testament could have been spoken by Moses, as no prophet that came to the Children of Isrâ’îl spoke Hebrew! Hebrew as a language was only completed in the tenth century of the Christian era. That is 1,000 years after Jesus! So Jesus could never have spoken Hebrew and neither would God have revealed His message in an incomplete language.

The New Bible Dictionary of the Protestants states:

**“A further implication is that Moses would have an Egyptian education, one of the best available in his day.”** *The Protestant New Bible Dictionary 1988, p. 305.*

*Be that as it may, Pharaoh would never have spoken with him in the language of the slaves!* Even if we want to agree that prophet Mûsâ (p.b.u.h) spoke Hebrew, then we must also agree that the communication with Pharaoh must have been in the Egyptian language.

**Therefore, there is no ORIGINAL Old Testament in the world!** One must keep in mind that prophet Mûsâ’s brother Harûn (p.b.u.them) or Moses and Aaron as Christians call them, must also have spoken the Egyptian language.

**The Children of Israel were the slaves of the Pharaohs for more than 400 years<sup>8</sup>. Consequently, it could therefore have been possible that they could no longer have spoken their own mother tongue, which could have been the reason that they had to speak some language of the Egyptians.**

May I remind that *Hebrew is a Greek word* (See Peake’s Commentary on the Bible. 1919, p. 34) *and not a word belonging to a language of the Children of Israel*, therefore it should be understood that because everyone is referring to it as Hebrew, we will retain the word as Hebrew; but this in no way means that we agree that Hebrew is the correct word or language. This leaves us with the question, as to whether prophet Mûsâ (p.b.u.h) could have been the author of a part of the Hebrew Old Testament. These points are sufficient to reject that there is an ORIGINAL Old Testament! Is it not strange that the Jews use the Old Testament of the Protestant which has only 39 Books?! Makes one to think, does it not?!

## **THE NEW TESTAMENT**

**According to the Catholic Bible (1959), the language Jesus spoke is ARAMAIC which was the spoken language in Galilee at that time.**

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<sup>8</sup> : An example is in South Africa, when the ‘new nation’ – Coloureds’ -born of the raping of the Koisian women by the Dutch pagans learnt to speak the language of the Dutch rapists i.e. Afrikaans. The same happened in some South American countries where Spanish is now the spoken language due to the pagan Spaniards conquering there. The same happened in many African countries by the French and Italians pagans. Not one African American born in the USA can speak his mother tongue!

“...No contemporary literary remains of this dialect, [Aramaic] remains, we cannot determine precisely the dialect He spoke.” (J. P. O’Connell, et al. **The Holy Family Bible Holy Family Edition of the Catholic Bible, from a Practical Dictionary of Biblical and General Catholic Information, Virtue and Company Limited: London, 1959, p. 30**)

This means that there cannot be any ORIGINAL words in any book which Jesus spoke, because there are no words in the original language that Jesus spoke. The main point to understand is: There are no ORIGINALS of any of the books *i.e.* Old or New Testaments!!! We have given sufficient crystal clear evidence already of this from authentic Christian documents of the mainstream churches.

***Let us examine it from another perspective:***

Apostates according to the first Church, the Roman Catholic Church:

When some of the followers of the Roman Catholic Church decided to break away from the Church, and became Protestants they must either have disagreed with the Bible not being the words of God or they disagreed with the Pope or the Bishops or the Priests. If they disagreed with the Pope or the Bishops or the Priests, then they would not have changed the Bible.

However, they have changed the Bible which makes it clear that it was the first Bible which they could not tolerate. If they had only disagreed with the Pope or the Bishops or the Priests or only one of the groups then they would never have changed the first Bible. Make no mistake, that those who broke away from the original Church must be termed as apostates. That is the *first* iniquity<sup>9</sup> they committed; the *second* is a sin they committed is that they removed some books from the first Bible; the *third* sin they committed was that they changed the modus operandi of the Church.

Removal of verses from the Bible:

The Bible with fewer verses appeared first in the Jehovah’s Witnesses’ Bible. Thereafter, the New International Version’s Textual Critics decided to do the same as that of the Jehovah’s Witnesses’ Bible, but the New International Version’s Textual Critics decided to remove the number of the verse also:

**Refer to the following: Matthew 17: 21; Matthew 18: 11; Matthew 23:14; Mark 7: 16; Mark 11: 26; Luke 23: 17; John 5:4; Acts 8: 37; Acts 15: 34; Acts 24: 7; Acts 28:29; Romans 16: 24;**

Please keep in mind that we are not claiming that the Roman Catholics have the truth, as we have made our stand clear that they also do not possess the truth as by their own admission above; **what we are doing is only revealing the state of those who broke away from the original Church. We shall reveal the state of all those who follows the Bible! One needs not to be a D.D. to come to the conclusion that *the Bible of all denominations is the main bone of contention.***

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<sup>9</sup> The reason for not qualifying it a true sin is because in actual fact they did not violate the words of God, as it is absent from them.

أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصُّدُقِ إِذْ جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ

39/32: “Who, then, does more wrong than one who utters a lie concerning Allâh, and rejects the truth when it comes to him; is there not in Hell an abode for blasphemers?”

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

43/78: “Verily We (i.e. Allâh) have brought the truth to you: **but most of you have a hatred for Truth.**” (also 23/70; 22/72; 53/29)

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

40/10: “The unbelievers will be addressed: “**Greater was the hatred of Allâh to you than (is) your hatred to yourselves, seeing that you were called to the Faith and you used to refuse.**”

**Email for a free e-copy of the History of the Bible from Authentic Church Sources, Catholic and Protestants:**

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#### **IN CLOSING:**

Extract from Gary Miller’s book- THE AMAZING QUR’AN

It is surprising how authentic the Qur’ân becomes when one assembles what might be referred to as a list of good guesses. Mathematically, it can be explained using guessing and prediction examples. For instance, if a person has two choices (i.e., one is right, and one is wrong), and he closes his eyes and makes a choice, then half of the time (i.e., one time out of two) he will be right.

Basically, he has a one in two chance, for he could pick the wrong choice, or he could pick the right choice. Now if the same person has to situations like that (i.e., he could be right or wrong about situation number one, and he could be right or wrong about situation number two), and he closes his eyes and guesses, then he will only be right one fourth of the time (i.e., one time out of four). He now has a one in four chance because now there are three ways for him to be wrong and only one way for him to be right. In simple terms, he could make the wrong choice in situation number one, and then make the wrong choice in situation number two; or he could make the wrong choice in situation number one and then make the right choice in situation number two; or he could make the right choice in situation number one and then make the wrong choice in situation number two; or he could make the right choice in situation number one and then make the right choice in situation number two.

Of course the only instance in which he could be totally right is the last scenario where he could guess correctly in both situations. The odds of his guessing completely correctly have become greater because the number of situations for him to guess in have increased; and the mathematical equation representing such a scenario is  $\frac{1}{2} \times \frac{1}{2}$  (i.e., one time out of two for the first situation multiplied by one time out of two for the second situation).

Continuing on with the example, if the same person now has three situations in which to make blind guesses, then he will only be right one eighth of the time (i.e., one time out of eight or  $\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2}$ ). Again, the odds of choosing the correct choice in all three situations have decreased his chances of being completely correct to only one time in eight. It must be understood that as the number of situations increase, the chances of being right decrease, for the two phenomena are inversely proportional.

Now applying this example to the situations in the Qur'ân, if one draws up a list of all of the subjects about which the Qur'ân has made correct statements, it becomes very clear that it is highly unlikely that they were all just correct blind guesses. Indeed, the subjects discussed in the Qur'ân are numerous, and thus the odds of someone just making lucky guesses about all of them become practically nil. If there are a million ways for the Qur'ân to be wrong, yet each time it is right, then it is unlikely that someone was guessing. The following three examples of subjects about which the Qur'ân has made correct statements collectively illustrate how the Qur'ân continues to beat the odds.

In the 16<sup>th</sup> chapter, Surah an-Nahl, 16:68-69; the Qur'ân mentions that the female bee leaves its home to gather food. Now, a person might guess on that, saying, "The bee that you see flying around –it could be male, or it could be female. I think I will guess female." Certainly, he has a one in two chance of being right. So it happens that the Qur'ân is right. But it also happens that that was not what most people believed at the time when the Qur'ân was revealed. Can you tell the difference between a male and a female bee? Well, it takes a specialist to do that, but it has been discovered that the male bee never leaves his home to gather food. However, in Shakespeare's play, *Henry the Fourth*, some of the characters discuss bees and mention that the bees are soldiers and have a king. That is what people thought in Shakespeare's time – that the bees that one sees flying around are male bees and that they go home and answer to a king. However, that is not true at all. The fact is that they are females, and they answer to a queen. Yet it took modern scientific investigations in the last 300 years to discover that this is the case.

So, back to the list of good guesses, concerning the topic of bees, the Qur'ân had a 50/50 chance of being right, and the odds were one in two.

In addition to the subject of bees, the Qur'ân also discusses the sun and the manner in which it travels through space. Again, a person can guess on that subject.

When the sun moves through space, there are two options: it can travel just as a stone would travel if one threw it, or it can move of its own accord. The Qur'ân states the latter – Surah al-Anbiya', 21:33- that it moves as a result of its own motion. To do such, the Qur'ân uses a form of the word *sabaha* to describe the sun's movement through space. In order to properly provide the reader with a comprehensive understanding of the implications of this Arabic verb, the following example is given. If a man is in water and the verb *sabaha* is applied in reference to his movement, it can be understood that he is swimming, moving of his own accord and not as a result of a direct force applied to him. Thus when this verb is used in reference to the sun's movement through space, it in no way implies that the sun is flying uncontrollably through space as a result of being hurried or the like. It simply means that the sun is turning and rotating as it travels. Now, this is what the Qur'ân affirms, but was it an easy thing to discover? Can any common man tell that the sun is turning? Only in modern times was the equipment made available to project the image of the sun onto a tabletop so that one could look at it without being blinded. And through this process it was discovered that not only are there spots on the sun but that these spots move once every 25 days. This movement is

referred to as the rotation of the sun around its axis and conclusively proves that, as the Qur'ân stated 1400 years ago, the sun does, indeed, turn as it travels through space.

*And returning once again to the subject of good guesses, the odds of guessing correctly about both subjects – the sex of bees and the movement of the sun – are one in four!*

Back fourteen centuries ago, people probably did not understand much about time zones, the Qur'ân's statements about this subject are considerably surprising. The concept that one family is having breakfast as the sun comes up while another family is enjoying the brisk night air is truly something to be marveled at, even in modern times. Indeed, fourteen centuries ago a man could not travel more than thirty miles in one day, and thus it took him literally months to travel from India to Morocco, for example. And probably, when he was having supper in Morocco, he thought to himself, "Back home in India they are having supper right now." This is because he did not realize that, in the process of travelling, he moved across a time zone. Yet, because it is the words of Allâh, the All-Knowing, the Qur'ân recognizes and acknowledges such a phenomenon. In an interesting verse it states that when history comes to an end and the Day of Judgment arrives, it will all occur in an instant and this very instant will catch some people in the daytime and some people at night. This clearly illustrates Allâh's divine wisdom and His previous knowledge of the existence of time zones, even though such a discovery was non-existent back fourteen centuries ago. Certainly, this phenomenon is not something which is obvious to one's eyes or a result of one's experience, and this fact in itself, suffices as proof of the Qur'ân's authenticity.

*Returning one final time to the subject of good guesses for the purpose of the present example, the odds that someone guessed correctly about all three of the aforementioned subjects – the sex of bees, the movement of the sun and the existence of time zones – are one in eight!*

Certainly, one could continue on and on with this example, drawing up a longer and longer list of good guesses; and, of course, the odds would become higher and higher with each increase of subjects about which one could guess. But what no one can deny is the following: the odds that Muhammad (p.i.u.h), an illiterate, guessed correctly about thousands and thousands of subjects, never once making a mistake, are so high that any theory of his authorship of the Qur'ân must be completely dismissed – even by the most hostile enemies of Islam!

**End of extract.**

## **HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN: SUMMARISED:**

### **THE QUR'ÂN PROVIDES ITS OWN HISTORY:**

**IT NAMES ITSELF THE TITLE QUR'ÂN (2/185; 50/1; 41/3; 43/3; 42/7; 20/113; 39/28; 18/54; 10/37; 6/19; 85/21-22 ;)<sup>10</sup>.**

**THE QUR'ÂN GIVES THE NAME OF ITS AUTHOR (25/6; 41/42; 45/2; 46/2; 6/19; 6/114; 4/166)**

**THE LANGUAGE IT WAS REVEALED IN (41/3, 44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)**

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<sup>10</sup> Please note: The verse/s numbers may vary by 1 or 2 or 3 depending on the different translators' method of numbering.

THE QUR'ÂN WILL BE ALWAYS BE PROTECTED FROM CORRUPTION AND CAN NEVER BE PRODUCED BY HUMAN BEINGS (15/9; 3/7; 41/41-42; 10/37; 4/82; 2/23-24; 52/33-34; 11/13; 85/21-22)

WHEN AND HOW THE QUR'ÂN WAS REVEALED (2/185; 97/1; 25/32; 17/106)

TO WHOM THE QUR'ÂN WAS REVEALED (29/48; 47/2; 48/28-29)

GUARANTEE THAT THE PROPHET WILL NEVER FORGET THE QUR'ÂN (87/6)

THE QUR'ÂN EXISTED IN WRITTEN BOOK FORM FROM THE TIME OF ITS REVELATION, AND EVERY WORD REVEALED TO THE PROPHET WAS PUT TO WRITING IMMEDIATELY BY HONOURABLE SCRIBES AND THE BOOK TESTIFIES TO THIS (Stated in multiple verses including: 3/7; 85/21, 22; 52/2-3; 68/1; 45/2; 46/2; 46/12; 80/13-16; 6/114; 16/89; 41/3; 98/2; 29/48;3/7; 75/17; 7/52; 41/41; 96/ 1-5). (There was no lag or interval for mistakes to creep in).

THE PROPHET IS GUARANTEED SPECIAL PROTECTION (5/67)

THE ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME (75/17).

ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN (6/114; 6/105; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 13/2; 14/25; 16/89; 17/12; 18/54; 30/28, 58; 39/27-28 41/3; 10/37; 25/33; 65/11; 12/111; 17/89, 11/1; and many more)

THE LAW OF INTERPRETATION OF THE QUR'ÂN IS RECORDED WITHIN THE QUR'ÂN IN CHAPTER 3 VERSE 7. (*Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law; and the basis of the Qur'ân and also its protector, hence literally the 'mother of the Book'); and others are *Mutashâbihât* (allegorical), which are subject to the decisive verses meanings.

THUS THE QUR'ÂN HAS A CLEAR BACKGROUND HISTORY AND A LAW OF INTERPRETATION WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

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