

# Misconceptions about Islam And Responses



- **Misconceptions**
- **False Claims**
- **Common Questions asked by Non- Muslims and Responses**

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# *In the name of Allah, the most gracious, the most merciful*

## Part One : Misconceptions about Islam

### Introduction

I will try to clear up many of the misconceptions that are prevalent about Islam. Before jumping into the list of misconceptions directly, it is important to give a little interesting background about the source of Islam.

Islam is the name of a way of life which the Creator wants us to follow. We avoid the word religion because in many non-Islamic societies, there is a separation of "religion and state." This separation is not recognized at all in Islam: the Creator is very much concerned with all that we do, including the political, social, economic, and other aspects of our society. Hence, Islam is a *complete* way of life.

The source of Islam is **Allah**, the Creator of everything known and unknown to us. He is One, and He is Unique. Allah has taught us about Islam via two mediums: the **Qur'an** and the **Sunnah**. Both the Qur'an and Sunnah were transmitted to us, humanity, via the Messenger of Allah: **Muhammad bin Abdullah**, may the peace and blessings of Allah be upon him (saas). The Messenger of Allah was nothing more and nothing less than a mortal messenger of the immortal Creator.

The **Qur'an** is a book containing the literal Word of Allah. It was transmitted from Allah to an angel of His (Gabriel), and from the angel to the Messenger of Allah who delivered it to us. The Qur'an covers a wide variety of topics, including evidence to support its claim of being the Word of the Creator, stories of earlier generations, rules which humanity is asked to obey, and information about the Hereafter. The Qur'an claims that it is protected from change by other than Allah, and this is confirmed by its 1400 year history. The earliest copies and the latest copies are the same.

The **Sunnah** is the term used to describe how the Messenger of Allah (saas) lived his life. The Messenger's life is an example for all *Muslims*, or *those who accept Islam*, to follow. Whatever the Messenger (saas) did, said, or approved of is a source of Islam just as much as the Qur'an. The Messenger's role is not overemphasized: his life was dictated by

what the Creator desired, and the Messenger did not add or subtract to Islam according to his own personal whim. His life was such that his wife called him "a walking Qur'an."

The Qur'an and Sunnah are the **only** two mediums by which Allah has directly taught us about Islam. This leads us to the following simple but critical principle:

If any man or woman engages in a belief or action which clearly contradicts the Qur'an or Sunnah, then that belief or action cannot be thought of as 'Islamic'.

This rule applies whether the man or woman is Muslim or non-Muslim. *Hence, we cannot equate Islam and the Muslims.* Islam is the way of life; Muslims are people who claim to follow that way of life. A Muslim may claim to follow Islam, but be wrong. In the context of misconceptions, we can restate the above principle in a slightly different way:

Some misconceptions about Islam are due to the wrong beliefs and actions of Muslims, and others are due to a significant lack of understanding and false stereotyping by non-Muslims.

Our answers to the misconceptions are drawn from the Qur'an and Sunnah. All other approaches are insufficient: Islam is a way of life which is very firmly based on a scholarly approach, an approach which is based on **knowledge**.

### **Misconception 1**

- *Islam is 'the religion of peace' because the Arabic word Islam is derived from the Arabic word "Al-Salaam" which means peace.*

*الإسلام دين السلام لمجرد أن الكلمة العربية إسلام مشتقة من اللفظ العربي السلام والذي يعنى بالإنجليزية السلام*

It might seem strange to think of this as a misconception, but in fact it is. The root word of Islam is "*al-silm*" which means "submission" or "surrender." It is understood to mean "submission to Allah." In spite of whatever noble intention has caused many a Muslim to claim that Islam is derived primarily from peace, this is not true. Allah says in the Qur'an (translated):

**[2:136] Say (O Muslims): We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and to Him we have surrendered. [Arabic "Muslimoon"]**

A secondary root of Islam may be "*Al-Salaam*" (peace), however the text of the Qur'an makes it clear that Allah has clearly intended the focus of this way of life to be submission to Him. This entails submission to Him at all times, in times of peace, war, ease, or difficulty.

### **Misconception 2**

- In Islam, denial of human rights is OK because Islam is against pure democracy and Islam tolerates slavery***

*فى الإسلام هناك إنكار لحقوق الإنسان لأن الإسلام ضد الديمقراطية والإسلام يجيز العبودية*

The misconception does not follow from the reasons given, and the reasons ignore a great deal of information.

As stated earlier, Islam is a complete way of life. Given this, it is not surprising that the Creator is concerned with the method which we choose to govern ourselves. The preeminent rule which the Islamic state must observe is stated in the Qur'an (translation follows):

**[4:59] O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day; That is best, and most suitable for final determination.**

From this verse, it is clear that the state's obligation of obedience to the Creator is as important as the obedience of the individual. **Hence, the Islamic state must derive its law from the Qur'an and Sunnah.** This principle **excludes** certain choices from the Islamic state's options for political and economic systems, such as a pure democracy, unrestricted capitalism, communism, socialism, etc. For example, a pure democracy

places the people above the Qur'an and Sunnah, and this is disobedience to the Creator. However, the best alternative to a pure democracy is a democracy that implements and enforces the Shari'ah (Islamic Law).

The Creator also states in the Qur'an (translated):

**[42:36-38] So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord, and those who shun the great sins and indecencies, and whenever they are angry they forgive, and those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.**

Allah orders us in this verse to conduct our matters by taking counsel among ourselves, or by consulting each other. This is the methodology of the Islamic state, to consult one another, but to always keep the Qur'an and Sunnah paramount. *Any law which contradicts the Qur'an or Sunnah is unlawful.* This broad principle of consultation is certainly wide enough to encompass a form of government where all are heard - in fact, encouraged to be heard. The early Islamic states were of this form. The petty governments of many 'Muslim countries' today do not apply this principle and in fact commit many crimes against the people. As for slavery, Islam is unique among the 'religions' in its close attention to the peaceful removal of this practice. Before the advent of Islam, slavery was widespread all over the world. The Messenger of Islam taught us that freeing slaves was a great deed in the sight of Allah. From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

*[3:46:693] Narrated Abu Huraira: The Prophet said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Said bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja'far had offered him ten thousand Dirhams or one-thousand Dinars.*

Also from the Sunnah, specifically in the study of the Sunnah called Malik's Muwatta, we find:

*[38:9:15] Narrated Aisha Ummul Mu'minin: The Messenger of Allah, may Allah bless him and grant him peace, was asked what was the most excellent kind of slave to free. The Messenger of Allah, may Allah bless him and grant him peace, answered, "The most expensive and the most valuable to his master."*

The Creator has also made it easy for slaves to gain their freedom. From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

*[3:46:704] Narrated Abu Huraira: The Prophet said, "Whoever frees his portion of a common slave should free the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."*

The condition of slavery is very different in Islam than the harsh conditions imposed by non-Muslims or disobedient Muslims. From the Sunnah, specifically in the study of the Sunnah called Sunan Abu-Dawud, we find:

*[41:4957] Narrated AbuHurayrah: The Prophet (saw) said: None of you must say: "My slave" (abdi) and "My slave-woman" (amati), and a slave must not say: "My lord" (rabbi or rabbati). The master (of a slave) should say: "My young man" (fataya) and "My young woman" (fatati), and a slave should say "My master" (sayyidi) and "My mistress" (sayyidati), for you are all (Allah's) slave and the Lord is Allah, Most High.*

Also from the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

*[3:46:721] Narrated Al-Ma'rur bin Suwaid: I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet. The Prophet asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)."*

As a result of the teachings of Islam, slavery was almost completely eradicated from many areas of the Muslim world, peacefully and without bloodshed.

### **Misconception 3**

***In Islam, women are inferior to men because:***

- *a man can marry up to 4 wives, a woman can marry only one man*
- *a man's share of inheritance is bigger than a woman's*
- *a man can marry a non-Muslim, a woman cannot*
- *women must wear the veil*

في الإسلام المرأة أقل شأنًا من الرجل لأن :

- الرجل يستطيع أن يتزوج أربع نساء والمرأة لا تستطيع أن تتزوج أكثر من رجل واحد
- نصيب الرجل من الميراث أكبر من نصيب المرأة .
- الرجل يستطيع أن يتزوج امرأة غير مسلمة بينما المرأة لا تستطيع أن تتزوج رجلا غير مسلم
- المرأة ملزمة بارتداء الحجاب .

This widely held misconception does not remotely follow from the reasons given. The first and most important observation to make about the popular question "Are men and women equal?" is that it is a badly-

formed, unanswerable question. The problem which many people conveniently ignore is that "equal" is not defined. This is a very critical point: the equality must be specified with respect to some measurable property. For example, women on average are superior to men if we ask who is shorter in height than the other ("Growth and Development", Encyclopaedia Britannica, 1992). Women are also superior on average if we ask whom do children bond to deeper, mothers or fathers. Women are also superior on average if we ask who has a tendency to socialize more. On the other hand, men are superior on average if we ask who is taller in height than the other. And so on: every question can be turned around, and more importantly these are properties which are irrelevant. What then, is the really important property which we are worried about in terms of gender equality? Naturally, from the point of view of the Qur'an and Sunnah, the obvious important property is *who is dearer to Allah, men or women?* This question is emphatically answered in the Qur'an (translation),

**[4:124] If any do deeds of righteousness - be they male or female - and have faith, they will enter Paradise, and not the least injustice will be done to them.**

**[33:35] For Muslim men and women, for believing men and women, for devout men and women, for truthful men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward.**

The Qur'an and Sunnah repeat over and over again that *Allah only favors one person over another based on that person's awareness, consciousness, fear, love, and hope of Allah* (the Arabic word is difficult to translate: *Taqwa*). All other criteria are excluded: gender, ethnic group, country, ancestry, etc.

Given that Allah does not favor one gender over the other in His attention to us (and it helps to remember that Allah is neither male nor female), we can now address the differences between the genders in

Islam. First, men and women are not the same as we know. The Creator states in the Qur'an (translation),

**[3:36]...and the male is not like the female...**

Men and women are different in their composition, and in their responsibilities under Islam. However, both are bound by obligations to one another, especially the following important one which must be understood in any discussion on men and women. From the Qur'an (translation),

**[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.**

In this verse, the Creator emphasizes that *marriage is to be vigorously pursued by the Muslims*: the state of being single is not to be maintained. With this in mind, we can begin to understand the four reasons cited above for the nonetheless erroneous conclusion.

Men and women are different in their responsibilities towards the families that they are strongly encouraged to set up. Women are not obligated to work, whereas men are obligated. The man must provide for the family, but the woman does not have to spend out of her money for it, though she gets a reward for doing so. Allah says in the Qur'an (translation),

**[4:34] Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.**

From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

*[2:24:545] Narrated `Amr bin Al-Harith: Zainab, the wife of `Abdullah said, "I was in the Mosque and saw the Prophet (p.b.u.h) saying, `O women ! Give alms even from your ornaments.' " Zainab used to provide for `Abdullah and those orphans who were under her protection. So she said to `Abdullah, "Will you ask Allah's Apostle whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Apostle ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet ) with a similar problem as mine. Bilal passed by us and we asked him, `Ask the Prophet whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to inform the Prophet about us. So Bilal went inside and asked the Prophet regarding our problem. The Prophet (p.b.u.h) asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet said, "Which Zainab?" Bilal said, "The wife of `Adullah (bin Masud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakat."*

Given that husbands are obligated to provide for wives, and that marriage is a highly recommended goal of Islam, it is easy to see why women's inheritance share is half that of men. We note also that men are obligated to provide a suitable dowry to women on marriage. In fact, it is preferable at this point to speak in terms of husbands and wives instead of men and women. Allah says in the Qur'an (translation),

**[4:4] And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.**

Allah says in the Qur'an (translation),

**[2:228]...And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them...**

This one degree in no way affects the position of the Creator in which He has stated that He does not hold women dearer to him than men, or vice versa. Rather it is simply a way of partitioning responsibilities in a household of two adults: someone must make the final decision on daily matters. As will be shown below in a section on a different misconception, though the final decision rests with the husband, it is through mutual consultation that decisions are best reached at.

While men are allowed to marry up to four wives, they are also commanded to meet the preconditions of being able to financially support them. They must also deal with **each** wife justly and fairly with respect to marital and economic obligations. Allah says in the Qur'an (translation),

**[4:3] If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall 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.**

Moreover, women are allowed to reject any marriage proposal made to her by prospective suitors, thus if she does not feel she can abide by the rules of the Qur'an and Sunnah if she marries a certain person, she can reject his proposal. While it is irrelevant to Islam, it is worthwhile to note that both Judaism and Christianity allow polygamy. The idea is not as foreign to the non-Muslims as is often claimed.

Finally, the wearing of the veil by women is also an illogical premise to claim that women are inferior to men. It is more appropriate to indict a society of female exploitation if it tolerates pornography rather than if it enforces the veil. Given that Allah is neither male nor female, given that He does not endear people to Himself based on their gender, given that the Creator cares about all of us male or female, given that the sexual and violent drive of men is stronger than that of women...given all this, it is illogical to cast a negative light on the following injunctions contained in the Qur'an (translation),

**[33:59] O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not be annoyed...**

**[24:30-31] Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands...**

On this misconception, there is a great deal more to write, most of it showing how current practices in many Muslim lands go against what the Qur'an and Sunnah have ordained, lands in which women are treated as property (unIslamic), are not educated (unIslamic), are forbidden their economic rights (unIslamic), and more. On this point in particular, we encourage everyone to consult the Qur'an and Sunnah before incriminating Islam. Always remember that Islam is a complete way of life from the Creator, and that Muslims are people who claim to follow that way of life. A Muslim may claim to follow Islam, but be wrong.

#### **Misconception 4**

*Islam is well-suited only to the Arabs because:*

- *most Muslims are Arabs*
- *the Qur'an is in Arabic*

*الإسلام لا يصلح إلا للعرب فقط لأن :*

- *معظم المسلمين عرب*
- *القرآن نزل باللغة العربية*

The first reason for this misconception is far from the truth. Of the more than one billion Muslims around the world, only 18% are Arab. The most populous Muslim country in the world is Indonesia. The second most populous Muslim country is Bangladesh. Neither of these countries is Arab.

Islam is the fastest growing major religion in the world (Encyclopedia Britannica). It has adherents on all the populated continents, and is accessible to Arabs and non-Arabs alike. In the United States, Muslims are expected to become the largest religious minority around the turn of the century, outstripping the Jews.

The universal appeal of Islam to Arabs and non-Arabs comes in spite of the Qur'an being in Arabic. Allah states in the Qur'an that this way of life called Islam is for all people (translation follows),

**[21:107] And We (Allah) have not sent you (Muhammad) but as a mercy to the worlds.**

**[34:28] We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.**

Moreover, the Creator does not use the color or mother tongue of people to judge them, be they Arab or not. Instead, it is the level of their awareness of Allah which is the criterion,

**[49:13] O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."**

The choice of Arabic as the language of the Qur'an is explained very simply and clearly (translation follows),

**[41:44] And if We (Allah) had made it a Qur'an in a foreign tongue, they would certainly have said: "Why have not its communications been made clear? What! a foreign (tongue) and an Arab!" Say: It is, to those who**

**believe, a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.**

However, it is also important to emphasize that the Qur'an in its revealed form in Arabic is the literal Word of the Creator - but any translation is *not*. Each translation is more accurately called a translation of an interpretation, for every translator includes his or her own bias.

### **Misconception 5**

*Islam rejects Jesus because:*

- *Jesus is not accepted as 'the Son of God'*

الإسلام يرفض وينبذ المسيح لأن : المسيح غير مقبول ( كأبن الله )

The Qur'an and Sunnah both teach us emphatically and without any doubt that the Creator considers the statement of the Trinity to be a great falsehood. The Qur'an states (translation):

**[19:88-93] They say: "(Allah) the Most Merciful has begotten a son!" Indeed you have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they should invoke a son for (Allah) the Most Merciful. For it is not consonant with the majesty of (Allah) the Most Merciful that He should beget a son: Not one of the beings in the heavens and the earth but must come to (Allah) the Most Merciful as a servant.**

However, the misconception that Jesus is rejected does not follow from the reason given above. It is more precise to say that identifying Jesus as 'the Son of God' is rejected. As a **Messenger** of Allah, Jesus is accorded the same honor that all the Messengers are given, as the following verse attests to (translation),

**[2:136] Say (O Muslims): We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the**

tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and to Him we have surrendered. [Arabic "Muslimoon"]

### Misconception 6

*Islam orders the worship of a man because:*

- *Muslims are also `Muhammadans`*

*الإسلام يأمر بعبادة الإنسان لأن المسلمون يعبدون محمد صلى الله عليه وسلم*

Early non-Muslim quasi-researchers of Islam called it `Muhammadanism', implying in some way that Muslims worshipped the Messenger of Allah (saas). Hence, the (false) basis for this misconception really emanates from non-Muslims. However, as was described above, a "Muslim" is "one who submits to Allah." The essence of Islam is pure, pure, pure monotheism. Allah says in the Qur'an (translated):

**[112:1-4] Say: He is Allah, the One and Only; Allah, the One on whom all depend; He begets not, nor is He begotten. And there is none comparable to Him.**

**[3:144] Muhammad is no more than a messenger: many Were the messengers that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.**

From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

*[9:93:470] Narrated Mu'adh bin Jabal: The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know*

*best." The Prophet said, "Not to punish them (if they do so)."*

*[4:55:654] Narrated `Umar: I heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."*

## **Misconception 7**

*Islam tolerates the killing of innocents because:*

- *Muslims can be terrorists*
- *Muslims engage in `holy wars' (jihad)*
- *Islam was spread by the sword*
- *Islam has a harsh and cruel judicial system*

*الإسلام يجيز ويتسامح مع قتل الأبرياء لأن :*

- *المسلمين إرهابيين .*
- *الإسلام يكفل ( يتورط في ) الحروب المقدسة ( الجهاد )*
- *الإسلام أنتشر بالسيف*
- *الإسلام ينطوى على نظام قضائي ( شرعى ) قاسى وخشن*

This misconception is one of the most widely held misconceptions about Islam today. And yet in the Qur'an, the Creator unambiguously states (translation),

**[17:33] Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand retaliation or to forgive): but let him not exceed bounds in the matter of taking life, for he is helped (by the Law)**

Based on this verse, it is Islamically unlawful to murder anyone who is innocent of certain crimes. It is well to remember at this point the distinction made above between Qur'an and Sunnah, and the Muslims: only the Qur'an and Sunnah are guaranteed to be in accordance with what the Creator desires, whereas the Muslims may possibly deviate.

Hence, if any Muslim kills an innocent person, that Muslim has committed a grave sin, and certainly the action cannot be claimed to have been done "in the name of Islam."

It should be clear, then, that "**Muslim terrorist**" is almost an **oxymoron**: by killing innocent people, a Muslim is committing an awesome sin, and Allah is Justice personified. This phrase is offensive and demeaning of Islam, and it should be avoided. It is hoped that as the general level of public awareness and understanding of Islam increases, people will keep "terrorism" and "Islam" separate from each other, not to be used in the same phrase.

Another reason advanced in support of the misconception is that the Creator has imposed *'jihad'* on us. The term "holy war" is from the time of the Crusades and originated in Europe as a rallying cry against the Muslims in Jerusalem. Jihad is an Arabic word meaning struggle, but in the context of many verses in the Qur'an, it carries the meaning of military struggle, or war. Allah gradually introduced the obligation of military struggle to the Muslim community at the time of the Messenger (saas). The first verse ever revealed in that connection is as follows (translation),

**[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;**

This verse lays down the precondition for all war in Islam: there must exist certain oppressive conditions on the people. The Creator unequivocally orders us to fight oppression and persecution, even at the expense of bloodshed as the following verse shows (translation),

**[2:190-192] And fight in the cause of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits. And kill them wherever you find them, and drive them out from where they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque (in Makkah) until they fight with you in it, but if they do fight you, then slay them; such is the reward of the unbelievers. But if they desist, then surely Allah is Forgiving, Merciful. And fight with them until there is no persecution, and religion should be only for Allah, but**

**if they desist, then there should be no hostility except against the oppressors.**

As one might imagine, the method of military struggle has been clearly and extensively defined in the Qur'an and Sunnah. Since this subject is a huge one, we simply summarize part of it by noting that it is unlawful to kill women, children, the infirm, the old, and the innocent. From the Sunnah, specifically in the study of the Sunnah called Sahih Bukhari, we find:

[4:52:257] Narrated 'Abdullah: During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

A related misconception to jihad is often propagated by Muslims who say that "Jihad is only for self-defense of physical borders." The Qur'an and Sunnah refute this notion categorically. As the verses cited above show, jihad is obligatory wherever there is injustice, and Muslims need not acknowledge imaginary lines around the earth when it comes to upholding this obligation. The Messenger of Allah (saas) has also commented on this extensively in the Sunnah. From the study of the Sunnah called Sahih Bukhari, we find that,

*[4:52:65] Narrated Abu Musa: A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."*

Hence, the Creator obligates us to fight wherever people are being *grossly deprived of freely hearing or practicing the Message of Allah* as contained in the Qur'an and Sunnah. Sayyed Qutb, a famous Muslim scholar eloquently discusses the notion of jihad and self-defense in his book *Milestones*,

"If we insist on calling Islamic jihad a defensive movement, then we must change the meaning of the word `defense' and mean by it `defense of man' against all those elements which limit his freedom. These elements take the form of beliefs

and concepts, as well as of political systems, based on economic, racial, or class distinction."

A third reason often cited for the misconception about Islam which says that this way of life tolerates the killing of innocents is that the judicial system of Islam is unnecessarily harsh. This reason is weak in two respects. First, it presupposes that human beings are more just and more merciful than the Creator, and therefore we can change the law. Second, it is often based on gross oversimplifications of Islamic law, such as saying "all thieves get their hands cut off."

The Qur'an and Sunnah make it clear that the law of retaliation (or equality) governs us for murder and physical injury, but forgiveness is better as the following verses from the Qur'an show (translation),

**[2:178] O you who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.**

**[42:40-43] The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loves not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a grievous penalty. And whoever is patient and forgiving, these most surely are actions due to courage.**

The Creator ordained the law of retaliation on us knowing full well that we might question it. In many non-Muslim societies today, there are ongoing debates about the death penalty. In Islam, this discussion is moot: the Creator has decided the matter for us. He has however given

us an interesting verse in the Qur'an which advises to consider the matter carefully if we want to understand it (translation follows),

**[2:179] And there is life for you in (the law of) retaliation, O people of understanding, that you may guard yourselves.**

Most people are also unaware of the stringent conditions which must be met for the law of retaliation to be applicable. The Sunnah is full of examples of the Messenger of Allah showing us when the law's preconditions were fulfilled. For example, a thief is only liable to lose his or her hand if the item stolen exceeds a certain value, and if it is proven that the item was taken from its normal resting place. Stealing food is not punishable by the loss of one's hand, and other items are exempt as well. This is just an example of how gingerly the law is applied in Islam.

Finally, another reason advanced for this prevalent misconception is that Islam 'spread by the sword'. It should be clear by now that we must always distinguish between the Qur'an and Sunnah and the Muslims when it comes to determining what the Creator has asked of us. Allah has stated clearly in the Qur'an (translation),

**[2:256] There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever rejects Satan (and what he calls to) and believes in Allah, he indeed has laid hold on the firmest handhold, which shall not break off, and Allah is Hearing, Knowing.**

Hence, it is **impossible** to accept Islam under duress. Even if misguided Muslims were to try to 'force' Islam somehow on others, it would not be accepted by the Creator based on this verse.

Historical arguments that try to demonstrate that Muslims did not 'convert others by force' are actually secondary to the argument given above. However, it is worth noting that historically, Islam did spread by peaceful means. The Message of the Creator was conveyed to Africa and to southeast Asia by trading Muslims, and today the largest Muslim country in the world is Indonesia. The military expeditions that led to the conquest of large swathes of territory in Europe and central Asia were all marked by tolerance of other creeds and faith.

Again, it is important to remember that Allah declares it **IMPOSSIBLE** that Islam can be forced on a person, hence Muslims find it useless to try!

### **Misconception 8**

*Islam is intolerant of other religions because*

- *the Qur'an condemns the other religions as false*

*الإسلام لا يتسامح مع الأديان الأخرى لأن القرآن يعتبر الأديان الأخرى مزيفة وكاذبة ومضللة وغير صحيحة .*

The Creator has taught us in the Qur'an and Sunnah that all other `religions' and ways of life are unacceptable to Him if a person is aware of Islam. The Qur'an states (translation),

**[3:85] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.**

However, even though the Creator has clearly specified that no other way of life is acceptable to Him except Islam (i.e. submission to Him as embodied in the Qur'an and Sunnah), He has also commanded the Muslims to be *tolerant* of people who espouse other creeds. From the Sunnah, specifically in the study of the Sunnah called Al-Awsat by Al-Tabarani, we find regarding those non-Muslims living in the Islamic state,

*The Messenger of Allah (saas) said, "One who kills a non-Muslim person under protection (Arabic: dhimmi) will not even smell the fragrance of Paradise."*

Also from the Sunnah, specifically in a report from Al-Khatib, we find that the Messenger of Allah (saas) also said:

*Whoever hurts a non-Muslim person under protection, I am his adversary, and I shall be an adversary to him on the Day of Resurrection.*

In short, Islam is *intolerant of false ideas*, however it is *tolerant of the people* who hold to those ideas. One historical example of Muslims

living up to the standard of Islam can be found from the time of the Spanish Inquisition. During that disaster sprung by misguided Catholics, some Spanish Jews fled to Muslim Turkey and to this day, there is a community of Spanish-speaking Jews in Turkey. Another example may be found during one of the Crusader invasions from Western Europe. Some of the the Catholic Western European knights were so likely to rape, murder, and pillage the Jews and Orthodox Christians, that when the Muslims won, they were treated as a liberating force by those non-Muslims.

### **Misconception 9**

*Islam is a racist, Afro-centric cult because:*

- *Nation of Islam espouses the superiority of the black man*
- *The Nation of Islam recognizes God as a black man*

الإسلام دين عنصري وعرقي وذو أصل مركزي لأن :

- أمة الإسلام تناصر التفوق والعلو للإنسان الأسود
- أمة الإسلام تميز الله بالرجل الأسود

One of the great misconceptions of the twentieth century is that the so-called `Nation of Islam' is a Muslim community, or more precisely: a community which submits to Allah by following the Qur'an and Sunnah. The `Nation of Islam' is a man-made way of life in USA which borrowed some elements of Islam and then mixed them with a large number of inventions and lies to reach their present doctrines.

It suffices to point out the `Nation of Islam's deviation in two areas. First, they reject the essence of Islam by concocting a story wherein the Creator takes the form of a black man. From their on-line publications, we find that the `Nation of Islam' believes in

...one God (Allah) and that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long awaited `Messiah' of the Christians and the `Mahdi' of the Muslims...

However, the Creator states in the Qur'an (translation),

**[6:103] No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.**

The 'Nation of Islam' also claims that white men are 'devils', and that black people are in general superior to all other races. However, from the Sunnah, specifically in the Messenger of Allah's farewell sermon, we find the Messenger (pbuh) saying:

*All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action.*

There are many other beliefs which the 'Nation of Islam' holds which take it outside of Islam. It is interesting to note that in the mid-1970's, the overwhelming majority of the group realized its errors and converted to true Islam. There is, however, a splinter group which remains active today.

### **Misconception 10**

*Islam produces a lazy, uneducated society because:*

- *all things come from God, and so fatalism is OK*
- *modern technology and science are condemned*

*الإسلام يقدم للعالم مجتمع كسول وغير متعلم لأن :*

- *كل شئ يأتي من الله ولا يؤمنون إلا بالجبرية في كل حياتهم ( القضاء والقدر )*
- *الإسلام يشجب ولا يقبل العلم الحديث والتكنولوجيا*

The reasons given for this misconception are false, and the misconception itself is actually refuted directly by the Qur'an and Sunnah. While it is true that the Creator is the source of everything to us, it is not true that this can be used as an excuse for humanity to hide behind as the following verses from the Qur'an state (translation),

**[16:35] The worshippers of false gods say: "If Allah had so willed, we should not have worshipped anything but Him - neither we nor our fathers,- nor should we have**

**prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?**

**[43:20] They (the idolators) say, "If it had been the will of (Allah) the Most Merciful, we should not have worshipped such (deities)!" Of that they have no knowledge: they do nothing but lie!**

Allah has taught us via the Qur'an and Sunnah that we all have a certain amount of free will. This free will must be exercised properly in accordance with the Qur'an and Sunnah to please the Creator. This is plenty of motivation for all Muslims to push themselves to be the most knowledgeable, effective Muslims they can be. If Muslim societies today are not meeting their potential, it is surely not due to their knowledge of Islam, rather it is their ignorance of this way of life. The importance of seeking knowledge and working are made clear in the Sunnah.

From the Sunnah, specifically in the study of the Sunnah called Sunan Abu-Dawud, we find:

*[9:1637] Narrated Anas ibn Malik: A man of the Ansar came to the Prophet (pbuh) and begged from him.*

*He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.*

*He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams.*

*He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Apostle of Allah (pbuh) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a*

*fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others.*

*The Apostle of Allah (pbuh) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay.*

Also from the Sunnah, specifically in the study of the Sunnah called Sunan Ibn Majah, we find that the Messenger of Allah said:

*Seeking knowledge is a duty upon every Muslim.*

Knowledge of the Qur'an and Sunnah are clearly the best types of knowledge, and knowledge which benefits humanity is good as well. The Qur'an and Sunnah do not condemn the study of this earth and in fact the Creator encourages us to investigate the world we live in according to the following verse from the Qur'an (translation),  
*[3:190-191] Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for people of understanding. People who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for nothing have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire."*

## Misconception 11

### Muslims worship a different God

يعبد المسلمون إلهًا مختلفًا عن إله اليهود والنصارى

First of all, there is only One God who created the Universe and all of mankind. Throughout history, people have created false gods in their minds and come up with false ideas about Almighty God, but regardless of this there is still only One True God - and He alone is worthy of worship. Unfortunately, some non-Muslims have come to incorrectly believe that Muslims worship a different God than Jews and Christians. This might be due to the fact that Muslims sometimes refer to God as "*Allah*", but also because over the centuries there have been many lies and distortions spread by the enemies of Islam. In actuality, Muslims worship the God of Noah, Abraham, Moses and Jesus --- the same God as Christians and Jews. The word "*Allah*" is simply the Arabic word for Almighty God and it is the same word that Arabic speaking Christians and Jews use to refer to God. If you pick up an Arabic translation of the Christian Bible, you will see the word "*Allah*" where "God" is used in English. For more information on the word "*Allah*", please read: [Who is Allah?](#) But even though Muslims, Jews and Christians believe in the same God, their concepts about Him differ quite a bit. For example, Muslims reject the idea of the Trinity or that God has become "*incarnate*" in the world. Also, the teachings of Islam do not rely on or appeal to "*mystery*" or "*paradox*" --- they are straightforward and clear. Islam teaches that God is Merciful, Loving and Compassionate and that He has no need to become man (nor do humans need for Him to). One of the unique aspects of Islam is that it teaches that man can have a personal and fulfilling relationship with Almighty God without compromising the transcendence of God. In Islam there is no ambiguity in Divinity --- God is God and man is man. Muslims believe that God is the "*Most Merciful*", and that he deals directly with human-beings without the need of any intermediary. Actually, the phrase "*In the Name of God, the Compassionate, the Merciful*" is one of the most repeated verses in the Holy Qur'an. Additionally, the pure and straightforward teachings of Islam

demand that Almighty God be approached directly and without intermediaries. This is because Muslims believe that God is completely in control of everything and that He can bestow His Grace and Mercy on His creatures as He pleases - no Atonement, Incarnation or blood sacrifice is necessary. In summary, Islam calls people to submit to the One True God and to worship Him alone.

## Misconception 12

### Muslims worship Muhammad

يعبد المسلمون محمد صلى الله عليه وسلم

According to Islamic belief, the Prophet Muhammad peace be upon him was the last Messenger of God. He, like all of God's prophets and messengers - such as Noah, Abraham, Moses and Jesus -- was only a human being. Christians came to the mistaken assumption that Muslims worship Muhammad by formulating an incorrect analogy - they worship Jesus so they assumed Muslims worship Muhammad. This is one of the reasons that they called Muslims by the incorrect name "*Mohammedans*" for so many years! Muhammad, like Jesus, never claimed divine status. He called people to worship only Almighty God, and he continually emphasized his humanity so that people would not fall into the same errors as Christians did in regards to Jesus. In order to prevent his deification, the Prophet Muhammad always said to refer to him as "*the Messenger of God and His slave*". Muhammad was chosen to be God's final messenger --- to communicate the message not only in words but to be a living example of the message. Muslims love and respect him because he was of the highest moral character and he brought the Truth from God - which is the Pure Monotheism of Islam. Even when Islam was in its very early stages, God revealed that Muhammad "*was sent as a mercy to all of mankind*" - thus informing us that the message of Islam would become very widespread. Muslims strive to follow the great example of Muhammad, peace be upon him, but they **do not** worship him in any way. Additionally, Islam teaches Muslims to respect all of God's prophets and messengers - but respecting and loving them does not mean worshipping them. All true Muslims realize that all worship and prayer must be directed to Almighty God alone. Suffice it to say that worshipping Muhammad --- or anyone else --- along

with Almighty God is considered to be the worst sin in Islam. Even if a person claims to be Muslim, but they worship and pray to other than Almighty God, this cancels and nullifies their Islam. The *Declaration of Faith* of Islam makes it clear that Muslims are taught only to worship God. This declaration is as follows: "*There is nothing divine or worthy of being worshipped except for Almighty God, and Muhammad is the Messenger and Servant of God*".

### **Misconception 13**

#### **Islam is a religion only for Arabs**

الإسلام دين للعرب فقط

The fastest way to prove that this is completely false is to state the fact that only about 15% to 20% of the Muslims in the world are Arabs. There are more Indian Muslims than Arab Muslims, and more Indonesian Muslims than Indian Muslims! Believing that Islam is only a religion for Arabs is a myth that was spread by the enemies of Islam early in its history. This mistaken assumption is possibly based on the fact that most of the first generation of Muslims were Arabs, the Qur'an is in Arabic and the Prophet Muhammad was an Arab. However, both the teachings of Islam and the history of its spread show that the early Muslims made every effort to spread their message of Truth to all nations, races and peoples. Furthermore, it should be clarified that not all Arabs are Muslims and not all Muslims are Arabs. An Arab can be a Muslim, Christian, Jew, atheist - or of any other religion or ideology. Also, many countries that some people consider to be "*Arab*" are not "*Arab*" at all -- such as Turkey and Iran (Persia). The people who live in these countries speak languages other than Arabic as their native tongues and are of a different ethnic heritage than the Arabs. It is important to realize that from the very beginning of the mission of Prophet Muhammad, peace be upon him, his followers came from a wide spectrum of individuals -- there was Bilal, the African slave; Suhaib, the Byzantine Roman; Ibn Salam, the Jewish Rabbi; and Salman, the Persian. Since religious truth is eternal and unchanging, and mankind is one universal brotherhood, Islam teaches that Almighty God's revelations to mankind have always been consistent, clear and universal. The Truth of Islam is meant for all people regardless of race, nationality or linguistic

background. Taking a look at the Muslim World, from Nigeria to Bosnia and from Malaysia to Afghanistan is enough to prove that Islam is a Universal message for all of mankind --- not to mention the fact that significant numbers of Europeans and Americans of all races and ethnic backgrounds are coming into Islam.

## Misconception 14

### Islam degrades women

الإسلام يهين ويحط من قدر المرأة

Even though many aspects of Islam are misunderstood by non-Muslims, the ignorance, misinformation and incorrect assumptions that are made in regards to Islam's treatment of women are probably the most severe. Numerous verses of the Qur'an make it clear that men and women are equal in the site of God. According to the teachings of Islam, the only thing that distinguishes people in the site of God is their level of God-consciousness. Due to this, many people are surprised to find out that Islamic Law guaranteed rights to women over 1400 years ago that women in the Europe and America only obtained recently. For example, Islam clearly teaches that a woman is a full-person under the law, and is the spiritual equal of a male. Also, according to Islamic Law, women have the right to own property, operate a business and receive equal pay for equal work. Women are allowed total control of their wealth, they cannot be married against their will and they are allowed to keep their own name when married. Additionally, they have the right to inherit property and to have their marriage dissolved in the case of neglect or mistreatment. Also, Islam does not consider woman an "*evil temptress*", and thus does not blame woman for the "*original sin*". Women in Islam participate in all forms of worship that men participate in. Actually, the rights that Islam gave to women over 1400 years ago were almost unheard of in the West until the 1900s. Less than fifty years ago in England and America, a woman could not buy a house or car without the co-signature of her father or husband! Additionally, Islam gives great respect to women and their role in society -- it gives them the right to own property, marry who they want and many other rights. Also, it should be mentioned that the Prophet Muhammad's mission stopped many of the horrible practices in regards to women that

were present in the society of his time. For example, the Qur'an put an end to the pagan Arab practice of killing their baby daughters when they were born. Additionally, Islam put restrictions on the unrestricted polygamy of the Arabs of the time, and put many laws in place to protect the well-being of women. Today, most of the so-called reforms in the status of women came about after the West abandoned religion for secularism. Even those in the West who claim to follow the so-called "*Judeo-Christian tradition*" really follow the values of Western liberalism --- but just to a lesser degree than their more liberal countrymen. For more on this subject, please read: [\*Women in Islam versus Women in the Judaeo-Christian Tradition --- The Myth and The Reality\*](#). If women in the Muslim World today don't have their rights, it is **not** because Islam did not give them to them. The problem is that in many places alien traditions have come to overshadow the teachings of Islam, either through ignorance or the impact of Colonialization.

## Misconception 15

### Muhammad wrote the Qur'an

كتب محمد صلى الله عليه وسلم القرآن

In addressing this misconception, it is interesting to note that no other religious scripture claims to be the direct word of Almighty *in toto* as clear and as often as the Holy Qur'an. As the Qur'an clearly says: "*if had been written by man, you would have found many discrepancies therein*". At the time the Qur'an was revealed, the Arabs recognized that the language of the Qur'an was unique and that it was distinctly different from the language normally used by the Prophet Muhammad, peace be upon him. The Arabs of that time, by the way, were known for their beautiful poetry and Muhammad was known to be an illiterate man! The Qur'an clearly says that Muhammad was unable to read and write, so if this wasn't true, certainly his contemporaries would have protested and rejected him. However, there are no reports of this. Certainly there were people who rejected Muhammad's message, just like other prophets were rejected, but none for this reason. On the contrary, Muhammad, peace be upon him, had thousands of loyal followers and the results of their efforts spread Islam from Spain to China in just over a century! It is also interesting to note that

even though the Qur'an is not poetry, the Arabs more or less gave up writing poetry after it was revealed. It could be said that the Qur'an is the piece of Arabic literature *par excellence* - and Muhammad's contemporaries realized that they couldn't out do it. Additionally, it is easy to prove that Muhammad did not possess a great deal of the knowledge which is expounded in the Qur'an: such as knowledge of historical events, previous prophets and natural phenomenon. The Qur'an says in several places that Muhammad and his people did not know these things - so, again, if this wasn't true, certainly his contemporaries would have rejected his claims. Suffice it to say that not only is the Qur'an the most memorized and well preserved scripture on earth, it is also unequalled in eloquence, spiritual impact, clarity of message and the purity of its truth.

### Misconception 16

Islam was spread by the sword

أنتشر الإسلام بالسيف

Many non-Muslims, when they think about Islam, picture religious fanatics on camels with a sword in one hand and a Qur'an in the other. This myth, which was made popular in Europe during the Crusades, is totally baseless. First of all, the Holy Qur'an clearly says "*Let there be no compulsion in religion*". In addition to this, Islam teaches that a person's faith must be pure and sincere, so it is certainly not something that can be forced on someone. In debunking the myth that Islam was "*spread by the sword*", the (non-Muslim) historian De Lacy O' Leary wrote: "*History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever accepted.*" (*Islam at the Crossroads*, London, 1923, p. 8.). It should also be known that Muslims ruled Spain for roughly 800 years. During this time, and up to when they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria and Jordan all have Christian and/or Jewish populations. If Islam taught that all people are supposed to be killed or forced to become Muslims, how did all of these non-Muslims survive for

so long in the middle of the Islamic Empire? Additionally, if one considers the small number of Muslims who initially spread Islam from Spain and Morocco in the West to India and China in the East, one would realize that they were far too few to force people to be members of a religion against their will. Additionally, the great empire and civilization established by the Muslims had great staying power -- its citizens were proud to be part of it. The spread of Islam stands in contrast to the actions of the followers of Christianity, who since the time of the Emperor Constantine have made liberal use of the sword - often basing their conduct on Biblical verses. This was especially true of the colonization of South America and Africa, where native peoples were systematically wiped-out or forced to convert. It is also interesting to note that when the Mongols invaded and conquered large portions of the Islamic Empire, instead of destroying the religion, they adopted it. This is a unique occurrence in history - the conquerors adopting the religion of the conquered! Since they were the victors, they certainly could not have been forced to become Muslims! Ask any of the over **one billion** Muslims alive in the world today whether they were forced! The largest Muslim country in the world today is Indonesia --- and there were never any battles fought there! So where was the sword? How could someone be forced to adhere to a spiritually rewarding and demanding religion like Islam?

### **Misconception 17: Muslims hate Jesus**

المسلمون يكرهون المسيح

Many non-Muslims are surprised to find out that according to Muslim belief, Jesus, the son of Mary, is one of the greatest messengers of God. Muslims are taught to love Jesus, and a person cannot be a Muslim without believing in the virgin birth and miracles of Jesus Christ, peace be upon him. Muslims believe these things about Jesus not because of the Bible or any other religion, but simply because the Holy Qur'an says these things about him. However, Muslims always emphasize that the miracles of Jesus, and all other prophets, were by "God's permission". This having been said, many Christians feel to not believe that Jesus is the "*Son of God*", "*God Incarnate*" or the "*Second Person*" of the Trinity. This is because the Qur'an clearly says that Almighty God does not have a "*Son*" --- neither allegorically, physically, metaphorically or metaphysically. The Pure

Monotheism of Islam rejects the notion of "*defining*" God (which is basically what the "*Doctrine of the Trinity*" does), saying that someone is "*like*" God or equal to him, or praying to someone else besides God. Also, Islam teaches that titles such as "*Lord*" and "*Savior*" are due to God alone. In order to avoid misunderstanding, it should be clarified that when Muslims criticize the Bible or the teachings of Christianity, they are not attacking "*God's Word*" or Jesus Christ, peace be upon him. From the Muslim point of view, they are defending Jesus and God's Word --- which they have in the form of the Qur'an. Muslim criticism is targeted at writings that some people **claim** are God's word, but Muslim's simply don't accept their **claim** that they are really God's word *in toto*. Additionally, Christian doctrines such as the Trinity and the Atonement are criticized by Muslims precisely because they did not originate from Jesus, peace be upon him. In this way, Muslims are the true followers of Jesus, peace be upon him, because they defend him from the exaggerations of the Christians and teach the Pure Monotheism that Jesus himself followed.

### **Misconception 18: Islam is fatalistic**

الإسلام دين يعتمد على القضاء والقدر

Most Muslims find it rather odd that their religion, which strikes a beautiful balance between faith and action, could be accused of being "*fatalistic*". Perhaps this misconception came about because Muslims are taught to say "*Praise be to God!*" whenever anything good or bad happens. This is because Muslims know that everything comes from Almighty God, who is the All-Knowing Sustainer of the Universe, and that since a Muslim should rely completely on God, whatever happened must have been for the better. However, this does not mean that Muslims are not taught to take action in life --- just the opposite is true. Islam requires not only faith, but action --- such as regular prayer, fasting and charity. To be more precise, in Islam actions are part of one's faith. Islam total rejects the extreme beliefs of some religions that teach that you shouldn't go to a doctor when sick, but only pray for God to heal you. Islam's outlook is very positive, since it teaches that human beings can take positive action in this life. This was certainly what was taught by Prophet Muhammad, peace be upon him, to his followers --- since they obviously took the action of spreading Islam from Spain to Morocco in a very short period of time. Even though Islam

teaches that God knows what human beings will do before they do it, human beings still have free will. Certainly God, who is All-Knowing and All-Wise, knows what is going to happen to everyone before it happens -- to deny this would be a denial of God Himself. However, if human-beings did not have free will, it would be ridiculous and un-just for God to demand that they do certain things and believe certain things. Far from being "*fatalistic*", Islam teaches that a human-being's main purpose in life is to be God-conscious. Due to this, Muslims worry less about material matters and view their earthly life in a proper perspective. This is due to the fact that Islam clearly teaches that if people worship and depend on Almighty God alone, then they have nothing to worry about - since God wants what is best for them. True freedom, from the Islamic perspective, does not mean aimlessly following all of your human desires for food, drink, wealth and sex. On the contrary, freedom means being able to control one's base desires and fulfilling them in a proper and legal way. This brings one's desires in tune with what God wants for us --- only then is a person truly free!

### **Misconception 19: The Islamic Threat**

#### التهديد الإسلامي

In recent years, a great deal of attention in the media have been given to the threat of "*Islamic Fundamentalism*". Unfortunately, due to a twisted mixture of biased reporting in the Western media and the actions of some ignorant Muslims, the word "*Islam*" has become almost synonymous with "*terrorism*". However, when one analyzes the situation, the question that should come to mind is: Do the teachings of Islam encourage terrorism? The answer: Certainly not! Islam totally forbids the terrorist acts that are carried out by some misguided people. It should be remembered that all religions have cults and misguided followers, so it is their teachings that should be looked at, not the actions of a few individuals. Unfortunately, in the media, whenever a Muslim commits a heinous act, he is labeled a "*Muslim terrorist*". However, when Serbs murder and rape innocent women in Bosnia, they are not called "*Christian terrorists*", nor are the activities in Northern Ireland labeled "*Christian terrorism*". Also, when right-wing Christians in the U. S. bomb abortion clinics, they are not called "*Christian terrorists*". Reflecting on these facts, one could certainly conclude that there is a double-standard in the media! Although religious

feelings play a significant role in the previously mentioned "*Christian*" conflicts, the media does not apply religious labels because they assume that such barbarous acts have nothing to do with the teachings of Christianity. However, when something happens involving a Muslim, they often try to put the blame on Islam itself -- and not the misguided individual. Certainly, Islamic Law allows war --- any religion or civilization that did not would never survive --- but it certainly does not condone attacks against innocent people, women or children. The Arabic word "*jihad*", which is often translated as "*Holy War*", simply means "*to struggle*". The word for "*war*" in Arabic is "*harb*", not "*jihad*". "*Struggling*", i.e. "*making jihad*", to defend Islam, Muslims or to liberate a land where Muslims are oppressed is certainly allowed (and even encouraged) in Islam. However, any such activities must be done according to the teachings of Islam. Islam also clearly forbids "*taking the law into your own hands*", which means that individual Muslims cannot go around deciding who they want to kill, punish or torture. Trial and punishment must be carried out by a lawful authority and a knowledgeable judge. Also, when looking at events in the Muslim World, it should be kept in mind that a long period of colonialism ended fairly recently in most Muslim countries. During this time, the peoples in this countries were culturally, materially and religiously exploited - mostly by the so-called "*Christian*" nations of the West. This painful period has not really come to an end in many Muslim countries, where people are still under the control of foreign powers or puppet regimes supported by foreign powers. Also, through the media, people in the West are made to believe that tyrants like Saddam Hussein in Iraq and Moamar Qaddafi in Libya are "*Islamic*" leaders -- when just the opposite is true. Neither of these rulers even profess Islam as an ideology, but only use Islamic slogans to manipulate their powerless populations. They have about as much to do with Islam as Hitler had to do with Christianity! In reality, many Middle Eastern regimes which people think of as being "*Islamic*" oppress the practice of Islam in their countries. So suffice it to say that "*terrorism*" and killing innocent people directly contradicts the teachings of Islam.

### **Misconception 20: Capital punishment is barbaric.**

عقوبة الإعدام وحشية وهمجية

Reply: There are crimes for which Islam prescribes capital punishment, e.g. for rape, murder etc. This is to protect society from criminals and anti-

social elements. In USA there are 2713 rapes taking place every day. In Islam, the penalty is to award the death penalty so that the criminal is not around to repeat this crime, and to teach others a lesson. Americans say that this is a severe punishment. They say that the rapist must be put in jail for the first rape. If after his release he rapes again, then it is ok to put him to death. Friends, statistics in USA show that 95 percent of the rapists, after release from jail, rape again. Islam prevents this second rape. Following the Hijab dress code prevents the rapist from temptation to rape.

**Misconception 21: Muslims are ruthless non-vegetarian people.**

*المسلمون ليسوا نباتيين وبلا رحمة*

Reply: God has granted Muslims the choice to be vegetarians as well as non-vegetarians. He has ordained in the holy book that everything that he has created in this world is for the enjoyment/pleasure of man (with certain restrictions and limits). It is ok for a Muslim to be a vegetarian by choice; it is also ok for him to be a non-vegetarian by choice.

Science tells us that animal flesh is a complete protein food. It is easier to digest than the vegetarian food. If you look at the teeth of carnivorous animals like a tiger or a lion they are sharp and pointed, designed to tear flesh. The tiger and lion can eat only flesh; they cannot digest leaves and grass. On the other hand, the teeth of herbivorous animals like the cow and camel are flat. Designed to chew grass and leaves. These herbivorous animals can't digest flesh. But if you examine the teeth of human beings, they are both canine i.e. sharp and pointed, as well as flat. Therefore human beings can chew both vegetarian foods as well as non-vegetarian foods. Humans can digest plant foods as well as flesh. This ability to enjoy and digest both vegetarian as well as non-vegetarian food is a gift of God to humans.

Hindu scriptures permit the eating of flesh. In fact, their books are replete with incidents showing festivals and ceremonies where meat was served. When Jainism and Buddhism started to become popular with their philosophies of ahimsa, i.e., non-violence towards animals, and started to win converts from Hindus, the Hindus priests adapted the same philosophy of ahimsa to win back those who had left the Hindu fold. This is how Hinduism changed over to vegetarianism.

If no one eats meat the number of cattle will be uncontrollable. It will be a big problem about how to dispose of them.

**Misconception 22: Muslims eat animals and behave like animals.**

المسلمون يأكلون الحيوانات ويتصرفون كالحوانات

Reply: There is a saying that you are what you eat. Muslims eat only herbivorous animals (animals that eat only plants, grass, leaves etc). These animals are peaceful animals, like goat, lamb etc. Therefore, we are peaceful people. Muslims are prevented from eating carnivorous animals, i.e. animals that eat other animals. The holy prophet has prohibited us from eating snakes, lizards, cats, dogs, birds of prey etc.

Some non-Muslims say that allowing slaughtered animals to bleed to death is torturing the animals. It is better to behead them in one quick shot on the neck. Some Muslims' response to this is that the non-Muslims attach the animals from behind, like cowards; while Muslims confront the animal in a manly manner, face-to-face, from the front. Of course this is not a good reason; it is only a joke.

Scientific tests have proven that when the animal's throat is slit along with the windpipe and the vein (without damage to the spinal cord), the animal dies a painless death. The animal twitches its legs, it is not because of pain but because the heart has pumped out all the blood from the legs. It is this twitching of the legs, this thrashing about of the dying animal that leads the non-Muslim to believe that the animal is in pain. Blood carries toxins and impurities that are harmful for humans. Islam prohibits the eating/drinking of blood. Meat without blood lasts longer than meat with blood in it.

### **Misconception 23: Going around the Kabah is idol worship.**

الطواف حول الكعبة نوع من عبادة الأوثان

Reply: No religion is more vocal in condemning idol worship than Islam. The Muslims do not worship Kabah, only God, or Allah. While circumambulating the Kabah they chant: La Illa Ha Ill-lal-lah. (There is no object worthy of worship but Allah).

The Kabah is for unifying Muslims at prayer. It would be chaotic if Muslims prayed in any direction they chose. The Kabah provides a chance to unify in prayer as all Muslims face one spot, the Kabah. Throughout the globe people from various countries face North, South, East and West only to face the Kabah. When the Arabs drew the map of the globe, they put Makkah in the center; but when the Western people gained power, they put Greenwich in the center. But if you look at the map, Makkah continues to be in the center of the globe even today. Alhamdulillah!

Some accuse Muslims to be idol worshippers because they kiss the black rock at Kabah. This they do only because they saw the prophet do it. The

black stone has no power to benefit or harm you. In olden times, the call to prayer was given by standing on the top of Kabah. If Muslims were idol worshippers, would they stand on top of their 'idol' and call people to pray. Does a Hindu or a Christian stand on top of their idols and call others to join in the worship?

**Misconception 24: Muslims are wrong in preventing non-Muslims from visiting Makkah.**

المسلمون مخطئون في منع غير المسلمين من زيارة مكة

Reply: Allah has prohibited this. Makkah is not a place of tourism, but a place of reverence and worship. A non-Muslim has no reverence for Makkah, and therefore should not be there as a mere spectator.

Although I am an Indian, I can't go to the cantonment area in Bombay where the military is based. I need a special permit. Similarly, all countries have their own rules to allow visitors in. Applicants must meet certain conditions insisted on by the host country. I had to meet the conditions of the US Government to visit USA. Similarly, there are conditions to visit Makkah. The condition is: You must recite from your heart "La illa-ha-illal-lah, Mohammed-ur rasul Allah" (I bear witness that there is no object worthy of worship except Allah, and that Mohammed is the messenger of Allah).

**Misconception 25: Muslims wrongly don't eat pork**

المسلمون مخطئون في عدم أكل لحم الخنزير

Reply: God has prohibited pork. There are several references even in the Bible where swine meat is prohibited. Science has associated 70 diseases with swine meat, the most dangerous being tapeworm, for which there is no cure. It causes irreparable damage to the insides of human beings. Even if a pig has been raised on a farm and its flesh is cooked very well at high temperatures, certain germs never die. The pig is a filthy animal; it eats human excreta. It has to protective instinct for its female. It is a shameless animal. Therefore people who eat its flesh, have no shame if their females mate with other men.

**Misconception 26**

**Prophet Muhammad allowed the death of 700 male Jews ?**

IT IS WELL KNOWN THAT at the advent of Islam there were three Jewish tribes who lived in Yathrib (later Medina), as well as other Jewish settlements further to the north, the most important of which were Khaybar and Fadak. It is also generally accepted that at first the Prophet Muhammad hoped that the Jews of Yathrib, as followers of a divine religion, would show understanding of the new monotheistic religion, Islam. However, as soon as these tribes realized that Islam was being firmly established and gaining power, they adopted an actively hostile attitude, and the final result of the struggle was the disappearance of these Jewish communities from Arabia proper.

The biographers of the Prophet, followed by later historians, tell us that Banu Qaynuqa.,<sup>1</sup> and later Banu al-Nadir,<sup>2</sup> provoked the Muslims, were besieged, and in turn agreed to surrender and were allowed to depart, taking with them all their transportable possessions. Later on Khaybar<sup>3</sup> and Fadak<sup>4</sup> were evacuated. According to Ibn Ishaq in the Sira,<sup>5</sup> the third of the Jewish tribes, Banu Qurayza, sided with the Qura\*!?!\*!?!es and their allies, who made an unsuccessful attack on Medina in an attempt to destroy Islam. This, the most serious challenge to Islam, failed, and the Banu Qurayza were in turn besieged by the Prophet. Like Banu al-Nadir, in time they surrendered, but unlike the Banu al-Nadir, they were subjected to the arbitration of Sa'd b. Mu'adh, a member of the Aws tribe, allies of Qurayza. He ruled that the grown-up males should be put to death and the women and children subjected to slavery. Consequently, trenches were dug in the market-place in Medina, and the men of Qurayza were brought out in groups and their necks were struck.<sup>6</sup> Estimates of those killed vary from 400 to 900.

On examination, details of the story can be challenged. It can be demonstrated that the assertion that 600 or 800 or 900 men of Banu Qurayza were put to death in cold blood can not be true; that it is a later invention; and that it has its source in Jewish traditions. Indeed the source of the details in earlier Jewish history can be pointed out with surprising accuracy.

The Arabic sources will now be surveyed, and the contribution of their Jewish informants will be discussed. The credibility of the details will then

be assessed, and the prototype in earlier Jewish history pin-pointed.

The earliest work that we have, with the widest range of details, is Ibn Ishaq's *Sira*, his biography of the Prophet. It is also the longest and the most widely quoted. Later historians draw, and in most cases depend on him.<sup>8</sup> But Ibn Ishaq died in 151 A.H., i.e. 145 years after the event in question. Later historians simply take his version of the story, omitting more or less of the detail, and overlooking his uncertain list of authorities. They generally abbreviate the story, which appears just as one more event to report. In most cases their interest seems to end there. Some of them indicate that they are not really convinced, but they are not prepared to take further trouble. One authority, Ibn Hajar, however, denounces this story and the other related ones as "odd tales".<sup>9</sup> A contemporary of Ibn Ishaq, Malik,<sup>10</sup> the jurist, denounces Ibn Ishaq outright as "a liar"<sup>11</sup> and "an impostor"<sup>12</sup> just for transmitting such stories.

It must be remembered that historians and authors of the Prophet's biography did not apply the strict rules of the "traditionists". They did not always provide a chain of authorities, each of whom had to be verified as trustworthy and as certain or likely to have transmitted his report directly from his informant, and so on. The attitude towards biographical details and towards the early events of Islam was far less meticulous than their attitude to the Prophet's traditions, or indeed to any material relevant to jurisprudence. Indeed Ibn Ishaq's account of the siege of Medina and the fall of the Banu Qurayza is pieced together by him from information given by a variety of persons he names, including Muslim descendants of the Jews of Qurayza.

Against these late and uncertain sources must be placed the only contemporary and entirely authentic source, the Qur'an. There, the reference in Sura \*!?!\*!III, 26 is very brief:

"He caused those of the People of the Book who helped them (i.e. the Quraysh) to come out of their forts. Some you killed, some you took prisoner." There is no reference to numbers.

Ibn Ishaq sets out his direct sources as he opens the relevant chapter on the siege of Medina. These were: a client of the family of al-Zubayr and others whom he "did not suspect". They told parts of the story on the authority of

'Abdullah b. Ka'b b. Malik, al Zuhri, 'Asim b. 'Umar b. Qatada, 'Abdullah b. Abi Bakr, Muhammad b. Ka'b of Qurayza, and "others among our men of learning", as he put it. Each of these contributed to the story, so that Ibn Ishaq's version is the sum total of the collective reports, pieced together. At a later stage Ibn Ishaq quotes another descendant of Qurayza, 'Attiyya<sup>13</sup> by name, who had been spared, and, directly, a certain descendant of al-Zabir b. Bata, a prominent member of the tribe of Qurayza who figures in the narrative.

The story opens with a description of the effort of named Jewish leaders to organize against the Muslims an alliance of the hostile forces. The leaders named included three from the Banu al-Nadir and two of the tribe of Wa'il, another Jewish tribe; together with other Jewish fellow-tribesmen unnamed. Having persuaded the neighbouring Bedouin tribes of Ghatafan, Murra, Fazara, Sulaym, and Ashja' to take up arms, they now proceeded to Mecca where they succeeded in persuading the Quraysh. Having gathered together a besieging force, one of the Nadir leaders, Huyayy b. Akhtab, in effect forced himself on the third Jewish tribe still in Medina, the Banu Qurayza, and, against the better judgement of their leader, Ka'b b. Asad, he persuaded them to break faith with the Prophet in the hope, presented as a certainty, that the Muslims would not stand up to the combined attacking forces and that Qurayza and the other Jews would be restored to independent supremacy. The siege of Medina failed and the Jewish tribes suffered for their part in the whole operation.

The attitude of scholars and historians to Ibn Ishaq's version of the story has been either one of complacency, sometimes mingled with uncertainty, or at least in two important cases, one of condemnation and outright rejection.

The complacent attitude is one of accepting the biography of the Prophet and the stories of the campaigns as they were received by later generations without the meticulous care or the application of the critical criteria which collectors of traditions or jurists employed. It was not necessary to check the veracity of authorities when transmitting or recording parts of the story of the Prophet's life.<sup>14</sup> It was not essential to provide a continuous chain of authorities or even to give authorities at all. That is obvious in Ibn Ishaq's *Sira*. On the other hand reliable authority and a continuous line of transmission were essential when law was the issue. That is why Malik the

jurist had no regard for Ibn Ishaq.<sup>15</sup>

One finds, therefore, that later historians and even exegetes either repeat the very words of Ibn Ishaq or else abbreviate the whole story. Historians gave it, as it were, a cold reception. Even Tabari, nearly 150 years after Ibn Ishaq, does not try to find other versions of the story as he usually does. He casts doubt by his use of the words, "Waqidi alleged (za'ama) that the Prophet caused trenches to be dug." Ibn ai-Qayyim in *Zad al-ma'ad* makes only the briefest reference and he ignores altogether the crucial question of numbers. Ibn Kathir even seems to have general doubt in his mind because he takes the trouble to point out that the story was told on such "good authority" as that of 'A'isha.<sup>16</sup>

Apart from mild complacency or doubtful acceptance of the story itself, Ibn Ishaq as an author was in fact subjected to devastating attacks by scholars, contemporary or later, on two particular accounts. One was his uncritical inclusion in his *Sira* of so much spurious or forged poetry;<sup>17</sup> the other his unquestioning acceptance of just such a story as that of the slaughter of Banu Qurayza.

His contemporary, the early traditionist and jurist Malik, called him unequivocally "a liar" and "an impostor"<sup>18</sup> "who transmits his stories from the Jews".<sup>19</sup> In other words, applying his own criteria, Malik impugned the veracity of Ibn Ishaq's sources and rejected his approach. Indeed, neither Ibn Ishaq's list of informants nor his method of collecting and piecing together such a story would be acceptable to Malik the jurist.

In a later age Ibn Hajar further explained the point of Malik's condemnation of Ibn Ishaq. Malik, he said,<sup>20</sup> condemned Ibn Ishaq because he made a point of seeking out descendants of the Jews of Medina in order to obtain from them accounts of the Prophet's campaigns as handed down by their forefathers. Ibn Hajar<sup>21</sup> then rejected the stories in question in the strongest terms: "such odd tales as the story of Qurayza and al-Nadir". Nothing could be more damning than this outright rejection.

Against the late and uncertain sources on the one hand, and the condemning authorities on the other, must be set the only contemporary and entirely authentic source, the Qur'an. There the reference in Sura \*\*\*III, 26 is very brief: "He caused those of the People of the Book who

helped them (i.e. the Quraysh) to come out of their forts. Some you killed, some you took prisoner."

Exegetes and traditionists tend simply to repeat Ibn Ishaq's tale, but in the Qur'an the reference can only be to those who were actually in the fighting. This is a statement about the battle. It concerns those who fought. Some of these were killed. others were taken prisoner.

One would think that if 600 or 900 people were killed in this manner the significance of the event would have been greater. There would have been a clearer reference in the Qur'an, a conclusion to be drawn, and a lesson to be learnt. But when only the guilty leaders were executed, it would be normal to expect only a brief reference.

So much for the sources: they were neither uninterested nor trustworthy; and the report was very late in time. Now for the story. The reasons for rejecting the story are the following:

(i) As already stated above, the reference to the story in the Qur'an is extremely brief, and there is no indication whatever of the killing of a large number. In a battle context the reference is to those who were actually fighting. The Qur'an is the only authority which the historian would accept without hesitation or doubt. It is a contemporary text, and, for the most cogent reasons, what we have is the authentic version.

(ii) The rule in Islam is to punish only those who were responsible for the sedition.

(iii) To kill such a large number is diametrically opposed to the Islamic sense of justice and to the basic principles laid down in the Qur'an - particularly the verse. "No soul shall bear another's burden."<sup>22</sup> It is obvious in the story that the leaders were numbered and were well known. They were named.

(iv) It is also against the Qur'anic rule regarding prisoners of war, which is: either they are to be granted their freedom or else they are to be allowed to be ransomed.<sup>23</sup>

(v) It is unlikely that the Banu Qurayza should be slaughtered when the

other Jewish groups who surrendered before Banu Qurayza and after them were treated leniently and allowed to go. Indeed Abu 'Ubayd b. Sallam relates in his Kitab al-amwal<sup>24</sup> that when Khaybar fell to the Muslims there were among the residents a particular family or clan who had distinguished themselves by excessive unseemly abuse of the Prophet. Yet in that hour the Prophet addressed them in words which are no more than a rebuke: "Sons of Abu al-Huqayq (he said to them) I have known the extent of your hostility to God and to His apostle, yet that does not prevent me from treating you as I treated your brethren." That was after the surrender of  
Banu Qurayza.

(vi) If indeed so many hundreds of people had actually been put to death in the market-place, and trenches were dug for the operation, it is very strange that there should be no trace whatever of all that - no sign or word to point to the place, and no reference to a visible mark.<sup>25</sup>

(vii) Had this slaughter actually happened, jurists would have adopted it as a precedent. In fact exactly the opposite has been the case. The attitude of jurists, and their rulings, have been more according to the Qur'anic rule in the verse, "No soul shall bear another's burden."

Indeed, Abu 'Ubayd b. Sallam relates a very significant incident in his book Kitab al-amwal,<sup>26</sup> which, it must be noted, is a book of jurisprudence, of law, not a sira or a biography. He tells us that in the time of the Imam al-Awza'i<sup>27</sup> there was a case of trouble among a group of the People of the Book in the Lebanon when 'Abdullah b. 'Ali was regional governor. He put down the sedition and ordered the community in question to be moved elsewhere. Al-Awza'i in his capacity as the leading jurist immediately objected. His argument was that the incident was not the result of the community's unanimous agreement. "At far as I know (he argued) it is not a rule of God that God should punish the many for the fault of the few but punish the few for the fault of the many."

Now, had the Imam al-Awza'i accepted the story of the slaughter of Banu Qurayza, he would have treated it as a precedent, and would not have come out with an argument against Authority, represented in 'Abdullah b. 'Ali. Al-Awza'i, it should be remembered, was a younger contemporary of Ibn Ishaq.

(viii) In the story of Qurayza a few specific persons were named as having been put to death, some of whom were described as particularly active in their hostility. It is the reasonable conclusion that those were the ones who led the sedition and who were consequently punished - not the whole tribe.

(ix) The details given in the story clearly and of necessity imply inside knowledge, i.e. from among the Jews themselves. Such are the details of their consultation when they were besieged, the harangue of Ka'b b. Asad as their leader; and the suggestion that they should kill their women and children and then make a last desperate attack against the Muslims.

(x) Just as the descendants of Qurayza would want to glorify their ancestors, so did the descendants of the Madanese connected with the event. One notices that that part of the story which concerned the judgement of Sa'd b. Mu'adh against Qurayza, was transmitted from one of his direct descendants. According to this part the Prophet said to Mu'adh: "You have pronounced God's judgement upon them [as inspired] through Seven Veils."<sup>28</sup>

Now it is well known that for the purposes of glorifying their ancestors or white washing those who were inimical to Islam at the beginning, many stories were invented by later generations and a vast amount of verse was forged, much of which was transmitted by Ibn Ishaq. The story and the statement concerning Sa'd are one such detail.

(xi) Other details are difficult to accept. How could so many hundreds of persons be incarcerated in the house belonging to a woman of Banu al-Najjar?<sup>29</sup>

(xii) The history of the Jewish tribes after the establishment of Islam is not really clear at all. The idea that they all departed on the spot seems to be in need of revision, as can be seen on examining the sources. For example, in his *Jamharat al-ansab*,<sup>30</sup> Ibn Hazm occasionally refers to Jews still living in Medina. In two places al-Waqidi<sup>31</sup> mentions Jews who were still in Medina when the Prophet prepared to march against Khaybar - i.e. after the supposed liquidation of all three tribes, including Qurayza. In one case ten Madanese Jews actually joined the Prophet in an excursion to Khaybar, and in the other the Jews who had made their peace with him in Medina were extremely worried when he prepared to attack Khaybar. Al-Waqadi

explains that they tried to prevent the departure of any Muslim who owed them money.

Indeed Ibn Kathir<sup>32</sup> takes the trouble to point out that 'Umar expelled only those Jews of Khaybar who had not made a peace agreement with the Prophet. Ibn Kathir then proceeds to explain that at a much later date, i.e. after the year 300 A.H., the Jews of Khaybar claimed that they had in their possession a document allegedly given them by the Prophet which exempted them from poll-tax. He said that some scholars were taken in by this document so that they ruled that the Jews of Khaybar should be exempted. However, that was a forged letter and had been refuted in detail. It quoted persons who were already dead, it used technical terms which came into being at a later time, it claimed that Mu'awiya b. Abi Sufyan witnessed it, when in fact he had not even been converted to Islam at that time, and so on.

So then the real source of this unacceptable story of slaughter was the descendants of the Jews of Medina, from whom Ibn Ishaq took these "odd tales". For doing so Ibn Ishaq was severely criticized by other scholars and historians and was called by Malik an impostor.

The sources of the story are, therefore, extremely doubtful and the details are diametrically opposed to the spirit of Islam and the rules of the Qur'an to make the story credible. Credible authority is lacking, and circumstantial evidence does not support it. This means that the story is more than doubtful.

However, the story, in my view, has its origins in earlier events. It can be shown that it reproduces similar stories which survived from the account of the Jewish rebellion against the Romans, which ended in the destruction of the temple in the year AD. 73, the night of the Jewish zealots and sicarii to the rock fortress of Masada, and the final liquidation of the besieged. Stories of their experience were naturally transmitted by Jewish survivors who fled south. Indeed one of the more plausible theories of the origin of the Jews of Medina is that they came after the Jewish wars. This was the theory preferred by the late Professor Guillaume.<sup>33</sup>

As is well known, the source of the details of the Jewish wars is Flavius Josephus, himself a Jew and a contemporary witness who held office under

the Romans, who disapproved of certain actions which some of the rebels committed, but who nevertheless never ceased to be a Jew at heart. It is in his writings that we read of details which are closely similar to those transmitted to us in the Sira about the actions and the resistance of the Jews, except that now we see the responsibility for the actions placed on the Muslims.

In considering details of the story of Banu Qurayza as told by the descendants of that tribe, we may note the following similar details in the account of Josephus:

(i) According to Josephus,<sup>34</sup> Alexander, who ruled in Jerusalem before Herod the Great, hung upon crosses 800 Jewish captives, and slaughtered their wives and children before their eyes.

(ii) Similarly, large numbers were killed by others.

(iii) Important details of the two stories are remarkably similar, particularly the numbers of those killed. At Masada the number of those who died at the end was 960.<sup>35</sup> The hot-headed sicarii who were eventually also killed numbered 600.<sup>36</sup> We also read that when they reached the point of despair they were addressed by their leader Eleazar (precisely as Ka'b b. Asad addressed the Banu Qurayza),<sup>37</sup> who suggested to them the killing of their women and children. At the ultimate point of complete despair the plan of killing each other to the last man was proposed.

Clearly the similarity of details is most striking. Not only are the suggestions of mass suicide similar but even the numbers are almost the same. Even the same names occur in both accounts. There is Phineas, and Azar b. Azar,<sup>38</sup> just as Eleazar addressed the Jews besieged in Masada.

There is, indeed, more than a mere similarity. Here we have the prototype - indeed, I would suggest, the origin of the story of Banu Qurayza, preserved by descendants of the Jews who fled south to Arabia after the Jewish Wars, just as Josephus recorded the same story for the Classical world. A later generation of these descendants superimposed details of the siege of Masada on the story of the siege of Banu Qurayza, perhaps by confusing a tradition of their distant past with one from their less remote

history. The mixture provided Ibn Ishaq's story. When Muslim historians ignored it or transmitted it without comment or with cold lack of interest, they only expressed lack of enthusiasm for a strange tale, as Ibn Hajar called it.

One last point. Since the above was first written, I have seen reports<sup>39</sup> of a paper given in August 1973 at the World Congress of Jewish Studies by Dr. Trude Weiss-Rosmarin, in which she challenges Josephus' assertion that 960 besieged Jews committed suicide at Masada. This is highly interesting since in the story of Qurayza the 960 or so Jews refused to commit suicide. Who knows, perhaps the Story of Banu Qurayza is an even more accurate form of the original version.

## **Misconception 27**

### **Muslims are cruel to Animals ?**

المسلمون لديهم قسوة ووحشية تجاه الحيوانات

Animal Rights and Islam- an open invitation to Non muslims to go through verses of Islamic holy book Quran and Bukhari (the book about sayings and deeds of Prophet Muhammed (may peace be upon him) who have misconception that muslims are cruel to animals);Stop Cruelty to Animals-by Following Islam;;Many non muslims are talking about animal rights since last few years but probably they does not know ,since the inception of islam more than 1428 years there were rights for animals;what islam recommends about animals ;Let me quote to these ignorant peple ,Some Hadiths( words and acts of Prophet Muhammed (may peace be upon him) and quranic verses about animal rights in islam.

Animals and other living things were created by Allah, the Lord of the Universe. They have their own independent existences and modes of living. Quran(55:10) Allah, the Exalted has said in the Holy Qur'an that every animal has its own communal life and its own way to do 'Ibadah, or service, to Allah, the Exalted. Every animal praises Allah, the Exalted, in its own way. Quran (6:38) . It is Allah, the Exalted who gave every animal its ability. He enabled birds to fly, fish to swim and horses to gallop. Animals were here on Earth long before humans. The first man and woman on Earth were Adam and Hawwa. Allah, the Exalted gave them the responsibility to be caretakers on Earth, or, as the term used in the Qur'an states, a Khalifa in the world. Humans, who have been created with a greater intellect than animals, have a special responsibility to be fair, just and kind to all other living things. The Blessed Prophet Muhammad (pbuh) once said that every injustice will be paid back on the Day of Judgment, even if one goat hits another with its horns it will be taken account of. Therefore, in our use of animals for our own survival we must do justice. Allah, the Exalted gave us the free use of the plants and animals of this Earth. He said, "Eat and drink of the good things of the Earth." He also said, "It is Allah, the Exalted Who has provided you livestock of every kind. You can ride some kinds and others you eat..."Quran (40:79)\* But we must balance our use of

animals and plants with our primary role as a caretaker on the Earth. For example, we are not allowed to harm animals or plants for no reason.\* The Blessed Prophet(may peace be upon him) forbade people from capturing baby birds, burning ant hills and whipping animals cruelly. All the people he stopped from doing these things were doing them "for fun." Well, as the Prophet(may peace be upon him) pointed out, it wasn't fun for the animals. If we use animals for our work, we must feed them and not over work them. If we eat animals we are supposed to slaughter the animals according to Dhabiha rules which prevent all cruelty to animals and if we have them as pets we are to feed them and care for them. The Prophet once told a story in which he noted that a woman who starved her pet cat to death will be tormented by that cat on Judgment Day by way of revenge. So as we can see, we have a responsibility to all living creatures around us and even though many non-Muslims assert that animals have no rights, Islam says otherwise.

**The Prophet(may peace be upon him) said : on Humane Treatment of Animals**

1. Allah, the Exalted has ordained kindness (and excellence) in everything. If the killing (of animals) is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first sharpening the knife, and putting the animal at ease. (Muslim).

2. If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, "O Lord! That person killed me in vain! He did not kill me for any useful purpose." (Nisai).

3. Any part cut off a living animal is dead flesh.\* (Unlawful to eat.\* The implication is that it is not allowed to mutilate a living animal.) (Ahmad, Abu Dawud, Tirmidhi, Hakim).

4. The Prophet (may peace be upon him) said, "Whoever kills a sparrow or anything bigger than that without a just cause, Allah , the Exalted will hold him accountable on the Day of Judgment."\* The listeners asked, "O Messenger of Allah, what is a just cause?" He replied, "That he will kill it to eat, not simply to chop off its head and then throw it away." (Nisai, Hakim).

5. When you set your dog (for the chase), mention the name of Allah, if he catches the game, and you reach it while it is still alive, cut, its throat quickly (so it won't suffer)." (Bukhari, Muslim).

6. If you send your dog after the game, and it eats part of it, you should not eat of it, for the dog has hunted for itself and not for you; but if you send the dog and it kills the game without eating it, you can eat it, as it has caught it for its master. (Ahmad, Bukhari, Muslim).

Islam not only has laid down the rights for humans regardless of race, color, language and riches, but has also laid down the rights for animals. Animals, like humans are one of the creations of Allah(swt). Prophet Muhammad(may peace be upon him) was not only sent as a mercy to Mankind but as a blessing to all creatures as the Quran testifies:\*

We sent thee not, but as a Mercy for all creatures. – [Quran 21:107]\*

It is encouraged for Muslim to let Animals eat of the plants that they have planted. Prophet Muhammad((may peace be upon him) is reported to have said:

Narated By Anas bin Malik: The Prophet (may peace be upon him) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity." – [Bukhari Vol. 8, Book 73, #41] Even if an animal eats from a plant which has been planted by man, the person will receive rewards for it. Moreover, another hadith is as follows:\*

Narated By Abu Huraira:\* Allah's Apostle (may peace be upon him) said, "While a man was walking on a road. he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)." – [Bukhari Vol. 8, Book 73, #38] & [Muslim Book 26, Chapter 39, # 5577]\* Prophet Muhammad(may peace be upon him) taught people to be

kind to animals. Allah, the Exalted rewarded the act of the person who quenched the thirst of a thirsty dog. While men were accustomed to be cruel to the animals, Prophet Muhammad(may peace be upon him) by the command of Allah, the Exalted taught Mankind to be merciful and kind to all living things. Not only were humans given their rights, the animals too were given theirs. Islam is a religion which teaches man to be merciful towards all living things. Thus there is reward for a human even if he feeds an animal.\* Animals have many purposes and are used for such by humans. This does not mean that men have the right to treat animals the way that they want to. While people would hit their animals on the face, Islam forbids such an act. Every creation is very sensitive as far as the face is concerned. If I were to lightly tap a person on the shoulder or on the back, they would not feel offended but if I were to do the same on the face then everyone would find that offensive. Allah, the Exalted realizes this and thus through Prophet Muhammad(may peace be upon him) such an act was strictly forbidden as seen by the hadith

below:\*

Narated By Salim: That Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The Prophet (may peace be upon him) forbade beating (animals) on the face." – [Bukhar Vol.7, Book 67, #449] & [Muslim Book 24, Chapter 21, #5281]\*

During the times of ignorance (Ja'hillah) people would cut the limbs of animals while they were alive. This was a disgusting act and Islam was the religion that brought an end to this practice. Not only this but shooting at an animal who is tied was also forbidden by Prophet Muhammad(may peace be upon him) .\*

Narated By Ibn 'Umar: The Prophet (may peace be upon him) cursed the one who did Muthla to an animal (i e., cut its limbs or some other part of its body while it is still alive). – [Bukhari Vol. 7, Book 67, #424]\*

Narated By Hisham bin Zaid: Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals." – [Bukhari Vol. 7, Book 67, #421; #422]\*

While the animal rights were being laid down by Allah, the Exalted through Prophet Muhammad(may peace be upon him) , the Prophet(may peace be upon him) also narrated an incident regarding a woman who imprisoned a cat and made it starve to death. \*

Narated By 'Abdullah bin 'Umar : Allah's Apostle said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." – [Bukhari Vol.4, Book 56, #689]\* This hadith clearly suggests that being brutal towards animals is a grave sin and Allah, the Exalted will punish him who treats the animals without kindness. It is obligatory for the owner of the animal to feed it. Many rights have been given to animals and Muslims are required to obey these guidelines for transgression would make them sinful. While oppressing humans is wrong, Islam also teaches that oppression towards animals is wrong.\*Islam gave animals rights at a time when animal rights were not recognized. Today the world is bringing awareness towards the rights of animals whereas Islam gave them their rights more than 1400 years ago. The most famous story about being kind to animals is seen when a cat came and slept on the robe of Prophet Muhammad(may peace be upon him) while he was reading the Quran to the listeners. When it was time for the Prophet(may peace be upon him) to get up, instead of disturbing the cat, he cut that piece of the robe and stood up. Today who would cut of a piece of their cloth so that the cat's sleep would be undisturbed?\*

**Prophet Muhammad(may peace be upon him) encouraged people to be good towards the animals and forbade acts which are cruel.**

Oppression is an evil whether the one being oppressed is human or an animal. In Tirmidhi as well as Abu Dawood it is mentioned that Prophet Muhammad(may peace be upon him) prohibited the act of inciting animals against each other. This act is practiced today as well where cocks and dogs are caused to fight with each other and people place their bets. Not only does this become a sin for it falls under the category of gambling but also because two animals are caused to fight against each other.\* There are people who claim that Prophet Muhammad(may peace be upon him) ordered the killing of all dogs. If one were to read the references they give it is indeed true that such an order was given. However these people will never quote the hadith which explains why such an order was given. \* Ibn Mughaffal reported: Allah's Messenger (may peace be upon him)

ordered the killing of dogs and then said: what is the trouble with them (the people of Medina)? How dogs are nuisance to them (the citizens of Medina)? He then permitted keeping of dogs for hunting and (the protection of) herds. In the hadith transmitted on the authority of Yahya, he (the Holy Prophet) permitted the keeping of dogs for (the protection of) herds, for hunting and (the protection of) cultivated land. – [Muslim Book 10, Chapter 31, #3814]\*

When one reads this hadith one gets to learn about the context of the order. The people of Medina complained that the dogs were being a nuisance to them. This is just like today where many countries have problems with street dogs. There have been many cases where these street dogs have bitten people and transmitted diseases like Rabies. Many have even died from this disease. Due to the complains by the people regarding these stray dogs, Prophet Muhammad(may peace be upon him) ordered that such dogs who are hazardous to the people should be killed. Back in those days there were not any animal shelter facilities and thus this was the only way to safeguard the people. The hadith further on explains that all dogs were not to be killed and the permission to keep dogs was also given.\*Moreover, Prophet Muhammad(may peace be upon him) also instructed men not to overburden their domestic animals. Burdening a donkey with more load than that which he can easily carry is again a wrongful practice which was forbidden by Allaah the Exalted . Even while sacrificing the animals, it is told that we are to use sharp knives and not blunt ones for the latter would cause pain and discomfort to the animals. Some people have suggested that the Islamic method of slaughtering the animal is cruel and should be stopped. This however was proven to be untrue as the animal dies a painless death. A study was carried out at the School of Veterinary Medicine by Professor Wilhelm Schulze and Dr. Hazim to detect the pain an animal feels when he is slaughtered by the Islamic way. The EEG recorded showed that with the Islamic way, the animal felt no pain and it was observed that most of the blood was thrown out of the body thus making the meat more hygienic as opposed to the captive bolt pistol stunning method. The conventional method was also observed to be painful to the animal.\*The earth has been made for all the creatures that inhabit it and thus they are given their due rights by Islam.\*And the earth hath He appointed for (His) creatures. – [Quran 55:10]\*Islam takes great care when laying down its rules and

regulation and has made sure that men do not behave with cruelty towards them. Even in a state of war, the Muslims are prohibited from killing the animals in the lands of the enemies and are also prohibited to burning or cutting down trees for no reason. Indeed Islam is a mercy for everyone. It is not only a religion but a complete way of life which even secures the rights of animals.

### **Treatment of Animals:**

An Islamic Perspective ;Cruelty to Animals: Excerpt from the book Animals in Islam, written by Al-Hafiz B.A. Masri ;According to the teachings of Islam, causing unavoidable pain and suffering to the defenseless and innocent creatures of Almighty Allah is not justifiable under any circumstances. Islam wants us to think and act in the positive terms of accepting all species as communities like us in their own right and not to sit in judgement on them according to our human norms and values.Prevention of physical cruelty is not enough; mental cruelty is equally important. In the following incident, a bird's emotional distress has been treated as seriously as a physical injury:"We were on a journey with the Prophet(may peace be upon him), and he left us for a while. During his absence, we saw a bird called hummara with its two young and took the young ones. The mother bird was circling above us in the air, beating its wings in grief, when the Prophet(may peace be upon him,) came back and said: "Who has hurt the FEELINGS of this bird by taking its young? Return them to her." (Narrated by Abdul Rahman bin Abdullah bin Mas'ud- Muslim) .It is reported by the same authority that "A man once robbed some eggs from the nest of a bird. The Prophet(may peace be upon him), had them restored to the nest" (id.).The Islamic concern about cruelty to animals is so great that it has declared the infliction of any unnecessary and avoidable pain "even to a sparrow or any creature smaller than that" as a sin for which the culprit would be answerable to the Almighty on the Day of Judgement.The Prophet(may peace be upon him) ,told his companions of a woman who would be sent to Jahannam(Hell) for having locked up a cat; not feeding it, nor even releasing it, so that it could feed itself. (Narrated by Abdullah bin 'Umar. Bukhari).Islam's concern for animals goes beyond the prevention of physical cruelty or even condescending kindness to them, which is a negative proposition. It enjoins on the human species, to take over the responsibility of all creatures in the

spirit of a positive philosophy of life and to be their active protectors. The Prophet (may peace be upon him), was asked if acts of charity even to the animals were rewarded by the Almighty. He replied: "Yes, there is a reward for acts of charity to every beast alive." (Narrated by Abu Huraira, Bukhari) Mishkat Al-Masabih concluded from "Bukhari" and "Muslim" to the effect that: "A good deed done to a beast is as good as doing good to a human being; while an act of cruelty to a beast is as bad as an act of cruelty to human beings," and that: "Kindness to animals was promised by rewards in Life Hereafter" (Mishkat al-Masabih; Book 6; Chapter 7, 8:178). During the pre-Islamic period, certain pagan superstitions and polytheistic practices involving acts of torture and general cruelties to animals used to be common in Arabia. All such practices were condemned and stopped by Islam. The following few sayings of the Holy Prophet (may peace be upon him), will serve as an example: Jabir (R.A.) has reported that Allah's Messenger (may peace be upon him), forbade striking the face or branding on the face of animals.... The same companion of the Holy Prophet (may peace be upon him), reported him as saying, when an ass which had been branded in its face passed him by, He (may peace be upon him) said: "Allah curse the one who branded it." (Narrated by Jabir bin Abdullah- Muslim). This Hadith is concerned with causing pain to the animal on the sensitive parts of its body, as well as with the disfigurement of its appearance. When the Holy Prophet (may peace be upon him), migrated to Madinah from Makkah, people there used to cut off camels' humps and the fat tails of sheep. The Prophet (may peace be upon him), ordered this barbaric practice to be stopped. The temptation for the people to perform this sort of vivisection on the animals was that the juicy humps and fatty tails could be eaten while the animal remained alive for future use. To remove this avidity, he declared: "Whatever is cut off an animal while it is still alive, is carrion and is unlawful (Haram) to eat." (Narrated by Abu Waqid al-Laithi. Tirmidhi; Hadith No. 1480, Chapt. On Al-At'imah) .To make sure that no injury was inflicted on the animal while there was even a flicker of life in it, it was forbidden by the Holy Prophet (may peace be upon him), to molest the carcass in any way, such as: by breaking its neck, skinning, or slicing off any of its parts, until the body is dead cold. Many Muslim authorities have also given juristic opinions (fatawa) to the effect that, after slaughter, time should be given for

the rigor mortis to set in before cutting up the carcass. Not only physical but also emotional care of animals was so much emphasized by the Holy Prophet (may peace be upon him), that he once reprimanded his wife, A'ishah (May Allaah be pleased with her) for treating a camel a bit offhandedly. A'ishah (May Allaah be pleased with her) the wife of The Prophet (may peace be upon him) herself narrates: "I was riding a restive camel and turned it rather roughly. The Prophet (may peace be upon him), said to me: 'It behooves you to treat the animals gently.' (Narrated by A'ishah (May Allaah be pleased with her). Muslim, Vol. 4, Hadith No. 2593).

Allah, the Exalted gave us the free use of the plants and animals of this Earth. He said, "Eat and drink of the good things of the Earth." He also said, "It is Allah, the Exalted Who has provided you livestock of every kind. You can ride some kinds and others you eat..." (Qur'an 40:79) But we must balance our use of animals and plants with our primary role as a caretaker on the Earth. For example, we are not allowed to harm animals or plants for no reason. The Prophet (may peace be upon him) forbade people from capturing baby birds, burning ant hills and whipping animals cruelly. All the people he stopped from doing these things were doing them "for fun." Well, as the Prophet (may peace be upon him) pointed out, it wasn't fun for the animals.

If we use animals for our work, we must feed them and not over work them. If we eat animals we are supposed to slaughter the animals according to Dhabiha rules which prevent all cruelty to animals and if we have them as pets we are to feed them and care for them. SOME AHADEETH ON TREATMENT OF ANIMALS: The Prophet (may peace be upon him) not only preached to the people to show kindness to one another but also to all living creatures. He forbade the practice of cutting tails and manes of horses, of branding animals at any soft spot, and of keeping horses saddled unnecessarily. (Sahih Muslim) .If the Prophet (may peace be upon him) saw any animal over-burdened or ill-fed he would pull up alongside the owner and say, "Fear Allah in your treatment of animals." (Abu Dawud, Kitab Jihad) .A companion to the Prophet (may peace be upon him) came to him carrying baby chicks in his clothing and mentioned that the mother bird had hovered over them all along. He was directed to return the chicks back to the same bush.

(Mishkat, Abu Dawud) .During a journey, someone travelling with the Prophet (may peace be upon him), gathered some birds eggs from a nest. The mother bird's painful cries and commotion attracted the attention of the Prophet (may peace be upon him) ,who asked the man to return the eggs to the nest. (Bukhari)."Allah , the Exalted has ordained kindness (and excellence) in everything. If the killing (of animals) is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first sharpening the knife, and putting the animal at ease." (Muslim) ." If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, "O Lord! That person killed me in vain! He did not kill me for any useful purpose." (Nisai) ."Any part cut off a living animal is dead flesh." (ie. Unlawful to eat. The implication is that it is not allowed to mutilate a living animal.) (Ahmad, Abu Dawud, Tirmidhi, Hakim) .The Prophet(may peace be upon him) said, "Whoever kills a sparrow or anything bigger than that without a just cause, Allah will hold him accountable on the Day of Judgment." The listeners asked, "O Messenger of Allah, what is a just cause?" He replied, "That he will kill it to eat, not simply to chop off its head and then throw it away." (Nisai, Hakim) .When you set your dog (for the chase), mention the name of Allah, if he catches the game, and you reach it while it is still alive, cut, its throat quickly (so it won't suffer)." (Bukhari, Muslim) .Narrated Sa'd bin Jubair(May Allaah be pleased with him/R.A.): While I was with Ibn Umar(R.A.), We passed by a group of youngmen who had tied a hen and started shooting at it. When they saw Ibn UmarMay Allaah be pleased with him/R.A.), they dispersed, leaving it. On that Ibn Umar May Allaah be pleased with him /R.A.) said, "Who has done this ? " The Prophet (may peace be upon him) cursed the one who did so. " (Sahih Bukhari, Hadith

Islam Teaches the Love of Animals;. Mistreating animals is considered a major sin in Islam, as explained in the famous Book of Major Sins by Imaam Muhammad bin ‘Abdul Wahhaab . Certainly, a Muslim is responsible for the treatment of animals, because an ill-treated animal will testify against the one who abused it on the Day of Judgment. Islam forbids branding animals and killing them in vain, such as for sport. The Prophet (may peace be upon him) , forbade people from capturing birds, burning anthills and whipping animals. Even when slaughtering animals for food, Islam requires

that the slaughtering be done according to approved Islamic procedures, which are humane and reduce suffering. As Allaah's representatives on earth, human beings have a responsibility towards every living creature.\*

## **Cats in Islam**

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The Messenger of Allaah , taught Muslims to have mercy for all of Allaah's creation. There are many reports of his love for cats, resulting in their historical acceptance among Muslims. Cats were very common amongst the people during the time of the Prophet (may peace be upon him) , and he said: "They (cats) are not impure and they intermingle with you." The cat is such a clean animal that according to authentic narrations one may make ablution for prayer with the same water that a cat drank from. Yet, it is known that some people nowadays have opposed the traditions of the Prophet , by taking up the evil practices of torturing and poisoning cats. Do they think that Allaah, the Exalted will not punish them for this? Certainly Allaah's punishment for such acts is severe, if we bear in mind the Hadeeth of Allaah's Messenger , as reported by Al-Bukhaari Allah's Apostle said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." Sahih al bukahri vol4 no689

## **Dogs in Islam**

\*There is hardly a domestic animal more ill-treated these days than dogs.\* The Messenger of Allaah , said: "Purifying a container that a dog has licked (in order for humans to use it) is done by washing it seven times, the first washing being with dirt." [Muslim]. A Muslim should not keep a dog inside his home since the Prophet (may peace be upon him) , has informed us that angels do not enter into a house where there is a dog [Al-Bukhaari and Muslim]. Does this mean that dogs are to be despised or mistreated? Certainly not. Just because one does not keep a dog inside his home and doesn't drink after it, doesn't give him the right to neglect it, mistreat it or kill it. The usefulness of this creature of Allaah is indisputable. No other animal can compete with it in its loyalty to its caregiver, its abilities as a guard and its talent for hunting.\*In fact, in the chapter "The Cave", the Quran reveals the story of some youths who had faith and trust in Allaah, who took refuge in a cave from the persecution and violence

of the unbelievers of their day. That these righteous people had a dog with them, and the fact that Allaah mentions the dog and counts the dog among them, indicates that dogs are permitted to live among people.\*The Quran says (what means): "And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his two forelegs at the entrance (of the cave as a guard)..." [Quran 18:18] Thus, dogs may be used for guards as well as for hunting as the Noble Quran also states (what means): "They ask you, (O Muhammad), what has been made lawful for them. Say: 'Lawful for you are (all) good foods and (game caught by) what you have trained of hunting, animals which you train as Allaah , the Exalted has taught you. So eat of what they catch for you, and mention the name of Allaah upon it, and fear Allaah.' Indeed Allaah is swift in account." [Quran 5:4]\*\*In two separate narrations by Abu Hurayrah the Prophet (may peace be upon him) , told his companions of the virtue of saving the life of a dog by giving it water and quenching its thirst. Allah's Apostle said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him.'" The people asked, "O Allah's Apostle! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate." Sahih Al-Bukhari Hadith;3.551The Prophet (may peace be upon him) said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah , the Exalted forgave her because of that good deed. Sahih Al-Bukhari Hadith; 4.673.Let us reflect upon this and beware of our duty towards Allaah's creatures, which He has put on earth for our use and not for our abuse. When the Prophet (may peace be upon him) , replied: "Yes, there is a reward for acts of charity to every beast alive." Let us fear Allaah , the Exalted with regard to His creatures, lest we earn His Wrath. Let us go forth in support and love for animals, knowing that Allaah, The Most High, considers such a deed done for His Sake as being worthy of the reward of Paradise.

## **Misconception 28**

### **Muslims are violent, terrorists and extremists.**

#### **المسلمون ارهابيين ومتطرفين**

This is the biggest misconception in Islam, no doubt resulting from the constant stereotyping and bashing the media gives Islam. When a gunman attacks a mosque in the name of Judaism, a Catholic IRA guerrilla sets off a bomb in an urban area, Serbian Orthodox militiamen rape and kill innocent civilians, a girl is gang raped by various priests in a Hindu temple in India, these acts are not used to stereotype an entire faith.

But, by that rule shouldn't the Western media call the Basque separatist group Euzkadi Ta Askatasuna, ETA, and the Irish Republican Army, IRA, Christian militants? LTTE by the same yardstick become Hindu militants and a terrorist outfit fighting for separation vis a vis freedom from Sri Lanka?

Rightly though, never are these acts attributed to the religion of the perpetrators. Yet how many times have we heard the words 'Islamic, Muslim fundamentalists etc.' linked with violence. It's almost like, Islam and terrorism seem to have become synonyms. Sanity doesn't seem to prevail when Muslims are involved in a crime and the whole religion is condemned by one and all. The Western media should stop calling those terrorists who happen to be Muslim, Islamic or Muslim militants. It is a way of maligning Islam, which unfortunately so far has been very successful.

Politics in so-called "Muslim countries" may or may not have any Islamic basis. Often dictators and politicians will use the name of Islam for their own purposes. One should remember to go to the source of Islam and separate what the true religion of Islam says from what is portrayed in the media. Islam literally means 'submission to God' and is derived from a root word meaning 'peace'. Islam may seem exotic or even extreme in the modern world. Perhaps this is because religion doesn't dominate everyday life in the West, whereas Islam is considered a 'way of life' for Muslims and they make no division between secular and sacred in their lives. Like other major religions, Islam permits fighting in self-defense, in

defense of religion, or on the part of those who have been expelled forcibly from their homes. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees and livestock.

NOWHERE DOES ISLAM ENJOIN THE KILLING OF INNOCENTS.. It says: "Fight in the cause of God against those who fight you, but do not transgress limits. God does not love transgressors." (Qurân 2:190) "If they seek peace, then seek you peace. And trust in God for He is the One that hears and knows all things." (Qurân 8:61). In the words of the Prophet Muhammad(saw), "DO NOT oppress anyone, neither be oppressed". War, therefore, is the last resort, and is subject to the rigorous conditions laid down by the sacred law. The term 'jihad' literally means 'struggle'. Muslims believe that there are two kinds of jihad.

The other 'jihad' is the inner struggle of the soul which everyone wages against egotistic desires for the sake of attaining inner peace.

## **Misconception 29**

### **Islam oppresses women.**

#### **الإسلام يظلم المرأة**

The image of the typical Muslim woman wearing the veil and forced to stay home and forbidden to drive is all too common in most peoples thoughts. Although some Muslim countries may have laws that oppress women, this should not be seen as coming from Islam. Many of these countries do not rule by any kind of Shari'ah (Islamic law) and introduce their own cultural standpoints on the issue of gender equity.

Islam on the other hand gives men and women different roles and equity between the two is laid down in the Qurân and the example of the Prophet (peace be upon him). Islam sees a woman, whether single or married, as an individual in her own right, with the right to own and dispose of her property and earnings. A marriage gift is given by the groom to the bride for her own personal use, and she keeps her own family name rather than taking her husband's. Both men and women are expected to dress in a way that is modest and dignified. The Messenger of God (peace be upon him) said: "The most perfect in faith amongst believers is he who is best in manner and kindest to his wife."

Violence of any kind towards women and forcing them against their will for anything is not allowed. A Muslim marriage is a simple, legal agreement in which either partner is free to include conditions. Marriage customs thus vary widely from country to country. Divorce is not common, although it is acceptable as a last resort. According to Islam, a Muslim girl cannot be forced to marry against her will: her parents simply suggest young men they think may be suitable.

### **Misconception 30**

#### **All Muslim men have multiple wives.**

**كل المسلمين متعدّدوا الزوجات**

The religion of Islam was revealed for all societies and all times and so accommodates widely differing social requirements. Circumstances may warrant the taking of another wife but the right is granted, according to the Qurân, only on condition that the husband is scrupulously fair. No woman can be forced into this kind of marriage if they do not wish it, and they also have the right to exclude it in their marriage contract.

Polygamy is neither mandatory, nor encouraged, but merely permitted. Images of "sheiks with harems" are not consistent with Islam, as a man is only allowed at most four wives only if he can fulfill the stringent conditions of treating each fairly and providing each with separate housing etc. Permission to practice polygamy is not associated with mere satisfaction of passion. It is rather associated with compassion toward widows and orphans. It was the Qurân that limited and put conditions on the practice of polygamy among the Arabs, who had as many as ten or more wives and considered them "property". It is both honest and accurate to say that it is Islam that regulated this practice, limited it, made it more humane, and instituted equal rights and status for all wives. What the Qur'anic decrees amount to, taken together is discouragement of polygamy unless necessity for it exists. It is also evident that the general rule in Islam is monogamy and not polygamy. It is a very tiny percentage of Muslims that practice it over the world. However, permission to practice limited polygamy is only consistent with Islam's realistic view of the nature of man and woman and of various

social needs, problems and cultural variations. Nothing can explain the issue better than in the words of a writer from the region of Indian subcontinent...

In the words of the author of the book, 'AM I A HINDU?' an attempt is made by him to answer the question of 'sati' system prevalent in parts of India during olden times. SATI or SUTEE was the most horrendous act of widows killing themselves by jumping into the funeral pyre of their deceased husbands, sometimes willfully and sometimes forcefully by others. He rightly adds that the system has nothing to do with 'Hinduism' as such but linked to it during later stages. Stray incidents of this act are sometimes still found in Indian remote areas. I quote his words, "Rajputs (erstwhile rulers of a part of northern state in India, in late 18th century) were at constant wars within themselves and also with Mughals who ruled in other parts of the country. Both the armies were attempting to diversify their influence and bases in the region. So there were thousands of young war widows and the Rajputs feared that it is dangerous to have thousands of young, extremely beautiful widows running around and they went to the extreme measure of eliminating them. MOSLEMS had the same problems during wartimes and they solved that by POLYGAMY, i.e. by having four wives." A more humane approach, I'd say.

The question is, however far more than the inherent flexibility of Islam; it also is the frank and straightforward approach of Islam in dealing with practical problems. Rather than requiring hypocritical and superficial compliance, Islam delves deeper into the problems of individuals and societies, and provides for legitimate and clean solutions which are far more beneficial than would be the case if they were ignored. There is no doubt that the second wife legally married and treated kindly is better off than a mistress without any legal rights or commitments from the man concerned.

### **Misconception 31**

#### **Muslims are a barbaric, fanatic and backward people.**

**المسلمون متعصبون ومتوحشون ومتخلفون**

Among the reasons for the rapid and peaceful spread of Islam was the simplicity of its doctrine-Islam calls for faith in only one God

worthy of worship. It also repeatedly instructs man to use his powers of intelligence and observation. Within a few years, great civilizations and universities were flourishing, for according to the Prophet (saw), 'seeking knowledge is an obligation for every Muslim man and woman'.

The synthesis of Eastern and Western ideas and of new thought with old, brought about great advances in medicine, mathematics, physics, astronomy, geography, architecture, art, literature, and history. Many crucial systems such as algebra, the Arabic numerals, and also the concept of the zero (vital to the advancement of mathematics), were transmitted to medieval Europe from Islam. Sophisticated instruments which were to make possible the European voyages of discovery were developed, including the astrolabe, the quadrant and good navigational maps.

### **Misconception 32**

#### **Muhammad(saw) was the founder of Islam and Muslims worship 'Kaaba'.**

محمد صلى الله عليه وسلم مؤسس الإسلام والمسلمون يعبدون الكعبة

Muhammad(saw) was born in Mecca in the year 570. Since his father died before his birth, and his mother shortly afterwards, he was raised by his uncle from the respected tribe of Quraysh. As he grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. The historians describe him as calm and meditative. Muhammad (saw) was of a deeply religious nature, and had long detested the decadence of his society.

It became his habit to meditate from time to time in the Cave of Hira near Mecca. At the age of 40, while engaged in a meditative retreat, Muhammad(saw) received his first revelation from God through the Angel Gabriel. This revelation, which continued for 23 years is known as the Qurân. As soon as he began to recite the words he heard from Gabriel, and to preach the truth which God had revealed to him, he and his small group of followers suffered bitter persecution, which grew so fierce that in the year 622 God gave them the command to emigrate.

This event, the Hijra 'migration', in which they left Mecca for the city of Medina, marks the beginning of the Muslim calendar. After

several years, the Prophet and his followers were able to return to Mecca, where they forgave their enemies and established Islam definitively. Before the Prophet saw dies at the age of 63, the greater part of Arabia was Muslim, and within a century of his death Islam had spread to Spain in the West and as far East as China. He died with less than 5 possessions to his name.

While Muhammad (saw) was chosen to deliver the message, he is not considered the "founder" of Islam, since Muslims consider Islam to be the same divine guidance sent to all peoples before. Muslims believe all the prophets from Adam, Noah, Moses, Jesus etc. were all sent with divine guidance for their peoples. Every prophet was sent to his own people, but Muhammad(saw) was sent to all of mankind. Muhammad is the last and final messenger sent to deliver the message of Islam. Muslims revere and honor him (saw) for all he went through and his dedication, but they do not worship him. "O Prophet, verily We have sent you as a witness and a bearer of glad tidings and a warner and as one who invites unto God by His leave and as an illuminating lamp."(33:45-6)

### **Misconception 33**

#### **Muslims don't believe in Jesus or any other prophets.**

**لا يؤمن المسلمون بالمسيح عليه السلام ولا بالأنبياء الآخرين**

Muslims respect and revere Jesus, upon him be peace, and await his Second Coming. They consider him one of the greatest of God's messengers to mankind. A Muslim never refers to him simply as 'Jesus', but always adds the phrase 'upon him be peace' (abbreviated as (u) here). The Qurân confirms his virgin birth (a chapter of the Qurân is entitled 'Mary'), and Mary is considered the purest woman in all creation. The Qurân describes the Annunciation as follows: "Behold!" the Angel said, "God has chosen you, and purified you, and chosen you above the women of all nations. O Mary, God gives you good news of a word from Him whose name shall be the Messiah, Jesus son of Mary, honored in this world and the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and shall be of the righteous." She said: "O my Lord! How shall I have a son when no man has touched me?" He said: "Even so; God creates what He will. When He decrees a thing, He says to it, "Be!" and it is" (Qurân 3:42-47)

Jesus (u) was born miraculously through the same power, which had brought Adam (u) into being without a father: "Truly, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, and then said to him, 'Be!' and he was." (3:59) During his prophetic mission Jesus (u) performed many miracles. The Qurân tells us that he said: " I have come to you with a sign from your Lord: I make for you out of clay, as it were, the figure of a bird, and breath into it and it becomes a bird by God's leave. And I heal the blind, and the lepers, and I raise the dead by God's leave." (3:49) Neither Muhammad (saw) nor Jesus (u) came to change the basic doctrine of the brief in

One God brought by earlier prophets, but to confirm and renew it. In the Qurân Jesus (u) is reported as saying that he came: "To attest the law which was before me. And to make lawful to you part of what was forbidden you; I have come to you with a sign from your Lord, so fear God and obey Me. (3:50) The Prophet Muhammad (saw) said: "Whoever believes there is no god but God, alone without partner, that Muhammad (saw) is His messenger, that Jesus is the servant and messenger of God, His word breathed into Mary and a spirit emanating from Him, and that Paradise and Hell are true, shall be received by God into Heaven. "(Hadith related by Bukhari).

## Part Two

### Common Questions asked by Non-Muslims

#### Question 1 :

**There were many versions of the Qur'an all of which were burnt by Usman (r.a.) except for one. Therefore is it not true that the present Qur'an is the one compiled by Usman (r.a.) and not the original revelation of God?**

هناك الكثير من نسخ القرآن التي تم حرقها جميعا بواسطة عثمان بن عفان ما عدا نسخة واحدة لذلك ليس حقيقى أن القرآن الحالى هو النسخة المجمعاة بواسطة عثمان بن عفان وليس الوحي الأصى من الله

#### Answer:

One of the most common myths about the Qur'an, is that Usman (r.a.), the third Caliph of Islam authenticated and compiled one Qur'an, from a large set of mutually contradicting copies. The Qur'an, revered as the Word of Allah (swt) by Muslims the world over, is the same Qur'an as the one revealed to Prophet Muhammad (pbuh). It was authenticated and written under his personal supervision. We will examine the roots of the myth which says that Usman (r.a.) had the Qur'an authenticated.

#### **1. Prophet Muhammad (pbuh) himself supervised and authenticated the written texts of the Qur'an**

Whenever the Prophet received a revelation, he would first memorize it himself and later declare the revelation and instruct his Companions (R.A. – Radhi Allahu Taala Anhu) – May Allah be pleased with him who would also memorize it. The Prophet would immediately ask the scribes to write down the revelation he had received, and he would reconfirm and recheck it himself. Prophet Muhammad (pbuh) was an *Ummi* who could not read and write. Therefore, after receiving each revelation, he would repeat it to his Companions. They would write down the revelation, and he would recheck by asking them to read what they had written. If there was any mistake, the Prophet would immediately point it out and have it corrected and rechecked. Similarly he would even recheck and authenticate the portions of the Qur'an memorized by the Companions. In this way, the complete Qur'an was written down under the personal supervision of the prophet (pbuh).

## **2. Order and sequence of Qur'an divinely inspired**

The complete Qur'an was revealed over a period of 22½ years portion by portion, as and when it was required. The Qur'an was not compiled by the Prophet in the chronological order of revelation. The order and sequence of the Qur'an too was Divinely inspired and was instructed to the Prophet by Allah (swt) through archangel Jibraeel. Whenever a revelation was conveyed to his companions, the Prophet would also mention in which *surah* (chapter) and after which ayat (verse) this new revelation should fit. Every *Ramadhaan* all the portions of the Qur'an that had been revealed, including the order of the verses, were revised and reconfirmed by the Prophet with archangel Jibraeel. During the last *Ramadhaan*, before the demise of the Prophet, the Qur'an was rechecked and reconfirmed twice.

It is therefore clearly evident that the Qur'an was compiled and authenticated by the Prophet himself during his lifetime, both in the written form as well as in the memory of several of his Companions.

## **3. Qur'an copied on one common material**

The complete Qur'an, along with the correct sequence of the verses, was present during the time of the Prophet (pbuh). The verses however, were written on separate pieces, scrapes of leather, thin flat stones, leaflets, palm branches, shoulder blades, etc. After the demise of the prophet, Abu Bakr (r.a.), the first caliph of Islam ordered that the Qur'an be copied from the various different materials on to a common material and place, which was in the shape of sheets. These were tied with strings so that nothing of the compilation was lost.

## **4. Usman (r.a.) made copies of the Qur'an from the original manuscript**

Many Companions of the Prophet used to write down the revelation of the Qur'an on their own whenever they heard it from the lips of the Prophet. However what they wrote was not personally verified by the Prophet and thus could contain mistakes. All the verses revealed to the Prophet may not have been heard personally by all the Companions. There were high possibilities of different portions of the Qur'an being missed by different Companions. This gave rise to disputes among Muslims regarding the different contents of the Qur'an during the period of the third Caliph Usman (r.a.).

Usman (r.a.) borrowed the original manuscript of the Qur'an, which was authorized by the beloved Prophet (pbuh), from Hafsha (may Allah be pleased with her), the Prophet's wife. Usman (r.a.) ordered four Companions who were among the scribes who wrote the Qur'an when the

Prophet dictated it, led by Zaid bin Thabit (r.a.) to rewrite the script in several perfect copies. These were sent by Usman (r.a.) to the main centres of Muslims.

There were other personal collections of the portions of the Qur'an that people had with them. These might have been incomplete and with mistakes. Usman (r.a.) only appealed to the people to destroy all these copies which did not match the original manuscript of the Qur'an in order to preserve the original text of the Qur'an. Two such copies of the copied text of the original Qur'an authenticated by the Prophet are present to this day, one at the museum in Tashkent in erstwhile Soviet Union and the other at the Topkapi Museum in Istanbul, Turkey.

### **5. Diacritical marks were added for non-Arabs**

The original manuscript of the Qur'an does not have the signs indicating the vowels in Arabic script. These vowels are known as *tashkil*, *zabar*, *zair*, *paish* in Urdu and as *fatah*, *damma* and *qasra* in Arabic. The Arabs did not require the vowel signs and diacritical marks for correct pronunciation of the Qur'an since it was their mother tongue. For Muslims of non-Arab origin, however, it was difficult to recite the Qur'an correctly without the vowels. These marks were introduced into the Quranic script during the time of the fifth 'Umayyad' Caliph, Malik-ar-Marwan (66-86 Hijri/685-705 C.E.) and during the governorship of Al-Hajaj in Iraq.

Some people argue that the present copy of the Qur'an that we have along with the vowels and the diacritical marks is not the same original Qur'an that was present at the Prophet's time. But they fail to realize that the word 'Qur'an' means a recitation. Therefore, the preservation of the recitation of the Qur'an is important, irrespective of whether the script is different or whether it contains vowels. If the pronunciation and the Arabic is the same, naturally, the meaning remains the same too.

### **6. Allah Himself has promised to guard the Qur'an**

Allah has promised in the Qur'an :

"We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)."

[Al-Qur'an 15:9]

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## **Question 2 :**

**Doesn't Islam promote violence, bloodshed and brutality since the Qur'an says that Muslims should kill the *kuffar* where ever they find them?**

أليس الإسلام يعزز العنف وإراقه الدماء والوحشية حيث أن القرآن يذكر أن المسلمين يجب عليهم قتل الكفار أينما وجدوا ؟

## **Answer:**

A few selected verses from the Qur'an are often misquoted to perpetuate the myth that Islam promotes violence, and exhorts its followers to kill those outside the pale of Islam.

### **1. Verse from Surah Taubah**

The following verse from Surah Taubah is very often quoted by critics of Islam, to show that Islam promotes violence, bloodshed and brutality:

"Kill the *mushriqeen* (pagans, polytheists, *kuffar*) where ever you find them."

[Al-Qur'an 9:5]

### **2. Context of verse is during battlefield**

Critics of Islam actually quote this verse out of context. In order to understand the context, we need to read from verse 1 of this surah. It says that there was a peace treaty between the Muslims and the *Mushriqs* (pagans) of Makkah. This treaty was violated by the *Mushriqs* of Makkah. A period of four months was given to the *Mushriqs* of Makkah to make amends. Otherwise war would be declared against them. Verse 5 of Surah Taubah says:

"But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is oft-forgiving, Most merciful."

[Al-Qur'an 9:5]

This verse is quoted during a battle.

### **3. Example of war between America and Vietnam**

We know that America was once at war with Vietnam. Suppose the President of America or the General of the American Army told the American soldiers during the war: "Wherever you find the Vietnamese, kill them". Today if I say that the American President said, "Wherever you find Vietnamese, kill them" without giving the context, I will make him sound like a butcher. But if I quote him in context, that he said it during a

war, it will sound very logical, as he was trying to boost the morale of the American soldiers during the war.

#### **4. Verse 9:5 quoted to boost morale of Muslims during battle**

Similarly in Surah Taubah chapter 9 verse 5 the Qur'an says, "Kill the *Mushriqs* where ever you find them", during a battle to boost the morale of the Muslim soldiers. What the Qur'an is telling Muslim soldiers is, don't be afraid during battle; wherever you find the enemies kill them.

#### **5. Shourie jumps from verse 5 to verse 7**

Arun Shourie is one of the staunchest critics of Islam in India. He quotes the same verse, Surah Taubah chapter 9 verse 5 in his book 'The World of *Fatwahs*', on page 572. After quoting verse 5 he jumps to verse 7 of Surah Taubah. Any sensible person will realise that he has skipped verse 6.

#### **6. Surah Taubah chapter 9 verse 6 gives the answer**

Surah Taubah chapter 9 verse 6 gives the answer to the allegation that Islam promotes violence, brutality and bloodshed. It says:

"If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure that is because they are men without knowledge."

[Al-Qur'an 9:6]

The Qur'an not only says that a *Mushriq* seeking asylum during the battle should be granted refuge, but also that he should be escorted to a secure place. In the present international scenario, even a kind, peace-loving army General, during a battle, may let the enemy soldiers go free, if they want peace. But which army General will ever tell his soldiers, that if the enemy soldiers want peace during a battle, don't just let them go free, but also escort them to a place of security?

This is exactly what Allah (swt) says in the Glorious Qur'an to promote peace in the world.

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### **Question 3 :**

**Does Islam believe in several gods because the Qur'an uses the word 'We' when God speaks in the Qur'an?**

هل الإسلام يؤمن بآلهة متعددة لأن القرآن يستخدم كلمة نحن عند التحدث عن الله عز وجل في القرآن؟

**Answer:**

Islam is a strictly monotheistic religion. It believes in and adheres to uncompromising monotheism. It believes that God is one, and unique in His attributes. In the Qur'an, God often refers to Himself using the word

‘We’. But this does not mean that Islam believes in the existence of more than one God.

### Two types of plural

In several languages, there are two types of plurals, one is a plural of numbers to refer to something that occurs in a quantity of more than one. The other plural is a plural of respect.

a. In the English language, the Queen of England refers to herself as ‘We’ instead of ‘I’. This is known as the ‘royal plural’.

b. Rajiv Gandhi, the ex-Prime Minister of India used to say in Hindi "*Hum dekhna chahte hain*". "We want to see." ‘Hum’ means ‘We’ which is again a royal plural in Hindi.

c. Similarly in Arabic, when Allah refers to Himself in the Qur’an, He often uses Arabic word '*Nahnu*' meaning ‘We’. It does not indicate plural of number but plural of respect.

Tawheed or monotheism is one of the pillars of Islam. The existence and uniqueness of one and only one God is mentioned several times in the Qur’an. For instance in Surah Ikhlas, it says :

"Say He is Allah the One and Only."  
[Al-Qur’an 112: 1]

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### Question 4 :

**Muslims believe in the theory of abrogation, i.e. they believe that certain earlier verses of the Qur’an were abrogated by verses revealed later. Does this imply that God made a mistake and later on corrected it?**

يؤمن المسلمون بنظرية النسخ ويعتقدون أن بعض الآيات الأولى في القرآن قد نسخت بآيات تليها . هل هذا يدل أو يلمح أن الله عز وجل قد فعل خطأ وصححه بعد ذلك ؟

**Answer:**

#### **1. Two different interpretations**

The Glorious Qur’an says in the following verse:

"None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?"

[Al-Qur’an 2:106]

A reference to this is also made in chapter 16 verse 101 of Surah Nahl. The Arabic word mentioned is *ayat* which means ‘signs’ or ‘verses’ and which can also mean ‘revelations’. This verse of the Qur’an can be interpreted in two different ways:

a. The revelations that are abrogated are those revelations that were revealed before the Qur'an, for example the *Torah*, the *Zaboor* and the *Injeel*.

Here Allah (swt) says that He does not cause the previous revelations to be forgotten but He substitutes them with something better or similar, indicating that the *Torah*, the *Zaboor* and the *Injeel* were substituted by the Qur'an.

b. If we consider that the Arabic word *ayat* in the above verse refers to the verses of the Qur'an, and not previous revelations, then it indicates that none of the verses of the Qur'an are abrogated by Allah but substituted with something better or similar. This means that certain verses of the Qur'an, that were revealed earlier were substituted by verses that were revealed later. I agree with both the interpretations.

Many Muslims and non-Muslims misunderstand the second interpretation to mean that some of the earlier verses of the Qur'an were abrogated and no longer hold true for us today, as they have been replaced by the later verses of the Qur'an or the abrogating verses. This group of people even wrongly believe that these verses contradict each other.

Let us analyze a few such examples.

## **2. Produce a recital like the Qur'an / 10 Surahs / 1 Surah:**

Some pagan Arabs alleged that the Qur'an was forged by Prophet Muhammad (pbuh). Allah (swt) challenges these Arabs in the following verse of Surah Al-Isra:

"Say: If the whole of Mankind and Jinns were together to produce the like of this Qur'an they could not produce the like thereof, even if they backed up each other with help and support."

[Al-Qur'an 17:88]

Later the challenge was made easy in the following verse of Surah Al-Hud:

"Or they may say, "He forged it." Say, "Bring ye then ten Surahs forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah, if ye speak the truth!'"

[Al-Qur'an 11:13]

It was made easier in the following verse of Surah Yunus:

"Or do they say, "He forged it"? Say: "Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth!'"

[Al-Qur'an 10:38]

Finally in Surah Al-Baqarah, Allah (swt) further simplified the challenge: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *Surah* like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true.

But if ye cannot – and of a surety ye cannot – then fear the Fire whose fuel is Men and Stones – which is prepared for those who reject faith". [Al-Qur'an 2:23-24]

Thus Allah (swt) made the challenges progressively easier. The progressively revealed verses of the Qur'an first challenged the pagans to produce a book like the Qur'an, then challenged them to produce ten *Surahs* (chapters) like those in the Qur'an, then one *Surah* and finally it challenges them to produce one *Surah* somewhat similar (*mim mislihi*) to the Qur'anic *Surahs*. This does not mean that the later verses that were revealed i.e. of Surah Baqarah chapter 2 verses 23 and 24 contradict the earlier three verses. Contradiction implies mentioning two things that cannot be possible simultaneously, or cannot take place simultaneously.

The earlier verses of the Qur'an i.e. the abrogated verses are still the word of God and the information contained in it is true to this day. For instance the challenge to produce a recital like the Qur'an stands to this day. Similarly the challenge to produce ten *Surahs* and one *Surah* exactly like the Qur'an also holds true and the last challenge of producing one *surah* somewhat similar to the Qur'an also holds true. It does not contradict the earlier challenges, but this is the easiest of all the challenges posed by the Qur'an. If the last challenge cannot be fulfilled, the question of anyone fulfilling the other three more difficult challenges does not arise.

Suppose I speak about a person that he is so dumb, that he would not be able to pass the 10th standard in school. Later I say that he would not be able to pass the 5th standard, and further say that he would not be able to pass even the 1st standard. Finally I say that he is so dull that he would not even be able to pass K.G. i.e. kindergarten. One has to pass kindergarten before one can be admitted to school. What I am stating is that the person is so dull as to be unable to pass even kindergarten. My four statements do not contradict each other, but my last statement i.e. the person would not be able to pass the kindergarten is sufficient to indicate the intelligence of that person. If a person cannot even pass kindergarten, the question of him passing the first standard or 5th or 10th, does not arise.

### **3. Gradual prohibition of intoxicants**

Another example of such verses is that related to gradual prohibition of intoxicants. The first revelation of the Qur'an to deal with intoxicants was the following verse from Surah Baqarah:

"They ask thee concerning wine and gambling say: 'In them is great sin, and some profit, for men; but the sin is greater than the profit'." [Al-Qur'an 2:219]

The next verse to be revealed regarding intoxicants is the following verse from Surah Nisa:

"O ye who believe! approach not prayers with a mind befogged, until ye can understand all that ye say" [Al-Qur'an 4:43]

The last verse to be revealed regarding intoxicants was the following verse from Surah Al-Maidah:

"O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork; eschew such (abomination), that ye may prosper." [Al-Qur'an 5:90]

The Qur'an was revealed over a period of 22½ years. Many reforms that were brought about in the society were gradual. This was to facilitate the adoption of new laws by the people. An abrupt change in society always leads to rebellion and anarchy.

The prohibition of intoxicants was revealed in three stages. The first revelation only mentioned that in the intoxicants there is great sin and some profit but the sin is greater than the profit. The next revelation prohibited praying in an intoxicated state, indicating that one should not consume intoxicants during the day, since a Muslim has to pray five times a day. This verse does state that when one is not praying at night one is allowed to consume intoxicants. It means one may have or one may not have. The Qur'an does not comment on it. If this verse had mentioned that one is allowed to have intoxicants while not praying then there would have been a contradiction. Allah (swt) chose words appropriately. Finally the total prohibition of intoxicants at all times was revealed in Surah Maidah chapter 5 verse 90.

This clearly indicates that the three verses do not contradict each other. Had they been contradicting, it would not have been possible to follow all the three verses simultaneously. Since a Muslim is expected to follow each and every verse of the Qur'an, only by following the last verse i.e. of Surah Maidah (5:90), he simultaneously agrees and follows the previous two verses.

Suppose I say that I do not live in Los Angeles. Later I say that I do not live in California. Finally I say, I do not live in the United States of America. This does not imply that these three statements contradict each other. Each statement gives more information than the previous statement. The third statement includes the information contained in the first two statements. Thus, only by saying that I do not live in the United States of America, it is obvious, that I also do not live in California nor New York. Similarly since consuming alcohol is totally prohibited, it is obvious that praying in an intoxicated state is also prohibited and the information that in intoxicants is "great sin and some profit for men; but the sin is greater than profit" also holds true.

#### **4. Qur'an does not contain any contradictions**

The theory of abrogation does not imply that there is a contradiction in the Qur'an, since it is possible to follow all the verses of the Qur'an at the same time.

If there is a contradiction in the Qur'an, then it cannot be the word of Allah (swt).

"Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy (contradictions)."

[Al-Qur'an 4:82]

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#### **Question 5 :**

**Why do certain Surahs in the Qur'an begin with *Alif Laam Meem, Haa Meem, Yaa Seen*. What is the significance of such terms or phrases?**

لماذا تبدأ بعض سور القرآن الكريم بالف لام ميم ، ها ميم ، يس . ما دلالة هذه المصطلحات ؟

**Answer:**

#### **1. Abbreviated Letters**

*Alif Laam Meem, Ya Seen, Ha Meem'*, etc. are known as *Al-Muqattaat* i.e. the abbreviated letters. There are 29 letters in the Arabic Alphabet (if *hamza* and *alif* are considered as two letters) and there are 29 *surahs* i.e. chapters in the Glorious Qur'an that have the abbreviated letters prefixed to them. These abbreviated letters some times occur alone, sometimes in a combination of two letters and sometimes in a combination of three, four or five letters.

**a. Three surahs are pre-fixed with only one letter:**

- (i) Surah Sad chapter 38 with *Sad*  
(ii) Surah Qaf chapter 50 with *Qaf*  
(iii) Surah Nun or Qalam chapter 68 with *Nun*

**b. The combination of two letters occurs in 10 surahs:**

Three of them occur only once each:

- (i) Surah Ta Ha chapter 20 has *Ta Ha*  
(ii) Surah Al Naml starting with chapter 27 has *Ta Seen*  
(iii) Surah Ya Seen chapter 36 has *Ya Seen*

*Ha Meem* occurs in seven consecutive *Surahs* from Surah 40 to Surah 46:

- (i) Surah Ghafir or Al-Mu'min chapter 40  
(ii) Surah Fussilat or Ha Meem chapter 41  
(iii) Surah Al Shura chapter 42  
(iv) Surah Al Zukhruf chapter 43  
(v) Surah Al Dukhan chapter 44  
(vi) Surah Al Jathiyah chapter 45  
(vii) Surah Al Ahqaf chapter 46

**c. There are three combinations of three letters each occurring in 14 surahs.**

*Alif Laam Meem* occurs in six *surahs*

- (i) Surah Al Baqarah chapter 2  
(ii) Surah Ali 'Imran chapter 3  
(iii) Surah Al 'Ankabut chapter 29  
(iv) Surah Al Rum chapter 30  
(v) Surah Luqman chapter 31  
(vi) Surah Al Sajdah chapter 32

*Alif Laam Ra* occurs in six consecutive *surahs*: Surah 10 to Surah 15:

- (i) Surah Yunus chapter 10  
(ii) Surah Hud chapter 11  
(iii) Surah Yusuf chapter 12  
(iv) Surah Al Rad chapter 13  
(v) Surah Ibrahim chapter 14  
(vi) Surah Al Hjr chapter 15

*Ta Seen Meem* occurs in two *Surahs*:

- (i) Surah Al-Shura chapter 26  
(ii) Surah Al-Qasas chapter 28

**d. Combination of four letters occurs twice:**

- (i) Surah Aaraf chapter 7: *Alif Laam Meem Sad*
- (ii) Surah Anfal chapter 8: *Alif Laam Meem Ra*

**e. Combination of five letters occurs twice:**

- (i) Surah Maryam chapter 19 begins with *Kaf Ha Ya Ayn Sad*
- (ii) Surah Al-Shura chapter 42 begins with *Ha Meem Ayn Seen Qaf*

Surah Al-Shura chapter 42 has a double combination of abbreviated letters one set of two letters followed by one set of three letters.

**2. Meanings of these abbreviated letters**

The meaning and purpose of these letters is uncertain. There have been a variety of explanations offered by Muslim scholars through the ages. A few among them are:

- i. These letters might be abbreviations for certain sentences and words for instance, *Alif Laam Meem* means *Ana-Alahu -a'Laam* or *Nun* meaning *Noor* (light), etc.
- ii. These letters are not abbreviations but symbols and names of Allah or something else.
- iii. These letters were used for rhyming.
- iv. These letters have some numerical significance as the semitic letters also have numerical values.
- v. These letters were used to attract the attention of the Prophet (and later his audience).

Several volumes have been written on the significance of these abbreviations.

**3. Best explanation of abbreviated letters:**

Of all the explanations given by various scholars, the one which is authentic and also supported by *Tafsir* of Ibne-Kathir, Zamakshari and Ibne-Taiymiyah is the following:

The human body is composed of various fundamental elements that are found in nature. Clay and dust are composed of the same fundamental elements. Yet it would be absurd to say that a human being is exactly the same as the dust.

We can all have access to the elements that are found in the human body, and add a few gallons of water, which is the constitution of the human body. We know the elements in the human body and yet we are at a loss when asked the secret of life.

Similarly the Qur'an addresses those people who reject its Divine authority. It tells them that this Qur'an, is in your own language, and over

which the Arabs took pride. It is composed of the same letters that the Arabs used to express themselves most eloquently.

The Arabs were very proud of their language and Arabic was at its peak when the Qur'an was revealed. With the letters *Alif Laam Meem, Yaa Seen, Ha-Meem*, etc., (in English we would say A, B, C, D) the Qur'an challenges mankind to produce a *Surah* at least somewhat similar to the Qur'an in beauty and elegance, if they doubt its authenticity.

Initially, the Qur'an challenges all the men and jinn to produce a recital like the Qur'an and adds that they would not be able to do it even if they backed each other. This challenge is mentioned in Surah Isra chapter 17 verse 88 and in Surah Tur chapter 52 verse 34.

Later the Qur'an repeats the challenge in Surah Hud chapter 11 verse 13 by saying produce ten *surahs* like it and later in Surah Yunus chapter 10 verse 38 produce one *surah* like it and finally the easiest challenge is given in Surah Al-Baqarah chapter 2 verses 23 and 24.

"And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *Surah* like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your doubts are true.

But if ye cannot – and of a surety ye cannot – then fear the fire whose fuel is men and stones – which is prepared for those who reject faith."  
[Al-Qur'an 2:23-24]

To compare the skill of two artisans, they must be given samples of the same raw material and their performance evaluated in performing the same task. If they are tailors they must be provided with the same fabrics. The raw materials of the Arabic language are these letters *Alif Laam Meem, Ya Seen* (in English it is A, B, C, D, etc.) The miraculous nature of the language of the Qur'an does not lie only in the fact that it is the Word of Allah, but also in the fact that although made up of the same letters in which the pagan Arabs took pride, it has not been rivalled.

The Arabs are noted for their rhetoric ability, eloquence and meaningful expression. Just as the constituents of the human body are known to us and can be obtained by us, the letters comprising the Qur'an, such as *Alif Laam Meem* are known to us, and used frequently to formulate words. Life cannot be created by us, even if we possess knowledge of the constituents of the human body. Similarly we cannot capture the same eloquence and beauty of expression that we find in the Qur'an, despite knowing the letters that constitute the Qur'an. The Qur'an thus proves its Divine origin.



carpet on a large sphere such as the earth. It can easily be demonstrated by taking a huge model of the earth's globe covering it with a carpet.

Carpet is generally put on a surface, which is not very comfortable to walk on. The Qur'an describes the earth crust as a carpet, without which human beings would not be able to survive because of the hot, fluid and hostile environment beneath it. The Qur'an is thus not only logical, it is mentioning a scientific fact that was discovered by geologists centuries later.

### **3. Earth has been spread out**

Similarly, the Qur'an says in several verses that the earth has been spread out.

"And We have spread out the (spacious) earth: how excellently We do spread out!"

[Al-Qur'an 51:48]

Similarly the Qur'an also mentions in several other verses that the earth is an expanse:

"Have We not made the earth as a wide expanse"

"And the mountains as pegs?"

[Al-Qur'an 78:6-7]

None of these verses of the Qur'an contain even the slightest implication that the earth is flat. It only indicates that the earth is spacious and the reason for this spaciousness of the earth is mentioned. The Glorious Qur'an says:

"O My servants who believe! truly, spacious is My Earth: therefore serve ye Me -(And Me alone)!"

[Al-Qur'an 29:56]

Therefore none can give the excuse, that he could not do good and was forced to do evil because of the surroundings and circumstances.

### **4. Earth is geospherical in shape**

The Qur'an mentions the actual shape of the earth in the following verse:

"And we have made the earth egg shaped".

[Al-Qur'an 79:30]

The Arabic word *Dahaha* means egg shaped. It also means an expanse. *Dahaha* is derived from *Duhiya* which specifically refers to the egg of an ostrich which is geospherical in shape, exactly like the shape of the earth.

Thus the Qur'an and modern established science are in perfect harmony.

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### **Question 7 :**

**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?**

يذكر القرآن أن الله عز وجل يعرف جنس الطفل في رحم الأم ، لكن الآن مع تقدم العلم نستطيع بسهولة أن نحدد جنس الطفل في رحم الأم بالأشعة فوق الصوتية . أليست هذه الآية تتعارض مع العلوم الطبية ؟

### **Answer:**

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.

#### **1. 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...."

[Al-Qur'an 31:34]

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."

[Al-Qur'an 13:8]

#### **2. 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.

#### **3. 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.

#### **4. 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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### **Question 8 :**

**According to the Qur'an when a man enters paradise, he will get *hoor*, i.e. beautiful maidens. What will a woman have when she enters paradise?**

طبقاً للقرآن الكريم عندما يدخل الرجل الجنة سيجد الحور ( العذارى الجميلات ) فماذا ستجد المرأة عندما تدخل الجنة ؟

Answer:

#### **1. Hoor mentioned in the Qur'an**

The word *hoor* occurs in the Qur'an in no less than four different places:

(1) In Surah Dukhan chapter 44, verse 54

"Moreover, We shall join them to companions  
With beautiful, big and lustrous eyes."

[Al-Qur'an 44:54]

(2) In Surah Al-Tur chapter 52 verse 20

"...And We shall join them to companions, with beautiful,  
big and lustrous eyes."

[Al-Qur'an 52:20]

(3) In Surah Rahman chapter 55 verse 72

"Companions restrained (as to their glances), in goodly pavilions."

[Al-Qur'an 55:72]

(4) In Surah Al-Waqiah chapter 56 verse 22

"And (there will be) companions with beautiful, big and lustrous eyes."

[Al-Qur'an 56:22]

#### **2. Hoor Translated as Beautiful Maidens**

Many translators of the Qur'an have translated the word *hoor* as 'beautiful maidens' especially in the Urdu translations. If *hoor* means 'beautiful maidens' or girls, then they are meant only for the men. Hence, what will the women get if they enter Paradise?

#### **3. Meaning of Hoor**

The word *hoor* is actually the plural of *ahwar* (applicable to man) and of *haura* (applicable to woman) and signifies a person having eyes characterized by *hauar* a special quality bestowed upon a good soul, male or female in paradise and it denotes the intense whiteness of the white part of the spiritual eye.

The Qur'an describes in several other verses that in paradise you will have *azwaj* which mean a pair or spouse or companion which means you will have spouses or companions pure and holy (*mutaharratun* means pure, holy).

"But give glad tidings to those who believe and work righteousness, that their portion is gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before", for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever)". [Al-Qur'an 2:25]

"But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath – their eternal home; therein shall they have companions pure and holy: we shall admit them to shades, cool and ever deepening". [Al-Qur'an 4:57]

Therefore the word *hoor* has no specific gender. Mohammad Asad has translated the word *hoor* as spouse and Abdullah Yusuf Ali as companion. Therefore according to some scholars a man in paradise will have a *hoor* that is a beautiful maiden with beautiful big and lustrous eyes and a woman in paradise will get a man with beautiful big and lustrous eyes.

#### **4. Women will get something exceptional in Paradise**

Many scholars say that in context, the word *hoor* used in the Qur'an refers only to ladies since gents are addressed. A reply that would be accepted by all types of people would rather be the answer given in the Hadith when a similar question was posed that if a man gets a *hoor*, a beautiful Maiden in Paradise, then what will the women get? The reply was that the women will get that which the heart has not desired for, the ear hasn't heard off and the eye hasn't seen, indicating that even the women will get something exceptional in Paradise.

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#### **Question 9:**

**The Qur'an says that Allah has put a seal on the hearts of the *Kuffar* 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?**

يذكر القرآن أن الله عز وجل قد ختم على قلوب الكفار وأنهم لن يؤمنوا ولكن اليوم يخبرنا العلم أن المخ أو العقل هو المسئول عن الفهم والإيمان والاعتقاد وليس القلب . أليس القرآن يتعارض مع العلم ؟

**Answer:**

#### **1. Allah has set a seal on the heart of the *Kuffar***

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."

[Al-Qur'an 2:6-7]

## **2. The word *qalb* in Arabic means heart as well as intelligence**

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 *kuffaars* (unbelievers) and they will not understand and believe.

## **3. In the Arabic language heart is also used as a centre of understanding**

In the Arabic language the word 'heart' is also used to connote one's centre of understanding.

## **4. 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.

### **5. 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."

### **6. Arabs know that the word heart in Arabic 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 *kafir* because he knows that in this context it refers to the centre of thought, understanding and emotions.

#### **Question 10 :**

**If Allah has sealed the hearts of the Kuffar i.e. non-Muslims, then why are they to be blamed for not accepting Islam?**

لو أن الله عز وجل قد ختم على قلوب الكفار ( غير المسلمين ) . لماذا إذن يعاقبوا لعدم قبولهم الإسلام؟

**Answer:**

#### **1. Allah has sealed the hearts of those who are continuously bent on rejecting the truth**

Allah (swt) mentions in Surah Al Baqarah chapter 2 verses 6 and 7

"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)."  
[Al-Qur'an 2:6-7]

These verses do not refer to common *Kuffar* who reject faith. The Arabic words used are *al-lazina kafaroo*, those who are bent on rejecting the truth. It will not make any difference to such people whether you warn them or not, they will not believe. Allah has set a seal on their hearts and on their hearing and on their eyes is a veil. It is not because Allah has set a seal on their hearts that these *kuffar* do not understand and believe, but it is the vice-versa. It is because these *kuffar* are bent on rejecting the truth and whether you warn them or not they will not believe, that Allah has set a seal on their hearts. Therefore Allah is not to blame, but these *kuffaar* who are bent on rejecting the faith are responsible.

## **2. 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.

Similarly Allah (swt) knows in advance that there are some people who are bent on rejecting the faith and Allah has put a seal on their hearts. Thus these non-Muslims themselves are responsible for rejecting the faith and not Allah (swt).

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### **Question 11:**

**The Qur'an mentions in several places that the heavens and the earth were created in 6 days but in Surah Fussilat it says that the heavens and the earth were created in 8 days. Isn't this a contradiction? The same verse also says that the earth was created in 6 days and then later on the heavens were created in 2 days. This is against the Big-Bang theory that the heavens and the earth were created simultaneously.**

يذكر القرآن في مواضع عديدة أن السموات والأرض قد خلقتا في ستة أيام ولكن في سورة فصلت يذكر القرآن أن السموات والأرض قد خلقتا في ثمانية أيام أليس هذا تناقض؟ وفي نفس الآية تقول أن الأرض قد خلقت في ستة أيام ثم بعد ذلك السموات خلقت في يومين وهذا ضد نظرية (الضربة العنيفة) أن السموات والأرض قد خلقتا في آن واحد.

## **Answer:**

### **1. Heavens and the Earth created in Six days**

I do agree that the Qur'an says that the heavens and the earth were created in 6 days i.e. 6 epochs and it is mentioned in

Surah	Al	A'raf	chapter	7	verse	54
Surah	Yunus		chapter	10	verse	3
Surah	Hud		chapter	11	verse	7
Surah	Al	Furqan	chapter	25	verse	59
Surah	Al	Sajdah	chapter	32	verse	4
Surah	Qaf		chapter	50	verse	38

Surah Al Hadid chapter 57 verse 4

The verses of the Qur'an which according to you say that the heavens and the earth were created in 8 days are Surah Fussilat chapter 41 verses 9 to 12

"Say: Is it that ye deny Him Who created the earth in two days? And do ye join equals With him? He is the Lord of (all) the Worlds;

He set on the (earth) mountains standing firm, High above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, In four days, in accordance with (the needs of) Those who seek (sustenance)."

Moreover, He Comprehended in His design the sky, and it had been (as) smoke. He said to it and to the earth. "Come ye together, willingly or unwillingly. They said: "We do come (Together), in willing obedience."

So He completed them as seven firmaments in two days and He assigned to each heaven its duty and command and We adorned the lower heaven with lights, and (provided it) with guard. Such is the decree of (Him) the exalted in might, full of knowledge."

[Al-Qur'an 41:9-12]

On the face of it, it seems that these verses of the Qur'an give the initial impression that the heavens and the earth were created in 8 days.

Allah says in the beginning of this verse that those who exploit this information contained in this passage to raise doubts about its authenticity are equally interested in promulgating blasphemy and denying His unity. Allah is telling us that in course of time, there will emerge unbelievers who will make use of this apparent contradiction.

### **2. Summa means moreover**

If you analyse these verses carefully, it speaks about 2 different creations: the earth and the heaven. The earth excluding the mountains was created in 2 days and the mountains were set on the earth standing firm and blessed

and measured its sustenance in 4 days. Therefore the earth along with the mountains was created in 6 days according to verse 9 and 10. Verse 11 and 12 says, moreover the heavens were created in 2 days. The Arabic word used in the beginning of verse 11 of Surah Fussilat is *summa* which means; 'then' or 'moreover'. There are certain Qur'anic translations, which have, used 'then' for the word *summa* which, indicates 'afterwards'. If 'then' is wrongly used for *summa* then the total of the creation of heaven and earth will be 8 days which will conflict with other verses of the Qur'an which says heavens and earth were created in 6 days and will also conflict with the Big Bang Theory as well as the verse of the Qur'an Surah Al Ambiya chapter 21 verse 30 which says that heavens and the earth were created simultaneously.

Therefore the correct translation of the word *summa* in this verse would be 'moreover'. Abdullah Yusuf Ali has rightly translated the word *summa* or moreover which clearly gives an indication that while the earth along with the mountains, etc. was created in 6 days simultaneously the heavens were created in 2 days. Therefore the total does not come to 8 days but 6 days.

If a builder says that he will construct a 10 storey building and surrounding compound wall in 6 months and after completion of his project he gives a more detailed account saying that the basement of the building was built in 2 months and the 10 storeys took 4 months and simultaneously, while the basement and the building was being constructed, he also constructed the surrounding of the building along with the compound wall which took 2 months. Therefore both his first and second descriptions are not contradicting but the second statement gives a more detailed account for the construction.

### **3. Heavens and the Earth created simultaneously**

The Qur'an describe the creation of the universe in several places, sometimes it says the heavens and the earth (7:54, 10:3, 11:7, 25:59, 32:4, 50:38, 57:4) while in other places it says earth and the heaven (49:9-12, 2:29, 20:4) thus further supplementing the verse of Surah Al Ambiya chapter 21 verse 30 which speaks about the Big-Bang and that the heavens and the earth were created simultaneously.

Similarly in Surah Al-Baqara chapter 2 verse 29

"It is He Who hath created for you all things that are on earth; Then He turned to the heaven and made them into seven firmaments. And of all things He hath perfect knowledge."

[Al-Qur'an 2:29]

"It is who has created for you all things on the earth *summa* simultaneously made the heaven into seven firmaments".

Here also if you wrongly translate *summa* as 'then' only then would this verse contradict the Big-bang theory and other verses of the Qur'an. Therefore the correct translation of the word *summa* is 'moreover' or 'simultaneously'.

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### Question 12 :

**At one place the Qur'an mentions that man is created from sperm and in another place it mentions that man is created from dust. Are these two verses not contradicting? How can you scientifically prove that man is created from dust?**

يذكر القرآن الكريم في إحدى آياته أن الإنسان قد خلق من منى ( سائل منوى ) وفي موضع آخر ذكر القرآن أن الإنسان خلق من تراب . هل هناك تناقض بين هاتين الآيتين ؟ وكيف نثبت علميا أن الإنسان خلق من تراب ؟

**Answer:**

#### **1. Man created from sperm and dust**

The Qur'an refers to the lowly beginnings of a human being from a drop of sperm, in several verses including the following verse from Surah Al-Qiyamah:

"Was he not a drop of sperm emitted (in lowly form)"?  
[Al-Qur'an 75:37]

The Qur'an also mentions in several places that human beings were created from dust. The following verse makes a reference to the origin of human beings:

"(Consider) that We created you out of dust".  
[Al-Qur'an 22:5]

We now know that all the elements present in the human body (i.e. the constituent elements of the human body), are all present in the earth in small or great quantities. This is the scientific explanation for the Qur'anic verse that says that man was created from dust.

In certain verses, the Qur'an says that man was created from sperm, while in certain other verses it says that man was created from dust. However this is not a contradiction. Contradiction means statements, which are opposite or conflicting and both cannot be true simultaneously.

#### **2. Man created from water**

In certain places the Qur'an also says that man was created from water. For instance in Surah Al-Furqan it says:

"It is He Who has created man from water".  
[Al-Qur'an 25:54]

Science has proved all the three statements to be correct. Man has been created from sperm, dust as well as water.

### **3. It is not a Contradiction but a Contradistinction**

Suppose I say that in order to make a cup of tea one needs water. One also needs tea-leaves or tea powder. The two statements are not contradictory since both water and tea leaves are required in order to make a cup of tea. Furthermore if I want sweet tea I can even add sugar.

Thus there is no contradiction in the Qur'an when it says that man is created from sperm, dust and water. It is not a contradiction but a contradistinction. Contradistinction means speaking about two different concepts on the same subject without conflict. For instance if I say that the man is always truthful and a habitual liar, it is a contradiction, but if I say that a man is always honest, kind and loving, then it is a contradistinction.

#### **Question 13 :**

**It is mentioned in one verse of the Qur'an that Allah is the Lord of two Easts and two Wests. How can you explain this verse of the Qur'an scientifically?**

ذكر القرآن الكريم في إحدى آياته أن الله عز وجل هو رب المشرقين ورب المغربين . كيف نفسر هذه الآية علميا ؟

**Answer:**

#### **1. Qur'an mentions Allah is the Lord of two Easts and two Wests**

The verse of the Qur'an which refers to Allah being the Lord of two easts and two wests is the following verse from Surah Ar-Rahman:

"(He is) Lord of the two Easts and Lord of the two Wests:"  
[Al-Qur'an 55:17]

In the original Arabic script, the words east and west have been used in the dual form. It implies that Allah is the Lord of two easts and two wests.

#### **2. Allah is the Lord of both the extremes of East and West**

The science of geography tells us that the sun rises from the east, but the point of sunrise keeps shifting throughout the year. Only on two days of the year known as 'equinox', does the sun rise exactly from due east. On the remaining days, it rises either from a little north or a little south of due east. During summer solstice the sun rises from one extreme of the east and during winter solstice it rises from the other extreme. Similarly, the sun sets in one extreme of the west in summer solstice. It sets in the other extreme of the west in winter solstice. This phenomenon can be easily seen in Bombay or any other city, by people living in certain areas, or in tall skyscraper buildings, from where the rising or setting of sun can be seen. They are able to notice that during the summer solstice the sun rises from

one extreme of east and during winter solstice it rises from the other extreme of east. In short, through out the year, the sun keeps rising from different points of the east and sets on different points of the west. Thus when the Qur'an refers to Allah as the Lord of two easts and two wests, it means that Allah is the Lord of both the extremes of east and both the extremes of west.

### **3. Allah is the Lord of all the points of the East and West**

Arabic language has two types of plurals. One is the dual plural i.e. the plural that implies the existence of two. The other is the plural for more than two, i.e. three and above. In Surah Rahman verse 17 the Arabic words used are *mashriqaini* and *magribaini* which are in dual plural and therefore imply two easts and two wests.

Consider the following verse of the Qur'an:  
"Now I do call to witness the Lord of all points in the East and the West."  
[Al-Qur'an 70:40]

The Arabic words for east and west used in this verse are *mashaariqi* and *magharibi*' which are plurals that imply the existence of more than two.

We can thus conclude that the Qur'an refers to Allah being the Lord of all the points in the east and all the points of the west, as well as the Lord of both the extreme points of east and both the extreme points of west.

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### **Question 14 :**

**A particular verse of the Qur'an says that one day in the sight of Allah is equal to 1000 years. In another verse of the Qur'an it says that one day is equal to 50,000 years. Isn't the Qur'an contradicting itself?**

يذكر القرآن الكريم في سورة الحج والسجدة أن يوماً عند الله كألف سنة مما تعدون بينما في سورة المعارج يذكر القرآن أن يوماً عند الله يساوي خمسين ألف سنة مما تعدون . هل القرآن يناقض نفسه ؟

**Answer:**

#### **1. Time of Allah is incomparable to earthly time**

The Qur'an says in two verses, (22:47 and 32:5), that the measure of one day in the sight of Allah is equal to 1,000 years of our reckoning. In another verse (70:4) it says that the measure of one day in the sight of Allah is equal to 50,000 years of our reckoning.

These verses generally mean that the time of Allah (swt) is incomparable to the earthly time. The examples given are of one thousand years and fifty thousand years of the earthly time. In other words thousands of years or a very, very long time of the earth a day in the sight of Allah is equal to:

## **2. Yaum also means Period**

The Arabic word used in all these three verses is *yaum*, which, besides meaning a day also means a long period, or an epoch. If you translate the word *yaum* correctly as 'period' there will be no confusion.

a) The verse from Surah Hajj reads as:

"Yet they ask thee to hasten on the Punishment! but Allah will not fail in His promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning".

[Al-Qur'an 22:47]

When the unbelievers asked to hasten the punishment the Qur'an says Allah will not fail in His promise. Verily a period in the sight of Allah is like a thousand years of your reckoning.

b) The verse from Surah Al-Sajdah says:

"He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up? To Him, on a Day, the space whereof will be (as) a thousand years of your reckoning".

[Al-Qur'an 32:5]

This verse indicates that a period required for all the affairs to go up to Allah (swt), is a thousand years of our reckoning.

c) A verse from Surah Al-Maarij says:

"The angels and the spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years".

[Al-Qur'an 70:4]

This verse means that the period required for angels and the spirits to ascend unto Allah (swt) is fifty thousand years.

d) The period for two different acts need not be the same. For example the period required for me to travel to destination 'A' say Vashi is one hour and the period required for me to travel to destination 'B' i.e. Kashmir is 50 hours. This does not indicate that I am making two contradictory statements.

Thus the verses of the Qur'an not only do not contradict each other, they are also in perfect harmony with established modern scientific facts.

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### **Question 15 :**

**The Qur'an in several places says that *Iblis* was an angel, but in Surah Kahf it says that *Iblis* was a *Jinn*. Isn't this a contradiction in the Qur'an?**

يذكر القرآن الكريم في مواضع متعددة أن إبليس كان ملكاً بينما في سورة الكهف يذكر القرآن الكريم أن إبليس كان من الجن . أليس هناك تناقض في القرآن الكريم ؟

## Answer:

### 1. Incidence of *Iblis* and Angels mentioned in the Qur'an

The story of Adam and *Iblis* is mentioned in the Qur'an in various places in which Allah (swt) says, "We said to the angels bow down to Adam: and they bowed down: not so *Iblis*".

This is mentioned in:

Surah	Al	Baqarah	chapter	2	verse	43
Surah	Al	'Araf	chapter	7	verse	17
Surah	Al	Hijr	chapter	15	verses	28-31
Surah	Al	Isra	chapter	17	verse	61
Surah	Ta	Ha	chapter	20	verse	116
Surah	Sad		chapter	38	verses	71-74

But in Surah Al Kahf chapter 18 verse 50 the Qur'an says:

"Behold! We said to the angels, "Bow down to Adam." they bowed down except *Iblis* He was one of the *Jinns*."  
[Al-Qur'an 18:50]

### 2. Arabic Rule Of Tagleeb

The English translation of the first part of the verse 'We said to the angels bow down to Adam: they bowed down except *Iblis*', gives us the impression that *Iblis* was an angel. The Qur'an was revealed in Arabic. In Arabic grammar there is a rule known as Tagleeb, according to which, if the majority is addressed, even the minority is included. If for example, I address a class containing 100 students of whom 99 are boys and one is a girl, and if I say in Arabic that the boys should stand up, it includes the girl as well. I need not mention her separately.

Similarly in the Qur'an, when Allah addressed the angels, even *Iblis* was present, but it is not required that he be mentioned separately. Therefore according to that sentence *Iblis* may be an angel or may not be an angel, but we come to know from Surah Al Kahf chapter 18 verse 50 that *Iblis* was a *Jinn*. No where does the Qur'an say *Iblis* was an angel. Therefore there is no contradiction in the Qur'an.

### 3. Jinns have free will and can disobey Allah

Secondly, *Jinns* have a free will and may or may not obey Allah, but angels have no free will and always obey Allah. Therefore the question of an angel disobeying Allah does not arise. This further supplements that *Iblis* was a *Jinn* and not an angel.

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### **Question 16 :**

**According to Arun Shourie there is a mathematical error in the Qur'an. In chapter 4 verses 11 and 12 when you add up the different parts of inheritance given to the heirs, it is more than one. Therefore the author of the Qur'an does not know mathematics.**

ذكر أن هناك خطأ حسابي في القرآن طبقاً لرواية آرون شورى فى سورة النساء آية ( 11 - 12 ) عندما نجمع الأجزاء من الميراث التى يأخذها الورثة نجد أنها أكثر من واحد لذا فإن مؤلف القرآن لا يعرف الحساب .

### **Answer:**

The Qur'an mentions about inheritance in many places, in

Surah	Al	Baqarah	chapter	2	verse	180
Surah	Al	Baqarah	chapter	2	verse	240
Surah	Al	Nisa	chapter	4	verses 7 to	9
Surah	Al	Nisa	chapter	4	verses 19 and	33
Surah Al Ma'idah chapter 5 verses 105 and 108						

Regarding the share of inheritance it is clearly given in Surah Nisa chapter 4 verse 11, 12 and 176.

Let us examine the verses quoted by Arun Shourie, i.e. Surah Nisa chapter 4 verses 11 and 12:

"Allah (swt) (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.

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 a half, if they leave no child; but if they leave 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 eighth; after payment of legacies and debts." [Al-Qur'an 4:11-12]

Islam explains the law of inheritance in great detail. The broad and basic outline is given in the Qur'an and the minute details are given in the *Ahadith* i.e. the tradition and sayings of the Prophet (pbuh).

A person can spend his full life only on the research of the Islamic law of inheritance with its various permutations and combinations. Arun Shourie expects to know the law only by superficially reading two verses of the Qur'an without knowing the criteria.

It is similar to a person who wants to solve a mathematical equation but does not know the basic rule of mathematics, i.e. BODMAS which says that in a mathematical equation, irrespective of which mathematical sign appears first, you will first solve BODMAS: 1st Brackets Off, 2nd Division, 3rd Multiplication, 4th Addition and 5th Subtraction. If Arun Shourie does not know mathematics and first does multiplication then subtraction, then brackets off, then division and finally addition, the answer that he will obtain is bound to be wrong.

Similarly, when the Qur'an mentions the law of inheritance in Surah Nisa chapter 4 verses 11 and 12, even though the children's share is mentioned first and then that of the parents and spouses, according to the law of inheritance in Islam after paying off the debts and liabilities first, the share is given to the spouses and the parents depending on whether the deceased has left children or not, and whatever portion of wealth is remaining is divided between the sons and the daughters according to their respective shares.

So where does the question arise of the total coming to more than one? So it is not Allah who does not know mathematics but it is Arun Shourie himself who is ignorant about mathematics.

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### **Question 17 :**

**The Qur'an says several times that Allah is most Merciful and Forgiving but also says many times that He gives severe punishment. Is He Forgiving or Revengeful?**

يذكر القرآن الكريم في أوقات متعددة أن الله عز وجل هو الرحيم والعفو بينما في أوقات أخرى كثيرة فإنه شديد العقاب . هل الله عز وجل عفو أم منتقم ؟

**Answer:**

#### **1. Allah is most Merciful**

The Qur'an says several times that Allah is the most Merciful. In fact all the 114 Surahs i.e. chapters of the Glorious Qur'an except for Surah Taubah chapter 9, begin with the beautiful formula, *Bismillah-hir-Rahman-nir-Rahim*, which means, "In the name of Allah, Most Gracious, Most Merciful".

#### **2. Allah is Forgiving**

The Glorious Qur'an mentions in several verses including Surah Nisa, chapter 4 verse 25 and Surah Maidah, chapter 5 verse 74:

"And Allah is Oft-Forgiving, Most Merciful."

### **3. Allah gives severe punishment to the deserving**

Allah besides being Merciful and Forgiving is also strict in giving punishment to the deserving. The Qur'an mentions in several verses that Allah will give severe punishment to the unbelievers and rejecters of faith. He will give punishment to all those who disobey Him. Several verses of the Qur'an describe the various types of severe punishment that Allah will give in hell to all those who disobey.

"Those who reject our Signs, we shall soon cast into the Fire; as often as their skins

Are roasted through, we shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise".

[Al-Qur'an 4:56]

### **4. Allah is Just**

The question is, whether Allah is forgiving or revengeful? An important point to be noted is that Allah besides being Merciful and Forgiving, He also has to give severe punishment to the deserving wicked or evil people, because He is also Just. The Qur'an mentions in Surah Nisa: "Allah is never unjust in the least degree".

[Al-Qur'an 4:40]

It is further mentioned in Surah Al-Ambiya:

"We shall set up scales of justice for the day of Judgement, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, we will bring it (to account): and enough are we to take account".

[Al-Qur'an 21:47]

### **5. Example: Teacher forgives a student who copies in the examination**

If during an examination, a student copies and the teacher who supervises in the examination catches the student red-handed, the teacher says that he is very merciful and kind and forgives him and allows him to continue copying. Those students who have worked hard for the examination will not call the teacher merciful and kind but will call him unjust. This merciful act of the teacher will encourage the other students to also copy. If all the teachers are merciful and kind and allow the students to copy then no student will ever study for examinations and all will pass with flying colours by copying. The theoretical results of the examinations will be excellent in which all the students will pass with first class and distinction

but practically these students will be a failure in life. The whole purpose of the examination would be defeated.

#### **6. This Life is a Test for the Hereafter**

The life in this world is a test for the Hereafter. The Qur'an says in Surah Al Mulk: "He who created Death and Life, that He may try which of you is best in deed; and He is the Exalted in Might, Oft-Forgiving". [Al-Qur'an 67:2]

#### **7. If Allah forgives all and punishes none, who will obey him?**

If Allah (swt) forgives each and every human being and punishes no one, then why should the human beings obey the command of Allah (swt)? I do agree that no one will go to hell, but this world would become hell to live in. If all human beings are going to go to heaven then what is the purpose and use of the human beings to come to this world, this life cannot be called a test for the hereafter.

#### **8. Allah only forgives if a person repents**

Allah (swt) only forgives if a person repents. The Qur'an says in Surah Al-Zumar, chapter 39 verse 53-55:

"Say: 'O my servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins for He is Oft-Forgiving, Most Merciful."

"Turn ye to your Lord (in repentance) and bow to His (will), before the penalty comes on you - after that ye shall not be helped."

"And follow the best of (the courses) revealed to you from your Lord, before the penalty comes on you - of a sudden, while ye perceive not!" [Al-Qur'an 39:53-55]

There are four criteria for repentance: First, agree that the act is wrong. Secondly, stop it immediately. Thirdly, never do it again in future. And lastly, compensate for the loss if caused to anyone.

### **Question 18**

How can you prove the existence of hereafter, i.e. life after death?

كيف نثبت وجود الآخرة ( الحياة بعد الموت ) ؟

#### **Answer**

#### **1. Belief in the hereafter is not based on blind faith?**

Many people wonder as to how a person with a scientific and logical temperament, can lend any credence to the belief of life after death. People assume that anyone believing in the hereafter is doing so on the basis of blind belief.

My belief in the hereafter is based on a logical argument.

## **2. Hereafter a logical belief**

There are more than a thousand verses in the Glorious Qur'an, containing scientific facts (refer my book "Qur'an and Modern Science-Compatible or Incompatible?"). Many facts mentioned in the Qur'an have been discovered in the last few centuries. But science has not advanced to a level where it can confirm every statement of the Qur'an.

Suppose 80% of all that is mentioned in the Qur'an has been proved 100% correct. About the remaining 20%, science makes no categorical statement, since it has not advanced to a level, where it can either prove or disprove these statements. With the limited knowledge that we have, we cannot say for sure whether even a single percentage or a single verse of the Qur'an from this 20% portion is wrong. Thus when 80% of the Qur'an is 100% correct and the remaining 20% is not disproved, logic says that even the 20% portion is correct. The existence of the hereafter, which is mentioned in the Qur'an, falls in the 20% ambiguous portion which my logic says is correct.

## **3. Concept of peace and human values is useless without the concept of hereafter**

Is robbing a good or an evil act? A normal balanced person would say it is evil. How would a person who does not believe in the hereafter convince a powerful and influential criminal that robbing is evil?

Suppose I am the most powerful and influential criminal in the world. At the same time I am an Intelligent and a logical person. I say that robbing is good because it helps me lead a luxurious life. Thus robbing is good for me.

If anybody can put forward a single logical argument as to why it is evil for me, I will stop immediately. People usually put forward the following arguments:

**a. The person who is robbed will face difficulties**

Some may say that the person who is robbed will face difficulties. I certainly agree that it is bad for the person who is robbed. But it is good for me. If I rob a thousand dollars, I can enjoy a good meal at a 5 star restaurant.

**b. Someone may rob you**

Some people argue that someday I may be robbed. No one can rob me because I am a very powerful criminal and I have hundreds of bodyguards. I can rob anybody but nobody can rob me. Robbing may be a risky profession for a common man but not for an influential person like me.

**c. The police may arrest you**

Some may say, if you rob, you can be arrested by the police. The police cannot arrest me because I have the police on my payroll. I have the ministers on my payroll. I agree that if a common man robs, he will be arrested and it will be bad for him, but I am an extraordinarily influential and powerful criminal.

Give me one logical reason why it is bad for me and I will stop robbing.

**d. Its easy money**

Some may say its easy money and not hard-earned money. I agree completely that it is easy money, and that is one of the main reasons why I rob. If a person has the option of earning money the easy as well as the hard way, any logical person would choose the easy way.

e. **It is against humanity**

Some may say it is against humanity and that a person should care for other human beings. I counter argue by asking as to who wrote this law called 'humanity' and why should I follow it?

This law may be good for the emotional and sentimental people but I am a logical person and I see no benefit in caring for other human beings.

f. **It is a selfish act**

Some may say that robbing is being selfish. It is true that robbing is a selfish act; but then why should I not be selfish? It helps me enjoy life.

1. **No logical reason for robbing being an evil act**

Hence all arguments that attempt to prove that robbing is an evil act are futile. These arguments may satisfy a common man but not a powerful and influential criminal like me. None of the arguments can be defended on the strength of reason and logic. It is no surprise that there are so many criminals in this world.

Similarly raping, cheating etc. can be justified as good for a person like me and there is no logical argument that can convince me that these things are bad.

2. **A Muslim can convince a powerful and influential criminal**

Now let us switch sides. Suppose you are the most powerful and influential criminal in the world, who has the police and the ministers on his payroll. You have army of thugs to protect you. I am a Muslim who will convince you that robbing, raping, cheating, etc. are evil acts.

Even if I put forth the same arguments to prove that robbing is evil the criminal will respond the same way as he did earlier.

I agree that the criminal is being logical and all his arguments are true only when he is the most powerful and influential criminal.

### **3. Every human being wants justice**

Each and every human being desires justice. Even if he does not want justice for others he wants justice for himself. Some people are intoxicated by power and influence and inflict pain and suffering on others. The same people, however, would surely object if some injustice was done to them. The reason such people become insensitive to the suffering of others is that they worship power and influence. Power and influence, they feel, not only allows them to inflict injustice on others but also prevents others from doing likewise to them.

### **4. God is Most Powerful and Just**

As a Muslim I would convince the criminal about the existence of Almighty God (refer to answer proving the existence of God). This God is more powerful than you and at the same time is also just. The Glorious Qur'an says:

"Allah is never unjust  
In the least degree"

[Al-Qur'an 4:40]

### **5. Why does God not punish me?**

The criminal, being a logical and scientific person, agrees that God exists, after being presented with scientific facts from the Qur'an. He may argue as to

why God, if He is Powerful and Just, does not punish him.

## **6. The people who do injustice should be punished**

Every person who has suffered injustice, irrespective of financial or social status, almost certainly wants the perpetrator of injustice to be punished. Every normal person would like the robber or the rapist to be taught a lesson. Though a large number of criminals are punished, many even go scot-free. They lead a pleasant, luxurious life, and even enjoy a peaceful existence. If injustice is done to a powerful and influential person, by someone more powerful and more influential than he, even such a person would want that person perpetrators of injustice to be punished.

## **7. This life is a test for the hereafter**

This life is a test for the hereafter. The Glorious Qur'an says:

"He who created Death  
And life that He  
May try which of you  
Is best in deed;  
And He is the Exalted  
In Might, Oft-Forgiving"  
[Al-Qur'an 67:2]

## **8. Final justice on day of judgement**

The Glorious Qur'an says:

"Every soul shall have  
A taste of death:  
And only on the Day  
Of Judgement shall you  
Be paid your full recompense.  
Only he who is saved

Far from the Fire  
 And admitted to the Garden  
 Will have attained  
 The object (of life):  
 For the life of this world  
 Is but goods and chattels  
 Of deception."

[Al-Qur'an 3:185]

Final justice will be meted out on the Day of Judgement. After a person dies, he will be resurrected on the Day of Judgement along with the rest of mankind. It is possible that a person receives part of his punishment in this world. The final reward and punishment will only be in the hereafter. God Almighty may not punish a robber or a rapist in this world but he will surely be held accountable on the Day of Judgement and will be punished in the hereafter i.e. life after death.

### **9. What punishment can the human law give Hitler?**

Hitler incinerated six million Jews during his reign of terror. Even if the police had arrested him, what punishment can the human law give Hitler for justice to prevail? The most they can do is to send Hitler to the gas chamber. But that will only be punishment for the killing of one Jew. What about the remaining five million, nine hundred and ninety nine thousand, nine hundred and ninety-nine Jews?

### **10. Allah can burn Hitler more than six million times in hellfire**

Allah say in the Glorious Qur'an:

"Those who reject  
 Our signs, We shall soon  
 Cast into the Fire;  
 As often as their skins  
 Are roasted through,

We shall change them  
 For fresh skins,  
 That they may taste  
 The penalty: for Allah  
 Is Exalted in Power, Wise"  
 [Al-Qur'an 4:56]

If Allah wishes he can incinerate Hitler six million times in the hereafter in the hellfire.

### **11. No concept of human values or good and bad without concept of hereafter**

It is clear that without convincing a person about the hereafter, i.e. life after death, the concept of human values and the good or evil nature of acts is impossible to prove to any person who is doing injustice especially when he is influential and powerful

### **Question 19 :**

When all the Muslim follow one and the same Qur'an then why are there so many sects and different schools of thoughts among Muslims?

لو كان المسلمون يتبعون قرآن واحد لماذا إذن هناك العديد من الفرق والأفكار المختلفة بين المسلمين ؟

**Answer:**

#### **1. Muslims Should be United**

It is a fact that Muslims today, are divided amongst themselves. The tragedy is that such divisions are not endorsed by Islam at all. Islam believes in fostering unity amongst its followers.

The Glorious Qur'an says:

"And hold fast,  
 All together, by the rope  
 Which Allah (stretches out for you), and be not divided among yourselves;"  
 [Al-Qur'an 3:103]

Which is the rope of Allah that is being referred to in this verse? It is the Glorious Qur'an. The Glorious Qur'an is the rope of Allah which all Muslims should hold fast together. There is double emphasis in this verse. Besides saying 'hold fast all together' it also says, 'be not divided'.

Qur'an further says, "Obey Allah, and obey the Messenger"  
[Al-Qur'an 4:59]

All the Muslim should follow the Qur'an and authentic Ahadith and be not divided among themselves.

## **2. It is Prohibited to make sects and divisions in Islam**

The Glorious Qur'an says:

"As	for	those	who	divide
Their	religion	and	break	up
Into	sects,		thou	hast
No	part	in	them	in
Their	affair	is	with	the
He	will	in	the	end
Tell	them		the	truth
Of	all	that	they	did."

[Al-Qur'an 6:159]

In this verse Allah (swt) says that one should disassociate oneself from those who divide their religion and break it up into sects.

But when one asks a Muslim, "who are you?", the common answer is either 'I am a *Sunni*, or 'I am a *Shia*'. Some call themselves *Hanafi*, or *Shafi* or *Maliki* or *Humbali*. Some say 'I am a *Deobandi*', while some others say 'I am a *Barelvi*'.

## **3. Our Prophet was a Muslim**

One may ask such Muslims, "Who was our beloved prophet (pbuh)? Was he a *Hanafi* or a *Shafi*, or a *Humbali* or a *Maliki*?" No! He was a Muslim, like all the other prophets and messengers of Allah before him.

It is mentioned in chapter 3 verse 52 of Al-Qur'an that Jesus (pbuh) was a Muslim.

Further, in chapter 3 verse 67, Al-Qur'an says that Ibrahim (pbuh) was not a Jew or a Christian but was a Muslim.

#### **4. Qur'an says call yourselves Muslim**

- a. If anyone poses a Muslim the question who are you, he should say "I am a MUSLIM, not a *Hanafi* or a *Shafi*". Surah Fussilat chapter 41 verse 33
- "Who is better in speech  
Than one who calls (men)  
To Allah, works righteousness,  
And says, 'I am of those  
Who bow in Islam (Muslim)?' "  
[Al-Qur'an 41:33]

The Qur'an says "Say I am of those who bow in Islam". In other words, say, "I am a Muslim".

- b. The Prophet (pbuh) dictated letters to non-Muslim kings and rulers inviting them to accept Islam. In these letters he mentioned the verse of the Qur'an from Surah Ali Imran chapter 3 verse 64:
- Say ye: "Bear witness  
That we (at least)  
Are Muslims (bowing  
To Allah's Will)."  
[Al-Qur'an 3:64]

#### **5. Respect all the Great Scholars of Islam**

We must respect all the great scholars of Islam, including the four Imaams, Imam Abu Hanifa, Imam Shafi, Imam Humal and Imam Malik (may Allah be pleased with them all). They were great scholars and may Allah reward them for their research and hardwork. One can have no objection if someone agrees with the views and research of Imam Abu Hanifa or Imam Shafi, etc. But when posed a question, 'who are you?', the reply should only be 'I am a Muslim'.

Some may argue by quoting the hadith of our beloved Prophet from Sunan Abu Dawood Hadith No. 4579. In this hadith the prophet (pbuh) is reported to have said, "My community will be split up into seventy-three sects."

This hadith reports that the prophet predicted the emergence of seventy-three sects. He did not say that Muslims should be active in dividing themselves into sects. The Glorious Qur'an commands us not to create sects. Those who follow the teachings of the Qur'an and Sahih Hadith, and do not create sects are the people who are on the true path.

According to Tirmidhi Hadith No. 171, the prophet (pbuh) is reported to have said, "My *Ummah* will be fragmented into seventy-three sects, and all of them will be in Hell fire except one sect." The companions asked Allah's messenger which group that would be. Where upon he replied, "It is the one to which I and my companions belong."

The Glorious Qur'an mentions in several verses, "Obey Allah and obey His Messenger". A true Muslim should only follow the Glorious Qur'an and the Sahih Hadith. He can agree with the views of any scholar as long as they conform to the teachings of the Qur'an and Sahih Hadith. If such views go against the Word of Allah, or the Sunnah of His Prophet, then they carry no weight, regardless of how learned the scholar might be.

If only all Muslims read the Qur'an with understanding and adhere to Sahih Hadith, *Inshallah* most of these differences would be solved and we could be one united Muslim *Ummah*

### **Question 20 :**

All religions basically teach followers to do good deeds. Why should a person only follow Islam? Can he not follow any of the religions?

كل الأديان تعلم أتباعها الأفعال الطيبة والحسنة . لماذا إذن على الشخص أن يتبع الإسلام فقط ،  
ألا يمكن أن يتبع أى من الأديان الأخرى ؟

## Answer

### 1. Major difference between Islam and most other religions

All religions basically exhort mankind to be righteous and eschew evil. But Islam goes beyond that. It guides us towards practical ways of achieving righteousness and eliminating evil from our individual and collective lives. Islam takes into account human nature and the complexities of human society. Islam is guidance from the Creator Himself. Therefore, Islam is also called the *Deen-ul-Fitrah* (the natural religion of Man).

### 2. Example - Islam commands us to shun robbery and also prescribes method of eliminating robbery

- a. **Islam prescribes method of eliminating robbery**  
All major religions teach that theft is an evil act. Islam teaches the same. So what is the difference between Islam and the other religions? The difference lies in the fact that Islam, besides teaching that robbing is evil, shows a practical way of creating a social structure in which people will not rob.
- b. **Islam prescribes *Zakaat***  
Islam prescribes a system of *Zakaat* (obligatory annual charity). Islamic law prescribes that every person who has a saving that exceeds the *nisaab* level i.e. more than 85 grams of gold, should give 2.5% of that saving every lunar year in charity. If every rich person in the world gave *Zakaat* sincerely, poverty will be eradicated from this world. Not a single human being would die of hunger.
- c. **Chopping off the hands as punishment for robbery**  
Islam prescribes chopping off the hands of the convicted robber. The Glorious Qur'an says in Surah Maidah: "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, full of wisdom."  
[ Al-Qur'an 5:38 ]  
The non-Muslim may say, "Chopping off the hands in this 20th century. Islam is a barbaric and ruthless religion!"
- d. **Results achieved when Islamic *Shariah* Implemented**  
America is supposed to be one of the most advanced countries in the world.

Unfortunately it also has one of the highest rates of crime, theft, and robbery. Suppose the Islamic *shariah* is implemented in America i.e. every rich person gives *Zakaat* ( 2.5% of his savings in charity above 85 grams of gold every lunar year), and every convicted robber has his or her hands chopped off as a punishment. Will the rate of theft and robbery in America increase, remain same or decrease? Naturally it will decrease. Moreover the existence of such a stringent law would discourage many a potential robber.

I agree that the amount of theft that takes place in the world today is so tremendous that if you chop off the hands of all the thieves, there will be tens of thousands of people whose hands will be chopped off. The point here is that the moment you implement this law the rate of theft will decline immediately. The potential robber would give it a serious thought before jeopardizing his limbs. The mere thought of the punishment itself will discourage majority of the robbers. There will barely be a few who would rob. Hence only a few person's hands would be chopped off but millions would live peacefully without fear of being robbed.

Islamic *Shariah* is therefore practical, and achieves results.

### **3. Example: Islam prohibits the molestation and rape of women. It enjoins *hijaab* and prescribes capital punishment for a convicted rapist.**

a. **Islam prescribes method of eliminating molestation and rape**  
All the major religions declare the molestation and rape of women as grave sins. Islam teaches the same. What then is the difference between Islam and the other religions? The difference lies in the fact that Islam does not merely preach respect for women, or abhor molestation and rape as serious crimes, but also gives clear guidance as to how society can eliminate such crimes.

b. ***Hijaab* for men**  
Islam has a system of *hijaab*. The Glorious Qur'an first mentions *hijaab* for the men and then for the women. *Hijaab* for the men is mentioned in the following verse:

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well

acquainted with all that they do."  
[Al-Qur'an 24:30]

The moment a man looks at a woman and if any brazen or unashamed thought comes to his mind, he should lower his gaze.

c. ***Hijaab*** **for** **women**  
*Hijaab* for women is mentioned in the following verse:

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons...."

[Al-Qur'an 24:31]

The extent of *hijaab* for a woman is that her complete body should be covered. The only part that can be seen, are the face and the hands up to the wrists. If they wish to cover, they can even cover these parts of the body. However some Islamic scholars insist that even the face should be covered.

d. ***Hijaab*** **prevents** **molestation**  
The reason why Allah has prescribed *Hijaab* for the women is given in the Qur'an in the following verse of Surah Al-Ahzab:

"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, most Merciful."

[Al-Qur'an 33:59]

The Qur'an says that *Hijaab* has been prescribed for the women so that they are recognized as modest women this would prevent them from being molested.

- e. **Example of twin sisters**  
 Suppose two sisters who are twins and who are equally beautiful, walk down a street. One of them is wearing the Islamic *Hijaab* i.e. the complete body is covered except for the face and the hands up to the wrists, and the other twin is wearing a mini skirt or shorts. Around the corner there is a hooligan who is waiting for an opportunity to tease a girl. Who will he tease? The girl wearing the Islamic *Hijaab* or the girl wearing the mini skirt or shorts? Dresses that expose more than they conceal, are an indirect temptation to the opposite sex for teasing, molestation and rape. The Qur'an rightly says that the *hijaab* prevents women from being molested.
- f. **Capital punishment for rapist**  
 The Islamic *shariah* prescribes capital punishment for a convicted rapist. The non-Muslim may be horrified at such a stringent punishment in this age. Many accuse Islam of being ruthless and barbaric. I have asked a common question to hundreds of non-Muslim men. Suppose God-forbid, some one rapes your wife, your mother or your sister and you are made the judge. The rapist is brought in front of you. What punishment would you give him? All of them said, "we would put him to death." Some went to the extent of saying, "we would torture him to death", If your wife or your mother is raped you want the rapist to be put to death. But if someone else's wife or mother is raped, capital punishment is a barbaric law. Why the double standards?
- g. **U.S.A. has one of the highest rate of Rape**  
 The United States of America is supposed to be one of the most advanced countries of the world. An F.B.I report in the year 1990 says that 1,02,555 cases of rape were reported. It further says that only 16% of the cases of rapes are reported. Thus, in order to know the actual number of rapes that took place in 1990, the reported figure should be multiplied by 6.25. We get a total of 6,40,968 rape cases that took place in the year 1990. If the total is divided by 365 the number of days in a year, we get an average of 1,756 rape incidents everyday.
- Later another report said that an average of 1900 cases of rape are committed in U.S.A every day. According to National Crime Victimization Survey Bureau of Justice Statistics (U. S. Dept. of Justice) in 1996 alone 3,07,000 cases of rape were reported. Only 31% of the actual cases of rape were reported. Thus,  $3,07,000 \times 3.226 = 9,90,322$  rapes took place in 1996. That is, an average of 2,713 cases of rape took place everyday in America

in 1996. Every 32 seconds one rape is taking place in America. Maybe American rapists got bolder. The FBI report of 1990 continues and says that out of the rape cases that were reported only 10% of the rapist were arrested, that is only 1.6% of the actual rapes committed. Out of those arrested, 50% were let free before the trial. This would mean that only 0.8% of the rapists faced a trial. In other words if a person commits 125 rapes the chances that he will get a punishment for rape is only once. Many would consider this a good gamble. And the report says that of those people who faced trial 50% received sentences of less than a year's imprisonment though the American law says rape carries a seven year sentence of imprisonment. For a rapist, the judge is lenient to first time offenders. Imagine a person commits 125 rapes and the chances of being convicted is only once, and 50% of the time the judge will grant leniency and give a sentence of less than a year!

- h. **Results achieved when Islamic *Shariah* Implemented**  
Suppose the Islamic *shariah* is implemented in America. Whenever a man looks at a woman and if any brazen or unashamed thought comes to his mind, he lowers his gaze. Every woman wears the Islamic *Hijaab*, that is the complete body is covered except the face and the hands upto the wrists. After this if any man commits rape, he gets capital punishment. The question is, will the rate of rape in America increase, will it remain the same or will it decrease? Naturally it will decrease. Islamic *Shariah* gets results.

#### **4. Islam has Practical Solutions for the Problems of Mankind**

Islam is the best way of life because its teachings are not doctrinaire rhetoric but practical solutions for the problems of mankind. Islam achieves results both at the individual and collective levels. Islam is the best way of life because it is a practical, universal religion not confined to any ethnic group or nationality.

#### **Question 21:**

If Islam is the best religion, why are many of the Muslims dishonest, unreliable, and involved in activities such as cheating, bribing, dealing in drugs, etc

لو أن الإسلام هو احسن الأديان لماذا كثيرا من المسلمين غير أمناء وغير موثوق بهم ويتورطوا في أنشطة مثل الغش والرشوة ويتعاملون في تجارة المخدرات

**Answer:**

### **1. Media maligns Islam**

- a. **Islam is without doubt the best religion but the media is in the hands of the westerners who are afraid of Islam. The media is continuously broadcasting and printing information against Islam. They either provide misinformation about Islam, misquote Islam or project a point out of proportion, if any.**
- b. **When any bomb blasts take place anywhere, the first people to be accused without proof are invariably the Muslims. This appears as headlines in the news. Later, when they find that non-Muslims were responsible, it appears as an insignificant news' item.**
- c. **If a 50 year old Muslim marries a 15 year old girl after taking her permission, it appears on the front page but when a 50 year old non-Muslim rapes a 6 year old girl, it may appear in the news in the inside pages as 'Newsbriefs'. Everyday in America on an average 2,713 cases of rape take place but it doesn't appear in the news, since it has become a way of life for the Americans.**

### **2. Black sheep in every community:**

**I am aware that there are some Muslims who are dishonest, unreliable, who cheat, etc. but the media projects this as though only Muslims are involved in such activities. There are black sheep in every community. I know Muslims who are alcoholics and who can drink most of the non-Muslims under the table.**

### **3. Muslims best as a whole:**

**Inspite of all the black sheep in the Muslim community, Muslims taken on the whole, yet form the best community in the world. We are the biggest community of tee-totallers as a whole, i.e. those who don't imbibe alcohol. Collectively, we are a community which gives the maximum charity in the world. There is not a single person in the world who can even show a candle to the Muslims where modesty is concerned; where sobriety is concerned; where human values and ethics are concerned.**

#### **4. Don't judge a car by its driver:**

If you want to judge how good is the latest model of the "Mercedes" car and a person who does not know how to drive sits at the steering wheel and bangs up the car, who will you blame? The car or the driver? But naturally, the driver. To analyze how good the car is, a person should not look at the driver but see the ability and features of the car. How fast is it, what is its average fuel consumption, what are the safety measures, etc. Even if I agree for the sake of argument that the Muslims are bad, we can't judge Islam by its followers? If you want to judge how good Islam is then judge it according to its authentic sources, i.e. the Glorious Qur'an and the Sahih Hadith.

#### **5. Judge Islam by its best follower i.e. Prophet Mohammed (pbuh):**

If you practically want to check how good a car is put an expert driver behind the steering wheel. Similarly the best and the most exemplary follower of Islam by whom you can check how good Islam is, is the last and final messenger of God, Prophet Muhammad (pbuh). Besides Muslims, there are several honest and unbiased non-Muslim historians who have acclaimed that prophet Muhammad was the best human being. According to Michael H. Hart who wrote the book, 'The Hundred Most Influential Men in History', the topmost position, i.e. the number one position goes to the beloved prophet of Islam, Muhammad (pbuh). There are several such examples of non-Muslims paying great tributes to the prophet, like Thomas Carlyle, La-Martine, etc.

#### **Question 22 :**

Why do Muslims abuse non-Muslims by calling them '*Kafirs*'?

لماذا يسيء المسلمون الى غير المسلمين ويلقبونهم بالكفار ؟

Answer:

**'Kafir' means one who rejects.**

**'Kafir' is derived from the word 'kufr', which means to conceal or to reject. In Islamic terminology, 'Kafir' means one who conceals or rejects the truth of Islam and a person who rejects Islam is in English called a 'non-Muslim'.**

**If non-Muslims are hurt - they should accept Islam.**

**If any non-Muslim considers the word 'Kafir' i.e. 'non-Muslim' as an abuse, he may choose to accept Islam and then we will stop referring to him as or call him a *kafir* i.e. a non-Muslim.**

## Part Three

### Claims of Contradiction

**1. 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.**

#### Reply :

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] *(Khalifa's translation)*  
***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  $\frac{1}{3}$  [mother, 4:11],  $\frac{1}{4}$  [wife, 4:12] and  $\frac{2}{3}$  [the two sisters, 4:176], which again adds up to  $\frac{15}{12}$  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  $\frac{1}{3}$  of the estate if there was no one else (including a wife) to inherit his estate. The mother would get  $\frac{1}{6}$  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  $\frac{1}{4}$  (verse 4:12), the mother will get  $\frac{1}{6}$  (4:11) and the two sisters each gets  $\frac{1}{6}$  (4:12). this adds up to  $\frac{1}{4} + \frac{1}{6} + \frac{1}{3} = \frac{3}{4}$ . In this case  $\frac{1}{4}$  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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**2. 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.**

**Reply :**

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.

**3. 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.**

**Reply :**

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.

**4. 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."**

**Reply :**

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 56:8.....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. 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**

**Reply :**

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.

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**6. 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.**

**Reply :**

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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**7 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".**

**Reply :**

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 to 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.

**§ 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.**

**Reply :**

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 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]. 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**

**Reply :**

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

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**10 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].**

**Reply :**

The author claims that according to 33:5 it is forbidden to adopt sons, well let us read this verse:

"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.

**11 "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.**

**Reply :**

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 Who brings the revelation from Allah to Muhammad? The ANGEL Gabriel [297], or the Holy Spirit [16:102]?**

**Reply :**

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 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**

**Reply :**

*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

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**14 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]**

## **Reply :**

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 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].**

**Reply :**

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 be will 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 Are the angels protectors? "NO protector besides Allah" [2:107, 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].**

**Reply :**

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.

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**17 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.**

## **Reply :**

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.

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**18 Which was created first, Heavens or Earth? First earth and then heaven [2:29], heaven and after that earth [79:27-30].**

## **Reply :**

"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

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**19 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.**

## **Reply :**

"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.

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**20 Grammatical errors? In 91:5 we read about the creation of the universe,**

**"wa al-samaa- wa maa ba-nahaa." (91:5)**

**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)**

## **Reply :**

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.

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**21 Numerical discrepancies, does Allah's day equal to 1,000 human years (Sura 22:47, 32:5) or 50,000 human years (Sura 70:4)?**

## **Reply :**

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 How many plagues? In 17:101 we are told that they are 9 plagues, whereas in 7:133 they are only 5!!!**

**Reply :**

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 People are accountable to their intentions or their deeds? In 2:284 Allah holds people accountable for their inner intentions, while in 2:286 people are accountable only to their deeds !!!**

**Reply :**

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 Will the messenger be punished by God or not ? 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!**

## **Reply :**

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 Scientific errors? In 51:49 we read "And of every thing We have created pairs" .... yet there are many species of plants that are one sexed.**

**Reply :**

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.

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.

**26 What was man created from? 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]**

**Reply :**

First of all verses 96:1-2 do not say 'blood clot' !!! The correct translation of these two verses is:

"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, Chlorofine, 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 Are Muslims allowed to enter uninhabited homes? No (24:27-28), Yes (24:29)!**

**Reply :**

***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 Will those who slander chaste women be forgiven by Allah? Yes [24:5], No [24:23] !**

**Reply :**

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 Numerical discrepancies: How many gardens are there in paradise? ONE [as stated in 39:73, 41:30, 57:21, 79:41] or MANY [18:31, 22:23, 35:33, 78:32]?**

**Reply :**

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 More contradictions! The new revelation confirms the old [2:97] or substitutes it [16:101]?**

**Reply :**

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 The Quran is PURE Arabic? [16:103] but there are numerous foreign, non-Arabic words in it.**

**Reply :**

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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**32 Did Jesus die already? Surah 3:144 states that all messengers died before Muhammad. But 4:158 claims that Jesus was raised to God (alive?).**

**Reply :**

***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.

The Righteous Do Not Really Die, they

Go Straight to Heaven

"Do not think that those who are killed in the cause of God are dead; they are alive at their Lord, being provided for." (3:169)

"Do NOT say about those who are killed in the cause of God, "They are dead." For they are alive, but you do not perceive." (2:154)

These verses and other similar ones, tell us that although the righteous depart this world, and to the people around they look like they have died; in reality **THE RIGHTEOUS DO NOT DIE**. When their lives on earth come to the predetermined end, the angel of death simply invites them to leave their earthly bodies and move on to Heaven.

We learn from 89:27-30 that God invites the believers' souls to: "Enter My Paradise."

As far as people on earth are concerned, the righteous appear to "die." People do not realize that the righteous simply leave their bodies, and move on to Paradise. The verses shown above are self explanatory. In 36:26-27, we see the best evidence that the righteous go to Paradise, while their friends and relatives are still living on earth. Just like a group of people going on holiday to Hawaii and waiting for their friends to join them. See also 16:32 & 6:60-62.

### 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 From among all nations or from Abraham's seed? Surah 29:27 states that all prophets came from Abraham's seed. But 16:36 claims that Allah raised messengers from among every people.**

**Reply :**

***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 Astronomical errors? 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.**

**Reply :**

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 The Change of hierarchy of the prophets!! 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**

## **Reply :**

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.

**36 Is the messenger allowed to seek forgiveness for his people or not? In 4:64 he is allowed, while in 9:80 he is not!**

## **Reply :**

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 Is the messenger allowed to excuse some from taking part in battle or not? 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!**

**Reply :**

"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.

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**38 Can man really control the sun and moon? 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 ?**

**Reply : 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 its present size, say the size of the moon, its gravity would have been much weaker. That would result in the failure of the earth to retain its 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 its 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 its 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 its 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 its 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 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.**

**Reply :**

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.

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**40 How long before widows may re-marry? 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.**

**Reply :**

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.

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**41 Fairy tales or fiction? 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) !!**

**Reply :**

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 ....

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**42 Incorrect astronomical facts! 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!**

**Reply :**

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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**43Can Muslims ask for mercy for their parents? In 17:24 we are told that the believers should ask for mercy for their parents, yet this is cancelled in 9:113!**

**Reply :**

"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 worshipers, 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 How merciful is Allah's mercy? He has prescribed mercy for himself [6:12], yet he does not guide some, even though he could [6:35, 14:4].**

**Reply :**

"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.

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**45. In which direction should Muslims pray? Any direction 2:115, since Allah is everywhere. Only facing Mecca 2:144!**

**Reply :**

"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.

**46. Is the Quran clear or incomprehensible? The Qur'an is "clear Arabic speech." [16:103] Yet "NONE knows its interpretation, save only Allah." [3:7] !!!**

**Reply :**

"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.

**47. When/how are the fates determined? "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]**

**Reply :**

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.

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 clearfy 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.

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**48 Moses and the Injil? 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].**

**Reply :**

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 origin of calamity? Is the evil in our life from Satan [38:41], Ourselves [4:79], or Allah [4:78]?**

**Reply :**

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 summerize:

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

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**50. 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!**

## **Reply :**

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 'Ayat' (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 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)**

**Reply :**

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.

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**52 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].**

**Reply :**

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 !

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**53 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].**

**Reply :**

"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 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.**

**Reply :**

"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)

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**55 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].**

**Reply :**

"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.

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

**Reply :**

Before reading the verses referred 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 Samaritan 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 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).**

**Reply :**

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

1- Prayers for believers.

2- Intercession

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 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."**

**Reply :**

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 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).**

**Reply :**

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 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.**

**Reply :**

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.

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**61                      Embryonic                      Sex                      Determination**  
**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!**

**Reply :**

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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**62 Width of the Garden** 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

**Reply :**

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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**63. \_\_\_\_\_ Who misleads people? Satan or Allah?**

**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.**

**Reply :**

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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**64. \_\_\_\_\_ Attitude towards unbelieving parents**

**Al-Quran givens 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 protectors if they disbelieved!**

**Reply :**

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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### **65 . 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!**

### **Reply :**

The whole description of Heaven and Hell in the Quran is ALLEGORICAL. See;

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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## **66 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.**

### **Reply :**

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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## **67 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!**

### **Reply :**

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.*

\*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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**68** **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"*

**Reply :**

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.

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**69 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).

**Reply :**

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.*

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**70 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.

**Reply :**

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.*

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**71 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)**

*"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"*

**(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... "*

**Reply :**

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 on the Quran itself