

Is the Qouran the God's words

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(Episode 41)

Possibility of criticizing Islam, the quran and Muhammad And attacking father Zakaria himself

-The broadcaster: we received in our program many questions speaking about the freedom of religion and worshipping and the freedom of criticism and meditation and the possibility of criticizing Islam, lot of authority people spoke about the program of "questions about the faith" broadcasted through Life T.V channel and spoke about yourself Father Zakaria accusing you of attacking the religion of Islam in all its creeds; the quran and the converses , you are even attacking the prophet of Islam Muhammad himself , How do you answer that?

- Father Zakaria: I am glade to answer that

I'd like to ask those challengers why do they consider that program as attacking Islam, while its name is" questions about the faith" , let them remind me one time I attacked Islam or the prophet, tell me when and how and in what episode

All what I had said were from the Islamic books, we are reading them for the viewers to listen to them, nothing more and nothing less than that

The facts may be concealed for the viewer, or he may have limited time to read

Actually those questions themselves are those present in the minds of many Muslim viewers and even Christians, specially the young promising youth, but for a reason or another the Muslim can't express himself , so we are expressing the free thinking and speaking about what already exist in the minds of our beloved Muslims, we are seeking the knowledge and we are motivated by our love to those who are seeking knowledge, that makes us adopting their roles and speaking in their tongues

It is really a good chance for the beloved eminent scholars to answer us and give people answers for their questions, I think instead of challenging us, they should thank us ,as we are opening subjects for them to speak about in order to convince people

Let them come here and discuss with us those things to reach the truth

But if there are no convincing answers, so our questions would have a lethal effect as there are certain unanswered areas

-The broadcaster: Actually I read articles with the same old accusations like; you are Zionists, you are CIA agents and other silly things, we are affirming that we have no connection with any political authority what so ever

- Father Zakaria: I don't know why the challengers are trying to magnify things, telling that there will be a sectarian turbulence, does argument become turbulence? Does inquiring become a crime? Are the free thinking and free expression and meditation considered anxious nowadays? Isn't that among the human rights?

-The broadcaster: We are not used to have free expression in our Arabic world

- Father Zakaria: we are now in the twenty first century; we have freedom granted by laws ensuring the free expression and opinion , I am telling those who are upset from that 30 minutes program, where have they been when Sheikh Muhammad metwaly Al-Sharawy was attacking Christianity and the Christ for long hours? and also others like Dr; Omara, Dr; Zaghlol al-Najjar, Sheikh Omer Abdul Kafy and the author and producer of the film" I love cinema"

Why didn't they say sectarian turbulence? While they accused that enlightening program of causing sectarian turbulence

They are attacking the Christ by degrading him from his divinity, telling that he was just a man , and we are telling that he was the incarnated God , so by saying that he was just a man that's an aspersion in the Christian creed

**When they say that your book is falsified that's an aspersion in the Christianity
So when we rebut that, we became criminals.....really amazing!!**

What about destruction of churches and killing of Christians, isn't that a sectarian turbulence? What about Al-Koush'?

-The broadcaster: what do you mean by those things; destruction of churches and killing of Christians?

- Father Zakaria: I am speaking about what is happening in the Arab countries especially Egypt, murdering, burning and demolition

Al-Koush', that's a small village in upper Egypt, they stroke them, destroyed their homes, murdered them and court cases have been made, and all of the criminals were acquitted and the Christian victims were jailed? Why? Because the Muslim can't be blamed for a Christian

Why they didn't call that sectarian turbulence?

Why our speaking that's carrying no sword and killing nobody, they call it a sectarian turbulence?

-The broadcaster: what kind of true religion that permits killing and burning?

- Father Zakaria: we say that in the repentance chapter (Surat At-Taubah) 29:" Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and his Messenger, and those who acknowledge not the religion of truth (that's Islam) among the people of the Scripture, until they pay the *Jizyah* (tribute) with willing submission, and feel themselves subdued"

So killing of the Christians is an Islamic legislation, that's not punishable

-The broadcaster: How could you imagine that God is judging man who is not following Islam ordering to kill him?

- **Father Zakaria**: here in the program, I'd like to praise the Egyptian adjudication, as in Rose Al-yousef newspaper, edition number 3911 on 30/5/2003 there was an article saying: for the first time Al-Azhar confiscated a book and the adjudication abated the confiscation that court was under the headship of counselor Farouk Abdul Kader, the head of the court

the court verdict came opposing what was mentioned in Al-Azhar report considering it against what is present in the constitution about the freedom of opinion and its availability for everybody and the verdict affirmed that act 47 of the constitution of Arab republic of Egypt states that: freedom of opinion is granted for everyone for expression of his opinion by writing, speaking ,publishing , photographing or any other means of expression

So I am praising the Egyptian adjudication for that

-**The broadcaster**: Does that freedom really exist?

- **Father Zakaria**: As long as there is a judicial verdict it is binding for everybody to comply with

It is a nice article in Rose Al-yousef in two pages, so the sun of freedom is rising; we hope that it will fill the whole world

So after that verdict, is there a risk from our free dialogue and questions in that program in the life T.V?

I personally don't see in that program any attacking to any religion, but it is an invitation for logic thinking and searching for the truth

The truth is not restricted to someone, but it belongs to everybody, and it is the right of everybody to search for the truth and to embrace it without fear of authorities or the terrorism of bigots

-**The broadcaster**: Dear viewers, the number of viewers of the program is increasing day after day, we are receiving many questions from new viewers, and I'd like to offer them to you

- **A question**: can any one inspect the holy books especially quran?

- **Father Zakaria**: A nice question, I remember that I answered it before, but I will answer it again, as I know there are increasing number of millions of viewers watching the program in the Arab countries and Europe

There was an article in Al-Ahram newspaper on Saturday may 11, 2002, about the conference of the Islamic research congregation, held by Al-Azhar"under the title" This is Islam" held between 16-18 of April 2002

About it, the writer Mr. Ahmed Ragab the editor of Sandouk Al-Donia {the world box} wrote conveying a letter came to him from the counsellor; gamal Al-Din Mahmoud the ex-general secretary of the high counsel of Islamic affairs and ex deputy chief of countermand court he said: Sheikh Abdul Moa'z Abdul jabar, one of the proselytisers having experience moved and had a strong speech in front of the conference, he proposed to judge the texts of the holy books including the quran

So for answering the previous question I am saying that Sheikh Abdul Moe'z Abdul Jabbar had reached a further dimension, he reached to judge the texts of the holy books

We are neither judging books, nor inspecting books, nor condemning books but we are just reading and asking questions for the sane thinker human to ask

-The broadcaster: so we can ask and it is not unlawful?

- Father Zakaria: absolutely not, the Christ said:" You search the Scriptures carefully because you suppose that in them you have eternal life. Yet they testify about me".

A religion is saying to you ask and search, but I am wondering how does the quran is saying "don't ask about things which, if made plain to you, may cause you trouble"

One is saying search and they testify for me, and the other one is saying don't ask, that's a question

-The broadcaster: another question about the prophet of Islam Muhammad is it of everyone right to inspect the personal life of the prophet Muhammad, isn't that considered humiliation to him?

-Father Zakaria: Dr; Aisha Abdurrahman Bent Al-Shate', she is a professor of the high studies of the quran in Al-Qarawieen university in Morocco , she said in her book "women of the prophet" page 7,8 : " hiding the news about the personal life of the messenger is not accepted by the honesty of research ,and it is commanded by the noble quran that was keen to mention that life to show the humanity of the messenger , so I couldn't avoid speaking about what was not avoided by God, about the prophet and his life, so any researcher is not allowed to ignore mentioning it"

She is saying that "in all what I have mentioned about the life of the messenger of God. I didn't see any embarrassing thing to direct the light of research on it, my references for that was the noble quran , the prophetic converses and other Islamic resources in life story and history , which are beyond any doubt concerning the faith"

So the researchers didn't have any embarrassment in exploring the life of the prophet , what we are doing is asking about that life , is that considered offending to Islam?

She mentioned the marriage of the messenger to the child Aisha, while she was 6 years old, and he married her while she was 9 years old, and his marriage to zainab, the wife of his adopted son and others

And not only Bent Al-Shate' but there are lot of books about the prophet life story and the true converses books as Al-Bokhary and Muslim, all of them mentioned those things very clearly , so why we are blamed for offering such questions ?

By the way, I am mentioning here what was said by the Holy Bible concerning asking the Christians: as it said:" always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you"

-The broadcaster: another question: we heard a recorded tape for one of the church bishops , it is available on the internet on the Islamic sites, and they are playing it regularly in the pal talk chatting program in the Islamic rooms against you father Zakaria and your program, saying that you shouldn't attack the prophet of Islam Muhammad , is that a confession that Muhammad is a prophet? And what do you say about that accusation

-Father Zakaria: I am glade to hear such attack, as the church has no connection what so ever with that program and it is not bearing any responsibility on it, I am bearing alone the full responsibility on it

Concerning his saying the prophet of Islam meaning a confession of being a prophet, that's a very far possibility

I am asking, is offering questions considered a crime?

-The broadcaster: one of the viewers said: I knew about that program and I watched it one time, then I got furious and was about to destroy my T.V, but I just decided not to watch it again, but I found myself on the time of the program opening it & I was watching it regularly thereafter, now after months I am writing to you, thanking you, as I knew the truth, and now I am enjoying my life with the Christ

-Father Zakaria: thanks God, the people are now asking and inspecting to reach the truth, I am congratulating this brother for knowing the truth

Actually the Muslim who listens to the program is shocked initially, but when he thinks he will reach the truth

I don't care about increasing the number of Christians and decreasing the number of Muslims, that's not the purpose and not the case

The case is love for the human soul which was created by God to know the truth for the eternal destiny

(Episode 42)

Multiplicity of quran versions and their discrepancies

- The broadcaster: there is a question; we as Muslims don't have except one quran only so how do you say that there are many qurans , do you mean that they are copies of one quran ?, and what are the Islamic references you refer to?

- Father Zakaria: that's a nice and important question; I'd like to answer it here

The main reference that I referred to is the breviary of the Islamic encyclopedia. The original encyclopedia was issued in 1933 in huge volumes, then a breviary for it was made in 1998, this work was introduced to in part one by his eminence Sheikh Dr. Mohammed Sayed Tantawy, Sheikh of the great Al-Azhar Mosque, he said : the Islamic encyclopedia that was published by the General Egyptian Organization for Books in association with Al-Sharka intellectual innovation center is considered on the top of the scientific projects that guides the minds to treasures of the dignified knowledge

It is really a wonderful encyclopedia; I thank God in the first place, then those who made that encyclopedia

The Islamic encyclopedia was published between the years 1913 and 1936 in three editions, in English, German and French , it was said that: The Islamic encyclopedia is still till our present time the only complete work of encyclopedia on Islam

In part 26, page 8175 it said: the quran text that was accredited by Othman Ibn Affan was just one text among other texts found throughout the first four Hijri centuries, it added: there were other qurans in connection with the companions; they were famous in Al-Basra, Al-Kophah and Al-Sham

-The broadcaster; so there are other qurans in connection with the companions, do you remember the references for that?

- Father Zakaria: the most important reference is the Islamic encyclopedia. It exist in 33 complete volumes from " Alf to Ya" {A to Z} there are also other books speaking about the differences as Abu-Gaefar Al- Nahas, Al-Itqan (the perfection) in quran science by Al-Syouty and other references , but I recommend the Islamic encyclopedia as it is simple and integral and it is available

Of that different references and resources speaking about the differences between the different qurans, in the Islamic encyclopedia Ibn Al-Nadeem mentioned the titles of 11 research works in that field of the differences between the qurans of them:

- The differences between the qurans of the people of Al-Sham, Iraq and Al-Hijaz (by Ibn Amer Al-Yahsoudy, deceased on the year 118 H)

- The differences between the people of Al-Madina, Al-Kophah and Al-Basra in the qurans (by Al-Kithany)

- The differences between the qurans of the people of Al-Kophah, Al-Basra and Al-Sham (by Abe-Zakaria Al-Faran)

- The differences in the qurans and the collector of the different recitations

In addition to three books all of them having the title "the qurans" the most famous of them is that of: Abu-Dawûd Al-Sagistany, Al-Asfhany and Ibn Al-Kabany

-The broadcaster: what did all of those references say about the differences of the qurans?

- Father Zakaria: the Islamic encyclopedia, page 8176, the second column said: the brief book named "the qurans" by Abu-Dawûd Al-Sagistany, the famous narrator (as he has the famous book of converses named Sonan Abe-Dawûd) includes some thousands difference in the text of the quran

-The broadcaster: where are those differences? All of us know that there is only one quran

- Father Zakaria: Actually there are many different qurans

- The broadcaster: those qurans you mentioned, do they exist now?

- Father Zakaria: Here we have Ottoman's quran and Qualown's quran, about Qualown's quran; it was mentioned in the definition of that quran: it was written according to the narration of Abu- Mosa Ibn Mina, known by the name Qualown, narrated from Obi Ibn Ka'b

-The broadcaster: Is there any difference between that quran and the other one?

- Father Zakaria: there is a difference in the spelling and the grammar, there is also another quran named Waresh quran, on that quran it was mentioned that: It was recited by Imam Nafe' Al-Madny from the narration of Hafs, narrated from Assem Al-Korashy

There was an agreement that Dar Al-Ma'aref Al-shameia will be granted the authority to modify the quran text of the available codex narrated from Hafs, so there are changes in the qurans

- The broadcaster: I learned when I was young that the words of God couldn't be altered, now you are saying that there are more than one quran, here are 3 different qurans

- Father Zakaria: Actually the Islamic encyclopedia , part 26, page 8180 describes those differences saying: there are other differences in the recitations of Muslims of the second generation as Ibn Yazid , Akrama and Khatab , also there were other differences attributed to other minor qurans

About that, Al-Tabry deceased on 311 H, spoke about those differences saying: the quran text was not fixed on my time, here is a witness

What are the opinions of the Islamic scholars about the disputed quran text, and the multiplicity of qurans ... 31 qurans?

- The broadcaster: those 31 quran are they available and currently in use?

-Father Zakaria: some of them are available, some others were burned by Othman Ibn Affan, and those are really hidden facts

- **The broadcaster:** did the Islamic encyclopedia mention some details about those differences?

- **Father Zakaria:** the Islamic encyclopedia is saying in page 8177: most of that mentioned concerning the differences were between the quran of Ibn Masoud in Al-Kophah and the quran of Obi-Ibn Ka'b in Al-Sham and the quran of Abe-Mosa Al-Asharee in Al-Basra

those qurans started during the time of the prophet as Abdullah Ibn Masoud, deceased on the year 33 H , was a companion to the messenger of God , he took from him 77 chapters of the quran , and one of those promised to enter the paradise

- **The broadcaster:** it was said the Abdullah Ibn Masoud refused to execute the commandment of Othman to slender his quran, and he refused to give his quran to Othman to burn it

- **Father Zakaria:** that's right, he fled away, he was at that time on Iraq, and he refused to give his quran to Othman to burn it

The quran of Abe- Mosa Al-Asharee was popular in Al-Basra, according to the encyclopedia he told his followers: when the messenger of Othman arrives , don't cancel any part of my quran even if that part is not existing in Ottoman's quran ,, he added: and if any part exists in Ottoman's quran but not in mine , you add that part to my quran

So the quran of Abe- Mosa Al-Asharee was so huge and included the two extra chapters that are not present in the quran of Obi

-**The broadcaster:** did the Islamic encyclopedia mention the number of those qurans?

- **Father Zakaria:** in page 8179 it mentioned the quran of Abdullah Ibn Masoud's, Obi-Ibn Ka'b' and Abe- Mosa Al-Asharee

-**The broadcaster:** who are those are they the writers?

- **Father Zakaria:** those are the companions who had their own qurans

It was written also that there are qurans attributed to the twelve companions, the second Caliph Omer Ibn Al-Khatib, the fourth caliph Ali-Ibn Abe Taleb and three qurans attributed to three of the prophet's wives , one for Aisha, the daughter of Abe-Baker, one for Hafsa the daughter of Omer , and Om-Salma making the total of 8 qurans

Other qurans are those for: Zaied Ibn Thabet, Abdullah Ibn Abbas, Anes Bin Malek, Abdullah Ibn Al-Zoubir, Salem Maola Abe Hozaifa , Abdullah Bin Amre Ibn Al-Ass and Obaid Bin Omeir Al-Laithy

Abu-Dawûd Al-Sagistany added: the quran of Ata' Abe Rabeh ,Akrama ,Moujahid ,Saeed Bin Gabber and the quran of Al-Asoad Ibn Yazid and that of Muhammad Bin Abe Mosa

Also the quran of Talha, Suleiman Ibn Mahran making the total of 25 qurans

-**The broadcaster:** Amazing!!! You mentioned 25 qurans mentioned in the Islamic encyclopedia and Al-Sagistany, do you have other Islamic references telling about more of those qurans that were existing

- **Father Zakaria**: Al-Sagistany added also 2 other qurans; the quran of Abu-Zaied, and that of Moaaz Bin Gabel , in addition to the chapters that were written during the time of Muhammad on the bones and stones ,what happened to those chapters?, they are not existing now and nothing mentioned about them in any reference

While he is saying" It is we who have sent down the *Dhikr* (i.e. the Quran) and surely, we will guard it"

There is Also the quran of Abe Baker Al-Sedeek which was assembled by Zaied Ibn Thabet and the quran of Othman Ibn Affan which was also assembled by Zaied Ibn Thabet, in addition to the quran of Al-Hajaj Ibn Yousef Al-thakafy in which he made radical changes

-**The broadcaster**: I am wandering where had all of those qurans gone ...31 qurans?

- **Father Zakaria**: while there are about half a million converses, had they lost the qurans while they kept the converses? It is a big question

Is it one quran or 31qurans, they are different qurans and not copies

Where had those qurans gone? The simplified Arabic encyclopedia (by Muhammad Shafik Ghorbal) said in page 1187:" Othman had burned all the qurans except the one which he ordered to be distributed and generalized

How did they dare to burn those qurans? They should have left them to the people to inspect and see the differences by themselves

-**The broadcaster**: that makes me skeptical of the credibility of the quran we have

- **Father Zakaria**: that's why we are asking Al-Azhar scholars to explain that respecting the mind of people in the twenty first century , How does the Muslim take the basis of his faith on doubts in the quran which is the main reference for him? ...31 qurans, nothing left of them but only three

Those are inquires pushing themselves on our minds and we are requesting answers, let they tell us How and Why that happened and clarify things to us

(Episode 43)

The discrepancies in the quran text In different versions

The Islamic encyclopedia, part 26, and page 8168 said:" there were discrepancies in the text of Ottoman's quran in the copies of Makkah, Al-Madina and Al-Kophah

They were verbalization and dictation errors, there were also copying errors due to inaccuracy of the writers

Ottoman's quran had been sent to Damascus, Al-Basra, Al-Kophah and other cites

The Islamic encyclopedia, part 26, and page 8167 said that:

- In the copy of Damascus: there were differences in the text as:

- In Family of Imran chapter (Surat Aal-'Imran) 184:"Then if they reject you, so were Messengers rejected before you, who came with *Al-Baiyinât* (proofs) with the Scripture and with the Book of Enlightenment"

Instead of "Then if they reject you, so were Messengers rejected before you, who came with *Al-Baiyinât* (proofs) and the Scripture and the Book of Enlightenment"

- The Forgiver chapter (Surat Ghafir) 21:" Have they not travelled in the land and seen what the end of those who were before them was? They were superior to them in strength"

Instead of " Have they not travelled in the land and seen what the end of those who were before them was? They were superior to you in strength"

- In the copy of Al-Kophah: there were differences in the text as:

- The Forgiver chapter (Surat Ghafir) 26:" I fear that he may change your religion, or that he may cause mischief to appear in the land!"

Instead of:" I fear that he may change your religion, and he may cause mischief to appear in the land!"

The Islamic encyclopedia said that the incomplete spelling letters were those used in the writing of the first versions of the quran that resulted in discrepancies in the writings and ultimately differences in the copies of the quran

- As the Arabic language was written initially in the incomplete stagnant letters (meaning without figuration and speckling), so the drawing of the letter was used for multiple pronunciations and therefore multiple meanings as:

" د " could be " دُ " or "د" , Also "ب" could be "ت" or "ث" or "ب"

Each of them if present in the word with different speckling will give different meaning

That resulted in major problems in the language of the quran

- The Islamic encyclopedia said in page 8187 and 8188:

Even if there is agreement in the verbalization of the silent letters, there were other problems as some verbs were read with the unknown format or the known format

Also some nouns could have raised or heaved endings

Some nouns were read as verbs

As a result of using the incomplete letters in writing, there were many differences in the meanings, as an example for that:

The cow chapter (Surat Al-Baqarah) 219:" In them is a great sin" instead of:" In them is a lot of sins" as great is " كبير " and a lot of is " كثير " so different speckling results into different meanings , and similar to that there are so many places where meaning was quite different due to absence of speckling of the words

- Al-Sagistany mentioned in his book" the qurans", page 50-75 many examples for that,

And about the differences in the qurans of Al-Ansar, he mentioned in page 39-49: the differences were in the grammatical position, the figuration and other things and consequently there were differences in the meanings

How did all of those differences exist and it was said that the quran is preserved in conserved tablet before the beginning of time? and where that from his saying" It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it"

- The Islamic encyclopedia said in page 8138:

1) in the first Hijri century during the Amaoian epoch from year 41 H to 132 H , those differences in the recitation of Ottoman's quran were gradually increasing , and a new recitation emerged which was the mingling of Ottoman's quran with the other qurans for Obey Ibn Ka'b and Ibn Masoud

2) In the beginning of othmanian epoch the differences between the qurans reached a degree that it was impossible to differentiate between the accredited recitation of Ottoman's quran and other qurans

But with the introduction of the clear Arabic letters having figuration and speckling, that made some adjustment in the quran text, but yet was not reliable as there were lot of contradictions within them, that was not according with the basis of the handwriting development science

3) In the beginning of the fourth Hijri century, the differences in the qurans were so evident, and known to all, that resulted in serious conflicts about which recitation is the true one

And the truth was totally lost

- The simplified Arabic encyclopedia said in page 69: when the errors in recitations were tremendous in the epoch of Ali-Ibn Abe Taleb , he assigned Nasr Ibn Asey Al-Basry to adjust the quran ,that was during the epoch of Al-Hajaj Ibn Yousef Al-Thakafy

- Al-Sagistany mentioned in the book of "the qurans" that Al-Hajaj Ibn Yousef Al-Thakafy changed 11 sites In Ottoman's quran

We are asking after all of those changing, altering, mingling and syncretizing between the different qurans throughout history

Is it a human book undergoing altering, mingling with other books and syncretizing between the words?!!!!

Where is the origin??? Where is the conserved tablet???

Where is Muhammad's quran?

How did all those changes happen and it is preserved in the conserved tablet?

Does the Muslim depend on vague, ambiguous and uncertain book, a book that had been altered throughout history?

(Episode 44)

Contradictions in the quran

Among the contradictions in the quran:

1) The day of Resurrection:

In the Prostration chapter (Surat As-Sajdah) 5:" then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning"

While in the Ways of Ascent chapter (Surat Al-Ma'arij) 4:" in a Day the measure whereof is fifty thousand years"

Al-Quortoby said in his exegesis:" in one Day, the space whereof is a thousand years" is the day of resurrection, and what mentioned in the Ways of Ascent chapter (Surat Al-Ma'arij):" in a Day the measure whereof is fifty thousand years" is a contradiction with what was mentioned in the Prostration chapter (Surat As-Sajdah) that said "a thousand years"

Abdullah Ibn Fayrouz asked Ibn Abbas about that verse, he replied: those are days mentioned by Al-Mighty God, I don't know what are those days? So I hate to say something that I don't know about

Then he asked Saeed Ibn Al-Mothiab about it, he replied, Ibn Abbas who is an eminent scholar refused to say anything about it, then what can I say about it? I have no knowledge of it

So even the great eminent scholars were confused about it, then how can we understand? How could the Muslim understand his quran? , and why did God send for us his verses, if they are vague and obscured

2) The days of creation:

It was mentioned in seven verses of the quran that the days of creation were six days

Those verses are in the Prostration chapter (Surat As-Sajdah), Jonah chapter (Surat Yunus), Hud chapter (Surat Hud), The Criterion chapter (Surat Al-Furqan), The Heights chapter (Surat Al-A'raf), Qaf chapter (Surat Qaf) and the iron chapter (Surat Al-Hadid)

While in distinguished chapter (Surat Fussilat) 9-12 :" "Do you verily disbelieve in Him, Who created the earth in two Days .., and measured therein its sustenance in four Days Then He *Istawâ* (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." Then He completed and finished from their creation as seven heavens in two Days",

So the total number of days of creation in that verse is eight days: $2 + 4 + 2 = 8$ days

While in the other seven verses they were six days only, so were they six or eight?

Imam Al-Nasfy said in his exegesis, part 4, and page 130:"God created the earth in two days, measured therein its sustenance in four Days Then He completed and finished from their creation as seven heavens in two Days" so that will be contradicting with his saying six days " in The Heights chapter (Surat Al-A'raf)

Now there were multiple qurans with different versions, contradictions among its text and also contradictions in its facts

So On what basis would the Muslim build his faith? Would he build his faith and his eternal life on uncertainty?

Episode 45

(The linguistic miraculousness And grammatical errors Of the quran

The linguistic miraculousness of the quran is the main miraculousness as stated by Dr: Zaghlol Al-Najjar in his book (the verses of scientific miraculousness in the quran, part one, page 33}, it is a record of dialogues between him and Mr. Ahmed Farag in the Egyptian T.V, broadcasted on the year 2000 and 2001, he said:

[Each prophet or messenger has been granted special abilities and miracles what indicated his prophethood or mission that miracles were that characterized the people of his time]

1) Our master Moses, peace upon him, came in a time where magic was of great concern, so Al-mighty God granted him the knowledge to nullify the magic of the magicians

2) Our master Iesa, peace upon him, came in a time where medicine was of great concern, so Al-mighty God granted him the knowledge that was far superior to the knowledge of the physicians of his time

3) Our master Muhammad, peace upon him, came in a time where the main privilege characterized the people of the Arabic peninsula was the fluency ,eloquence and the good enunciation , so the quran came challenging the Arabs, being on the top of fluency , eloquence and the good enunciation to bring a similar quran ...]

Concerning the linguistic miraculousness of the quran, we would like to inquire about some verses and what was mentioned in them from grammatical rules contradicting the Arabic language grammatical rules

{1}

Heaving of the name of An' (رفع اسم إن)

A) In (Ta-Ha chapter (Surat Ta-Ha) 20: 63)" They said: "Verily! These are two magicians"

The original Arabic text "قالوا إن هذان لساحران"

1) All of us know the basic grammatical rules stating that:
the name of An' (اسم إن) Is raised (منصوب بالياء والنون) With Ya' and Noun
"إن هذين"
But we find it [إن هذان] heaved with Alif and Noun (مرفوعا بالألف والنون)

2) Imam Al-Nasfy commented on that saying: Omer had recited it

"إن هذين لساحران"

quran of إن هذان It is apparent, but it was contradicting with the original quran, that's the Othman, may God be pleased with him, as it said
{Al-Nasfy, part three, page 90}

3) Miss Aisha, the mother of the believers, said when she was asked about that "O, my nephew, that's the work of the writers, they had been mistaken in the writing"

We are asking: where is the linguistic miraculousness of the quran with this clear error in the linguistic rules?

B) In the table chapter (Surat Al-Ma'idah') 69:" those who believe, the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve"

The original Arabic text: إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون

1) the Sabians الصابئون here is a noun heaved with "Wao and Noun" (اسم مرفوع بالواو والنون) while it should be raised with "Ya' and Noun" (منصوبا بالياء والنون) meaning that it should be "الصابئين" as it is a joined on a raised (معطوف على منصوب), as it is the name of An' () أسم إن, and what complicated the matter more and more it was mentioned correctly in :

2) the cow chapter (Surat Al-Baqarah) 2: 62:"as the same verse was mentioned and within it the word (الصابئين) is raises "منصوبة" "those who believe, the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve"

The original Arabic text: إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون

{2}

Raising the actor(نصب الفاعل)

"My Covenant could not be acquired by Zâlimûn (wrong-doers)."

The Arabic text: (لاينال عهدى الظالمين)

"Heaved with"Wao and Noun as it is a complete masculine plural "ينال" as it is the actor for the verb "جمع مذكر سالم", so the word "Zâlimûn" الظالمين " supposed to be "الظالمون" منصوبة بالياء والنون!!!! so how did it come raised by Ya' and Noun And not heaved as it supposed to be

Many annotators tried to justify that in many unconvincing ways distorting the facts , for example Imam Al-Nasfy part 2,page 964 said : the meaning of the verse is "my covenant (to be the imam) could not acquire the Zâlimûn (wrong doers) " making " covenant" as actor and the Zâlimûn(wrong doers) to be the object which is heaved by "Ya' and

Noun " In the dictionary it is said that"ينال الشيء اى يحصل عليه"

Means man who acquires things and not the thing acquires man!! So we can't tell "the prize acquired the diligent " but the correct thing to say that" the diligent acquired the prize", so how could the covenant (that's something) acquire the wrong doer and he is the person , that's unconvincing and wrong , we want to understand a logic convincing answer

{3}

Raising the joined on the Heaved (نصب المعطوف على المرفوع)

A) Women chapter (Surat An-Nisa') 4:162:"But those believers, believe in what has been sent down to you and what was sent down before you, and those who Mukimin (perform) AsSalât (prayer), and give Zakât (alms) and believe in Allah and in the Last Day, it is they to whom we shall give a great reward."

The Arabic text:

"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤتون الزكاة، والمؤمنون بالله

1) in this sentence the joined on the heaved should have been يرفع المعطوف على المرفوع heaved

والمؤمنون بالله "so why والمقيمين الصلاة", has been excluded in the middle and the heaved in that verse are"

Of the sentence, and came as raised and not heaved, as he والمقيمين الصلاة" And not!! والمقيمين should say

2) Al-Sagistany said on that verse in his book {Al-Masahef (the qurans, page 33)}: narrated Abdullah ...from yazid, from hammed, from Alzoubair Abi-khaled his saying: I said to Aban Bin Othman: How did the {Women chapter (Surat An-Nisa') 162} come:

"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤتون الزكاة، والمؤمنون بالله واليوم الآخر"

And what is after it are heaved, but it came as raised? How did this happen? He said: that As what was before والمقيمين was written

By the writer, he asked him, then what should I write? والمقيمين, so I wrote it, as I was told to do!!! He said to him: write

3) Also Al-Sagistany said: narrated Abdullah, from Abi-Mouawiya, from Hesham Bin Arowa from was والمؤتون الزكاة، والمقيمين الصلاة, and his father his saying: Miss Aeisha "she replied, O, my nephew asked about the

That's the work of the writers; they had been mistaken in the writing"{Al-Sagistany the book of {Al-Masahef (the qurans, page 34)

B) The cow chapter(Surat Al-Baqarah) 2:177:" It is not *Al-Birr* (piety) who believes in Allah ... and who are *Al- Mufoun* (fulfilling) their covenant when they make it, and who are *As-Sâbirin* (the patient) in extreme poverty and ailment (disease) and at the time of fighting..."

The Arabic text:

"ولكن البرَّ من آمن بالله ... والموفون بعهدهم إذا عاهدوا، والصابرين في البأساء والضراء وحينَ البأس..."

"والصابرون" "So he should say" مرفوعة "Actually it should be heaved" والصابرين "*As-Sâbirin*" + the

As it is joined on Al- Mufoun "الموفون" Which is heaved

With reference to the different exegesis we can find really funny explanations, for example

imam Al-Nasfy said: Al- Mufoun

is heaved" "معطوفة على مرفوع مرفوعة" and that is "من آمن" "Up to here there is no problem, then "الموفون" as it is joined on heaved"

He الصابرين "نصب الصابرين" Saying that: it was raised as a pattern of compliment (part one, page 148) tried to justify raising As-Sâbirin"

We are saying: why then this rule was not الموفون "Was not it a compliment as As-Sâbirin ?? applied on the word Al- Mufoun "

In either case there is a grammatical error as both words should take the same إعرابا واحدا "position in the linguistic analysis"

as both of them are معطوف ومعطوف عليه They are either raised together or heaved together on joined and joined on (

compliment and specification (على المدح والاختصاص) {Al-Nasfy, part one, page 148}

Actually the explanation of Imam Al-Nasfy in itself is a way of deceiving the simple people!!!

(Episode 46)

The foreign Non-Arabic words of the quran

It was said that the quran was written in a clear Arabic tongue.

"We have sent it down as an Arabic Quran" Joseph chapter (Surat Yusuf) 2

Actually there are 9 quran verses saying that the quran was written in a clear Arabic tongue.

As in the chapters of: Joseph (Surat Yusuf), Ta-Ha (Surat Ta-Ha), the bees (Surat An-Nahl), The Poets (Surat Ash-Shu'ara'), distinguished (Surat Fussilat), Consultation (Surat Ash-Shura), The Gold Adornments (Surat Az-Zukhruf), The Curved Sand-hills (Surat Al-Ahqaf) and The Groups, (Surat Az-Zumar)

All The annotators are saying that "a clear Arabic tongue" means the most fluent Arabic tongue

It was found that the quran contained 275 non-Arabic words, intruded into the quran from foreign languages present at that time

The Islamic encyclopedia, part 26, and page 8222, 8223 said:" the annotators found no embarrassment to commit that there are many non- Arabic words intruded into the quran text from languages as: Hebrew, Indian, Persian, Ethiopian, Barbarian, Romanian, Coptic, Greek, and Syrian"

In "the relic" book narrated Ibn Abbas:" they were showing a great interest in the origin of those words and their meanings"

Al-Syouty, in his book "the perfection in quran' sciences" wrote a special chapter for those big number of foreign non-Arabic words saying that there are 275 non Arabic words in the quran, and those words can't be connected by any mean to the Arabic language

Al- Motawakely also made a special study on those words

Another study was made by Sheikh Ibrahim Al-Ibiary in his book "history making of the quran" Ta'rikh Al-Quran" published in Cairo in 1981 by the house of Arabic book

Of these words:

- "*Tafaq'a* " is a Romanian word means" intended to do", as in The Heights chapter (Surat Al-A'raf) 22

- "*Al-toar* "is a Syrian word means "the mountain", as in the Cow chapter (Surat Al-Baqarah) 63

- "*Al-Raq'im* " is a Romanian word means "the tablet" as in The Cave chapter (Surat Al-Kahf) 9

- "**Ta-Ha** " is a Hebrew word as in Ta-Ha chapter
- "**Senin** "is a Hebrew word means "beautiful"
- "**As-Sijjil** " is a Persian word means "the book" as in the Prophets chapter (Surat Al-Anbiya') 104
- "**Al-Istabrek** "is a Persian word means "the thick" as in The Smoke chapter (Surat Ad-Dukhan) 53
- "**Al-Soundos** " is an Indian word means" the thin curtain" as in The Smoke chapter (Surat Ad-Dukhan) 53
- "**Sariah**" is a Greek word means " a small river" as in Mary chapter (Surat Maryam) 24
- "**Meshkat** " is an Ethiopian word means " a niche in the wall" as in the light chapter(Surat An-Nur)
- "**Jouhan'm** " is a Hebrew word means " the hell" as in the Spoils of War(Surat Al-Anfal) 36
- "**Al-Zakât** " is a Hebrew word means " the tax from money"
- "**Sajjil** " is a Persian word means "the stony mud"
- "**Ad-Durie** " is an Ethiopian word means " a shinning planet"
- "**Nashet-Al lail** " is an Ethiopian word means " wake up by night" as in The One wrapped in Garments chapter (Surat Al-Muzzammil) 6
- '**keflain** " is an Ethiopian word means " two folds" as the iron chapter (Surat Al-Hadid) 28
- "**Al-Q'swara** " is an Ethiopian word means " the lion" as in The One Enveloped chapter (Surat Al-Muddathir) 51
- "**Al-Melah Al-Okhra** " is a Coptic word means "the first religion" as in Saad chapter (Surat saad) 7
- '**Wara'hom** " is a Coptic word means "behind them " as in The Cave chapter (Surat Al-Kahf)
- '**Bata'nha** " is a Coptic word means " its external look" as in The Most Gracious chapter(Surat Ar-Rahman) 54
- "**Uho'd** " is a Hebrew word means " one "
- "**As-Sam'd** " is a Hebrew word means" inclusive of all characters"
- "**Abareeq'** " is a Persian word means "vessels" as in The Event chapter (Surat Al-Waqi'ah) 18

- '*Injeel* ' is a Greek words means " annunciation"
- " *Tabout* ' is a Coptic word means " a box "
- " *Saradeq'* " is a Persian word means " a tent"
- " *Surah* " is a Syrian word means " a book chapter "
- " *Al-Ferdous* " is a Persian word means " the garden"
- ' *At-Taghout* " is an Ethiopian word means " the opposites"
- ' *Mao'un* " is a Hebrew word means " the pot"

Those are only few examples of the non-Arabic foreign words included in the quran,

So is it truly a clear Arabic tongue?

(Episode 47)

The historical errors in the quran

In the quran there are errors in the historical events as:

1) Virgin Mary

In the Prohibition chapter (Surat At-Tahrim) 12:" And Maryam (Mary), the daughter of 'Imran who guarded her chastity"

And in Mary chapter (Surat Maryam) 27, 28:"Then she brought him to her people, carrying him. They said: O sister of Hârûn, Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

So the quran said that Maryam (Mary) the mother of the Christ, was the daughter of 'Imran and the sister of Hârûn

The Holy Bible is telling that Mary was the daughter of Yoakum

Muhammad confused with Maryam the prophetess, the sister of Hârûn that was mentioned in Exodus 15:20 with Maryam (Mary) the mother of the Christ

The Holy Bible said in 1Chronicles 6:3:"the children of Amram: Hârûn, and Moses, and Maryam. The sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar" so Maryam was the daughter of Amram according to the history and the Holy Bible

So he changed the name Amram to 'Imran and considered Virgin Mary to be Maryam the sister of Hârûn and Moses and the daughter of 'Imran, although she was not the same person

How could Mary the mother of the Christ be the daughter of 'Imran and the sister of Hârûn and Moses and there are 1500 years between Virgin Mary and the time of Hârûn

Does God mistake in history?

2) The birth of the Christ:

About the birth of the Christ the quran mentioned in

Mary chapter (Surat Maryam) 22-26:" "So she conceived him, and she withdrew with him to a far place and the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" Then he (babe Jesus) cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you; "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent Allah"

That story is totally different in all aspects of that mentioned in the Holy Bible about the birth of the Christ

In Luke 2: 1-7:" Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. All went to enrol themselves, everyone to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was pledged to be married to him as wife, being pregnant. It happened, while they were there, that the day had come that she should give birth. She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn."

So according to the history and the Holy Bible the Christ was born in Bethlehem where there is the place of the Christ's birth that's visited by many people till now

But that story mentioned in the quran was the story of Hager the mother of Ismail who went to a far place beside a date-palm and an angel appeared to her, and there was a river beside her, that is the story Mohammed had quoted in the quran and he attributed it wrongly to the birth of the Christ

We are asking how he ordered her shake the trunk of date-palm towards her, how could she do that while she was just gave birth to a child, and was definitely exhausted? , and why he didn't shake it for her? He who brought for her a water stream below her can also shake for her the date-palm

And how he asked her to eat and drink, and if she sees any human being, she would say" I have vowed a fast unto the Most Beneficent Allah" was he asking her to lie ?

Someone may say that she might be fasting on talking and not fasting on food That's not possible as fasting was not mentioned in any book as fasting on talking and not food, and she was already talking saying : "Would that I had died before this, and had been forgotten and out of sight!"

3) Pharaoh and his Minister Hâmân

The Narration chapter (Surat Al-Qasas) 8, 38:" Then the household of Pharaoh picked him up, that he might become for them an enemy and a cause of grief. Verily! Pharaoh, Hâmân and their hosts were sinners, Pharaoh said:"O chiefs! I know not that you have a god other than me, so kindle for me a fire, O Hâmân, bake clay, and set up for me a palace in order that I may look at God of Moses "

So according to the quran Hâmân was the Minister of Pharaoh

While the Holy Bible is telling that Hâmân was the Minister of King Ahasuerus the king of Persians on 486 B.C (book of ester), the name Hâmân was the name of Persian god

Pharaoh of Egypt lived on 1490 B.C ,so there was a thousand year time difference between them, and Hâmân could never be a name at the time of Pharaoh as the

Egyptians were not using names of Persian gods but their own gods ,as using that name is impossible being against their worshipping

So Pharaoh of Egypt could never had a minister named Hâmân and the name was taken from a man lived a thousand year later

4) Moses and the Samaritan:

It was mentioned in the quran that the Samaritan was the one who made the golden statue of calf for the people of Israel in the desert at the time of Moses

In Ta-Ha chapter (Surat Ta-Ha) 85– 88:" and the Samaritan has led them astray... He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them into the fire, and that was what the Samaritan suggested." Then he took out of the fire for them a statue of a calf which seemed to low. They said: "This is your god and the god of Moses"

The Samaritan (the one who lived in the city of Samara) was not known at the time of Moses as the city of Samara was not existing at the time of Moses, as the history is telling us that it was built on 880 B.C, while Moses lived on 1500B.C, so there is seven centuries difference between the two, and no one was called the Samaritan at the time of Moses

Besides those historical errors of the quran, there are also contradictions in the events within the quran itself

As an example of that is:

The fate of the Pharaoh of Egypt

The story was mentioned in two places in the quran:

The Narration chapter (Surat Al-Qasas) 40: "So we seized him and his hosts, and we threw them all into the sea"

While in Jonah chapter (Surat Yunus) 90 -92:" And We took the Children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but God, in whom the Children of Israel believe, and I am one of the Muslims.. So this day we shall rescue your body that you may be a sign to those who come after you! "

So in one verse it said that he died with his people drowning in the sea, while in another verse it said he was rescued from death as he believed in God

So did he die in the sea or was rescued? It's an obvious contradiction within the quran itself

The definite answer for that, we can find in the Holy bible in

Exodus 14:28 : " The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them"

And in psalms 136:15:" overthrew Pharaoh and his army in the Red Sea; for his loving kindness endures forever:

They are telling that Pharaoh and all his soldiers drowned into the sea

And also it was documented in the history that pharaoh of Egypt during the time of Moses drowned in the sea

(Episode 48)

Scientific Miraculousness And Errors in the Quran

1) About the sunset

It was said In the Cave chapter (Surat Al-Kahf) 83 – 86:

"And they ask you about Dhul-Qarnain. Say:" I shall recite to you something of his story." we established him in the earth, and we gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in *Ein Hame'h*, and he found near it a people"

Ein Hame'h means a spring of black muddy and hot water

How the sun set in a spring and the sun is one million and thirty thousands folds bigger than the earth

Some may say that: the sunset in" Ein Hame'h" is what seems to be for the watcher eye of the sun's motion in the horizon, as the sun is moving from east to the west, and to the watcher it seems that it is setting in the spring

That's not true, as it was said that God gave Alexander the great everything, and granted him the knowledge, so he was under the commandment of God and his guidance, he was following the knowledge and not the mere vision

And what was mentioned in the quran couldn't bear any exegesis in that meaning, but confirms that Alexander the great went by himself and saw the sun with his own eyes!! As the verse said "وجدها" meaning he found it" and not "he saw it" so finding it is a reality

"وجدها" in the intermediary dictionary , part 2 and page 1113 means: "he realized it with cognition "

We are asking from where Muhammad quoted this idea?

Actually it had roots in the poetry of pre-Islam epoch

In a book for Louis sickout, he was one of the poets of the pre-Islam Nazarenes There was a poem for Omi'ah Ibn Al-Salet about Alexander the great, he said:

He reached the east and west seeking reigning
He found the sun setting
In a spring of long and black mud

Omi'ah Ibn Al-Salet was one of the contemporaries of the prophet, and the prophet liked his poems very much, and quoted lot of those poems, Muhammad said about him: Omi'ah was just about to be a Muslim

Who was Dhul-Qarnain?

Al-Tabry said: narrated **Oqu'da Ibn Amer**; he came to the prophet one day saying to him: a group of people of the scripture are here, they want to see you, he replied : what should I tell them , I have no knowledge except that given to me by God, he made ablution and told him , let them in: they came in and asked him about Alexander the great, he said: " he was a Romanian man , he built the city of Alexandria , and when he finished building it , an angel came to him and carried him up to the sky telling him : I was sent from God to you to let you teach the illiterates , then he brought him to a mountain with a sliding surface, then he passed by Gouge and Magog , then he took him to a nation their faces like that of dogs, fighting Gouge and Magog, he passed them and went to a nation fighting that nation whose faces like that of the dogs , then passed them to another nation"

Oqu'da asked **Ali** about "Dhul-Qarnain" he said: he was a man who loved God and God loved him and he commanded people to live in the piety of God, but they stroke him on his horn and killed him, but God revived him, and they stroke him on his other horn then he died, so he was called the one of two horns " Dhul-Qarnain"

Al-Quortoby said he was a man sent by God, and by him God had conquered the earth

Al-Darqatly said in his book" the news" there was an angel named **Rabakeel** was coming to" Dhul-Qarnain" and his name was **Alexander**, he was a Greek Macedonian king

So was **Alexander the great** a prophet of God receiving revelations from God and angels taking him to the sky?

According to the well known history, **Alexander the great** was a Greek pagan conqueror and not a prophet of God

2) The earth is it fixed or moving?

In Lugman chapter (Surat Lugman) 31:10:" He has created the heavens without any pillars that you see, and has set on the earth firm mountains, lest it should shake with you"

And in the Bees chapter (Surat An-Nahl) 15:" And He has affixed into the earth mountains standing firm, lest it should shake with you"

Also in the prophets chapter (Surat Al-Anbiya') 31 "And we have placed on the earth firm mountains, lest it should shake with them"

Al-Tabry said that:" God has affixed into the Earth Mountains standing firm, lest it should shake with you to the right and left, causing troubles so they let the earth settle down with you

Al-Quortoby said: narrated **Anes Ibn malek**, the prophet: when the earth was created, it was shaking, so God made the mountains over it, so it settled down, and the angels were wondering for that

The question is: does that accord with science? How could the Mountains affix the earth and hinder it from movement? Isn't it well approved by science that the earth is in continuous motion, spinning around itself, once in every 24 hours, and spinning around the sun once in each year?

If the Mountains hinder the earth from tilting and causing troubles? What about after the explosion of mountains in the construction of the high dam, and the tunnels of Al-Alb Mountains...and other mountains all over the world? Why then the earth didn't tilt with us?

- The origin of that was from the poetry of Zaiid Ibn Amre Ibn Nofail one of the pre-Islam poets, page 104, as he said literally:

He spread it and when he saw it over the water he affixed the mountains over it

- Also in the poetry of Omi'ah Ibn Abe Al-Salet, page 226

The God of All that exist and every land
He built them seven strong skies
He formed it and decorated it with a light
And of meteors

the lord of the firm mountains
without any pillars that you see
of the shining sun and the moon
that are glowing in it

The earth is suspended and the mountain could never affix it from movement

3) The development of the embryo

Some said that the noble quran in its scientific miraculousness was the first book to speak about man's creation and the stages of embryonic development in the mother's womb, it was mentioned in:

1)The Believers chapter(Surat Al-Mu'minun) 12-14:" We created man out of an extract of clay , Thereafter we made him as Nutfah (the male sexual discharge or semen) and lodged it in a safe lodging ,Then we made the Nutfah into Alaqah (a piece of blood from which the embryo is formed), then we made the clot into Mudghah (a lump of flesh) , then we made out of the Mudghah bones , then we clothed the bones with flesh, and then we brought it forth as another creation. ..." they are saying that, those facts were not known before the quran

While in fact those facts were well known thousands of years before the quran as in:

The Holy Bible:

1) Job 10:8-12 ""Your hands have framed me and fashioned me altogether, that you have fashioned me as clay. . . Haven't you poured me out like milk and curdled me like cheese; you have clothed me with skin and flesh, and knit me together with bones and sinews. You have granted me life and loving kindness. Your visitation has preserved my

spirit" for your knowledge the book of Job was written more than 2000(two thousands years) before the Christ i.e. more than 2600 years before Islam

2) In Psalms 139; 13-16:" You knit me together in my mother's womb. I will give thanks to you, for I was fearfully and wonderfully made. My bones weren't hidden from you when you made inside the womb, when I was wonderfully made in secret, your eyes saw me unformed as an embryo. My members were all written in your book, the days that were ordained for me, when as yet there were none of them." {The psalms were written more than 500 years before the Christ i.e. more than 1100 years before Islam}

The medical science:

(The simplified Arabic encyclopedia page 1149, 1150){It points to the emergence of medical profession among the Sumerians and Babylon people (centuries before the Christ), the ancient civil civilizations in China, India, Egypt and Persian land had achieved variable degrees of progress in anatomical knowledge...some papyruses found in Fayoum contained information about anatomical medical sciences, in them a special part concerning gynecology and conception....dated to about 1800 B.C (i.e. about 2400 years before Islam)... containing a description of parts of human body , Arabs contributed significantly in the medical sciences...as they translated the ancient Egyptian and Greek books... in medicine}

It was also mentioned in the poetry of the pre-Islam epoch
As in the poetry of Ibn Ghaliz the Jewish said about the creation of man:

A Nutfah of water came out of me as semen it has its order and from it I was created
God had placed it in a hidden place and hid its place

Do those facts about the development of the embryo mentioned in the quran accord with the medical sciences?

Medicine refuses that completely, as there is nothing called Mudghah as it means the chewed piece of meat

Besides bones don't develop before the flesh, as in case of abortion we never see the abortus formed of a skeleton only without flesh, as medicine is telling that body parts are developing all together, so bones develop at the same time as flesh

So the bones never been clothed by flesh as the quran said

(Episode 49)

Miraculousness of the quran

The verses of the universe

It was said in the quran: "So I swear by locations of the stars, that is indeed a great oath, if you but know" The Event chapter (Surat Al-Waqi'ah) 75, 76

Dr: Al-Najjar made two comments on that verse, as he said:

1) man wonders from the great oath by the locations of the stars, as the stars are of the greatest God's creation in the universe" (the verses of scientific miraculousness in the quran, page 38), on that he said: [the story of the universe was assembled by the noble quran in extreme precision in six verses recapitulating the creation of the universe and its demise and recreation once again in comprehensiveness and precision that is extremely miraculous, no man could reach such imagination till the end of the twentieth century] (the verses of scientific miraculousness in the quran, page 45)

The story of universe creation that he said about it: no man could reach such imagination till the end of the twentieth century, and also he said: the story of the universe was assembled by the noble quran in extreme precision in six verses recapitulating the creation of the universe....

I am telling his Excellency, did you read the story of creation with much more precision and easiness in the book of Genesis that was written 2000 years before Islam? , now listen to what the Holy Bible is saying in its first page, first chapter of the book of Genesis: " In the beginning God created the heavens and the earth. Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters, God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of sky to give light on the earth;" and it was so. God made the two great lights: the greater light to rule the day and the lesser light to rule the night. He also made the stars. God set them in the expanse of sky to give light to the earth, and to rule over the day and over the night, and to divide the light from the darkness. "(Genesis 1:1-19)

Did you see dear how perceive and easy that saying, please go and read the Holy Bible i.e. the Taurât and the bible to get more knowledge, and I am repeating the saying of your prophet on them "Then bring a Book from Allah, which is a better guide than these two , that I may follow it." (The Narration chapter (Surat Al-Qasas) 28:49)

The stars and the planets:

The stars were mentioned in extreme precision in the Holy Bible, as in the book of Job, that was written 2600 years before Islam, we can find the names of many stars and planets, that the noble quran – with all of our respect to it – did not mention any thing like them :

+ In (Job 9:7-9) he said: He commands the sun... and seals up the stars. He alone stretches out the heavens..., He makes the Arcturus, Orion, and the Pleiades, and the chambers of the south"(those are names and locations of some stars)

+ In (Job 38:31, 32) God said to Prophet Job showing him how weak he was: "Can you bind the cluster of the Pleiades, or loosen the corde of Orion? Can you lead forth the houses in their season? Or can you guide the Arcturus with her daughters? Do you know the laws of the heavens? Can you establish its dominion (control) over the earth?" (Those are also names and locations of some stars that are accordant with what is known in the astronomy)
But let us discuss that in more details

1) What is the cluster of the Pleiades?

1- A cluster is a regular chain of stars forming like a cluster
2- the Pleiades: about it (the Holy Book dictionary page 234) said: [the Pleiades is the name of a group of stars, and it is existing in the neck of Ox constellation, they appear in the beginning of the spring, about six or seven of those stars could be seen by the naked eye ...the old Hebrews and the Sumerians in general (in the very ancient time) were paying much attention for studying the astronomy]

That saying is totally accord with recent science that spoke about the Pleiades {they are a chain in the Ox constellation, including several hundreds of stars laying about 325 – 350 light year away, but only seven of them are apparent to the naked eye for that they were called the seven sisters ...very anciently they were clearer than now so they were apparent to the naked eye} [the simplified Arabic encyclopedia, page 579]

2) What is the Orion?

It was mentioned in the book of Job in the Holy Bible (38:31)" or loosens the cords of Orion", also in the book of (Amos 5:8):" who made the Pleiades and Orion"
It was mentioned in (the Holy Book dictionary page 245) [the Orion is one of the constellations" Orion", it is a group of planets including 1000 planets and they are seen by the telescope ... the Orion was described as man with enormous power ... this group are seen beside the Greatest Bear

That saying accords with what was mentioned in the simplified Arabic encyclopedia, page 610[the Orion is a group of planets described by the ancestors as a militant, including seven bright stars...]

3) And about the houses, mentioned by Job" Can you lead forth the houses ""?

The houses are the constellations, as the constellation in the language is the house built on the citadel {the intermediary dictionary, part one, page 47}

Also in the (the Holy Book dictionary page 968) it was mentioned that [the houses are the twelve planets, the ancient pagans were worshipping them, even the Jews of Jerusalem themselves they worshiped them during the time of king yeshiva who abated its worshipping (2 kings 23:5)

Also in [the simplified Arabic encyclopedia, page 1507] {those twelve planets exist around the circle of the constellation (the constellational planets)

4) What about the Arcturus, mentioned in (Job 9: 9)" He makes the Arcturus, Orion, and the Pleiades"and In (Job 38:31)"you guide the Arcturus with her daughters"

In the Holy Book dictionary page 972 it was mentioned that {the Arcturus is a big planet with a very bright light, name by the Greek and Romans, the Greatest Bear}

In the simplified Arabic encyclopedia, page 782 [the Greatest Bear is a northern planet....to which many ancient names were given, like the plough and the wagon (Arcturus)...]

5) And her daughters (the Arcturus' s daughters) the simplified Arabic encyclopedia, page 782 said; [with the Greatest Bear planet (Arcturus)there are four stars forming the dipper, and three forming the hand...]

6) What about the " the chambers of the south:" they are the southern planets, as after he mentioned the planets and the stars of the north, he mentioned also the rest of the sky planets in the south

Beside what was declared by the Holy Bible, thousands of years ago as we explained, does his Excellency the great scientist know that Astronomy and the study of the space orbs had occupied people's mind since the most ancient times , and they reached a very great levels and invaded deep areas for the knowledge of the universe secrets, let him listen to the following facts:

1) About the stars: (the Holy Book dictionary page 958) mentioned that :{ the stars had attracted the attention of the eastern man from the ancient times (thousands of years ago) (genesis 22:17) from that emerged the astronomy that flourished to a great extent in the civilizations of "between the two rivers" in the fourth century B.C, and the other eastern civilizations were affected by it

+ (The Holy Book dictionary page 234) mentioned that" the Hebrews first and the simians in general (from the fifth century B.C) were taking great care of the study of astronomy ", that was very obvious from the prophet Isaiah saying" let now the astrologers, the stargazers, the monthly prognosticators, stand up"(Isaiah 47:13)

Doesn't he know what was mentioned in(the simplified Arabic encyclopedia, page 1311) about the astronomy and its old history ,dating thousands of years ago , as this encyclopedia said :{ the astronomy is the science of studying the space orbs... the relics of Babylon, china and India (the very ancient civilizations thousands of years ago) showed astronomical knowledge , the astronomy for the old Egyptians was an applied practice in drawing stars maps , making instruments for inspection of the stars and giving them special names , they knew looking into the stars from their very old settlement time (thousands of years B.C).. they observed the moon motion and the sun motion the old Egyptians knew the sun eclipse and the moon occultation, they recorded some of the sky events , like the appearance of an orb in the southern part of the sky with a long tail...they knew the moon constellations , the blossom stars and the pug-nosed stars (Saturn ,Jupiter, Mars, Venus and mercury){ the intermediary dictionary, page 259}, they left for us in the tomb of settee the first (1290B.C) an astronomical map , and in Dandara tabernacle they left an astronomical circle ... so the old Egyptians astronomical knowledge was not a little one

The encyclopedia continues saying: the Greek scientists (hundred of years before the Christ) handled the theoretical aspects, of them Tallies (540B.C) and Pythagoras (500B.C) and Aristotle (third century B.C i.e. 9 centuries before Islam) who considered the sun as the center of the universe ... the astronomy is divided into many divisions of them: the dynamic astronomy: it deals with the intrinsic motions of the stars and the solar system

The encyclopedia continues saying: the divisions for the ancients especially the Arabs (before the time of Muhammad) were three divisions: theoretical, practical and astrologic ... one of the most important references they depend on was the book Al-Sendhend, it is actually five ancient Indian books ...also on the book of Patlimus, the Alexandrian scientist (323 B.C) , it was actually the constitution followed by the Arabic astronomers (meaning that the Arabs before Muhammad had astronomical and stars knowledge)

Why did God swear by locations of the stars?

Dr: Al-Najjar was asking about the reason behind God's swearing by the locations of the stars, he tried to cover the word "locations" with a recent scientific frame, I would like to ask him simply if he knows about the locations of stars worshiping in the Arabic peninsula, or he ignores that ?, so let him listen to what Imam Al-Shahrestany was saying in the book of {the rites and denominations (Al-Melal Wal Nehl)} that the stars and the planets were deities for the whole nation of Arabic peninsula, each tribe had one of them: Hamir tribe was worshiping the sun, Gozam worshiped Jupiter, kais worshiped Asharee, Assed worshiped Mercury , and Ka'ba was the temple of Saturn

Doesn't Dr: Al-Najjar realize the reason behind the swearing by the locations of the stars in the noble quran's saying ""So I swear by the locations of the stars, that is indeed a great oath, if you but know" {The Event chapter (Surat Al-Waqi'ah) 75, 76}?, actually Muhammad wished in the beginning of his mission to attract the people of the Arabic peninsula for his mission by rapprochement to the Christians and Jews and follow the other deities present in the Arabic peninsula

What affirms that, what was mentioned in (The Star chapter (Surat An-Najm) 19, 20) his saying " Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs) and *Manât* (another idol), the other third? "They were deities of idols, adding to that what was mentioned by Imam Al-Nasfy and Al-Galaleen:

1) Imam Abdullah Ibn Ahmed Al-Nasfy, decedent on year 710 H:

" peace upon him was in a gathering with his people reciting "By the star when it goes down, Your companion (Muhammad) has neither gone astray nor has erred" then when he reached saying"" Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs) And *Manât* (another idol), the other third?, he had on his tongue the addition of " those great Gharaneek (great idols),{ meaning that the fabulous and the highly respected} their intercession (intermediation}are well accepted." Then he was alerted by Gabriel peace upon him, he told him that this was from Satan

(Al-Nasfy exegesis (tafsir), part three, page161)

2) It was mentioned in the exegesis of Al-Galaleen:

The prophet peace upon him was reciting from the Star chapter (Surat An-Najm) in the presence of the people of korish some words" Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs). And *Manât* (another idol of the pagan Arabs) the other third, "Then Satan threw some falsehood on the tongue of the messenger peace upon him without his knowledge, " those great "Gharaneek"{great idols), their intercession is accepted ' they were delighted by that saying, then Gabriel told him that such recitation was thrown by Satan on his tongue, he was grieved for that, so he was solaced by that verse

Don't you realize like me the trials of the messenger for propitiation of the tribes in the Arabic peninsula by glorifying their deities?, exactly like what he said about the Sabians who were also worshipers of the stars and planets {the intermediary dictionary for the Arabic language committee, part one, page 505}, as he said in The Table chapter (Surat Al-Ma'idah')5: 69:"those who believe, the Jews , the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve" also in {the cow chapter (Surat Al-Baqarah) 2: 62}

So by locations of the stars he meant the places at which they worshiped the stars, he avoided swearing with the stars themselves, not be accused of worshipping them as they did

The vision of locations of the stars, not the stars themselves

About the trial of Dr: Al-Najjar to cover the word" locations" with a recent scientific frame, for promoting it to the level of foretelling and the scientific miraculousness!! By his saying:" man can never see the stars from the surface of this earth, but he sees the locations passed by those stars {the verses of scientific miraculousness in the noble quran, page 39}, thinking that this scientific fact was first mentioned in the noble quran, we are saying to him that: the Holy Bible spoke about the continuous stars motion in a very wonderful eloquent expression saying" They are wandering stars"(Judah verse 13)

In spite of the existence of all of those facts in the Holy Bible six centuries before the noble quran, we are not claiming that the Holy Bible shows a scientific miraculousness within it , but we are always saying that the Holy Bible is a spiritual book , providing man with what he needs from the spiritual food , an guidance in his spiritual life with his loving God

(Episode 50)

Is the Quran God's words?

(Muhammad's words/the angels/invocation /praising/blessing/thanking)

In the quran there are verses telling that its words are the inspired God's words like:

- 1) The Cattle chapter(Surat Al-An'am) 19:" this Quran has been revealed to me"
- 2) The Cave chapter (Surat Al-Kahf):" It has been inspired to me"
- 3) The Star chapter (Surat An-Najm) "it is only an Inspiration that is inspired."

1) Muhammad's words:

The Islamic encyclopaedia, part, page 8166, 8167 under the title (Muhammad and the quran): According to the Muslims Sunnah, there are quran verses telling that the wards of the quran are the inspired God's words, where Al-mighty God is the speaker and Muhammad is the receiver, but there are other quran verses having another indications, In them it seems that Muhammad is the speaker: as the darkening chapter (Surat At-Takwir) 15-21 and The Splitting chapter (Surat Al-Inshiqaaq) 16

There are other verses like:

- 1) The Cattle chapter (Surat Al-An'am) 104:"I am not a watcher over you"
- 2) The Cattle chapter (Surat Al-An'am) 114: "Shall I seek a judge other than Allah"
- 3) Hud chapter (Surat Hud) 2:" worship none but Allah. Verily, I am unto you from him a Warner and a bringer of glad tidings. Then I fear for you the torment of a Great Day"
- 4) The ants chapter (Surat An-Naml) 91:" I have been commanded only to worship the Lord of this city... And I am commanded to be from among the Muslims"
- 5) The ants chapter (Surat An-Naml) 92:" I have been commanded to recite the Quran"
- 6) Consultation Chapter (Surat Ash-Shura) 10:" Such is Allah, my Lord in whom I put my trust,"

So if they were God' words, he wouldn't say the verses as if he is the speaker, it is Muhammad who is speaking words of his own

Al-Tabry explained that saying, it seems that God is saying" O Muhammad say I am so and so" but that's irrational as how could anyone dare to insert words not actually present in the text into the verses, and what about those words inserted, do they exist in the preserved tablet before the beginning of time ?

2) The angels' words:

There are other verses uttered by the angels as:

1) Mary chapter (Surat Maryam) 64:"And we (angels) descend not except by the Command of your Lord"

The annotators said: narrated Ibn Abbas: Gabriel was delayed to come onto the messenger of God, so the messenger mourned, and then Gabriel came to Muhammad and told him "we descend not except by the Command of your Lord"(the verse)

Narrated Mugahed: the messengers (angels) was late to come onto the messenger of God, then Gabriel came to him lately, Muhammad asked him: why you are so late?, he replied how can we came while you are not trimming your nails and moustaches and cleaning your teeth using miswak (an old traditional Arabic way of teeth brushing using piece of wood used by Muhammad and the people of his time) and" we descend not except by the Command of your Lord" (the verse)

I am wondering why the angels couldn't come to Muhammad, because he was not brushing his teeth and trimming his nails, were they disgusted? is that a reason for them to be late for him?

2) The Ranks chapter (Surat As-Saffaat) 164-166:" There is not one of us (angels), but has his known position, we stand in rows for the prayers. We are they who glorify"

Al-Galaleen said: Gabriel said to the prophet: we the angels have a certain dignified rank in heaven worshiping God within that and not exceeding it, so angels were speaking by themselves in those verses and they are not the inspired words of God (that was also mentioned in (the perfection in the quran sciences) by Al-Syouty)

Where all of those from the verse" it is only an Inspiration that is inspired."

So being the words of God they should not be said by Muhammad or the angels

4) Words with no message:

The Islamic encyclopaedia mentioned in page 8166:' the analysis of the quran 's text is showing that it is much more complicated in the oldest verses of the quran, as they show no minor evidence of any message from God to people as:

The sun chapter (Surat Ash-Shams)(91):"(And by the sun and its brightness; And by the moon as it follows it , And by the day as it shows up brightness; And by the night as it conceals it , And by the heaven and him who built it; And by the earth and him who spread it, . And by *Nafs* (soul), and him who perfected him"

The Striking Hour chapter (Surat Al-Qari'ah) (101):" Al-Qari'ah (the striking (Hour). What is Al-Qari'ah and what will make you know what Al-Qari'ah is? It is a Day whereon mankind will be like moths scattered about,. And the mountains will be like carded wool, Then as for him whose balance will be heavy, He will live a pleasant life , But as for him whose balance will be light, He will have his home in *Hawiyah* (Hell). And what will make you know what it is? It is a hot blazing Fire"

Afternoon chapter (Surat Al-Asr) (103):" Man is in loss, and recommends one another to the truth and recommends one another to patience"

Rivalry chapter (Surat At-Takaathur)(102):" Gross rivalry diverts you, even till you visit the graves. Nay! You shall come to know. Again, Nay! You shall come to know. Nay! If you knew with a sure knowledge. You shall see the blazing Fire, and again, you shall see it with certainty of sight! Then, on that Day, you shall be asked about the delight"

4) Invocation words:

The Islamic encyclopedia mentioned in page 8246:' there are words in the quran taking the pattern of invocation like:

The opening chapter (Surat Al-Fatihah):"In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, you we worship, and you we ask for help, guide us to the straight Way"

Could God say in the name of himself?

And could God say: "we worship" and ask for help and ask for guide to himself?

5) Praising words:

The Islamic encyclopedia mentioned also verses containing praising words

Friday chapter (Surat Al-Jumu'ah) 1:"Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah,"

The Narration chapter (Surat Al-Qasas):"And your Lord creates whatsoever He wills and chooses....Glorified be Allah, and exalted above all that they associate as partners"

The Ranks chapter (Surat As-Saffaat) 180:" Glorified be your Lord, the Lord of Honor and Power"

Ya-Sin chapter (Surat Ya-Sin) 36:"Glory be to Him, Who has created all the pairs of that which the earth produces"

The Adornments chapter (Surat Az-Zukhruf) 82:"Glorified be the Lord of the heavens and the earth"

So does God glorify and praise himself? Those words are not definitely the words of God

And that was also mentioned in the Islamic encyclopedia

6) Blessing words

The Islamic encyclopedia also mentioned in page 8247 some quran verses with blessing frame as "Blessed be Allah" as:

The Heights chapter (Surat Al-A'raf) 54: "Blessed be Allah, the Lord of the 'Alamîn (all that exists)"

The Believers chapter (Surat Al-Mu'minun) 14: " So blessed be Allah, the Best of creators."

The Dominion chapter (Surat Al-Mulk) 1: "Blessed is He in Whose Hand is the dominion"

Also in the chapters of The Forgiver (Surat Ghafir) and The Criterion chapter (Surat Al-Furqan) it was mentioned" blessed be Allah"

So could the speaker in those verses be God himself and he is blessing himself??

Or it must be the words of human who is blessing God

7) Thanking words

Also according to the Islamic encyclopedia there are verses with thanking frame as

The opening chapter (Surat Al-Fatihah):"All the praises and thanks be to Allah"

The Originator of Creation chapter (Surat Fatir) 1:" All the praises and thanks be to Allah, the Originator of the heavens and the earth"

Also in other chapters like the cattle chapter (Surat Al-An'am), the cave chapter (Surat Al-Kahf) and Saba' chapter (Surat Saba') there are verses with that thanking frame

And thanks can't be the words of God as he couldn't thank himself

So in conclusion, not all of the words of the quran are God's words

(Episode 51)

Is the Quran God's words?

(Omer and the companions' words)

There are some verses of the quran that was very obvious from the causes of descend of those verses that they came after the companions

1) Verses caused by Omer

Al-Syouty said in (the perfection in the quran sciences), page 38:"

Al-Tourmozy said, narrated Ibn Omer: the messenger of God said: God made the truth on the tongue of Omer and his heart!!!... Did he become a prophet or what?

Ibn Omer also said: nothing came down from God to people except by the same way that Omer had said

Ibn Marawan said narrated from mugahed: Omer was making his opinion, and then the quran was coming down accordant to it

Where is ""it is only an Inspiration that is inspired"

Al-Bokhary and others mentioned, narrated Anas:"Omer said: I accorded my lord in three

1) I said O, messenger of God: what if we take from the Maqâm (place) of Ibrahim as a place of prayer, so the verse came down:" And take the *Maqâm* (place) of Ibrahim as a place of prayer" The Cow chapter (Surat Al-Baqarah) 125

After they were praying heading to Jerusalem before

2) I said: O, messenger of God, look, your women are facing intruders of pious and impious people, so if you wish to veil them and the verse came down {The Confederates chapter (Surat Al-Ahzab)

3) When the women of the messenger of God gathered around him forming a strike, while he was in the mosque, I said to them: It may be if he divorced you, that his Lord will give him instead of you, wives better than you" so the verse came down " It may be if he divorced you that his Lord will give him instead of you, wives better than you" The Prohibition chapter (Surat At-Tahrim) 66

Al-Syouty narrated about Omer his saying: I accorded with my lord in three: Ibrahim place, the veiling, and the prisoners of Badr

Ibn Abe Hatem narrated, from Anes: Omer said: I accorded with my lord, and my lord accorded with me!!! In four

Omer said:" So blessed be Allah, the Best of creators." So the verse came down:" So blessed be Allah, the Best of creators." The Believers chapter (Surat Al-Mu'minun) 14

Although this verse is wrong in my opinion, as there is only one creator, so how did he say "the Best of creators" is there many creators and God is the best of them? That's a disaster

Al-Syouty also mentioned; Abdul-Rahman Bin Abe Lila said: a Jewish man met Omer Ibn Al-Khatib and said to him: that Gabriel, mentioned by your man is an enemy to us, then Omer said to him:" Whoever is an enemy to Allah, his Angels, his Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers." Then the verse came down onto the tongue of Omer "Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers." The Cow chapter (Surat Al-Baqarah) 98

So the revelation came down onto the tongue of Omer and not the prophet

Sayed mentioned also in his exegesis : Saeed Ibn Moa'z said in the incident of Al-Efk when Aisha , the prophet's wife was accused of being with Safwan Ibn Al-Mo'atel in the incursion of Bany Al-Moustaleq, when she and Safwan Ibn Al-Mo'atel came late to the group , he brought her with him in the morning on a camel , then the companions of the messenger of God said that there was something between them ,and she defended herself saying that she lost her necklace and went to look for it .so she left the group and met with Safwan while she was doing her necessary body needs , and he said also I was doing my necessary body needs and I met with Aisha, then Omer said : " Glory be to You , this is a great lie." And the verse came down:" Glory be to you, this is a great lie." The Light chapter (Surat An-Nur) 16

Those are seven times where Omer accorded the revelation in

The eighth time: is the banning of drinking wine, as wine was banned from drinking because of Omer, as Muhammad was using the wine before, and Aisha was bringing it to him in the mosque and he was using it in his ablution

Al-Wahedy Al-Nisabory said in the reasons for descend, page 74:" narrated Abe Ishak : Omer said O, God , show us a clear announcement in the wine and gambling , so the verse came down." They ask you concerning the wine and gambling. Say: "In them is a great sin" The Cow chapter (Surat Al-Baqarah) 219 ,then Muhammad called Omer and recited the verse for him, then Omer said :O, God , show us a clear announcement in the wine, as he was not pleased by that verse , then another verse came " Approach not *As-Salât* (the prayer) when you are in a drunken state" women chapter (Surat An-Nisa') 43, then he called Omer once again and recited that verse for him, Omer said O, God , show us a clear announcement in the wine , then another verse came ". O you who believe! Wine, gambling, *AlAnsâb*, and *AlAzlâm* (arrows for seeking luck or decision) are an abomination of Satan, so avoid them " the table chapter (Surat Al-Ma'idah') 90,

Then he called Omer and recited that verse for him and asked him: have you done or not yet? Omer replied: done"

Al-Wahedy Al-Nisabory also in the reasons for descend, mentioned a ninth time where Omer accorded with his lord that was concerning the permission

narrated Ibn abbas: the messenger of God sent a boy from the Ansar to Omer at the noon time to invite him , he got into Omer house while he was relaxing in a state , he hated to be seen on that state , so Omer said O messenger of God, I wished if God gives us directions concerning taking permission on getting into house, so the verse concerning the permission came

So for nine times, Omer made inspirations by verses and they came on his tongue, so was he a prophet? was he the one who is inspiring the revelation?

And how did the inspiration come on the tongue of a person? Where that from the preserved tablet? Did those words of Omer exist in the preserved tablet before the beginning of time?

2) Other companions:

-In the book of Al-Maghazy by Al-Waqedy, part 2, page 434:"he said: Ayub Al-Ansary was the one who had the idea that what was said about Aeisha and accusing her with betrayal being with Safwan Ibn Al-Mo'atel was a total lie , and the verse came down " this is a great lie." The Light chapter (Surat An-Nur) 16

Al-Syouty mentioned in(the perfection in the quran sciences) page 38 : narrated Saeed Ibn Al-Mothiab: there were two men of the prophet companions, when they listened to the story of Efk they said : : " Glory be to You , this is a great lie." And the verse came down:" Glory be to you, this is a great lie." The Light chapter (Surat An-Nur) 16

They were Zaied Ibn Haritha and Ayub Al-Ansary, so the verse came exactly as they said

Also Al-Syouty said : narrated Abe-Hatem from Akrama: when the goodness were delayed for the women in the incursion of O'hud , they went out asking the news , there were two men passing by them they asked them what happened to the messenger of God , the men replied : he is still alive, they said: God takes martyr from his people, then the verse came as they said " He may take martyrs from among you" The Family of Imran chapter (Surat Aal-'Imran)140

- Ibn Saad mentioned in his book Al-Tabakat Al-Kobra, narrated Ibrahim bin Muhammad, from saeed, from Muhammad bin sharhabiel from his father: "Musa'b Ibn Omeir carried the flag in the day of O'hud, then his right hand was cut, he carried the flag by his other hand saying " Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" then his left hand was cut, and he carried the flag by the remaining of his arms saying "Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" then he was killed and the flag fall down from him, so the verse came down after that "Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" The Family of Imran chapter (Surat Aal-'Imran) 144 it came as inspired by that man

There are other three men who inspired quran verses as mentioned by Al-Wahedy Al-Nisabory in the reasons for descend, page 342 they are:

-Zaied Ibn Al-Ashwal Ibn Haram was the one who proposed the ides of not getting into the houses of the prophet so the verse came. "O, you who believe! Enter not the Prophet's houses, except when leave is given to you" The Confederates chapter (Surat Al-Ahzab) 53

- Ibn Kathir mentioned: narrated Sofyian, from Salma: Ohm Salma said:" O messenger of God we didn't hear God mentioning women in the immigration by anything, then a verse came" So their Lord accepted of them ,Never will I allow to be lost the work of any of you, , male or female" The Family of Imran chapter (Surat Aal-'Imran)195

In the Nas Al-Mo'athath , part one page 243 : Sheikh Khalil Abdul Karim said: those are examples of the reason of descend of quran verses that came accordant with suggestions made by people, verses were coming accordant with them either by verbalism or by meaning

So we are asking could that be the words of God?

(Episode 52) Among Sources of the Quran

(Satan, Al-jinn and legendaries)

1) Words from Satan

Imam Al-Nasfy said in his exegesis, part 3, page 161 {the prophet peace upon him was sitting in a sitting among his people and was reciting The Star chapter (Surat An-Najm)

{By the star when it goes down, your companion has neither gone astray nor has erred. Nor does he speak of his own desire.... Till he reached "Have you then considered *Al-Lât* and *Al-'Uzza* and *Manât* the other third?" Then some words were inserted into his tongue and he said {those great Gharaneek, their intercession are well accepted}

Gharaneek: means the great honourable and noble idols
Al-Lât, and *Al-'Uzza* and *Manât* are idols

And he was informed by Gabriel that those words were from Satan

This was also mentioned in the Reasons for Descend by Al-Wahedy Al-Nisabory as he said for the reason for the descent of that verse { when the messenger of God saw his people getting away from him, he was intensely affected by their abandoning him because of what he brought to them from his religion , so he wished to receive from almighty God what gets him closer to them, as he was keen to establish the faith into them , he went to a sitting in Korish with lot of people there , he wished to receive from God something , so he received that verse and he recited { Have you then considered *Al-Lât*, and *Al-'Uzza* and *Manât* the other third?} then Satan put on his tongue to say { those great Gharaneek, their intercession are well accepted}

When the people o Korish heard that they were delighted and they prostrated and so did all those were present in that sitting from the pagans , they were very happy to hear that saying and they said: now Muhammad had mentioned our gods(idols) in the best honourable way , we knew that Allah is the one who can amortize and revive from death but our gods(idols) are our intercessors to him, meaning that they believe in God the one but their idols had intercession to them in front of God , they said now as Muhammad had mad for those idols a place with him we will follow him

That day at night, Gabriel came to the messenger of God rebuking him saying: what have you done , you recited to the people something I didn't give you, and you have said what I didn't tell you to say , so the prophet mourned and regretted and was terribly afraid from his lord, so God descended to him { Never did We send a Messenger or a Prophet before you, but; when he wished a Revelations , *Shaitân* (Satan) threw some falsehood in it. But Allah abrogates that which *Shaitân* (Satan) throws in. Then Allah establishes His verses} (The Pilgrimage chapter (Surat Al-Hajj) 52)

So when he said that verse, then Korish said now Muhammad had regretted what he told us about our gods

It was also mentioned in Al-Galaleen exegesis, on Al-Azhar site on the internet ,But now after Al-Azhar was granted the authority to edit Islamic books , if you log on the site and search for this verse under Al-Galaleen exegesis you will find written on it " it has no explanation !!}

So that saying was Satan's words that he threw into the prophet's tongue

Knowing that, In the Bees chapter (Surat An-Nahl) 98 he said:" So when you want to recite the Quran, seeks refuge with Allah from *Shaitân* (Satan), the outcast (the cursed one).Verily! He has no authority over those who believe and put their trust only in Allah. His power is only over those who obey and follow him"

So how Satan spoke on the tongue of Muhammad and says " those great Gharaneek" while he has no authority over those who believe and put their trust only in Allah, but his authority is only over those who obey and follow him and the disbelievers

So how he has authority over Muhammad, making him reciting verses

2) The words of Al-Jinn

Also there is an entire chapter with name "Al- Jinn"; all of it is the sayings of Al-jinn

In the exegesis (tafsir) of Al-Galaleen he said: "It has been revealed to me that a group of jinn listened, and they said: 'Verily! We have heard a wonderful Quran, It guides to the Right Path,'" (Al-Jinn Chapter

The whole chapter is telling:" they said" meaning the Jinn, so the whole chapter is the words of Al-Jinn

3) Legendaries of the ancients

In The Criterion Chapter (Surat Al-Furqan) 4-6:"Those who disbelieve say: "This (the Quran) is nothing but a lie that he (Muhammad) has invented, and others have helped him at it, so that they have produced an unjust wrong thing and a lie. And they say: "legendaries of the ancients, which he has written down, and they are dictated to him morning and afternoon.. Say: "It has been sent down by Him who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

In the Bees chapter (Surat An-Nahl) 103:"And indeed We know that they say: "It is only a human being who teaches him, The tongue of the man they refer to is foreign, while this is a clear Arabic tongue"

From those verses it is obvious that while Muhammad was affirming that the quran is revelation from God, those who were contemporary to him has another opinion

We can summarize it in:

1) what Muhammad had brought was a lie" This (the Quran) is nothing but a lie" The Criterion Chapter (Surat Al-Furqan) 4

2) The prophet had invented it " This (the Quran) is nothing but a lie that he (Muhammad) has invented,(The Criterion Chapter (Surat Al-Furqan) 4)

3) He was helped by others "others have helped him at it" The Criterion Chapter (Surat Al-Furqan) 4

4) it was dictated to him by them" they are dictated to him" The Criterion Chapter (Surat Al-Furqan) 5

5) A human being taught him that saying" It is only a human being who teaches him" the Bees chapter (Surat An-Nahl) 103

6) What he brought was "legendaries of the ancients" as he said" And they say: "legendaries of the ancients, which he has written down" The Criterion Chapter (Surat Al-Furqan) 6

So many people said that the quran verses are legendaries of the ancients and other people are telling them to him, while he said that that's God words, so there are different opinions

In the exegesis of Imam Al-Nasfy, part 3, page 233,234 he said:"{ in his saying {this is nothing but a lie that he has invented, and others have helped him at it}those people were the Jews like Addas the boy of Yathba and Yasaar and Abe Fakhri Al-Roomy

And his saying" legendaries of the ancients" he meant the ancient tales he wrote them by himself

Al-Nisabory said in his book "bizarre of the quran"part 7, page 99 {a human being who teaches him) who were those? They were 5 persons:

1) It was said a boy for Hoiteb Ibn Abdul Eza named A'ish and ya'eish, he has the Taurât

2) It was said a Romanian boy was for Amer Ibn Al-Hadramy, he was Christian

3) It was said there were two boys: Gabre and Yasar they were manufacturing the swords in Mecca , they were reciting the Taurât and the bible , the messenger of God (PUH) when he was stopping by them, he was listening to what they were reciting

4) It was said Suleiman Al-Farsi , he was a boy for Fakhri Ibn Al-Moogheira , he was Christian

5) It was said that, an iron man in Mecca

So there are 5 personages they were speaking about them

Sheikh Khalil Abdul Karim said in his book the genesis period in the life of the truthful and the honest , page 33, mentioning another group of names that had a great influence on the religious culture of the prophet resulting in the release of that quran, the list include the following names of priests and monks:

- 1) the priest Waraqa Ibn Nofal
- 2) the monk Bohyra
- 3) the monk Sargios
- 4) the monk Abbas

So saying names who are actually existing at that time, and as the proverb is saying "no smoke exist without a fire"

This will make us think did the quran was really an inspiration from God or dictation from those people who were contemporary to Muhammad

I think the cutting point for that matter lies in the verse mentioned in women chapter (Surat An-Nisa') 82:" Had it been from other than Allah, they would surely have found therein many contradictions."

So considering it from God we have to judge it by inspecting what was mentioned in that verse is therein many contradictions?

As we know those contradictions discussed before , and the abrogation that represent 62.28% of the quran chapters , and those verses mentioned before in the abrogation like those of the adult suckling and the great Gharaneek , and many other verses

So the differences are tremendous and very obvious so using the previous judgment

Is it from God??? Big question needing answer

(Episode 53)

Sources of Islam

Israeli sources

In the Islamic heritage , there's what is known as the Israelis in the converses

Ibn Taimia said about them in his book (the collection of messages) *Game' Alarsae'*

"concerning the intruded converses they are fake untrue sayings, They are either fabricated or Israeli., They are unaccredited converses intruded in the converses "

Knowing that converse is an important source of legislation is Islam

So, the question is: what forbid those Israelis to be intruded in the quran as well?

In The Criterion Chapter (Surat Al-Furqan) 4-6:"Those who disbelieve say: "This (the Quran) is nothing but a lie that he (Muhammad) has invented, and others have helped him at it, so that they have produced an unjust wrong thing and a lie. And they say: "legendaries of the ancients"

So not only in the converses, but also in the quran

Where is that from "It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it"

Those Israelis are divided into two divisions:

- 1) First: from the old testament of the Holy Bible
- 2) The popular tales and Israeli narrations

From the Taurât and the psalms

As mentioned in the following verses;

The Most High chapter (Surat Al-A'laa) 18:" This is in the former Scriptures, the Scriptures of Ibrahim and Moses"

The former scriptures are those scriptures descended before the quran

The Star chapter (Surat An-Najm) 36:"Or is he was not informed with what is in the Pages (Scripture) of Moses, And of Ibrahim"

Of those examples:

1) The story of the creation:

Mentioned in the book of genesis chapter 1 " In the beginning God created the heavens and the earth"

And also in the cattle chapter (Surat Al-An'am) 73:"It is he who has created the heavens and the earth"

2) The creation of the world in six days

Mentioned in the book of genesis chapter 1

And also in iron chapter (Surat Al-Hadid) 4:" it is him who created the heavens and the earth in six Days"

3) Adam and Eva:

In the book of genesis chapter 1: 26, 2:18

And in the cow chapter (Surat Al-Baqarah) 30 and the next verses

4) The story of Cain and Abel

In the book of genesis chapter 4,

And also mentioned in the quran but he called Cain as Cabell but Cain is the original Hebrew word

5) Noah and the flooding

It was mention in the quran but it said that one of Noah's sons perished, which was not mentioned in the Holy Bible, as all of Noah's sons were saved

- Also we have the story of Ibrahim mentioned in the book of genesis in the Holy Bible and in the cow chapter (Surat Al-Baqarah) in the quran
- The story of Lot mentioned in the book of genesis in the Holy Bible and in Hud chapter
- The story of Jacob / Israel in the book of genesis in the Holy Bible and in the Ranks (Surat As-Saffaat) in the quran
- The story of Moses and Pharaoh, the pillar of cloud, the manna and the quail and the rock and the story of the golden calf those mentioned in the book of exodus in the Holy Bible they were mentioned also in cow chapter (Surat Al-Baqarah) in the quran
- The revelation of God to Moses mentioned in the book of exodus in the Holy Bible, it was also mentioned in cow chapter (Surat Al-Baqarah) and the narration chapter (Surat Al-Qasas) in the quran

It was estimated that about 170 quotations from the Holy Bible are present in he quran

How did the prophet know about those stories?

The prophet knew about those stories from the Jews who were contemporary to him, with them he had many relations

Sheikh Khalil Abdul-Kareem said in his book " the genesis period in the life of the honest and truthful" , page 95:" Miss Khadija allowed the prophet Muhammad to be in contact with the priest Waraqa Ibn Nofal , addas and Bohyra , he spent long nights with Ibn Nofal discussing with him and he mixed with all rites , denominations and religions present at that time

The legendaries and popular tales

As those quoted from the Jewish Talmud named the Babylian Talmud

There are 9 chapters in the quran that's showing that he quoted from the ancient legendaries ;of them the Believers chapter (Surat Al-Mu'minun), the Criterion Chapter (Surat Al-Furqan) and the Ants chapter (Surat An-Naml)

Abdullah Yousef Ali said in his exegesis, page 1382:"the quran had quoted lot of things from the Simian tales book

There was a book in Greek and was published in London, about it he said that it seems that this book is of Hebrew origin

He also pointed to the Jewish Madras in page 1638

As examples of those quotations:

1) Cabell's learning from a crow the way of burying his brother

Mentioned in the table chapter (Surat Al-Ma'idah') it was quoted from a Hebrew book named (Arke Rabae Ali Azar) chapter 21

2) The legendary of Nimrod and his casting of Ibrahim in the fire and he was not burned

In a Hebrew book named (Madras Rabani)

3) Salmon's meeting with the Jinn, demons, birds and hoopoe, and their bringing of the thorn of Saab's queen

This legendary exists in the Jewish torjoum (torjoum shame) for the book of Esther

4) The presence of lust in the two angels Harût and Marût and their drinking of wine, committing adultery, killing and preaching Magic to people

It was quoted from a Hebrew book named (Madras Yalkout)

5) The rise of the mountain over the heads of the Jewish

It was quoted from a Hebrew book named (Aboudah Zarah) chapter 2, page 45

6) Transforming the Jewish to monkeys

In the exegesis of Abdullah Yousef Ali, page 34, he said it was quoted from a Jewish legendary

7) The seven skies

That's a legendary present in a Hebrew book named (Hethika), chapter 9, and page 2

8) The seven gates of the hell:

In a Jewish book named (Zouhar)

9) The flooding of Noah was mad of boiling water

In the exegesis of Rashi (Hebrew annotator) for the book of genesis

10) The preserved tablet

It is quoted from a Hebrew book named (Flaky Abroud), chapter 5, and page 6

Those stories and others are legendaries not mentioned in the holy Books

The question is does god put legendaries in his book?

(Episode 54)

Sources of Islam

The Christian sources

The Christian sources of Islam are divided into two parts:

1) Quotations from the Holy Bible: the examples for that are:

1) The annunciation of the angel to Zakaria:

Mentioned in Mary chapter (Surat Maryam) in the quran and in the gospel of Luke in the Holy Bible

2) Virgin Mary and the annunciation of the angel to her:

Mentioned in the Family of Imran chapter (Surat Aal-'Imran) in the quran and in the gospel of Luke in the Holy Bible

3) Difficulty of getting the wickedest into heaven:

In the Holy Bible it is mentioned in the gospel of Luke 18:25:

"For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God".

In the quran in The Heights chapter (Surat Al-A'raf) 40:" Verily, those who belie Our verses and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle"

4) The recompense of the pious, righteous people in heaven:

In the Holy Bible it is mentioned in 1Corinthians 2:9 "Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."

In Meshkat Almasabih, page 487, there is a holy converse: narrated Abu-Hurairah that Muhammad said: God said that I prepared for my righteous worshipers Things which an eye didn't see, and an ear didn't hear

5) Miracles of the Christ:

As creation, giving sight to the blind and reviving from death

In the gospel of Matthew: "healing every disease and every sickness among the people"

In the quran in the Family of Imran chapter (Surat Aal-'Imran) 49: I heal him who was born blind, and the leper, and I bring the dead to life"

6) The Jewish' denial of the Christ:

In the gospel of Matthew 26:4:" They took counsel together that they might take Jesus by deceit, and kill him"

In the quran in the Family of Imran chapter (Surat Aal-'Imran) 54:"And they plotted and Allah plotted too. And Allah is the Best of the plotters"

With the difference that in the Holy Bible it was not said that God is plotter, as this could never be

7) The Christ' ascension up to the sky:

In the gospel of Mark:" So then the Lord Jesus, after he had spoken to them, was received up into heaven"

In the quran, in the women chapter (Surat An-Nisa') 158:" But Allah raised him up unto Himself"

2) The popular legendaries and the books of heretics:

Among the sources of Islam were the popular legendaries and quotations from the books of heretics, as examples for that:

1) Maryam (Mary) the daughter of Imran:

In the Holy Bible it was mentioned that Maryam (Mary) was the daughter of Yoakum

But in the quran it was mentioned that Maryam was the daughter of Imran, and the sister of Moses and Hârûn, although there is a difference in time between them about fifteen centuries

Maryam the daughter of Imran was present in a popular book that was assimilating Virgin Mary with Mary the sister of Moses and Hârûn and daughter of Imran, as just an assimilation for extracting contemplations, but the quran considered that as a fact and quoted that, so Virgin Mary became the daughter of Imran

God can't mistake in a fact like this to be included in his saying

2) The angel bringing food to Maryam while she was in Al-Mihrâb (seclusion)

In the quran, in the Family of Imran chapter (Surat Aal-'Imran) 37:" Every time Zakaria entered *Al-Mihrâb (seclusion)* to visit her, he found her supplied with sustenance. "

That does not exist in the Holy bible at all, but that story was literally present in a popular book named" The birth of Mary and the childhood of the savior", chapter 20

3) The Christ speaking in the cradle:

The quran mentioned that the Christ spoke while he was in the cradle, in Mary chapter (Surat Maryam) 29, 30:" Then she pointed to him. They said: "how can we talk to one who is a child in the cradle?"Iesa (Jesus) said: Verily! I am a slave of Allah; He has given me the Scripture and made me a Prophet"

This story doesn't exit in The Holy Bible, but was literally present in a popular book named" The birth of Mary and the childhood of the savior", chapter 20, and the quran quoted it from that book

This story was originally derived from Indian legendary about the birth of Buddha, 559 years before the Christ and was present in an Indian book named" Midana Kataha " chapter 1, page 5 , it was taken by those lay people who wanted to glorify the Christ making him speaking while he was still in the cradle , so Muhammad quoted it, thus was mentioned in the quran

4) The creation of birds by the Christ:

This doesn't exist in The Holy Bible, but was present in the book" Narration about the childhood of the Christ ", chapter 36

5) The table descending from the sky:

This story mentioned in the quran in table chapter (Surat Al-Ma'idah') 112-115 doesn't exit in The Holy Bible, but was quoted from the popular books

6) The story of the Cave people:

It is a story mentioned in the quran in:

The Cave chapter (Surat Al-Kahf)22:"Some say they were three, the dog being the fourth among them, others say they were five, the dog being the sixth, guessing at the unseen, yet others say they were seven, the dog being the eighth, My Lord knows best their number; none knows them but a few, So debate not "

Amazingly God doesn't know their exact number saying : Some say they were three, the dog being the fourth among them, others say they were five, the dog being the sixth, others say they were seven, the dog being the eighth, **My Lord knows best** , so why he was telling those guesses while he would know the truth, and he doesn't want also the people to ask about the saying" **debate not**"

This story of people of the cave was quoted from the book of "the life story of the Christian saints and martyrs" named "Al-Sineksar"

In it, they mentioned" under the readings of the 20 Th of Mesra" (one of the Coptic months):

"In that day, on the year 252 Gregorian, the seven young saints martyred, those were in Ephesus and their names are documented they are: Melkhis, Martinyanus John, Maximus, Dionasius, Serabion and Kostantinius

When the king provoked the paganism, they went to a cave to hide in it, fearing that they may fall under the threatening of the king, and deny the Christ, but the king knew about that, and he commanded to close the gate of the cave on them , one of the guards who was executing that commandment was a Christian , so he engraved their life story on a brass sheet he found in the cave

So those saints slender their pure souls and died , when the lord wished to honor those honest believers , he revealed to the bishop of the city to go and open the door of the cave , he went and found them dead but their bodies were conserved and intact , he knew from the brass sheet he found in the cave that they died two hundred years ago, and he knew from the coins they had that they were during the reign of king Dakius

The story was quoted by Muhammad and was put into the quran

As many Christian were present in the Arabic peninsula, that story reached the Arabic peninsula and was altered

Ibn Hesham said in his book 'the prophetical life story", part one page 217:

"Christianity was widely spread in Najran in the north of Yemen and the south of Hijaz, the king of Yemen was a Christian, also Waraqa Ibn Nofal became a Christian in Makkah and so many others

So those popular stories were reaching to people and hence were included in the quran

(Episode 55)

Sources of Islam

The Pre-Islam poetry, Hanifian, Sabians Rites

Quotations from the Pre-Islam poetry:

Islam had quoted poetry from Emrie' Al-Q'ies who lived 30 years before Mohammed:

In one of the poems of Emrie' Al-Q'ies he said:

<u>The Hour has drawn near,</u> For a spinner that captured my heart With a sleepy charming look The feast passed by me in his adornment With the swards of a destructive look If he left me for an hour The beauty was written on his face The moons kept going in the darkness By "Ad-Duha" and by the night	<u>and the moon has been cleft asunder</u> I found myself unable to describe it and wonderful eyes <u>he took a sword and killed me</u> <u>turned me into a dry stubble of fold-builder</u> the hour will be a bitter decade with the perfume of Misk I saw the night with its moon <u>when it is still in its ways</u>
--	---

"Ad-Duha" means the forenoon after sun-rise

Those expressions are present literally in the following verses:

The Moon chapter (Surat Al-Qamar) 1:" the Hour has drawn near, and the moon has been cleft asunder

The Moon chapter (Surat Al-Qamar) 29:"he took a sword and killed her"

The Moon chapter (Surat Al-Qamar) 31:" they became like the dry stubble of a fold-builder.

The Forenoon chapter (Surat Ad-Duha) 1, 2:" By "Ad-Doha" And by the night, when it is still"

Another poem for Emrie' Al-Q'ies is:

He came and the lovers behind him It came in the day of feast in its adornment	as if they <u>swiftly swarm from every mound</u> <u>for like this let the workers work</u>
---	---

Those expressions are present literally in the following verses:

The Prophets chapter (Surat Al-Anbiya') 96:"Until, when ya'jûj and Ma'jûj (Gog and Magog), and they swiftly swarm from every mound. "

The rangers' chapter (Surat As-Saffaat) 61:" For like this let the workers work"

Was Muhammad influenced by other people than Emrie' Al-Q'ies?

There were lot of poets in that epoch among them:

Omi'ah Ibn Abe-alsalat who had a great influence on Muhammad, as he liked his poems very much

- In Sahih Muslim, the poetry book, there are three converses: number 6022, 6023, and 6024 about a man was sitting with the prophet and he asked him do you have any of the poems of Omi'ah Ibn Abe-alsalat?, the man replied : yes , then recite to me some of them , the prophet said:, the man recited for him one line , he said to him tell me more , the man recited for him another line , he kept saying to him more, till he finished a hundred lines of the poem "so the prophet liked it so much

- In the quran there are quotations from these poems as in:

Omi'ah Ibn Abe-alsalat said in his poem

The God of All that exist and every land He built of them seven strong skies He formed it and decorated it with a light And of meteors	the lord of the <u>firm mountains</u> <u>without any pillars that you see</u> of the shining sun and the moon that are glowing in it
---	---

Those expressions are present literally in:

Luqman chapter (Surat Luqman) 10:" He has created the heavens without any pillars that you see and has set on the earth firm mountains, lest it should shake with you.

- In the book of "the poets of Nazarenes, page 227:

Omi'ah Ibn Abe-alsalat also said in his poem:

To you the thanks and grace Nothing greater You ruled over the throne <u>For his glory</u> He has a <u>veil of light</u> Glowing rivers of light And <u>the angels with their feet</u> If without God ' palms	and kingdom, our lord than you in glory of heaven <u>dominating</u> over all <u>faces bow down and prostrate</u> and the light is around him are surrounding him <u>under his throne</u> they would be tired
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Those expressions are present in the following verses:

Consultation chapter (Surat Ash-Shura) 51:" It is not given to any human being that Allah should speak to him unless by Inspiration, or from behind a veil,"

The Gathering chapter (Surat Al-Hashr) 24:"He is Allah, the Creator the dominator over His creatures ... All that is in the heavens and the earths glorify Him"

The Cattle chapter (Surat Al-An'am) 103:" No vision can grasp Him

The Forgiver chapter (Surat Ghafir) 7:"Those angels who bear the Throne"

Were there any other rites besides Judaism and Nazarenism?

There was the Hanifian that was the religion of Ibrahim

What is the meaning of Hanifian?

Hanifa is the religion of Ibrahim; it means those refusing to worship idols
Waraqah bin Nofal was a Hanifian before he turned to Nazarenism and also Zaid Ibn Omer, he was worshiping in Ghar Hera, and Muhammad was visiting him there and he learned from him the Arabic writing and reading and took from him some of his poems

This Hanifa is different from the Haneifian rite of Islam

That religion was mentioned in many verses in the quran, of them:

The Cow chapter (Surat Al-Baqarah) 135:"Nay we follow only the religion of Ibrahim Hanifa"

The Family of Imran chapter (Surat Aal-'Imran) 95:" Follow the religion of Ibrahim Hanifa

Women chapter (Surat An-Nisa') 125:" follows the religion of Ibrahim Hanifa"

So it was the religion of Ibrahim as mentioned in the quran

In the Family of Imran chapter (Surat Aal-'Imran) 19:"the religion with Allah is Islam" this verse was originally " the religion with Allah is *Hanifa*" but when Othman burned the qurans keeping only his quran he changed it in his quran

But In the rest of the qurans as that of Obey Ibn Ka'b and Abdullah Ibn Masoud it was "the religion with Allah is *Hanifa*"

What was the basis of the *Hanifa*?

In "the prophetic life story" by Ibn Hesham, page 219:

The basis of the *Hanifa* was described by Zaid Ibn Amre in his poem:

Is it one God or thousand gods	I worship?
If they divide things	I secluded Alat and Elouza all of them
I worship neither Al-'Uzza	nor her two daughters
Nor the two idols of Bane Amre,	neither Hobbler who was a god
But I worship my lord	the most gracious, the most forgiver
You should Keep the piety of your God	if you keep it, you will never loose
The pious people	will have the paradise as a home
While the disbelievers	will have the glowing fire as a recompense

This poem is showing the principles of the Haifa religion which is:

The oneness of God
The promise of paradise for the pious and the hell for the disbelievers
God being the most gracious, the most forgiver

Muhammad had been greatly affected by Zaid Ibn Omer as he was him for twenty years learning from him

What about the Sabians?

Who are those? And what was their effect on Muhammad?

The Sabians religion was among the religions of the Arab peninsula

In The Table chapter(Surat Al-Ma'idah') 69:" those who are the Jews and the Sabians and the Christians, whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve."

About the Sabians Mohammed shukry Al-Boghdady wrote in his book "reaching the goals in the Arabs conditions" (belogh Al-Erab fi-ahwal al-Arab):

The Sabians were:

- Praying five times per day**
- Praying for the dead person without prostration**
- They were Fasting the month of Ramadan for thirty days, and their fasting was related to the moon**
- Glorifying Al-Ka'bah**

All of these rituals are exactly the same as in Islam as it took from them its rituals

(Episode 56)

Sources of Islam

Persian and Zerdeshitian Sources

Through scientific and logic researches, it was found, that the Persian and Zerdeshitian cultures are the origin of many things in Islam

Examples for that are:

1) The story of Isra' and Me'raj (the midnight journey of Prophet Muhammad)

The origin of that story was found in the Persian legendaries in a Persian book named (Arta Wiraf Namak)

It was a legendary story narrating that the Zerdeshitian religion was markedly retrogressing, then a man named Arta Wiraf went to the Zerdeshitian god, an arch-angel named Sardis met him, and introduced him to the Zerdeshitian divine glory named Urmost, he reached him, saw him and reached the Me'raj, god Urmost blessed him then sent him back to strengthen the Zerdeshitian faith

The story existed in the old Persian culture (Behloian) 400 years before Islam

In that book, chapter 7, paragraph 1-4, Arta Wiraf said: I put my first step to reach the stars layer, I saw the souls of those holy people who are emitting light like a shining planet, there was a throne, I asked the angel Azar the angel of fire about that place and those people, finally the arch-angel stood up of his throne decorated with gold and took my hand and got me into the presence of Zuricht the second, the mind and the cognition, then Behmen said this is Armontz, I wished to check hand with him, he said peace upon you Arta Wiraf, welcome, then he ordered the holy Arouf and the angel saying; carry Arta Wiraf to see the recompense of the righteous and punishment of the wicked, which is the same in the Quran; the paradise and the hell

A similar story to the Isra' and Me'raj was found also in the Indian pagan religions, in an Indian book named "Aprolophitum" (meaning the tourism to the world of Andra) The old Indians said that Andra was the god of the sky, there was a man who reached the sky and came to the place where Andra the god of sky existed, there was a garden and eternal springs irrigating the green plants, and in the middle of the garden there was a tree called Gizia

The story of Isra' and Me'raj was not the only story that influenced Muhammad but there are also many stories

2) "Hour Al-Ein"(the paradise women)

They do not exist in any holy book and it is derived from the Zerdeshitian and Indian cultures with a great similarity with what was mentioned in the quran and the converses

In the Behloian (Old Persian) language the word "Hour" was present with the same meaning as mentioned in Islam

Those charming women were mentioned in the Old Persian books and also in the old Indian books

It was said that" those Hour are for the enjoyment of martyrs of war in earth"
Exactly as mentioned in the quran, as for each believer in the paradise will be 72 Hour Al-Ein

Also the same was mentioned in the quran, concerning the martyrs and their enjoyment with Hour Al- Ein in the paradise

3) The Jinn:

The word Jinn was derived from the Behloian (Old Persian) language
It was mentioned in a book named (fiesta) it is the holy Zerdeshitian book and their constitution

It is derived from the word Jinni meaning an evil demon

Also about the expulsion of Azaziel from the paradise, it was present in Zerdeshitian

It was said that God created Azaziel and he worshiped God 1000 years in a prison , then he came out to the earth and worshiped god in each layer of the earth 1000 years till he reached the inner most earth

The same story of Azaziel who was a prisoner then liberated as mentioned in the quran was originally mentioned in Zerdeshitian

In the book of (Ara'es Al-Majals) , page 73 Satan (that's Azaziel) stayed by the gate of paradise for 3000 years , aiming to hurt Adam and Eve as his heart was full of envy

The same story was mentioned in Zerdeshitian in a book named (bundahashina), chapter 1, 2, it was said that" Ahrment" that was Satan" was in the darkness and still there, he was unaware of things till they happen, in that darkness he wished to hurt others, finally he went out of the abysm, when he saw the light of Arnos he wished to harm others

So there is a similarity between Azaziel in Islam who was" Ahrment' in Zerdeshitian who was in a prison and tried hardly to hurt God's creatures

The question is does God inspire by things that were present in the ancient legendaries?

Those legends that don't exist in the Taurâ and bible

4) The light of Muhammad;

It was mentioned in Islam in the stories of the prophets, that the first thing created by God was the light of Muhammad

In the garden of the beloved (Rawdat Al-Ahbab) it was said that: when God created Adam, he put on his forehead a light, and said: O Adam this light is the light of your best son, the chief prophet who will be sent, then that light was conveyed to the whole mankind till it reached Abdullah Bin Abdul-Muteleb, and from him to Am'na who gave birth to Muhammad

The origin of that story was present in a Zerdeshian book "Fares Yousef" it said: "the creator, created the whole universe and all his creatures, the chief angel, the heavenly mind, all from his own light, the legend mentioned that the light which was in the first man (Adam), was conveyed from person to another till it reached the last person,

That was exactly the same story mentioned in the converses concerning the light of Muhammad

5) The straight bath (Al-Surat Al-Mustakim)

It was said that it is a very thin cord thinner than a hair and sharper than a sword, on which all people will walk, the disbelievers will fall into the hell when they walk on it, but Muslims will get into the paradise

The word "Surat" is not an Arabic word, it does not exist in the Arabic language at all, but it is a Persian word meaning the bridge

Zerdeshian said that it connects the earth with the paradise, the same concept used by Muhammad

In a Persian book named (Zikart), part 2, chapter 81, page 5,6: "Zirdash said: I am keeping my purity and chastity, worshipping you, not to have your horrible punishment, but to walk on the "Surat" to reach that blessed place, that's full of perfumes and joy

"Al-Surat" is not present in any religion, nothing like that Surat that is like a thin hair leading to the paradise

How did those beliefs reach the Arabic peninsula?, and how did Muhammad acquire those cultures?

In the book of "the garden of the beloved (Rawdat Al-Ahbab) it was said that: "Muhammad used to speak and argue with everyone who came to him, from all rites and denominations and he used to speak with them with some words of their languages"

Those stories in the quran were famous stories narrated by the Arabs

Al-Kanady said in his book (the Arabs) "the story of Aad and Thamoud, the camel of Saleh and the people of the elephant were mentioned in a sitting, he said those cold storied and tales of the old had been narrated by nights"

In the prophetic life story by Ibn Hesham: a Persian man named Selman the Persian who suggested for Muhammad to dig the tunnel and make the 'Majaniq' in the incursion of bane-Safik in Al-Tae'f

Selman the Persian helped Muhammad to write the quran and that what Muhammad mentioned in the Bees chapter (Surat An-Nahl) 103" It is only a human being who teaches him"

We are asking how Muhammad spoke with him about the tunnel and "Majaniq" in Persian language. And how he lived in the Arabic peninsula, and didn't learn from his contemporary Persian people and took from them lot of their culture

(Episode 57)

Sources of Islam

Pagan sources

(Pagan rituals- Ka'bah -Pilgrimage)

The greatest influence on Islam was the pagan environment surrounding it; it had very big impact on it especially when Muslims tried to reconcile with the pagans and the people of Korish

In Encyclopedia Britannica, part 1, page 1047 :{ the researcher are considering the Arabic pagan religion as the origin of the Islamic religion}

Sheikh Abdul Galil Abdul-Karim mentioned in his book "the historic roots of the Islamic legislation", page 1208):

The Arab in the pre-Islam paganism epoch was the origin of many rules, rituals, regulations and legislations that Islam had founded, so we can say with great certainty that Islam had inherited from the paganism lot of worshipping and ritualistic aspects

There is a field which the Islamic proselytisers are very keen of obscuring and concealing which is the religious field, as lot of readers will be astonished when they know that Islam had taken from the paganism lot of religious and rituals

Sheikh Abdul Galil Abdul-Karim (sheikh of Islam, one of Al-Azhar graduates and the author of many Islamic references) mentioned in his book" the historic roots of the Islamic legislation" those worshipping rituals as:

- 1) Glorifying Al-Ka'bah, in page 15
- 2) The pilgrimage and its rituals ,in page 16
- 3) Month of Ramadan, in page 18
- 4) The prohibition of the sacred months, in page 18
- 5) Dignifying Ibrahim and Ismail, in page 18
- 6) The general congregation in Friday

He added in page15: in spite of the presence of 21 Ka'bahs before Islam in the Arabic peninsula, all the Arab rites agreed to scarify the Ka'bah of Makkah and perform pilgrimage to it in the pre-Islam paganism

Islam came and preserved the scarifying of Al- Ka'bah and the quran had given it many honorable famous names, as in:

Table chapter (Surat Al-Ma'idah') 97:" Allah has made the Ka'bah, the sacred house"

In The simplified Arabic encyclopedia, page 1465 :{ Ka'bah was considered the biggest temple in Korish, and the residence of their idols, the greatest idol was Ella (the moon god) , from it the Islamic proclamation " Allah Akbar" was derived as Ella was the greatest among the idols

Ibrahim and Al- Ka'bah

In quran, in the cow chapter (Surat Al-Baqarah) 127:" Ibrahim and Ishmael were raising the foundations of the House (AL-Ka'bah) Our Lord! Accept from us"

Did Ibrahim build Al- Ka'bah?

Actually this is a very strange and irrational saying, as it is against the history, archaeology and the holy books

The Holy Bible never mentioned that Ibrahim went to the Arabic peninsula in his life, he lived in Palestine, and then he went to Egypt and returned back to Palestine passing by the Sinai desert and he never went there in his travels

In the history books and the old archaeology of the Far East and the Arabic peninsula there was no single mentioning that Ibrahim went to the Arabic peninsula

In the book of "who built the Ka'bah the Muslims' most holy place" by W.L.Cathe, which is a book enriched with detailed maps said: the author concluded that Ibrahim never went to the Arabic peninsula

The Islamic encyclopedia, part 1, page 77 mentioned that:" it was never mentioned that Ibrahim had put the foundations of the House (AL-Ka'bah) and he was not the first Muslim

In the whole Mekkaian chapters (those chapter written in Makkah before the immigration of the prophet) of the quran there were no single mentioning of Ibrahim, but in the madinian chapters (those chapter written in Madina after the immigration of the prophet) the situation is different, as Ibrahim was called "Hannifin Muslim" and the founder of the religion of Ibrahim and he raised the foundations of the House (AL-Ka'bah) with Ishmael the cow chapter (Surat Al-Baqarah) 127

The secret behind that difference between the Mekkaian chapters and the madinian chapters exists in the fact that Mohammed made an alliance with the Jews in Makkah in the beginning, but they showed hostility to him, so he had to find some others, so he thought of the father of all Arabs Ibrahim, so he was able to get rid of the Judaism of his time to create a connection with the Judaism of Ibrahim that became the origin of Islam,

When he was mentally fully occupied with Makkah, then Ibrahim became the founder of the House of God

The pilgrimage

Pilgrimage is one of the essential pillars of Islam; it is derived from the pre-Islam paganism

The word "haji" itself is derived from "Hack" which means in Arabic language friction as there was a pagan ritual performed at the time of Hajj, in which women were doing friction of their private part by the black stone for enhancing their breeding capabilities (Dr.jawad Ali in his book "the history of Arab before Islam", part 5, page 223)

(This issue will be explained in details in a separate chapter)

In the book "Ka'bah through the history, by Dr; Ali Hassen Al-Kharboutly he wrote:

{The Arabs before Islam were going to Makkah in the season of Hajj (pilgrimage) every year to perform the pilgrimage obligation}

What was the purpose of Pilgrimage in paganism?

In Islamic encyclopaedia, part 11, page 3465:" there were 2 commercial markets every year during the month of Dhu-al-Qa'dah, the first one in Okaz and the second one in Makkah, they were followed in the first few days of Dhu-al-Hijjah by a market, called Dhu-almjaz, those markets following the season of dates collection was connected o the pilgrimage (Hajj), it is called"Mousem al-Hajj"

The word "Mousem" in their language was meaning the fertility festival or " wasm", this word as mentioned in the book "the legendary and the heritage" by Sayed Al-Kemny, page 165: "wasm" or "Mousem" is the word from it "Mousem Al-Hajj "was derived, it means " moumes" which in Arabic language means prostitute, noticing that there were many prostitutes in Makkah before Islam

In his book, Sayed Al-Kemny said in page 160: inside Al-Ka'bah, there was also the god "hobble" the god of fertility, that's why there were sexual rituals, widely spread in these areas, There were performing group sex seeking fertility as a part of their pagan rituals and they were doing circumambulation around Al-Ka'bah naked

Nowadays they are also doing circumambulation around Al-Ka'bah semi-naked with the origin of that ritual in the paganism epoch

The pilgrimage rituals in the paganism epoch

Arab in the paganism epoch were performing the same rituals, Muslims are performing nowadays

The same rituals, nothing had been altered from it at all

In the book " the historic roots for the Islamic legislation by Dr: Khalil Abdul-Karim, page 16, he recapitulated that rituals in the following:

- 1) "Al-Talbi'h" the Muslims' saying around the Ka'bah" labbik Al-Lahom labbik" while they are doing the circumambulation
- 2) " Al-Ihram" the wearing of the special pilgrimage clothes
- 3) " Al-Hade"" market
- 4) Stopping by "Arafa"
- 5) Stoning of the 'jamarat"
- 6) The slaughtering
- 7) The walking between the "safa" and " the " marwa"
- 8) Kissing of the black stone
- 9) The circumambulation around Al-Ka'bah seven times

They took all the pilgrimage rituals unaltered from the pre-Islam paganism

(Episode 58)

The sources of Islam

(The Pagan sources)

The black stone

What is the black stone? Is it a holy stone?

It was mentioned about the black stone In Al-Azhar site on the internet under the title (Islamic concepts):

{It is a stone , black in color with a red tinge , has red dots, about 30 centimeter in length and 10 centimeter in width, it is present in the wall on Al- Ka'bah in its south eastern corner , it has a covering and silver belts}

From where did this black stone came?

In Sonan Al-Tourmozy, the pilgrimage chapter .converse number 886 ;{ narrated Ibn Abe Abbas: the black stone came down from the paradise, it was whiter than milk}

It was said that Gabriel brought it down from paradise, it was also said that it appeared after the flooding of Noah ,and Ibrahim put it in that place as a mark for the beginning of circumambulation

Some people have a scientific explanation for that stone, they said: it is a meteoroid came down from the sky and burned before reaching the earth

The Arabic peninsula is full of such meteoroids, it was also said that it came down from the sky and was glowing before it burned, so they considered it as a holy stone being a strange phenomenon

According to history there were many Ka'bahs and All Ka'bahs have such meteoroids inside them, and Al- Ka'bah of Makkah was the one that contained that black stone

Was that stone a holy stone in the paganism epoch?

Definitely, it was a holy stone to the extent that Al- Ka'bah derived its holiness from that stone within it

In the book of (the methodological way for Arabs) by Mahmoud slim Al-Hoot, page 59, he said:{ the Ka'bah in Makkah was a frame for the black stone, and the other Ka'bahs had

also similar character, as they were considered houses of gods, in each of them there was the special stone belonging to that god that came down from the sky}

The sanctifying of that stone was because it came from an unknown world, as this meteoroid came down from the sky with such heavenly celebration

That was also affirmed by the simplified Arabic encyclopedia, page 1097, as it said: the meteor is a small piece of the universal matter entering earth atmosphere in a very fast speed so it burns and looks like a glowing shining line , that is glowing for a while as a result of the immense friction, it is called the meteoroid Bedouins were sanctifying that miraculous stone in the paganism epoch

But if Bedouins were sanctifying that miraculous stone in the paganism epoch
Why do Muslims sanctify it?

Are there any rituals for sanctifying that stone in the paganism epoch?

Definitely, as it was their worshipping place

In the Islamic encyclopedia, part 22, page 6960, it said: the black stone dated to very ancient epochs; it has very glorious stature in the religious rituals for the ancient Arabs

They were circumambulating around Al- Ka'bah that contained the black stone, it was sanctified since very old time

Muhammad followed that old customs when he settled the rituals of his religion and he considered Al- Ka'bah as the center for those rituals

What about the circumambulation?

They were circumambulating around Al- Ka'bah containing the black stone

We will focus the lights on some very exiting and strange rituals as a way of sanctifying that black stone,

In the book of (the methodological way for Arabs) by Mahmoud slim Al-Hoot, page 123 {One of the rituals of pagan pilgrimage was an exciting and amazing ritual, as they were circumambulating around Al- Ka'bah men and women totally naked}

What was the reason for that nudeness?

In the book of "the legendary in quran" , page 16,17 it said:{ that nudeness was for a reason, as there were sexual worshipping rituals taking place inside that Makkahin godly house in the ancient epochs }

In the book of" the father of prophets Ibrahim", by Muhammad hosny Abdul-Hamid, published in Cairo, page 92, he said:{ there was a pagan ritual performed by women, as they were touching the black stone by their menstrual blood, as the menstrual blood for

the ancient pagan was the secret of birth, as they believed that, woman gives the blood and man gives the semen and the spirit is given by god

They were assimilating the first act done by the moon god (Alh) when he slept with the sun god (Alat)

So they were celebrating that occasion as the gods (the moon and the sun) did before, they were doing the same thing again

(See also" the legendary and the heritage" by Sayed Al-Kemny, page 160,162

This was also mentioned in the book of Rites and denominations {Al-Melal Wal-Nahl} by Abe Al-Kasim Al-Shahrestany, page 247, he said :{ there was a ritual that was dominating that time which was the friction of the black stone , taking into consideration its shape\

And the ward Hajj is derived from Hack (in Arabic language it means to do friction)

(That was also mentioned in the book the legendary in quran, page 17, 19)

As the Arabic peninsula was very wide, and there were little people for that vast land, so they were very concerned about breeding, so the infertile women were performing group marriage during that time, as they were going naked during the pilgrimage and were fractioning their private parts with the blood inside it by the black stone, to have its blessing to get pregnant ,as it represented god that gives the spirit

Did Muhammad sanctify the black stone?

Muhammad had preserved the rituals of circumambulation and turning around Al- Ka'bah exactly as in the paganism epoch

The Islamic encyclopedia is saying: we can conclude from what Muslims are performing now that ritual, how it was done before by the pagans

Muhammad was kissing the black stone as a sign of sanctifying it

In Sonan Al-Behiqy , the book of pilgrimage, converse number 9503 :{ narrated Ibn Abbas : the messenger of God when he was taking the black stone, he was kissing it , putting it on his right check (wasn't he aware that they were putting it into their private parts touching it with their blood?)

He was circumambulating around the black stone seven turns, three turns jumbling like steenbok, and four turns walking as a respect for the stone

In Mosnad Ahmed, Mosnad Abdullah Ibn Al-Abbas, converse number 283: {the messenger of God came into the mosque and he took the stone, people of korish said they are not walking but jumping like steenbok so he did that three times}

What was the attitude of Caliph Omer Ibn al-Khatab towards the black stone?

In Sahih Al-Bokhary, the pilgrimage chapter, converse number 1590:

{Omar challenged Muhammad's kissing of the black stone, he said when he came to kiss it: I know that you are just a stone, you neither harm nor cause any benefit. I wouldn't kiss you if I didn't see the messenger of God doing that}

Omer also challenged Mohammed's jumping while walking around Al- Ka'bah saying: do we do that as hypocrisy for the pagan? (Sahih Al-Bokhary, the pilgrimage chapter, converse number 1605)

Narrated Zoubir Ibn Salem: Omer said to the stone: I know that you are just a stone do you neither harm nor cause any benefit, I wouldn't take you if I didn't see the prophet taking you , we were doing that as hypocrisy for the pagan , now they had been demolished by God , but as the prophet did that we have to do it

We knew the reason why that stone was sanctified by the pagan, but why did Muhammad sanctify it?? That deserves thinking

Was there any single holy reason for that? And if Muhammad's respect for the black stone was a sort of hypocrisy to win the pagan as Omer said , is that befitting a prophet to share with pagans in worshipping their idols? Actually there are hundreds of question marks about that

Mohammed said in a converse that the stone came down from the sky and the quran said those stones came down from sky were for punishment as in:

The elephant chapter (Surat Al-Feel):"Haven't you seen how your Lord dealt with the owners of the elephant. Didn't he make their plot go astray? And sent against them birds, in flocks, striking them with stones of *Sijjil*."

Stones were considered from Satan as in many chapters as the pilgrimage chapter (Surat Al-Hajj), the Spoils of War chapter (Surat Al-Anfal), and The Winds that Scatter chapter (Surat Adh-Dhariyat)

So the black stone is now worshiped by Muslims as an idol,

There was an article in Al-Ahram (pyramids) newspaper on 15/8/2004 by Dr. Ahmed Showky Ibrahim saying: we are not kissing the black stone as a costumed ritual, but as obedience for Al-mighty God's commandment

Would Al-mighty God command to perform pagan rituals? Is there any commandment from God to do that?

That was an agreement between the prophet and Makkah to preserve the pilgrimage with all its rituals

And about the throwing of stones (Ramy Al-jamarat) Dr. Ahmed said: that was in the place where Satan tried to prevent Ibrahim fro slaughtering his son!!! Is it possible to stone Satan?

Dr. Ahmed added: the black stone while it was in paradise, it had eyes, mouth and lips, God said to him open your mouth and eat the papers

What were those papers?

It was said that; when God created Adam, he took out of his back every human being he will create thereafter, he said to them: isn't me your God? They replied yes, he said to them then testify by that, and he took the treaties of their testimonies and ordered the angels to put those papers in the mouth of the black stone

Is that stone alive or dead?

Did that stone have a mouth, eyes and lips? And was he fed by the treaties?

Did any Muslim, who went to Makkah, see the eyes and mouth of the black stone?

Where is the legendary from the truth in that?

Millions are going every year to Makkah circumambulating around a stone and they said that Muhammad had terminated the pagan religion, while they are performing a pagan worshipping till now

(Episode 59)

Sources of Islam

The crescent moon

What is the relation between Islam and the crescent moon?

On a question about the relation between Islam and the crescent moon, his eminence Sheikh Al-Karadawy answered saying: there is no relation at all between the Islam and the crescent moon

I am wondering how he could say that. Doesn't he know? Or he is trying to ignore, and hide facts.

On that very intimate relation between Islam and the crescent moon, here are the facts:

The number of quran verses speaking about the crescent and the moon are 50 verses

The number of converses speaking about the crescent and the moon are 2027 converses

About the moon

We can see that Allah (God) was swearing by the moon as in:

The One Enveloped chapter (Surat Al-Muddathir) 32, 33:" by the moon, And by the night when it withdraws"

The Sun chapter (Surat Ash-Shams) 1.2:" by the sun and its brightness, And by the moon as it follows it"

In the Islamic encyclopedia , part 32, page 10055:" the crescent has a great importance in the Islamic legislations" the encyclopedia showed 55 proofs for that , for example ;the Hijri calendar depends on the crescent, also the fasting of Ramadan and the time of pilgrimage (Hajj)all are related to the crescent

In the cow chapter (Surat Al-Baqarah) 189:"They ask you, about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage"

The crescent as a symbol of Islam:

- The crescent was put on the coins at the time of Salah Al-din Al-Ayouby
- It was present in the dome of Kobat Al-Sakhra mosque
- It was put on the earrings and ornaments for human
- It was the symbol for the Muslim leaders throughout history

- In the fifth Hijri century, in Anne church in Europe, that was transformed to a mosque they replace the cross present over it by the crescent as an Islamic symbol
- The crescent had been put over the domes of mosques
- The crescent was the official symbol in the Ottoman nation
- The crescent had been put in the national flag of many countries as Tunisia, Egypt, Algeria, Mauritania, Malaysia, Libya and Malawi
- The crescent was the differentiating symbol between the graves for Muslims, and those for the Jewish and Christians

Why is the crescent used by Muslims as a symbol?

The Christians take the cross as their symbol, as it represents the redemption of the Christ

The Jewish take David's star as symbol, as it represents the kingdom

But why do Muslims take the crescent as their symbol?

The secret behind that is: the crescent had a great importance in the ancient pre-Islam paganism epoch, as it was the symbol of the Moon God for the pagan

The encyclopedias Britannica mentioned in part 1, page 1057 and 1058: "the Arabs in the south of Arabic peninsula were worshipping the trinity of Al-lah the moon god, Al-lat the sun god, and their son Ashtar, and Al-lah was the greatest of that trinity"

Dr Al-Kemny said in his book "the legendary in the quran", page 4-11: "among the names of Arabs' god was "kitth" that is translated as Al-lah, the lord of the sacred house, present in Makkah

From the archaeological studies of the Arabic peninsula, it was found that "Al-lah" the greatest was worshiped by the people in the Arabic peninsula, it was the moon god; the greatest of gods, there was a statue inside Al-Ka'bah for it

The worshiped moon god was called Al-lah, and the word was abbreviated as Allah

That was the attitude of Muhammad towards that great god "Allah the greatest"

For that reason the Korishians people were not surprised to hear Muhammad speaking about Allah, as they knew him and worshiped him and they had no reason to ask Muhammad about Allah, as he was familiar to them, so Muhammad was raised in that culture worshipping the moon god Allah

As the greatest of all their gods, they called him Allah The greatest "Allah Akbar"

So why did Muslims consider the crescent as their symbol?

It is Muhammad who considered it as his symbol, but why did Muhammad consider the symbol of the moon god as the symbol of Islam? Was there any relation between Islam and the moon?

The moon was the god worshiped by people during the time of Muhammad, so he considered the crescent, the symbol of the worshiped moon god as his symbol

As mentioned in history; Muhammad tried hard to attract the Jewish and Christians but was unsuccessful in that, so he showed a great respect for the moon and Ka'bah and was performing all the pagan rituals , trying to please the pagan

Dr Al-Kemny said in his book, page 11:

Al-lah was the male moon god

Al-lat was the female sun god

Ashtar was their son, and its symbol is the star

So beside the Islamic crescent there is a star near its lower end, representing Al-lah and his son Ashtar

For knowing more about the studies and archaeological researches for that on the internet log on to:

<http://www.biblebelievers.org> under the title "archaeology of the middle east"

It said: the archaeologists discovered many temples for the moon god widely dispersed in the area from turkey till the Nile River

The moon god was named by the Babylians. Ashurians and keldanian as the god "S"

The scientists proved that the Sumerian people had the same god,

The crescent symbol of the moon god was present in the prisons; they also made the bread with a crescent shape, as they were offering it to the god

In the previous century they discovered a big temple for the moon god in Palestine in an area called Hazer, within it they found two statues for two men sitting on a throne with the crescent engraved over their chests

Were there any discoveries in the Arabic peninsula?

In the nineteen century, the archaeologists made many digging in Saba' and Kotban in the Arabic peninsula, they found many codices showing the moon god

Thousands of fossils were discovered with the moon god symbol the crescent on them

The question is why they are putting the crescent with the star over the mosques?

In the quran in the prophet chapter, it said that Ibrahim removed the idols and Muhammad removed the idols from Al-Ka'bah

So using the crescent and the star; isn't that considered worshiping of idols?

Muslim should know well the roots of Islam

(Episode 60)

God and monotheism

In the Arabic peninsula before Muhammad

Monotheism, was it known in the Arabic peninsula before Muhammad?

Definitely, monotheism was well known in the Arabic peninsula before Muhammad

The Islamic encyclopedia, part 4, page 133 said: many of the people of Makkah in the pre-Islamic epoch were believing in the only God, and the last day; of them : Abdul-Muteleb the grand father of Muhammad , and Zaid Ibn Amre , they were Hanifian believing in the only God, and also keas Ibn sa'da and Waraqua Ibn Nofail and they were Nazarenes believing in the only God

The Hanifian as mentioned before, believed in the only God, they were following the religion of Ibrahim and they are not polytheisms, and the prophet Muhammad was commanded by God to follow the Hanifian religion as in:

The Cow chapter (Surat Al-Baqarah) 135:" we follow only the religion of Ibrahim *Hanifa*"

In "the prophetic life story" by Ibn Hesham, page 219:

The basis of the *Hanifa* was described by Zaid Ibn Amre in his poem:

Is it one God or thousand gods	I worship?
If they divide things	I secluded Alat and Elouza all of them
I worship neither Al-'Uzza	nor her two daughters
Nor the two idols of Bane Amre,	neither Hobbler who was a god
But I worship my lord	the most gracious, the most forgiver

In "the prophetic life story" by Ibn Hesham, it was mentioned that: before the revelation of Muhammad, there was a table with a meat on it in the town of Balbh, Zaid Ibn Amre was there (he was a Hanifian), he refused to eat from that meat saying that: I am not eating what was slaughtered for the idols and the name of God was not mentioned on it, while the messenger of God ate from it!!

Ibn Hesham continued saying: Al-Sohily commented on that saying: how Zaid refused to eat what was slaughtered for the idols and the name of God was not mentioned on it, while the messenger of God ate from it? ,he should be the one to do that

Omi'ah Ibn Abe-alsalat was a Hanifian, he said in his poem:

Every religion for God, in the day of resurrection except the Hanifa is a false religion

And as In the Family of Imran chapter (Surat Aal-'Imran) 19:"the religion with Allah is Islam" this verse was originally" the religion with Allah is Hanifa" but when Othman burned the qurans keeping only his quran, he changed it in his quran

The Christian, Jews and the Sabians were also believing in the oneness of God

The Cow chapter (Surat Al-Baqarah) 62: "those who believe, and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve "

The people of Korish

The people of Korish also believed in the only God, as examples to proof that:

"AL-Talbia"

"Labbik Al-Lahom Labbik, Labbik La-Sharek Lak Labbik" meaning: O, God we are answering your call and coming to you, no partner with you

This is the same proclamation said by Muslims nowadays at Makkah; it was originally the proclamation of Korish as they believed in the only God

In the treaty of Al-Hudibya, between Muhammad and the people of Makkah, Ali Ibn Abe-Taleb was the writer of that treaty, he wrote in the opening of the treaty , in the name of God, the most gracious ,the most merciful, but Korish refused that beginning , they said we have our own , you should write it instead, that's" Labbik Al-Lahom Labbik, Labbik La-Sharek Lak Labbik" , Muhammad accepted that and he ordered Ali to change it

"Al-Takbeer"

Saying" Allah Akbar" meaning "God is the greatest "was present before Islam

In "As- Syrah Al- Halabya" ,part 1:" when the redemption of Abdul Muteleb was accepted for his son Abdullah, the grandfather of the prophet, as he vowed to God if he was endowed ten children he will slaughter one of them

Then when he was endowed ten children, he wanted to slaughter the one selected by lottery, he was Abdullah, so all the people of korish came out to stop him from slaughtering his son, they consulted a soothsayer, she told them to slaughter camels as a redemption for him ,Then they made a lottery between Abdullah & the camels, it came to Abdullah, they slaughtered ten camels ,they repeated again the lottery ,it came once again to Abdullah, they continue to add more camels & lottery continues to be on Abdullah till the camels slaughtered reached one hundred , then the lottery came to the camels ,then the people of Korish yelled " Allah Akbar ,as the redemption was accepted

There were many people named Abdullah , so they know Allah the one and the only God as Abdullah the father of the prophet , Kais Ibn Abdullah and Ibn Houzan Ibn Abdullah and others "the prophetic life story" by Ibn Hesham. Part 1, page 119, 36, 95"

But , it was mentioned in the quran that the people of Korish were polytheisms

Actually they believed in the only God, but they have intercessors for them to God like *Al-Lât* and *Al-'Uzza* and *Manât*, as mentioned when Muhammad wished that the people of korish will follow him, Satan put on his tongue to say {those great Gharaneek, their

intercession are well accepted} so the people o Korish prostrated, but Gabriel came to him rebuking & telling him those words were put by Satan on his tongue

- The Christians believe in one God, they believe in one and the only God
- The Jewish believe also in one and the only God

The prophet of Muhammad was ordered to follow the religion of Hanifa,

As in the bee chapter (Surat An-Nahl) 123:"Then, We have inspired you, Follow the religion of Ibrahim Hanifa and he was not of the *Mushrikûn* (polytheisms)"

So why did he make another religion?

And did he succeed in his mission? Did he exterminate Christianity and Judaism?; they still exist till now after fourteen centuries, even in the countries he invaded using the sword, is there a need to have another prophet?

I am inviting the Muslim to make a table of comparison between Islam, Judaism and Christianity

	Islam	Judaism	Christianity
Monotheism	-One and the only God - Muhammad is partner with God, as Muslim is not considered a believer of God till he believes in Muhammad and testify that Muhammad is the messenger of God	-One and the only God - it was mentioned in the quran about Ouzier the son of God, actually the name Ouzier is not existing in the entire Holy Bible	-One and the only God - God is one in trinity meaning God is one and only, having three characters, he is the origin of existence : the father, the mind and knowledge :the son, and the life : the holy spirit, so he is one and only God in holy trinity
Worshiping	- it is a group of obligations , that must be performed to have recompense for them - there are animal sacrifices	- it is a group of obligations, that must be performed to have recompense for them - there are animal sacrifices	-Worshiping is a way of getting the grace ,not an obligation
Doctrines	- eye for eye, tooth for tooth -multiple wives -war for spreading the religion -Muhammad has privileges over all people	- eye for eye, tooth for tooth -multiple wives -war for defence -equality between all people ,no privilege for a prophet over anyone	-forgiveness, peace , love , purity -holiness of marriage - one wife only
The ultimate great goal	- establishment of a nation on earth (Islamic nation) - the paradise of Hour Al-Ein, wine and pleasure in the afterlife	establishment of a nation on earth (Israel) - a paradise on earth (the masonian paradise)	- no nation on earth - no existence of any authority on earth -The kingdom of heaven in the afterlife living a spiritual life

So we can say that Islam has a Jewish tinge, with the difference, in Islam there is one prophet, while in Judaism there are many prophets

So why Muslim is following the Islam as a religion

He has to think why?