

# **Pretenders' Mutual Tussle And The Quran**

 by

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**Pretenders' Mutual Tussle and The Quran**  
Comments by **Dr. Sayed Abdul Wadud** of Lahore

On

19 Questions for

"Muslim Scholars" by **Edip Yuksel**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ  
 الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝۸ يُخَدِّعُونَ اللَّهَ  
 وَالَّذِينَ آمَنُوا ۚ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ  
 وَمَا يَشْعُرُونَ ۝۹ ط

*"Of the people there are some who say,  
 'We believe in Allah and the Last day';*

*But they are no believers.*

*They seek to deceive Allah and those  
 who believe, but they deceive only  
 themselves and realize (it) not."*

(2: 8-9)

## PREFACE

As far as I remember, it was in the year 1985, that a sudden demand started, from Singapore, for my book, titled, "Conspiracies against the Quran". Later on, literature, related to number 19, began to pour in, one after the other. As, at that time, I was too busy in my professional work, I did not take notice of it. One of the books I received was entitled, "The Computer Speaks God's message to the world. "Al-Quran: the ultimate miracle." It was in the year 1993, long after I retired from my profession of surgery that I happened to go through this book. I found some novelty in the numerical work contained in this book and sent the Urdu translation of a part of it to 'Tulu-e-Isalm' monthly for publication. To my surprise a controversy started against this article of mine. It was pointed out to me that this numerical work is neither accurate, nor prepared with good intention. But all that was said against it, could not satisfy me as regards the inaccuracy of the above-said numerical work which I had quoted from the book, "The computer speaks." It was also brought to my notice that a movement is going on in America and Europe on the basis of number 19 and that although this movement emphatically declares that Quran is the Word of God, yet it is a conspiracy not only against the Quran itself but also against the deliverer of the Quran (PBUH). I thus became seriously interested in finding out some literature of this movement, in order to search for the reality of the situation. I also tried to gather literature received earlier from Singapore. But to my great surprise I received, in June 1994, a book entitled, "19 Questions for Muslim Scholars." by Edip Yuksel (a follower of one Rashad Khalifa). The book states that these 19 Questions

were presented before the Muslim scholars at an International conference in Chicago, Illinois, U.S.A. in October 1989. The title of the conference was, "World conference on the finality of Prophethood and significance of Hadith."

The scholars who participated in the conference were :-

- |                          |  |
|--------------------------|--|
| <b>From India</b>        | Maulahum Abul Hasan Ali Nadvi<br>Maulahum Hamiduddin Aqil<br>Maulahum Yousuf Islahi<br>Maulahum Muhammad Nayeem<br>Maulahum Syed Hamid Ali   |
| <b>From Pakistan</b>     | Maulahum Khan Muhammad Khan<br>Maulahum Muhammad Taqi Usmani<br>Maulahum M. Yousuf Ludhyani<br>Maulahum Mufti Ahmad-ur-Rahman<br>Maulahum Azizur Rahman<br>Maulahum Ghazi Muhammad Ahmad |
| <b>From Saudi Arabia</b> | Imam Haram Makkah<br>Secretary General Rabita Islami<br>Dr. Abdullah Turki<br>Dr. Mustafa Azmi   |
| <b>From Jordan</b>       | Sheikh Nasiruddin Alabani  |
| <b>From Egypt</b>        | Sheikh-ul-Azhar  |
| <b>From U.S.A.</b>       | Imam Warith Din Muhammad<br>Imam Siraj Wahaj<br>Dr. Muzammil Siddiqi<br>Dr. Jamal Badawi<br>Dr. Ahmad Zaki Hammad<br>Dr. Fathi Usman<br>Dr. Ahmad H. Sakr                                |

The book "19 Questions for Muslim Scholars" was presented to me by Mr. Edip Yuksel, with the following words --

Dear Brother Abdul Wadud,

Today I have received your book, "Conspiracies against the Quran". I just went through it and found it excellent argument for God's Word. Inshallah, I shall study it and send you my evaluation.

Here are two of my books. I would like to hear from you. Peace. 9.2.1993. (The book, however, reached me in June 1994)

(Signed) Edip Yuksel

On going through the book, I found that its material comprises a frontal attack on Hadith and Sunnah, followed by high-sounding proclamation that the Quran is the Word of Allah. Then under cover of the Anti-Hadith campaign accompanied by the praise of the holy Quran, the book builds up, step by step, for the proclamation of Rashad Khalifa, the mentor of Edip Yuksel, as the messenger of God. His technique gradually proceeds as follows --

The sole mission of the messengers of God was to deliver the message. Abraham was the founder of Islam. Muhammad was the follower of Abraham; why do you make distinction amongst messengers? Muslims idolized Muhammad. The verse (3:81) clearly states that after all

prophets, God's messenger of the covenant will be sent to confirm all scriptures and that prophet Muhammad was in the covenant and so on.

After passing through this zig-zag course, there comes the proclamation that Rashad Khalifa is the messenger of the covenant.

The questions contained in the book, "19 Questions for Muslim Scholars" are as follows:-

1. Which Hadith do you believe besides the Quran?
2. Do these verses require a mishmash of narrations?
3. How reliable is your most authentic Hadith?
4. Why are you so belligerent?
5. Why do you sanctify those who eliminated chapters from, or added chapters to, the Quran?
6. Why did a hungry goat eat the "Stoning verse"?
7. Why do you prohibit gold or silk for men?
8. Why do you prohibit pictures, music and chess?
9. Which animals are lawful?
10. Why do you insult and oppress women?
11. Why do you force women to cover their hair?
12. Why do you make distinction among messengers?
13. Was Muhammad illiterate?
14. Who is the messenger mentioned in 3:81?
15. Will Jesus come back?
16. What is the crucial age?
17. How do you pronounce "Shahadah"?
18. Religious Practices?
19. Can you see the mathematical miracle?  
The Quran versus Hadith and Sunnah.

However, in my comments on this work, I have dealt only with those issues which I consider to be

basically important and which are meant to install Rashad Khalifa on the throne of a messenger of the covenant. I have not touched such questions which are irrelevant to the subject of my discussion as described above. For example, "Why do you prohibit gold and silk for males?" "Why do you insult or oppress women?" or "Why do you enforce women to cover their hair?" and so on.

I sent the first proof of this work for reading, to my friend A.S.K. Joommal, Editor Al-Balaagh, Lunasia, on account of his superiority and mastery of English language. He completed this labourious task in an excellent manner and in a shortest possible time. I am highly obliged to him for this benevolent cooperation.

**Abdul Wadud**

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## **CHAPTER 1**

### **Introduction of the book "19 Questions for Muslim Scholars"**

**by EDIP YUKSEL**

Muslims have mutilated their own religion, monotheism, beyond recognition. The purpose of this discourse and these questions is to expose "Muslim" scholars who have changed the religion of God into a religion full of contradictions, nonsense, oppression, and unreasonable instruction.

We are living in a crucial age. God has opened a gate of salvation for us and future generations. Those who follow their parents blindly and inherit their religion without thinking, surely will miss the most important opportunity in centuries. This is the era of Quran, and the Quran alone. The predawn light has already disturbed the eyes of the followers of satanic teachings, i.e., Hadith and Sunnah. The darkness which has been created by these narrations is passing. We are an extremely fortunate generation. We live in an era of restoration; the religion of God is being returned to its original purity as preached by all God's messengers.

Islam has been corrupted by fabricated narrations and sectarian jurisprudence which have clouded religious minds for 1400 years. A mathematically coded structure has been discovered in the Quran, the Final Testament. Now, Almighty God wants to reform His religion and start a rebirth, a renaissance, by unifying all the believers in the world under the motto "One God. One Message, One Community."

## Comments by Dr. Sayed Abdul Wadud on the introduction of the book 19 Questions

In the introductory page of the book "19 Questions for Muslim Scholars", titled, 'New Era', it is said, "We are living in a crucial age. God has opened a gate of salvation for us and for future generations. "The gate of salvation", as said later, "is the discovery of a mathematical code."

While going through this booklet titled, "19 Questions for "Muslim scholars", one finds that Edip Yuksel continuously seeks protection under brevity while presenting his often repeated falsehood as truth. We find here that he has mentioned the word "Salvation" without explaining as to what is meant by it and what is its relationship with the Mathematical code mentioned by him.

It is a pity that those who claim to have a deep understanding of the Quran and are the pioneers of a movement based on their Quranic study, have not been able so far to understand what is 'Salvation'. 'Salvation' is an un-Quranic word. Besides his comprehensive and well-organized anti-Hadith campaign, the author of the book '19 Questions' has erred in certain points and has even been led astray in others. Let me explain.

### SALVATION

The concept of salvation, as said above, is un-Quranic. In Surah 'Fatiha' which is the gateway of the Quran, it is said:

اهدنا الصراط المستقيم (1:6)

The word Siraat-al-Mustaqeem is usually translated as Straight Path. But it is a more comprehensive term.

By implication, *Siraat-al-Mustaqeem* means a well-balanced and absolutely straight path. This brings into focus a very important concept of life. The Quranic words present a peculiar combination of the positive concepts, along with the condemnation of negative and unreal concepts. The word *Siraat-al-Mustaqeem* is a true example of it.

### *The ancient concept of life*

Human intellect invented an idea of a 'Cyclic Order' of life. Ancient Greeks, when they pondered over the heavenly bodies revolving within their respective orbits, came to the conclusion that human life, like heavenly bodies, runs in a cyclic order. A circle, as we know, starts at a certain point and ends exactly at the same point. Pythagoras, a Greek philosopher, and a renowned Geometer born in the island of Samos near Greece in 585 BC, introduced the idea of 'Transmigration of Soul' which means that a man born in this world, gets himself polluted by his misdeeds and that this stigma can be wiped out only by leading a devotedly religious life, which happens to appear and reappear in a cyclic order.

The doctrine of Salvation is based on the belief in the original sin. The followers of most religions are obsessed with the idea of sin and their chief aim is to loosen its hold on their souls. However, each religion has got its own distinct view, as regards the source of sin and the means by which it can be eradicated. In Hinduism, Mukti or Salvation is conceived as liberation from 'Awagawn' or the cycle of 'death and re-birth'. The doctrine of 'Karma', explains why one man is born in a well-to-do family and the other in a poor family, doomed to a life of misery. That is so because in his previous life, the former had lived virtuously, while the latter committed sins which he had to expiate in the present life. In order to get rid of the pollution of sin, the human soul

is sent back to this world, after its death in the garb of a lower animal. Thus the soul has got to pass through different garbs not once, but millions of times in order to achieve the same status of purification from which it started. These cycles go on and on. But it is important to realize that if its aim is to install the love of virtue and the hatred of evil in the mind of man, how can it be accomplished through the cycle of alternative death and birth because no memory of his former life exists in the mind of man.

*Vedantic philosophy* (Hindu mysticism) presents the same idea in a slightly different form. It is essentially a pantheistic creed:

That the individual soul has its source in the cosmic soul. It was separated from its source because of some unknown cause. The soul is lonely and unhappy and longs intensely for reunion with its source. That can be achieved only by running away from the world of matter and submitting one's self to the rigorous discipline which is prescribed in Vedas. Salvation for an individual soul lies in its merging again into the Infinite soul. This again is another version of the cyclic order of human soul.

*Christianity* also inculcates in its followers the dogma of 'original sin'. They say: Adam and Eve were guilty of disobedience to God, and were punished by expulsion from heaven. Every man is born with his soul stained by the original sin. He can wipe out this stain only by 'belief in the Christ' and by living a life of asceticism and hard discipline. Salvation means the regaining of the state of bliss which was forfeited by man through the original sin, not by daring adventure but by self-abnegation and refusal to take part in renunciation. Such was the teaching of the church in medieval ages.

Thus the Vedantic concept of asceticism was borrowed successively by Jews, Christians and Muslim Sufis which gave birth to so many distorted views about human life: the main theme of the cyclic order of human life being that its ultimate objective is to reach the point from where it started.

The *Quranic concept of life* is different. The Holy Quran emphatically rejects the idea of cyclic order but impresses upon man that his life moves on a straight, forward and uprising path and that the aim of human life is not salvation but achievement. According to the Holy Quran a human Personality is not the part of Allah's Personality.

Every Personality is an indivisible entity which cannot be divided into parts. A part of an object, separated from its whole, leaves that object incomplete and defective. By division a Personality remains no more a personality. Thus human Personality is not a part of Allah's personality. Allah bestows upon each human individual an undeveloped Personality and the object of man is to pass through various evolutionary stages, leading to its final stage of destination which lies in the hereafter. Thus our prayer before Allah "Guide us to the straight path", not only repudiates the false concept of the "cyclic order" of life, it also places before man a positive and constructive program which brings forward and raises step by step the human Personality : (84:19)

لترکبن طبقا عن طبق ○

"Surely you are (and shall be) raised from one stage to another, step by step."

The Quran says further : (11:56) ان ربي على صراط مستقيم

The usual translation of the verse is: "Verily it is my 'Rabb' who is on the straight path." But actually it means that every component of the entire universe moves forward on a straight and rising path in consonance with the laws initiated by Allah.

In the human world, the one who steps on the right path first is a 'Rasool', a messenger of Allah. That is why the last messenger of Allah (PBUH) is addressed by saying: (43:43)

فاستمسك بالذي اوحى اليك على صراط مستقيم  
ويزكيهم ويعلمهم الكتاب والحكمة (3:164)

"So hold fast to the revelation sent down to thee:  
Verily thou art on the Straight Path".

We have said earlier that Edip Yuksel has not been able to explain the relationship of the mathematical code with SALVATION. We shall discuss the point again under Question No. 19.

Edip Yuksel is also ignorant of the basic concepts of the Quran. In his writing he profusely uses the un-Quranic words, such as God, Prophet and Lord for 'Allah', 'Rasool or Nabi' and 'Rabb' respectively.

Allah is a proper noun used for Him alone. It means the Supreme Existence which is out of sight; Whose extremely exalted position leaves the human intellect perplexed, Whose Sovereignty reigns supreme in the universe and to Whom subservience is due by all components of His creation. No vision can grasp Him (6:13). A finite thing cannot grasp an infinite object. However we know Him through the attributes given in

the Quran. Accordingly, belief in Allah means to accept the Sovereignty of One Whose attributes are described in the Quran.

The concept of supreme authority exists amongst people all over the world, even amongst the most primitive tribes, and all of them bow down to it, although the picture of that authority is different in the minds of different people belonging to different tribes and religions. 'Yahawa' of Jews, 'Father' of Christians, 'Ishwar' or 'Parmatama' of Hindus, all bear a different concept.

On the other hand Allah described in the Quran is different from all of them. Thus the self-oriented concept of God in one religion becomes different from that of the other. The Quran says: "Glory be to Him for He is above what they attribute to Him". (6:101). So the real concept of Allah is the one that arises out of the manifestation of the attributes of Allah as laid down in the Quran.

### **RASOOL - NABI**

The word 'PROPHET' used for a Rasool or Nabi is again a misnomer and is too small a word to be used for a person holding such a high position. The word 'Prophet' means the one who foretells events and originally it was used by the Jews who had such foretellers in their ranks, inside their temples. This word exists nowhere in the Quran and has no relevance to the high position of one who is not only the recipient of Divine Message but is also entrusted with the responsibility of putting it in to practice.

### **RABB**

Rabubiyyat is one of the basic characteristics of Allah which means the provision of sustenance to an object from its initial stage to the stage of its final

destination. One who provides this nourishment and sustenance to the innumerable creatures in the universe is called 'Rabb'.

On the other hand the word 'Lord' used for the Quranic word 'Rabb' is a misnomer. It literally means, master, ruler, chief, Prince, Sovereign, owner, magnate in some trade, feudal superior, member of upper legislative chamber, Justice and President etc. Thus the word which is used for different categories of human beings is not fit to be used for the One Whose authority reigns supreme in the universe, Who is perfect and flawless, Who is the Creator, the Evolver, the Sustainer Who guarantees security to His creation and to Whose splints of laws everything is firmly bound.

As stated earlier, all that I have described above, does not form a part of my comments on the 19 questions raised by Eidp Yuksel, but it means simply to display the primitive knowledge of the basic concepts of the Quran by those who are making ridiculous attempts to place their mentor on the highest seat of a messenger of Allah on the basis of a figure-work jugglery. They are unaware of the emphatic declaration of the Quran in (42:52) that no messenger of Allah ever sought to become a 'Rasool' or 'Nabi' but he was always chosen by Allah Himself, as he was considered capable of discharging the huge responsibility entrusted to him.

## CHAPTER 2

### Question-1

**By Edip Yuksel**

*That the sole mission of a messenger of Allah is to deliver the message .*

In Q.1 of the book "19 Questions for the Muslim scholar" the author also brings forward a point that **The sole mission of a messenger of God is to deliver the message. (16:35)**

Let us think over the above verse closely. It runs as follows:- "The Mushrikin say that if it had been Allah's will, neither they, nor their ancestors would have set up peers to Allah or declare anything 'Haram' other than by His command. So used to say those who went before them. But what is the mission of the Rasool but to preach the clear message".

Edip Yuksel has misunderstood the meaning of the above verse (16:35). The verse does not mean that a messenger of Allah is like a postman whose only duty is to deliver the post and then sit idle. The verse on the other hand means that **IT WAS NOT THE MISSION OF RASOOLS TO COMPEL PEOPLE TO TAKE THE RIGHT PATH; THEIR RESPONSIBILITY WAS TO CONVEY THE MESSAGE AND THEY DID.** This concept occurs frequently in the Quran. Examples:-

"It is not required of thee (O Rasool) to set them on the right path, but Allah sets on the right path whom He pleases". (2:272)

"So Shu'aib left them saying, "O my people, I did indeed convey to you the message for which I was sent by my Rabb. I have given you good counsel, but how shall I lament over a people who refused to believe". (7:93)

"Truly you cannot cause the dead to listen, nor can you cause the deaf to hear the call (especially) when they turn back in retreat". (27:80) and (30:52)

"And to rehearse the Quran, if any accept guidance, they do it for the good of their souls. But if any stray, Say: I am only a warner". (27:92)

"And if you reject (the message) so did generations before you and the duty of the Rasool is only to preach publicly (and clearly)". (29:18)

As far as Muhammad, (PBUH) the last messenger of Allah, is concerned, his duties after the delivery of message are clearly laid down in the Quran.

1. His first duty was to bring about a change in the personalities of those whom he conveyed the message.

(3:164) ويزكيهم ويعلمهم الكتب والحكمة

"To provide nourishment to the humankind of the individuals, to instruct them in the laws and basic principles of the Quran and to teach them its aims and objects.

2. His other duty was to bring about a social order based on the Injunctions, Laws and Permanent Values which form the essence of the Divine message.
3. His third duty was "to release humanity from the heavy burdens and the yokes that were upon them (7:157)

Let me elaborate the above points-

1. *To bring about a change in the personalities of individuals*

The injunctions, laws and the details of the daily practices such as congregational prayers, fasting, Haj and Zakat can be made to understand in a few words.

But a 'system of life' has such a wider concept that even the holy Quran has mentioned it in a metaphorical term and has called it صبغة الله "Colour of Allah". (2:138).

It is difficult to explain a colour in words. Anybody who has not seen a green color, you can not explain it to him by means of words, as to what it is. The Quranic example is comprehensive and all-embracing. When you rinse a cloth in a certain dye, every fibre of it takes up the same colour. Similarly in an Islamic Social Order all individuals assume uniformity in their life-pattern. That is the first and foremost condition of an Islamic Social Order. Consequently, not to speak of the establishment of an Islamic Social Order, you cannot even think of it in a society divided into sects, parties and groups.

### *'Nafs' or Personality of the individuals.*

The question arises as to how the Muslim Ummah can assume a uniformity of colour. The Holy Quran says that such a uniformity can take place by means of a change in the 'Nafs' or Personality of individuals. Thus it is said:

ان الله لا يغير ما بقوم حتى يغيروا ما بانفسهم (13:11)

"Verily Allah will never change the condition of a people, until they bring about a change in their inner-selves."

This change in 'Nafs' or personality occurs by pondering over the Quranic teachings. The duty of the Rasool (PBUH), as said earlier, was "To provide nourishment to the human 'Self' of the individuals, to instruct them in laws and basic principles of the Quran and to teach them its aims and objects." Thus the Rasool (PBUH) spent nearly 60 percent of the duration of his life as a 'Nabi' in carrying out this programme because it

was impossible without it to establish an Islamic Social order or 'Nizam-e-Mustafa'. No further step was taken towards its establishment until a change was brought about in some three to four hundred persons. What is the result of this change in personalities? It brings about a change in the measure of values. For example, if the angle of vision is wrong, the measure of respect for an individual shall be his wealth, his ancestry, his status in life etc. But when the values get changed, the measure of one's respect shall be his personal character, his piety and the height of his activities in the right direction. The aim of life of the messengers of Allah was to change the measure of values in human life. Every messenger of Allah came to build a new world for humanity. It is apparent that to bring about this change, it requires the change in the mental outlook of individuals, a revolution in human ideas.

"The creation of a new world depends on the creation of new ideas. It cannot be brought into existence by bricks and stones." (Iqbal)

A messenger of Allah brings about a change in the angle of vision, a change in the measure of values, a change in the measure of what is right and what is wrong, a change in the ultimate objective of life, and in the words of the Quran a change in the heavens and a change in the earth; and a messenger of Allah brings about this change by the creation of a new world and a new heaven. He brings about an earthquake in human ideas, dismantles the old world full of misery and exploitation and replaces it by a world of peace and plenty. That is what we call a basic feature of an Islamic Social Order. It cannot be brought about by introducing certain prohibitions and punishments.

This concept of change of personalities exists nowhere in the modern world. The aim of our religious

leaders is the mechanical replacement of certain laws and the aim of our politicians is nothing more than to gain power. Both these groups are not in a position to bring about an Islamic Social Order.

**2. To establish a Social order based on the injunction laws and Permanent Values** which form the essence of the Divine message. This is another mission of a messenger of Allah after the delivery of divine message.

Islam is not a religion which means the so-called personal contact with God. It is a 'Deen' or a way of life. 'Al-Deen' is a comprehensive term and is the essence of Quranic teachings. It is a centre around which all the injunctions, laws, fundamental principles and permanent values revolve and bring into prominence the ultimate objective. Its true concept brings into focus the meaning of the word Islam.

The word 'Deen' has a very wide meaning. On the one hand, it means Sovereignty; reins of power, state; constitution; law and order, judgment; sound result; reward and punishment; cause and its effect. On the other hand, it means to be subservient, to obey, to bow down. When it is attributed both to Allah and to man, it means the obedience to the laws of Allah. A number of Quranic verses can be quoted in support of the above concept. We quote here a comprehensive one. The Quran says:

"Do they seek for other than the 'Deen' of Allah while all creatures in the heavens and the earth bow down to His laws willingly or unwillingly and (ultimately) all come back to it". (3:82)

It means that Allah is the Sovereign of the Universe. The entire creation is bound by the splints of

His laws. The inanimate objects submit to Him by means of the physical laws which are ingrained in their substance. They thus submit to the divine command willingly. As regards animals they receive the divine guidance by means of instincts. They also cannot divert from the way of life given to them by the Creator and thus submit to the divine laws willingly. However, the case is different with man. Human physical body, like all other creatures, is controlled by physical laws and instincts and thus submits to the divine command willingly. But human Personality is controlled by another set of laws which were given to mankind through the messengers of Allah. Man is bestowed with the faculty of Choice. He may or may not submit to the later set of laws. Those called 'Mu'mins' accept them willingly from the core of their heart while others accept them through trial and error. But ultimately all have got to come back to the laws prescribed by Allah.

The above verse clarifies the meaning of the word 'Deen' i.e. the establishment of an organization subject to the divine laws. Verse (3:82) is followed by verse (3:83) in which the non-Muslims are addressed by saying, you also submit to the laws revealed to Muhammad (PBUH) as we do: These laws are basically the same as were revealed to the earlier messengers of Allah.

This is followed by saying:

"If any one follows a way of life other than Islam (i.e. submission to the laws of Allah) never will it be accepted of him; (He may gain the pomp and glory of the present) but he shall be the loser in the end." (3:83)

Accordingly, 'Deen' is the way of life consistent with the divine laws. But this can be achieved through an

organization where the central command becomes an instrument for enforcing these laws.

Such an organization comes into being, as the result of belief in Allah and the deeds consistent with the laws revealed by Him. In other words, the organization of 'Deen' cannot be established without having an independent State. The Quran says:

"Allah has promised those amongst you who believe and practise deeds consistent with the divine laws that he will, of surety, grant them inheritance of power in the land as He granted it to those before them." (24:55)

What is the object of this succession of power, has been explained in the latter part of the same verse:

"That they will establish in authority their 'Deen', the one which He has chosen for them and that He will change (their state) after the fear in which they (lived) to one of security and peace." (24:55)

It means that the succession of power in the land is only the means to establish the organization of Deen, so that believers may be able to live a life of peace and security. This peace and security, on the other hand, is not an end by itself. Its objective is explained in the next part of the same verse:

"That they will bow down before My laws (only) and not associate ought with My Sovereignty." (24:55)

Again this is followed by:

"It any one rejects it, after this, they are rebellious (they break the pattern in which the organization of Deen flourishes)". (24:55)

الدين has two prominent aspects and these are  
 (1) اقامت صلوة and (2) ايتاء زكوة. Thus the verse  
 (24:55) described above, is followed by:

"So establish 'Salaat' (The way of life consistent with the divine laws) and provide 'Zakaat' (provision of nourishment to individual human beings and obey the 'Rasool', so that you may undergo development, within the specified pattern." (24:56)

Thus the object of holding the reins of power is the establishment of the organization of 'Deen', so that the believers may be able to give a practical shape to the institutions of 'Salaat' and 'Zakaat', as it was practised by the Rasool (P.B.U.H) himself. The Rasool (P.B.U.H) was the first head of an Islamic state. The obedience to the central authority thus became the pivotal point in the establishment of 'Deen' which in fact was the obedience to the divine laws. However, this organization of Deen was not meant to remain confined to the lifetime of the Rasool (P.B.U.H) but was to continue after his death. The Quran explains this point by saying:

"Muhammad is no more than a messenger of Allah; many were the messengers that passed away before him; if he dies or is slain, will you then turn back on your heels? If any does turn back on his heels not the least harm will he do to Allah. but (Allah on the other hand) will swiftly reward those who keep steadfast on the way shown by divine guidance". (3:143)

At yet another place it is said:

"They are those who if we establish them in the land, establish the way of life consistent with divine laws, and provide nourishment to

individuals, enjoin the right and forbid the wrong. With Allah rests the end and decision of (all) affairs." (22:41)

It means that the social organization of 'Deen' shall make the laws of the country, to enjoin all acts consistent with the divine laws and to forbid all acts that go against them. This has amply clarified the point that in the organization of 'Deen', Allah is the Supreme Authority and that all affairs shall be finally decided under the laws revealed by Him. Thus it is said:

"The command is for none else than Allah". (12:40)

It is further declared that those who do not decide their affairs according to the divine laws, are non-believers:

ومن لم يحكم بما انزل الله فاولئك هم الفاسقون (5:47)

"Those who do not judge according to the book of Allah, they are non-believers". (5:47)

The Rasool (P.B.U.H) himself was ordained:

فاحكم بينهم بما انزل الله

"O Rasool! so judge between them according to what Allah has revealed " (5:51).

3. *The other mission of the Rasool was to end exploitation.* "To release humanity from the heavy burdens and yokes that were upon them". (7:157).

What has been stated above has clarified the verse (1:4) *مالك يوم الدين* i.e. it is a period of time, in which the organization of 'Deen' shall be established.

The Quran puts a question:

"And what will explain to you, what is 'Yaumid-Deen'?" (82:17) After this the Quran itself explains the most prominent and basic feature of the period in which 'Deen' gets established:

(82:19) *يوم لا تملك نفس لنفس شيئا والا امر يومئذ لله*

"The period of time in which no human being shall have power over any other human being, for the command in that period shall be (wholly) with Allah."

It means that all types of exploitation of man by man shall end during that period, whether political, intellectual or economic, because human affairs shall be subjected to divine laws. There shall be no subservience of one set of people to the other.

After this it is said:

"In this period of time in which there is no doubt, each person shall be paid out, just what he has earned, without any injustice." (3:25)

At yet another place it is said:

"Will have no fear of harm, nor of any curtailment (of what is his due)" (20:112)

*Opposition to Deen or the rule of divine laws.* As stated above, in the organization of 'Deen' there shall be no room for exploiters. The exploiters who have opposed *الدين* brought about by the messengers of Allah in all ages, belong to three different categories, which are as follows:

1. The Rulers whose rule may be of any type, i.e., kingship, dictatorship or modern democracy.

2. The capitalists who keep the working class subservient to themselves.

3. Religious priests who exploit the sentiments of the people, either through the products of their whims and wishes, such as the fabricated Ahadis of the Rasool (PBUH) or through mystic concepts which are alien to Islam.

These three groups of exploiters have always opposed the establishment of Deen brought about by the messengers of Allah; and if at all it came into existence somewhere, they tried to demolish it. These three groups have always been in league with each other. Falsehood cannot prosper on its own, until it presents itself in the disguise of truth. Had these opponents openly opposed the 'Deen' prescribed by divine guidance, nobody would have followed them.

Thus they skillfully adopted a different technique. They preserved the nomenclature of 'Deen' but changed its concepts. They did not disturb the practical details and outward appearance of the basic pillars of Deen but made them lifeless by extracting and destroying its essence. After doing so, the religious exploiters kept the religious affairs under their own control and made the political exploiters the custodians of worldly affairs, thus dividing the 'Deen' prescribed by Allah into two watertight compartments of 'church' and 'state'. This happened not only with the 'Deen' brought about successively by the previous messengers of Allah, but Islam also met the same fate. After the first four Caliphs, Kingship made its appearance and simultaneously Priesthood came into being, thus bifurcating the 'Deen' established by Muhammad (PHUH) and practised by the first four caliphs. The part which came under the custody of priests came to be known as 'religion' instead of 'Deen'. Where 'religion' exists, the

state is always run on secular lines. This mutilated shape of Islam exists up to the present day, and our priests openly declare that you do not need an independent state for the establishment of Deen, because prayers in congregation, Fasting, Haj and Zakaat are allowed to be practised under the rule of any secular form of government. Moreover, as they say, the sovereignty of Allah in human affairs concerns the life hereafter. Accordingly the words **مَالِكِ يَوْمِ الدِّينِ** are translated as 'Ruler of the day of Judgment'. And, as they say, it has nothing to do with the present world.

I shall advise Mr. Edip Yuksel to amend his false and self-made notion that the sole mission of a messenger of God is to deliver the message. As far as his campaign against the concocted Ahadis literature is concerned there is an element of truth in it but the campaign is roughshod.

He has gone too far in making his perverted knowledge of the Quran, a stepping stone for entering the field of sensitive Quranic issues.

## CHAPTER 3

Now I would like to take up other issues brought forward by Edip Yuksel which are as follows :-

1. **The prophet Abraham was the founder of Islam and good example for us. (22:78), (2:135) and (60:4).**
2. **Muhammad (PBUH) was the follower of Abraham (3:68) (16:123)**
3. **All religious practices, daily prayers, obligatory charity, fasting, pilgrimage, came through Abraham. (21:73), (2:43-127-128), (2:183) (3:43) (19:31 and 159), (20:14).**

### Comments by Dr. Abdul Wadud

Now let us first discuss the verse which, according to the author of the book '19 Questions for Muslim Scholars', indicates that Abraham was the founder of Islam. The verse is as follows:

"And strive in the cause of Allah, as you ought to strive. He has chosen you and has imposed no difficulties on you in 'Deen' (the way of life prescribed by Allah). It is the divinely ordained path of your father Abraham. It is He who has named you as Muslims, both before and in this (revelation), that the Rasool may be witness for you and you may be witness for mankind. So establish 'Salaat' (the divinely ordained way of life) and provide 'Zakaat' (nourishment of human body) and hold fast to Allah. He is your Protector and the best to help". (22:78)

In the above verse the followers of Muhammad (PBUH) are ordained to continue to strive for the upkeep of the Divine programme. It is said, 'you are chosen for this purpose. This is for your own benefit' (2:288); 'by

holding this programme you shall get the leadership of the world'. (2:143). They are told further that neither the Divine programme is new. It is the same programme that was ordained to Abraham; even the name of your Jamaat is the same i.e., Muslims. The practical application of this programme is that your Rasool shall keep a watch over your deeds (and after him his successors i.e., the central organization of Ummah) and you shall watch over the deeds of humanity at large. You thus establish 'Salaat' and 'Zakaat' and hold fast to the divine programme. The issue is clear. The programme is ordained by Allah. He is the founder of the programme. It is neither Abraham nor Muhammad (PBUH). Abraham followed this divinely ordained path in an exemplary way and now the followers of Muhammad are ordained to do the same. It was only Abraham and his followers who firmly stuck to the divine path and not other people. You thus follow his example.

Let us now take the verse (2:135) :

"They the Jews and the Christians say: 'You can be considered to follow the right path only if you follow Abraham's way? Abraham was neither a 'Jew' nor a Christian (3:66) He was a true follower of the divinely ordained path and did not associate anyone with Allah." (2:135)

Again there is no ambiguity. The path is prescribed by Allah Himself. Abraham was the strict follower of the divine programme. That is why he serves as an example for you; not the Jews and the Christian who left the divine path brought to them by Jesus and Moses.

Next we take the verse (60:4).

"There is for you an excellent example (to follow) in Abraham and those with him, when they said to

their people, 'We are clear of you and whatever you worship'." (60:4)

The point is abundantly clear. The founder of the programme was Allah Himself. However, Abraham followed this programme in an exemplary way. But he himself was not its founder.

In verse (60:4) it is also said, "There is an excellent example in Abraham and those with him." Can Edip Yuksel deduce from the above that 'Those with him' were also the founders of Islam?

THAT MUHAMMAD (PBUH) WAS THE FOLLOWER OF ABRAHAM is a misleading declaration. The verses quoted by Edip Yuksel in support of it are (3:68) and (16:123).

ان اولى الناس بابراهيم للذين اتبعوه و هذا النبى والذين  
امنوا والله ولى المومنين ○ (3:68)

"Without doubt, among men the nearest of kin of Abraham are those who follow him, as are also this Nabi and those who believe, and Allah is the Protector of those who are the believers."

*Note the meaning of the words:* اولى الناس بابراهيم

"Men who are next of kin to Abraham" (Abdullah Yusuf Ali)

"Men who have the best claim to Abraham. (Pickthall)

"Men who are close to Abraham" (Parvez)

I wonder how Edip Yuksel dared to translate the words, اولى الناس بابراهيم as "followers of Abraham"? He has often tried to hide his insidious

intention in the brevity of his statements.

ثم اوحينا اليك ان التبع ملة ابراهيم حنيفا وما كان من  
المشركين

(16:123)

"So We have taught thee the inspired (message).  
Follow the course adopted by Abraham, the true in  
belief, and he joined not gods with Allah."

Here again it is said that the message is from Allah. Abraham was not a 'Mushrik'; he was true in belief. Thus Muhammad (PBUH) is ordained to follow the path adopted by Abraham. *To follow the way of somebody does not carry the sense of submission to the latter.* 'Ittibaa' is different from 'Ita'at', the former means to follow the way adopted by another person and the latter means the subservience to another person. 'Ita'at' carries the sense of enforcement or the sense of submission to some law. When Edip Yuksel says that Muhammad (PBUH) was the follower of Abraham, it carries the latter sense which is not true. He has repeatedly used this sentence in his book, with the highly mischievous intention of declaring Muhammad (PBUH) a nonentity.

**RELIGIOUS PRACTICES:-** Edip Uksel has quoted a number of Quranic verses, as stated earlier, in support of his view that ALL RELIGIOUS PRACTICES, daily prayers, obligatory charity, fasting and pilgrimage came through Abraham. So far it is true that the earlier messengers of Allah were commanded by inspiration to do good deeds, establish 'Salaat' and to provide Zakaat (nourishment of individuals) and that they constantly served Allah. But Edip Yuksel has translated 'Salaat' as 'daily prayers' and Zakaat as 'obligatory charity'. By doing so, he has laid down a wrong foundation and thus the entire structure he has raised on this foundation is wrong. As a matter of fact, Salaat and Zakaat are both

much wider terms. 'Salaat' means the way of life prescribed by Allah for each component of his entire creation. The Quran says: "Do you not see that every individual component of the universe steadfastly and obediently carries out the duty assigned to it by the divine programme and birds with wings outspread? Each one knows its Salaat (the way of life prescribed for him) and his Tasbih (the sphere of activity ). Every bit of action is in the knowledge of Allah." (24:41).

**EVOLUTION:** The important issue that Edip Yuksel has not been able to realise is that the way of life and its nutritional pattern have undergone evolution, since life began on the earth. The basic principles remained the same, but the details changed. Just see what is life itself.....life began in the early cells. These cells drew organic as well as simple inorganic matter direct from sea water for their nourishment. This was a simple form of NUTRITION.

The decomposition reactions of organic materials such as fats and carbohydrates yielded energy which was captured by Adenosine Phosphates. These especially ATP served as a readily available source of energy for the chemical reactions within the cells. This process of trapping energy from one source and transferring and packing it up in a different substance, we call RESPIRATION. With the availability of nutrition and ATP, cells could duplicate nucleic acids. With increase in the number of nucleic acids more proteins could be manufactured. Proteins being enzymes could manufacture more fats and polysaccharides. Thus a cell maintains itself by replacing a worn-out or damaged parts. This we call SELF-REPAIR.

As the synthesized compounds got accumulated within the cell, it became larger in size. Thus synthesis led to GROWTH.

New types of components came into existence, giving the cell new properties. This resulted into nuclear DEVELOPMENT.

The growth of a cell on account of synthesis and internal molecular reproduction could take place up to a certain limit, after which the cell became unstable. Thus the cell reproduced itself. By REPRODUCTION, cells not only became multiple but their generations continued in succession.

As the first cells increased in number, the nutrients in the sea-water decreased. Cells had to compete for the supply of nutrients. Thus only those cells could continue their existence which ADAPTED themselves to new environments.

The cells that adapted to the new environments, persisted in the succeeding generations. On the other hand, poorly adapted cells became extinct. Such changes with the appearance of new types of cells with new characteristics, through successive generations, constituted EVOLUTION.

The properties of nutrition, respiration, self-repair, growth and development,- reproduction and adaptation, collectively we term LIFE.

The properties of life remained constant since life began on earth, but the pattern of life has undergone drastic changes. Just compare the early life structure with the structure of a human body. For nutrition, complicated structures of stomach and alimentary canals have evolved; for respiration lungs have evolved. Similarly for the maintenance of other life functions, other complicated body structures have evolved. Thus the basic principles of life remaining the same, it has undergone drastic changes since it began.

**NUTRITIONAL EVOLUTION-** Now please note the changing pattern of nutrition since life began.

### **EXAMPLE 1**

Life appeared on earth in the form of cells. The cells that exist today are composed of the same types of chemicals which constituted the first cells on earth billions of years ago i.e. water, minerals, adenosine phosphates, polysaccharides, fats, proteins and nucleic acids. The early cells drew inorganic as well as organic matter directly from sea-water, for their nourishment. This was a simple form of nutrition. There had been tremendous expanse of living mass from the first cells on earth. It makes an interesting study from the Quranic point of view, how with the gradual disappearance of free molecular food from the oceans, the nutrition of a vast number of organisms that branched out from the first cells, could be maintained. This happened in the following ways:-

*Parasitism*— With the disappearance of free molecular food from the oceans, organisms began to procure food from the bodies of living organisms. One cell could invade another cell for obtaining food. This type of procuring food is called parasitism. Even today viruses and bacteria get their food by parasitism.

*Saprotrophism*— Here the organisms began to live on dead bodies of other organisms. Many types of bacteria adopted this method of obtaining food.

*Holotrophism*— It is the process of eating whole living cell. In parasitism the smaller cell eats the substance of the larger cell, while in holotrophism, the larger cell engulfs and eats the smaller cell.

It is evident from the above description that the above methods of food-gathering did not add anything to

the total food stores on earth. It was just one cell eating the other, dead or alive. Thus unless some new food sources had become available, life would have gradually ceased to exist on earth. Such food sources did evolve within the cells and the cells started manufacturing foods themselves.

In the early stages, the nutrients were produced by methane, ammonia and water, and energy was supplied by the sun and lightning in the clouds surrounding the early earth. This method of food production became inadequate at a later stage. As with the disappearance of the permanent clouds, lightning became rare and with the formation of  $\text{CO}_2$  screen in the earth's atmosphere, high energy solar radiation became unavailable. Thus evolution of some new method of manufacturing compounds became necessary. Water was still abundantly available and in addition to methane and hydrogen cyanide, carbon dioxide was directly available within cells as source of carbon, this being the product of respiration. With water and carbon dioxide, cells could produce organic compounds provided a source of energy was available. ATP could supply such an energy, but this itself was an organic compound and its production depended upon an external source of energy. Thus cells could continue to exist only if they had evolved methods of utilizing external sources of energy. This happened in two different ways:

- i) *Chemosynthesis*—Early Monera and Protista especially certain types of bacteria, started extracting energy from sulphur, iron and nitrogen compounds. They absorbed these compounds into their bodies and on account of certain reactions that took place, bonds were broken and bond energy became available for the synthesis of carbohydrates from carbon

dioxide and water. But the process had its limits as it depended on the availability of certain chemicals.

- ii) *Photosynthesis*—Another method in which materials and energy could be available in abundance came into existence. A huge store of energy was present in light rays of the sun. Only an energy-trapping substance was required within the cells. Such substance came to be evolved in the form of chlorophyll. The process of manufacturing organic compounds by means of chlorophyll and light rays came to be known as photosynthesis and is still used by the plant cells all over the world. It saved the living organisms from premature extinction.

We note that out of the five food-procuring methods that came into existence, sooner or later, such as Parasitism, Saprotrophism, Holotrophism, Chemosynthesis and Photosynthesis, only the last two added to the total food supply on the earth. It appears that Monera adapted all methods of getting food except eating. Protista adapted Photosynthesis as well as Holotrophism (eating) and became animals.

The above description of Nutritional Evolution illustrates a beautiful link in the chain of Allah's Rabubiyat.

## ***EXAMPLE 2***

With the passage of time, cells became organized into complex multicellular organisms because at any level, a higher organization is functionally more efficient than the lower one. For instance non-aggregate cells require more energy and material for their individual survival than if the same number of cells

were united to form a tissue. There are two reasons for it. Firstly because duplication of efforts is avoided. For example, a single cell is exposed to environments all round and it has got to spend energy and materials to protect itself against the effects of environments from all sides. On the other hand, in the case of a compound aggregated tissue, only the cells at the periphery are in direct contact with the environments and they only take up protective functioning. Secondly in an aggregated tissue not only that a duplication of effort is avoided, there is also a continuity of effort. For example a unicellular organism has got to perform all the functions of respiration, digestion, excretion, locomotion and reproduction etc. The whole cell surface is involved, say in the case of feeding and locomotion. Thus it can perform only one function at a particular time, the others being temporarily suspended in the meantime. As reproduction is also the function of the same cell, it stops both feeding and locomotion. In multicellular organisms, on the other hand, there is a division of labour. Every individual function is the responsibility of a particular group of cells. For example movement is the responsibility of the muscle cells, digestion is the function of the alimentary canal, secretion is the function of glands and so on. Thus each group of cells is specialized in a particular way and the provision of nutrition is taken up by the cells of the alimentary canal only.

### ***EXAMPLE 3***

In still higher forms of animals, there developed a division of labour so that the nutrition of some individuals became dependent on the others. A few individual organizations of the same kind make up a family. A number of families together make a herd or tribe. Next higher organization where the number of organisms of same kind is very large and which occupy

a given area is called a Population. In some cases a Population is a far more closely-knit group. The unifying basic feature is not only interbreeding, but also because the individuals live together in an integrated manner so that each contributes in some special way to the welfare of all. Such special type of organization is called a Society. Societies are characteristic of animals, such as insects and vertebrates. They are highly developed among termites and many ants, bees and wasps. Each member of an insect society is guided by an inherent instinct and is bound to follow the way shown by it. The Holy Quran calls it **وحي** (revelation). We may produce as an example the honeybee society. A honeybee society consists of three social ranks. Only one of them is a queen who is the mother of all the members of the colony; several hundreds are drones and the rest are workers. The queen and the stingless drones are reproductive. The queen lays the eggs and the drones fertilize the new queens. The daily work and strife of the colony devolves upon all workers, who are asexually developed females in which the reproductive system is vestigial. They, therefore, do not lay eggs but spend their time carrying water, collecting nectar and pollen, secreting wax, building the combs, collecting food for all castes, attending the queen and rearing the young, and cleansing, airing and defending the hive. Thus division of labour has developed at this stage and the function of procurement of food and water devolves on one particular group, but not on all the individuals of the society.

#### **EXAMPLE 4**

Let us describe here another remarkable link in the chain of Allah's Rabubiyaat. We know that fish and amphibia lay eggs in the natural bodies of water. The eggs are in direct contact with water which is the source of their nourishment. There is no danger of drying up

either. The eggs are thus without any protective shell. In reptiles and birds, on the other hand, the egg needs protection against desiccation and physical shock. Hence it is protected by shell, and amniotic fluid has developed as a shock-absorber. As long as the embryo remains within a shell it is not capable of obtaining food from outside. Hence a big store of yolk within the egg itself. The shell itself is a unique specimen of Allah's creation. It allows air for respiration to pass through, yet the water is not allowed to evaporate. In mammals the egg becomes well protected inside the uterus. Thus the shell is eliminated. The nutrition and respiration are carried through the mother's blood. So the quantity of yolk is insignificant, just to sustain the embryo during the period of its journey through the Fallopian tube and before it gets embedded in the uterine wall. After birth the new born gets disconnected from the placenta, and the milk food is ready in the mother's breasts.

### ***EXAMPLE 5***

Of all the minerals of planet earth, water is the most abundant one. Nearly three-fourth of the earth's surface is covered with water and it is also contained in large amounts in the atmosphere and the lithosphere. It is also the major component of living matter. The basic water cycle is quite familiar. Heat of the sun evaporates water which is thus transferred from the hydrosphere to atmosphere. The evaporated water cools and condenses when it reaches high altitudes. Clouds are formed and after precipitation as rain or snow, water is returned to the hydrosphere. This is the most massive process of any kind on earth, consuming more energy and more material than any other. The rain water as we know comes into contact with gases and rocks and the process of erosion thus gradually turns fresh water into salt water. These two bodies of fresh water and salt water

thus constantly move in a gigantic global cycle. They are free to intermingle, and do intermingle, yet they are kept apart by the physical laws of heat and gravitation which serve as a barrier in between the two types of water. This colossal phenomenon of the hydrological process and the barrier between two segments of hydrosphere is a glorious manifestation of Allah's "Rabubiyyat". But for this, life on the land could not exist. The Quran says: "Do you not observe the water that you drink? Do you bring it down from the clouds or do We? If it were our will, we could make it salty (and bitter) then why do you not give thanks?" (56:68-70)

It means that it was the divine plan not to allow the salinity to accumulate in all parts of the hydrosphere because in that case life on land could not continue further.

When one ponders over the ways and means provided by Allah for the sustenance of His creation, he is bound to proclaim : **الحمد لله** That the manifestation of Allah's attribute of "Rabubiyyat" is not confined to any one unit of animate or inanimate objects. It prevails all over the universe.

### ***Evolution in the Divine Message***

There are six periods or ERAS through which Evolution has taken place on Earth which are known in the Quranic terminology as : **سنة الام** Those interested in Physical Evolution can study my book titled, "Phenomena of Nature and the Quran." Here I have described above the Nutritional Evolution only. Similarly The Divine Message has also undergone evolutionary changes. The message remained the same in essence but gradually became widened in details, in consonance with the widening of human intellect until the final message was revealed to Muhammad (PBUH),

in the form of Quran, when the human intellect was mature enough to follow it. Since the time of Abraham (AS), the basic principles of the message remained the same but the details have been gradually modified by the Creator. For example, now the institution of 'Deen', ordained by Allah in the Quran, cannot be established in the absence of an independent state. Such injunction was not present categorically in the message revealed to earlier messengers of Allah.

**The Quran Says:**

"Allah has promised those amongst you who believe and work deeds consistent with the divine laws, that He will of a surety, grant them inheritance of power in the land, as he granted it to those before them." (24:55)

The object behind the granting of power in the land in order to establish the organization of 'Deen' is to allow a life of peace and plenty to the believers (24:55).

A clearcut concept of succession of power in the land in order to establish the organization of 'Deen', did not exist during the time of earlier messengers of Allah although the word "kingdom of God" does exist in earlier scriptures.

Similarly, the concept of the provision of nourishment has undergone change. It remained no more an 'obligatory charity' as Edip Yuksel calls it. The Quran says, "They are those, who if we establish them in the land, establish 'Salaat' and provide 'Zakaat'." Provision of Zakaat is the provision of nourishment to individuals, their body as well as their selves. It is the basic responsibility of an Islamic state to fulfill the basic needs of individuals. The Rasool (PBUH) fulfilled this responsibility in an exemplary way. In a Quranic Social

Order the state becomes the symbol of divine attributes guaranteeing Allah's promises. Thus the life and property of the believers are at the disposal of the state and in lieu of it, it is the responsibility of the state to provide peace and plenty to the individuals. i.e. a heavenly life on the earth.

"Allah has purchased from the believers their persons and their wealth, surely for them is heavenly life in return." (9:111)

In the Quranic Social Order only returns in lieu of one's labour is allowed. Interest on capital is not allowed. In fact all type of profiteering is prohibited. (2:275)

The accumulation and concentration of wealth amongst individuals is not allowed (9:34-35)

The Quran has differentiated between 'Sadaqaat' (Charity) and 'Zakaat', the provision of nourishment to individuals. (9:60) Regarding 'Sadaqaat' it is said: (Sadaqaat) alms are for the :-

1. Poor and the needy i.e. those who are unable to earn their living. This they get by way of their right.
2. For those whose business comes to a standstill.
3. For those who are employed to administer the funds.
4. For those whose hearts have been reconciled (to truth).
5. For those who are in bondage.
6. For those who are so much in debt that it is impossible for them to pay it back.
7. For the wayfarer who is in trouble i.e. who has exhausted his own resources.

The word **في سبيل الله** in the verse (9:60) means, all other items that an Islamic State thinks necessary. Thus after Quran was revealed to Muhammad (PBUH) 'Zakaat' no more remained a charity affair.

Of course the institutions of 'Salaat' and 'Zakaat' were present during the periods of early messengers of Allah, but the Quran gave them a regular and advanced shape which shall last for all times.

Now a pertinent question arises : Has the evolution of the way of life prescribed by the Quran now come to a standstill? According to our mullah the answer is yes. As they say, all that has been said about Deen by our ancestors is final and is not liable to any further change; an Islamic state can no more make any fresh bye-laws.

But this is not correct. The Deen of Islam, after the advent of Muhammad (PBUH), has become a beautiful blend of Permanance and Change. The laws, injunctions and permanent values of the Quran remain immutable but the bye-laws, made by mutual consultation by an Islamic State, within the four walls of the above fundamentals, are liable to undergo change according to the needs of time and circumstances. Thus the evolution goes on.

## CHAPTER 4

### Question 9, BY EDIP YUKSEL

#### Which animals are lawful?

The verse 6:145 clearly states that only four kinds of animal products are prohibited for eating : animals that die of themselves, running blood (not that trapped within the meat), the meat of pigs, and animals dedicated to other than their Creator. Verse 146 informs us that such prohibitions are very specific; God prohibits either "the meat" or "the fat" or both, if He so wills. The following verses 6:147-150 state that whoever prohibits other than those four items is a follower of conjecture and human opinion.

The Quran also states that those who invent prohibitions and attribute them to God, are idol-worshippers. Ironically, those who idolize their scholars by accepting thier opinions as divine law are not aware of their idol-worship. They will assert that god is the source of their idol-worship by saying that these laws were from God (6:148 and 6:23).

The Quran prohibits only the meat of one animal, the pig. God left eating other animals up to our taste. We cannot prohibit animals that we do not like and claim that God prohibited them. But the religious scholars invented many prohibitions and consequently disagreed on them.

- (a) Why is the eating of clam, shrimp, crab, and mussel unlawful according to the Hanafi sect and lawful according to Shaafi'ee and Maaliki? What about the Quran and Muhammad?
- (b) Do the differences between Sunni sects on the

dietary prohibition originate from Hadith or the Quran?

- (c) What food is lawful and what is unlawful in Islam?
- (d) According to the Quran, division into sects is a behaviour of idol-worshippers and it is the result of following man-made books (23:52-56;6:159). How can you accept this satanic division as a mercy from God?
- (e) According to the Quran, only the meat of pig is prohibited, not its fat. God does not prohibit pigs, but prohibits only the meat of pigs. What is your proof that pig's fat is unlawful in Islam? Did the Hadith inventors forget to fabricate a Hadith to prohibit pig's fat?

**Comments by Dr Abdul Wadud  
on Question (9) :  
What animals are lawful?**

The subject of what is lawful and what is unlawful as food has often been given a distorted shape. To begin with let us see what is the Divine will in declaring certain articles of food as lawful and others as unlawful. As in the case of other subjects, such as 'cleanliness', the physical and hygienic aspects are blended with the one related to subservience to Allah the Almighty. Thus before the Holy Quran lays limitations regarding food, there is a reference in the beginning of Chapter V (Sura Al-Maida) as regards obligations which are required to be fulfilled. Thus it is said; "O you who believe! fulfill obligations." (5:1)

In the human and material world we undertake mutual obligations. We make a promise we enter into a commercial or social contract, we enter into a contract of

marriage etc. We must faithfully fulfill such obligations. On the other hand, there are obligations which arise from our relationship with Allah. He created us and life itself is a marvellous gift. He gave us the faculty of intellect, reasoning, memory, judgment and knowledge. He made nature responsive to our needs. He sent us messengers for the guidance of our conduct in individual and social life. All these gifts create corresponding obligations which we must fulfill. The primary objective before the believers is the establishment of a Social Order based on the divine fundamental principles; *but there are certain symbols laid down by the Divine Command* for that social order, the sanctity of which must be observed. This is an obligation: "O you who believe! violate not the sanctity of the symbols of Allah." (5:3)

These symbols are the manifest signs of the respect that we show towards the Divine laws. Disrespect to these symbols means disrespect to these laws, just as disrespect to the flag of a country amounts to disrespect of that country. Respect for prohibitions of certain articles of food, laid down by the Holy Quran is one such symbol. It is a manifest sign that such and such a person belongs to the Quranic Social Order. It is a Symbol of recognition of Muslims. That is how it forms a part of the social organization of Islam.

The articles of food that are prohibited by the Holy Quran are as follows-

"Forbidden to you (for food) are carrion, blood, the flesh of swine and that on which is invoked the name of other than Allah: that which has been killed by strangling, or by a violent blow, or by a headlong fall, or is gored to death, that which has been partly eaten by a wild animal, unless you are able to slaughter them (i.e. the categories mentioned

above) in due form; that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows, that is impiety."

The verse continues to explain further that the prohibition described above is a part of the Islamic Social Organization. So long as the Islamic Social Order was not organized, with its own community and its own laws, the non-believers had hoped to wean the believers from the new teaching. Now with the complete organization of Islam that hope was gone. Thus the verse describes further :—

"This day those who disbelieve have become disappointed with you in the matter of 'Deen', yet fear them not but fear from going against My laws. This day I have perfected your 'Deen' for you, completed my favour upon you and have chosen for you Islam as 'Deen' (a way of life). But if anyone is forced by hunger, with no inclination to transgression, Allah is often forgiving and provides nourishment within a specified pattern." (5:4)

Described above are the prohibited articles of food, the use of which is proclaimed unlawful by the Quran. The next question arises: What is lawful as food? "Say: lawful unto you are all things (besides these declared unlawful) agreeable to your taste, sight and smell: and even what you have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it (so that you may bear in mind that you are keeping yourselves within limits laid down by Allah) and fear the consequences of going against the commandments of Allah, for Allah is swift in taking accounts." (5:5)

The above verses state in clear terms what is lawful and what is unlawful as food, according to the divine

Command, yet there are people amongst the orthodox Muslims who, on their own, produce a long list of unlawful and lawful food articles, in spite of the fact that there is absolutely no ambiguity in the proclamation by the Holy Quran that only carrion, blood, the flesh of swine and that on which any other name is invoked besides that of Allah, are prohibited, This prohibition is the symbol of Islamic Social Organization. However, it by no means follows that one may go on eating any dirty thing he comes across, other than that of these four categories.

The Quran has clarified this point by using the word 'Tayyibaat' in the verse (5:5) above; which means that you take only those things which are good, pure and nutritious from the health point of view and are agreeable to your sight, taste and smell and have an exhilarating effect on human personality. The word 'Tayyibaat' has been explained further in (8:69), (2:168), (2:25), (16:14), (20:81), (2:172) (2:57), (5:87), (7:187), (23:51), (8:26), and (7:32).

After the clarification as to what is lawful and what is unlawful as food, as ordained by the Holy Quran, we now take the verses 6:145 and 6:146 – 6:150 quoted by Edip Yuksel. These verses are related to the self-made prohibitions which the Jews had put upon themselves; such as making the male of particular species lawful and female unlawful and vice versa; or declaring an animal lawful and its offsprings unlawful and vice versa The Quran has condemned such self-created nonsense.

After describing the custom of pagan Arabs such as burying alive of female children which they considered superfluous and the practice of human sacrifice to idols etc. The Holy Quran now deals with their superstitions with regard to cattle used for food. Thus it is said :

"Allah has created cattle for your use, some of

them are meant for carrying a burden while some are for food. Eat of what Allah has provided you for food and do not follow the footsteps of 'shaitaan' as he is your declared enemy (i.e. do not follow your base sentiments.)" (6:143)

"For food you use eight animals; two pairs of sheep and two pairs of goats) Ask these 'Mushrikeen': 'Has Allah forbidden to you, the two males and two females of the two pairs. Or has He forbidden to you that which the two females carry in their wombs?', Ask them as to what is the authority for their belief, if they speak the truth". (6:144)

"Then there are two pairs of camels and oxen. Ask these 'Mushrikeen': Has Allah forbidden to you the two males and the two females of the two pairs? or has He forbidden to you that which the two females carry in their wombs? Were you present when Allah gave this commandment?" Who does greater wrong than the one who invents such a lie about Allah to lead people astray without knowledge. Remember Allah's law is that wrongdoers cannot follow the right path". (6:145).

"Tell them, I do not find, in that what has been revealed to me, anything forbidden to be eaten by one who wants to eat it, except (1) carrion (2) flowing blood (3) the flesh of swine and (4) that which has been dedicated to someone other than Allah. Eating of such things stops the growth of Self and leads one to wrongful ways. However, if one is faced with a situation when he can find nothing else to eat except the above and his life is threatened, then he can partake of what has been declared to be unlawful, provided he is driven to it by starvation and not out of greed or the desire to violate divine laws (5:13); (2:173). One who adheres to Allah's laws will find Him to be both Protector and Nourisher". (6:146)

"We had forbidden to the Jews every beast with claws and the fat of the ox and the sheep, except the fat which is on their backs or their entrails or that which sticks to their bones. This was a punishment for their rebellion against the Divine laws (although these things in themselves weren't unlawful as food. And Lo! We verily are Truthful". (6:147)

"Allah's Book (Quran) has declared these forbidden things as lawful. If the Jews do not accept this, it means that they do not want that their punishment should cease and they thus deny Allah's Rahmat. Who can help those who wish to remain guilt-ridden?" (6:148)

Now let us summarize what has been described above.

(1) The Quran has declared the following articles of food as unlawful: (a) carrion (b) flowing blood. (c) The flesh of swine (d) That on which is invoked the name of other than Allah.

*Explanation:* (a) the carrion includes that which has been killed by strangling; or by headlong fall; or gored to death; or that which has been partly killed by animals; unless you are able to slaughter the above categories in due form;

(b) On the other hand that on which is invoked the name of other than Allah includes that which is sacrificed on stone (altars); also division of meat by raffling with arrows ;

(2) The Quran has declared lawful all other things except the above 4 categories which have been declared unlawful, (even the catch by hunting animals after pronouncing the name of Allah over it) provided they are TAYYIBAAT, good, pure and nutritious and are agreeable to your taste, sight or smell.

Thus the prohibitions which people invent by their own are un-Quranic as said by Edip Yuksel.

But in paragraph (e) of Question 9, Edip Yuksel has said "According to the Quran only the meat of the pig is prohibited, not its fat, God does not prohibit pigs, but prohibits only the meat of pigs. What is your proof that pig's fat is unlawful in Islam?"

I cannot say whether this statement of Edip Yuksel is the result of misunderstanding or it is a purposeful mischief which amounts to rebellion against the Quran. He ought to realize that the Quranic words are often untranslatable into other languages and that such translations many times turn into a source of mischief. Here in the matter of food prohibitions the words used by the Quran are 'lahmul khinzeer' which may be translated as 'flesh of pig'. But if you go into the root of the word Lahm, it removes all ambiguities in this matter. The root of the word 'lahm' means nearness of relationship; according to Ibne-e-Faras one thing embedded into another; warp and woof. Thus the word LAHM represents the intermingled tissues of an animal.

Therefore, the prohibited articles of food, in pig, include all parts of the flesh which can be eatable and digestible by human beings. However such parts are different in different animals. For example the skin of a goat, cow or buffalo is not eatable or digestible while the skin of fish is not only digestible but is tasty. The word 'lahm' does not represent any separate body tissue, neither muscles alone, nor fat alone. If Lahm means muscles alone, then what about liver, kidneys, brain etc. of pig? Are they lawful as food? Thus it is a stupid idea that it is only the meat of pig that is prohibited and not the fat. The word 'meat' itself is full of ambiguities. It by no means represents the Quranic word 'lahm'. The Quran has used the word 'lahm', as it includes all the

separate body tissues which are embedded into one another. Fat is not separable from other body tissues. Can you separate completely the fat embedded in the bone marrow from its component parts, or the mesentery fat from the mesentery? No, it is not possible, not even from the muscular tissue. Even after heating any animal fat, the taste or flavour of the muscles from which it is separated, does not disappear.

Leaving apart the physical fact that fat is inseparable from the body tissues, let us bring forward the argument produced by Edip Yuksel in support of his idea that fat of pig is not unlawful as food, as declared by the Quran. He says, verse (6:146) informs us that such prohibitions are very specific. God prohibits either meat or fat or both, if He so wills. This statement by Edip Yuksel is either the result of ignorance or of deceit. It is abundantly clear that the Jews mentioned in verses 6:146 and 6:147, as Quoted by him were forbidden fat of the ox or sheep and beasts with claws, as a punishment; it has got absolutely no connection with the food prohibition declared by the Quran for the Muslim Ummah, which is symbolic of the Quranic Social Organization. Even while declaring that temporary punishment for Jews, an exception had to be made for the "fat which is on their backs or on their entrails or that which sticks to the bones", because it is inseparable from the rest of the body tissues. I shall advise Edip Yuksel to amend his views as regards the lawfulness or unlawfulness of separate body tissues of pig as food which I hope he has done by mistake. Certainly the pig as a whole is unlawful as food as declared by the Quran, this being a symbol of Quranic Social Organization.

However, there is no going away from the fact that where as the Holy Quran has left no ambiguity in

explaining this issue of "Halaal and Haraam", mullaism, on the other hand, has turned a large number of Muslims into a prototype of Jews and Christians. The Quran says, "They, the Jews and Christians take their priests and their monks to be their lords in derogation of God." (9:31)

In this respect when the Rasool (PBUH) was asked as to why we call it a "worship" to their leaders when the Jews and Christians did not bow down before them, he explained it by saying: "When their religious leaders declared something as forbidden, the followers took it to be forbidden, although it was not forbidden by the Divine law; and when the religious leaders declared anything permissible, they accepted it as permissible, even though it was forbidden by the Divine law. Thus the words in the above verse means the acceptance of the decisions of the priests instead of Allah's commands and consider them to be final and above reproach. The Quran says:

ان هدى الله هو الهدى (2:120)

"Say the true guidance indeed is the guidance of Allah."

## CHAPTER 5

### Question 12 By Edip Yuksel

#### **Why do you make distinction among Messengers?**

God commands us not to make any distinction among messengers (2:285). Believers' attitude towards God's commandments is to say "we hear and we obey": but those who manipulate words say "we hear and we disobey" (4:46)

God has blessed His messengers with different peculiarities. In 2:253 He gives some examples of these peculiarities, such as His speaking directly to Moses, and giving profound miracles to Jesus and supporting him with the Holy Spirit. In 17:55 He states that He had preferred some messengers to others by giving each of them different blessings, such as endowing David with Psalms. But God did not mention anywhere that He had preferred this messenger over that messenger. According to 2:285, we do not have the right to make a preference list for messengers. Otherwise, idolizing messengers and falling into a baseless dispute is inevitable.

#### ***Putting Messengers in a satanic competition***

While you claim that the last prophet is the highest, someone may claim that the first prophet deserves this rank. Another may claim that Jesus is the greatest prophet and can support his claim by Jesus' miraculous birth (19:19), his title being "word of God" (4:171), being a prophet from birth (19:30), his numerous miracles such as reviving the dead by God's permission (3:49), and being mentioned in a verse that states God's blessing to the messengers (2:253). Another person may claim that Moses is the highest, basing it on the same verse 2:253,

and saying that the only prophet God talked to was Moses (4:164). If another puts David on the top of the messengers' list based on 17:55, what can you say? If yet another comes and claims that Abraham is the greatest prophet and supports his claim by the fact that Muhammad was his follower and God has chosen Abraham as His beloved friend (4:125), what would you say? If still another comes and claims that Idris is greater than Muhammad and supports his claim by saying that God may give Muhammad an honorable rank (17:79); but God exalted Idris to a lofty rank (19:57), what would you say? If another one arranges the messengers according to their frequency of occurrence in the Quran, and puts Moses on the top (136 times), Abraham the second (69 times), and puts Muhammad as the 19th or 21st prophet from the top of the list, what can you say?

Innumerable Ahadith were fabricated to prove that Muhammad was the greatest of all the prophets. Although God states that He did not give Muhammad any miracles except the Quran (29:51; 17:59); the mentality of those who were not content with Quran, fabricated hundreds of miracles for him to compete with the miracles of Jesus and Moses.

### ***Fabrication of "Miracles" to help their idols***

Ironically, Muhammad's worshippers sometimes take out an eye when trying to make an eyebrow! For example, they claimed in several Ahadith in Bukhari that Muhammad cursed a left-handed man who was eating with his left hand, and cursed a child passing in front of him while he was praying and caused both of them to be crippled! By inventing sexual miracles they insulted the prophet and his wives with foolish and shameless stories. By inventing Mi'raaj stories (miraculous ascension to heaven with the body) they

present Muhammad as a union steward bargaining with God on the number of daily prayers; but on the other hand insulting him, implying that he could not understand that his followers cannot practise 50 prayers a day (a prayer per 28 minutes). After taking advice from Moses who was a resident of the 6th heaven, he reduced them to 5 prayers a day, after going five times up and down between Moses and God! To praise Muhammad there were not any disbelievers among his ancestors. To justify their lie, they claimed that Azar was not Abraham's father (6:74). To prove that Muhammad was the greatest prophet they even claimed that he was created from light, he had no shadow, his body will not rot in the grave; God created the entire universe for him; he will have the highest intercession authority in the hereafter, and so on.....

### ***Their common attitude***

The common attitude of all idol worshipers is to claim that their idols will rescue them from God's punishment by intercession (2:123, 254; 6:70-94; 7:53; 10:3; 39:44; 43:86; 74:48; 82:17-19). Instead of praising God day and night (33:42; 76:25), and commemorating Him (3:41; 3:191; 73:8; 4:103), they always praise and commemorate their idols to guarantee the intercession. They sometimes use the name of God without phrases of praise. But they can never use the name of their idol without phrases of praise. They even accuse the true believers who do not act like them as disbelieves.

### ***Muhammadans coniradict their own teaching***

Those who claim that Muhammad was the greatest messenger are even ignorant of their contradictory Ahadith on this subject. For instance; "I had more doubt than Abraham had" (Bukhari 60/1). "If I would have been invited to what Joseph had been invited, I would

not reject that invitation" (Bukhari 60:11, 19); "do not give me a higher rank than Jonah, do not make distinction among messengers" (Bukhari 65/4,5; A.B. Hanbal 1/205, 242, 440; 2:405, 451, 468), but they did ignore these Ahadith and get stuck on " I am the most honorable of Adam's children, I am the one who will be resurrected first." (Hanbal 1/5; 5/540, 388).

### ***Distorting the meaning***

Muhammadans tried to manipulate the meaning of the verse 2:285 which commands us not to make distinction among messengers: "The messenger believes in what was sent down to him from his Lord, so do the believers. They believe in God, His angels, His scripture, and His messengers; 'We make no distinction among any of his messengers'; and they proclaim 'We hear, and we obey. forgive us. You are our Lord. To you is the ultimate destiny.'"

Muslim scholars claim that this verse forbids us from disbelieving in some messengers, not from ranking them.

- (a) Verse 2:285 states that believers believe in God's messengers. What is the reason for repeating the same point with a different expression? If this is stressing the meaning then why is not the same stress made for angels and books?
- (b) Since God knows the weakness of the people who idolize their messengers, why cannot this verse be a reminder from the Lord of the universe to prevent people from putting their messengers into competition?
- (c) We cannot arrange messengers of God according to their position in heaven. We do not have such a task. Do you know any Quranic commandment that

orders us to make distinction among messengers according to their righteousness? Can you show us your hierarchical list of the messengers?

- (d) If a Christian claims that Jesus is greater than Muhammad according to the Quran, by using verses 2:253; 4:171; 3:49; 19:19; 30; how can you oppose this claim?
- (e) Muhammad was a follower of Abraham. Whom do you place on top of your distinction list, the follower or the leader?
- (f) Bukhari, which you usually prefer over the Quran, also narrates that Muhammad was not the most honourable messenger, and believers should not make any distinction among messengers. Why do you force yourself to accept the other narrations that contradict the Quran instead?

## **Comments By Dr. Abdul Wadud**

### **Why do you make distinction among Messengers?**

Edip Yuksel asserts that Muslims idolize their Rasool and bring him to a higher level as compared with other messengers of Allah, although Allah commands us not to make any distinction among them. He has quoted verses (2:285) and (2?:253) in support of his objection which are as follows :-

"The Rasool believes in what has been revealed to him from his Rabb and so do the believers. Each one of them believes in Allah, His book and His messengers. (They say) we make no distinction between one another of His Rasools, and they say, 'We hear and we obey'.....(2:285)

## **COMMENTS**

It is true that Allah has commanded us not to make any distinction between the Rasools, but this refers to the distinction as far as their Nubuwwat is concerned; because the nature of the message they brought from Allah has been the same throughout. However the Rasools are differentiated from one another as far as their sphere of activity is concerned.

"To some Allah spoke directly eg. Moses – (4:164) (7:143 – 144) and (42:51) and some were elevated above others in certain respects; among them was Jesus, son of Mary. To him We have given revelation (Roohil Qudus) in an authentic form which was corroborated by reason. (This gave him great strength and confidence (2:87).... "(2:253)

Thus the Quran has made it abundantly clear that although no distinction is made between the messengers of Allah as far as their Nubuwwat is concerned and as far as their being equally respectful, yet their sphere of activity differed in consistence with the environments and circumstances under which they delivered the message through successive ages. The mental equipment of human race gradually matured step by step, until man was mature enough to receive and act upon the final and complete divine message in its immutable, as well as changeable form; its fundamental principles being immutable and its by-laws being changeable with the change of time and circumstances.

### ***Muhammad's (PBUH) sphere of activity :-***

The sphere of activity of Muhammad (PBUH) broadened immensely. He had to give a practical shape to the final and complete message he got from Allah, and which is the guidance for all the future generations of mankind. The divine message he brought comprises injunctions, laws and permanent values.

It was Muhammad (PBUH) who instructed us to believe in Human Personality (91:1-10) which is the basic belief upon which the other Permanent Values rest. He taught us that the human physical body is controlled by the physical laws and the human Personality, on the other hand, is controlled by the laws revealed through the messengers of Allah; that the physical body is destructible but the human personality has got potentialities which when actualized, make the developed Personality indestructible; that the development of human Personality is controlled by human action; every action has got its reaction, in other words every action is rewarded. That an action may be good or bad; a good act is one which is consistent with the divine laws and a bad act is one which is inconsistent with the divine laws; that the entire machinery of the universe has been created in order that no act of human beings remains unpaid (45:22); and that a good act produces a constructive or positive effect on human personality and a bad act produces a disintegrating effect. The act may be manifest or concealed (40:19) (99:78); and that the human body ends with the physical death while the developed human personality passes on to its next evolutionary stage. This forms the basis of belief in the hereafter and as such the basis of all other Permanent Values.

It was Muhammad (PBUH) who taught us that all human beings are worthy of respect (17:70) and that after birth, to all are assigned degrees according to their deeds. (46:19)

It was Muhammad (PBUH) who taught us what is 'Adl' and what is Ihsaan ---- and that 'Adl' means a condition where every individual in a human society gets what is due to him, not only economically but all the fundamental rights that belong to him by virtue of being a man. On the other hand Ihsaan means a

condition in which if an individual (in spite of his best efforts) lags behind, his deficiency is made good by others to restore the disturbed proportion of the society (16:91).

It was Muhammad (PBUH) who taught us the law of Equality (Qisas) (2:179)

He taught us: "wrong not and you shall not be wronged". (2:279)

He taught us what is meant by justice in courts of law. (2:42), (2:283), (4:135), (5:8), (4:105), (4:107 and 28:17)

He taught us that it is the duty of the Quranic Social Order to enforce what is lawful according to the Divine law and prohibit what is unlawful.

He taught us that lawlessness is prohibited (2:205).

He taught us that the Permanent Values form the boundary line and that the day-to-day problems are to be discussed and solved by mutual consultation within the four walls of the Quranic Fundamentals. (42:38),(31:58).

He told us that Allah commands you to render back your trusts when they are due (4:58); that the reins of power is the biggest and most sacred trust that any human being can entrust to his fellow beings; thus it is imperative that those who are given power must be most trustworthy and most fit persons and those who are capable of deciding the human affairs with full justice and thus fulfill the responsibility entrusted to them.

In matters of economy, He instructed us that the nourishment of individuals is the responsibility of the State (22:41) and that there is a contract between the Islamic State and the believers --- the life and property

of the believers are at the disposal of the State and in lieu of it, it is the responsibility of the State to provide a heavenly life on earth (9:111). He also instructed us that sources of production are for the benefit of humanity as a whole (2:29); also that all that is surplus to the needs of an individuals belongs to the society. He also presented a splendid principle that giving to others promotes the stability and nourishment of your personality (2:265).

In matters of trade he told us that Allah has permitted trade and has forbidden usury i.e. all types of profiteering. (2:275)

He strictly forbade sexual relationship between a man and a woman, other than marriage.(17:32)

He advocated universal brotherhood (10:9)

He produced before humanity the golden principle that all that is useful for humanity, remains on the earth (13:17) and as a first step towards achieving this goal, it is said that you cooperate with one another in matters of broad-mindedness and in matters consistent with the divine laws.

He declared that distinction on the basis of caste, colour, race and language is forbidden, and that the only criterion of division between mankind is the division on the basis of ideology (64:2).

He openly declared that there is no compulsion for belief in the Quranic fundamentals and that the non-believers are under no compulsion to join the rank of believers (2:256). There is freedom of choice whether one follows this way or that way (16:29). Moreover he instructed the believers to raise arms to defend the Quranic Social Order (2:190).

He made it clear that according to the holy Quran it is the duty of a messenger of Allah, as well as the

believers, to strive hard for the establishment of a social order based on Divine laws. His first step would be to establish it at the place of his birth. But if in spite of his best efforts the circumstances around him are not favourable, he leaves this place and migrates to some other land where he finds suitable environments. His objective is to establish a social order and not to worship a particular locality. His choice lies between his wealth, property, relations and place of birth on the one hand and Quranic Social Order on the other. He chooses the latter and sacrifices the former. This is what the holy Quran calls "Hijrat". It is not a migration in search of food or wealth, nor is it an escape from facing difficulties; it is rather a more feasible and practical procedure and a part of his struggle to establish the Quranic Social Order.

The principles and the Permanent Values described above and so many others were proclaimed to the world fourteen centuries ago by an orphan (PBUH) who belonged to a backward, uneducated, unskilled and undisciplined community of idol-worshippers of Makkah. He was born at a time when the edifice of the world civilization that was built through the past 4000 years was razed to the ground, when despotism became the rule of the day, when superstition dominated the human thought, when every tribe was thirsty for the others' blood, when the way of life prescribed by the earlier messengers of Allah like Abrabam, Moses, Jesus and others, which was meant to produce peace and integration, was thrown overboard and was replaced by superstition, man-made ideas, chaos and disruption. In short that was the time when the forces of disintegration prevailed upon the entire human society inhabiting the globe.

The Quran says: "Corruption has appeared on land and sea on account of that which men's hands have wrought, that Allah may make them taste a part of that

which they have done, so that they may turn back (from evil)." (30:41)

History bears evidence to the truth of the above words. Before the advent of Muhammad (PBUH) corruption prevailed in all countries of the world. Darkness that prevailed all over the world affected the beliefs of men as well as their deeds. Judaism, Hinduism, Buddhism, Confucianism and Zoroastrianism had long ceased to have any healthy effect on the lives of their votaries and the followers of these religions had not only ceased to practise virtue, but worst of all, many of them attributed indecent and immoral practices to their sages and their gods. Christianity which was then the youngest of the religions of the world, had also lost its purity, "The Christianity of the seventh century was itself decrepit and corrupt", is Muir's verdict. Such widespread corruption had never previously existed before in world's history.

That was the time when Muhammad (PBUH) placed the above principles, which were revealed to him by Allah the Almighty, before the humanity. These principles are immutable and provide guidance for the development of human personality, as well as the smooth-running of human society, as truly today as they did 1400 years earlier, and they shall remain as such for all time. Anything constructive that we find in the human world today is in consonance with these principles and anything positive, constructive and lasting that man is in search of, shall he available from this very source.

Anything repugnant to this code of life, is bound to be negative, destructive and perishable. The more a nation follows the above principles, the more it pulsates with life. The more a nation forsakes them, the more it is full of misery and disappointment. Any unbiased

observation and any pragmatic test can prove the truth of this assertion. In the words of Iqbal: "Wherever you find a world displaying life and beauty, from the soil of which blossom sublime aspirations, it has either already received light from Muhammad (PBUH) or is still in search of that light."

The Permanent Values described above along with the injunctions and laws laid down in the Quran, provide a permanent way of living for humanity for all time.

Muhammad's (PBUH) sphere of activities continued:- Muhammad (PBUH) not only delivered the divine message, he gave it a practical shape. The duties entrusted to him were twofold. (1) As a Messenger: which means to carry the divine message in its entirety (5:57). The affirmation of and the belief in the message carried by the Rasool (PBUH) is indispensable for the believers. (2) As an Imam or leader: His duty as a leader of the Ummah was its organization, in order to make it a one complete whole, to act as a judge in their disputes; to guide them in their expeditions in war and peace; to lead them in their social affairs. The obedience to the Rasool in these matters is also obligatory. In his duty as a messenger of Allah the Rasool (PBUH) had to work single-handedly without entering into any consultation (5:67). On the other hand in his capacity as a leader of the Ummah, he was ordered consultation. (3:150)

### ***Why Objection ?***

People all over the world pay homage to their leaders who perform any remarkable feat. I would like to ask Edip Yuksel why he objects to it when the followers of Muhammad (PBUH) pay homage to their extraordinary and exalted leader who gave them, as well as to humanity at large, an unparalleled programme which provides an opportunity for them to lead a life of

peace and plenty in this world and a guarantee of the same in the hereafter; and who, by putting this programme in to practice, demonstrated to humanity such exceptional feats in all spheres of life, the like of which are never witnessed by the people inhabiting the globe. Do you find an equivalent programme in the teachings of the earlier messengers of Allah? Of course all of them brought in essence the same message, inviting people towards subservience to One True Allah, yet the details of their programmes were not of such a wide expanse as could cover the future needs of humanity, regarding their day-to-day problems, for all time. The final message of the Quran is unique in this respect.

I have already explained in detail in Chapter 2 of this book, the sphere of activity of Muhammad (PBUH). He gave a practical demonstration of the Quranic injunctions, laws and permanent values in the form of Ad-Deen or the Quranic way of life. I shall be grateful to Edip Yuksel, if he can produce before us an equivalent practical programme by any earlier messenger of Allah; or if at all it can be possible for any human being to do so in future. Muhammad's sphere of activity shall ever remain unparalleled because of his being *رحمة للعالمين* i.e., because he provided a pattern of living to all the future generations of mankind.

### ***A programme parallel to the one given by the Holy Quran.***

I do admit the havoc caused by the concocted Ahadith, which invented a programme parallel to the one put forward by Muhammad (PBUH) consistent with the subservience to Allah the Almighty. The entry of concocted Ahadis and Mysticism has put the Muslim Ummah into a state of despondency. The Ummah totally forgot the warning by the Quran which said: "Devise not

another Sovereign with Allah or thou wilt sit down despised, forsaken". (17:22)

I also do admit that some people raise the messengers of Allah to the level of Allah Himself. Next to Allah the most venerated and most exalted personality in the eyes of believers is that of a messenger of Allah. But in this respect the holy Quran has exposed a human weakness which has been displayed in the human society: That the followers of a particular messenger of Allah raise the status of that messenger to that of Allah Himself, considering him to be superhuman and making him the object of worship. Whereas the Quran has emphasized the Oneness of Allah, it has laid equal emphasis on the messengers of Allah being human beings. The status of Allah and His messengers is repeatedly made abundantly clear when it is said: "And We have made them (the messengers) leaders, guiding (men) by Our command and We sent them inspiration to lead a profitable way of life, to follow closely the divine laws and provide nourishment to humanity and they constantly served Us (and Us alone.) (21:73)

Like all other human beings, the Rasools had no power over any good or harm to their own selves.(7:188)

The holy Quran repeatedly lays stress on the point that in spite of their superiority in respect of their being the recipients of Divine message and in spite of their knowledge of reality being at a superior level, they were, otherwise, all human beings. They were the teachers of mankind and were also entrusted with the task of establishing a social order in accordance with the code of life provided to them by means of revelation, in their respective ages.

In spite of being the most exalted amongst mankind, they were human beings after all. They themselves

bowed down before Allah and never made others to bow down before themselves :

"It is not (possible) that a man to whom is given the Book and the Wisdom and the office of a messenger of Allah that he should afterwards have said to mankind : 'Be slaves of me instead of Allah'." (3:78)

Against the background provided by the Quran as described above, let us take the behaviour of some of the followers of Muhammad (PBUH) towards their own Rasool (PBUH). They called him احمد (Ahmed) without ا i.e. (ahad) which means Allah. They called him رب without ع i.e. رب (Rabb), meaning thereby the Cherisher and Sustainer of the universe. They even said:

وہی مستوی عرش ہے خدا ہو کر  
 اتر پڑا جو مدینہ میں مصطفیٰ ہو کر

"The One who lives in the heavens as God, descended in Madina as Mustafa."

Such are the excesses committed by some followers of Muhammad (PBUH), who, it is said, do it only on account of their intense love for the Rasool (PBUH). But is it not a fact that the past nations also started "Rasool worship" out of their intense affection with their respective Rasools? The holy Quran has clarified and distinguished the status of Allah and the status of a Rasool. Accordingly Allah is Allah and Rasool is Rasool Rasool is not Allah. He is only highest in rank after Allah. Just take note of the words of the Kalimah which forms the basis of the Muslim belief.

محمد عبدہ ورسولہ

"Muhammad is subservient to Allah and is His Rasool.

لا اله الا الله محمد رسول الله

"There is no Sovereign except Allah and Muhammad is His messenger."

The very life of Muhammad (PBUH) is a clear evidence of the fact that in spite of his exalted and most highly revered position amongst his fellow beings, he always maintained an image of equality between himself and his companions. He consulted them in every matter of importance. He gave them the freedom of expression and feelings of independence to such a high degree that it still remains undreamt of in the modern age of so-called democracy. After consultation with his companions he accepted many of their views which differed from his own but were based on reason. His companions could even dare to ask him if a particular view expressed by him was based on "Wahi" or was it his own opinion! And when they were informed by the Rasool (PBUH) that the view was his personal one and was not related to his mission as a messenger of Allah, they could even dare to reject it. Such was the congenial atmosphere of freedom and independence created by the Rasool (PBUH) for the nourishment of human personality amongst his followers, and the loss of it put the Muslim nation into humility and degradation.

The position of Muhammad (PBUH) is now abundantly clear.

Allah is the Cherisher and Sustainer and the bringer of maturity to the worlds.

The Quran is the message to the worlds, its laws being in accord with the activities in other parts of Allah's creation.

Muhammad (PBUH), on the other hand, provided the pattern of living to the worlds.

That is why the words used for Allah are(1:1)

رب العالمين  
for the Quran are(38:87) ذكر للعالمين

and for Muhammad(21:108) رحمة للعلمين

The message brought by all the the messengers of Allah has been the same in essence but the messages brought by the earlier messengers remained no more in their original form because human whims and wishes made inroads into them. Thus the final and complete message in the Quran brought by Muhammad, the safety of which Allah has taken upon Himself, is now the only one which is applicable to the whole of mankind.

The Quran says:

"Those who resist Allah and His Rasool will be among those most humiliated. Allah has declared: "It is I and my Rusul who must prevail. For Allah is One full of strength and able to enforce His will". (58:20-21)

## CHAPTER 6

### Question 13 By Edip Yuksel Was Muhammad illiterate ?

The verse 7:158 states that Muhammad was a gentile:

So you shall believe in God and His messenger, the gentile (ummi) prophet...

The Arabic word "ummi" describes people who are not Jewish or Christian. The meaning of this word, which occurs six times in the Quran, has been changed to "one who can neither read nor write". This deliberate manipulation by Muslim scholars has become widely accepted as the true meaning of the word. For example Yusuf Ali, in his translation, follows this pattern. "So believe in God and His Apostle, the unlettered Prophet...." .....Marmaduke Pickthall's translation also reflects the same manipulation:".....so believe in Allah and His messenger, the prophet who can neither read nor write....."

#### *The Quran explains the true meaning of "ummi"*

Let's examine the true meaning of "ummi" in the Quran. Anyone can easily understand that "ummi" does not mean an illiterate person by reflecting on the verse 3:20 below:

"And say to those who received the scripture as well as those who did not receive any scripture (ummyyeen)....."

In this verse the word "ummi" describes Makkan idol worshipers. It is obvious that "ummi" does not mean illiterate because it has been used as the antonym of the people of the scripture. If the verse was: "...And say to

those literate and illiterate", then the above translation of "ummi" would be correct. According to the verse 3:20 the people of Arab peninsula were two main groups:

1. The people of the scripture, i.e. Jews and Christians.
2. Gentiles, who were neither Jewish nor Christian. If the people who were neither Jews nor Christians were called "ummyeen"(3:20; 3:75), then the meaning of "ummi" is very clear. As a matter of fact, the verse 3:75 clearly explains its meaning as gentile.

Makkah was the cultural centre of the Arabs in the 7th century. Poetry competitions were held there. It is a historical fact that Makkans were not familiar with the Bible. Thus they were gentiles. So the verse 6:22 describes Makkan people by the word "ummyeen".

He is the one who sent to the gentiles (ummyeen) a messenger from among them, to recite to them His revelations, purify them and teach them the scripture and wisdom. Before this, they had gone far astray(62:2).

The Quran does not classify the people of Arab peninsula as the literate and the illiterate, as Muslim scholars claim. The Quran classifies the peoples as people of the book (Jews and Christians) and gentiles. The second classification is the correct one, and the Quran supports it.

The disbelievers claimed that Muhammad was quoting verses from the Old and New Testaments (25:5; 68:15). The verse below refutes their accusation and gives the answer.

"You did not read any previous scriptures, nor did you write them with your hand. In that case, the

objectors would have had reason to harbour doubts". (29:48).

This verse tells us that Muhammad did not read nor write previous scriptures. The word "min qablihi = previous" proves that Muhammad read and wrote the final scripture.

### ***Muhammad was a literate gentile (ummi)***

After this examination of the true meaning of the word "ummi", here are the reasons and proofs for the fact that Muhammad was a literate gentile:

To magnify the miraculous aspect of the Quran, religious people thought that the story of illiteracy would be alluring.

The producer of the illiteracy story found it easy to change the meaning of "ummi" which in the entire Quran, consistently means "gentile" (2:78; 3:20; 62:2).

The Arabs of the 7th century were using letters as numbers. This alphabetical numbering system is called "Abjad". The merchants of those days had to know the letters of the alphabet to record their account. If Muhammad was a successful international merchant, then he most probably knew this numbering system. The Arabs stopped using the "abjad" system in the 9th century when they took "Arabic numbers" from India.

The Quran's spelling is unique. The mathematical miracle of the Quran, which proves that Quran is the word of God, confirms the unique spelling of the Quranic words, the different spellings of some words are not the personal preference of the scribes. For example, the words "Salaat", "Zakaat", 'hayat" are written with "Waw" instead of "alif". In verse 3:96 the name of Makkah is spelled as "Bakkah"; the word "bastatan" is written with

"seen"  throughout the Quran, except in 7:69 where it is written with "saad"

If you write the first verse of the first revelation with Bismillah, you will conclude that Muhammad was literate. We know that Bismillah has 19 letters, the first revelation i.e., 96:1-5 consists of 76 (19x4) letters. ( the code 19 will be mentioned in the next questions). This information explains the different spelling of the word "bism" in the beginning of the Bismillah and in the first verse of chapter 96. You decide; is it reasonable for an illiterate to dictate two different spellings of the same word which is pronounced the same?

Traditional history books accept that Muhammad dictated the Quran and controlled its recording. Even if we accept that Muhammad did not know how to read or write before revelation of the Quran, we cannot claim that he preserved his illiteracy during 23 years while he was dictating the Quran.

The first revelation was "Read" and the first five verses of that revelation encourage reading and writing (96:1-5) The second revelation was: "The pen and writing" (68:1)

(a) As you can see in verse 3:20 and 3:75, the Quran uses the word "ummi" as the antonym of the "Ahlil Kitaab = people of the book"

They believe that Quran classifies people as literate and illiterate?

(b) The Quran describes Makkan people with the word "ummyeen gentiles" (62:2). According to your claim the Makkan people must have been illiterate. According to your holy books, who was writing poems in Makkah? Who was reading the poems hanging on the walls of the Ka'bah?

- (c) Which numbering system were the Arabs using in the 7th century. Did those who were making calculation with those numbers know how to read and write?
- (d) Is the unique spelling in the Quran the result of errors and personal opinions? How do you explain the different spelling of "bism" of the Bismillah and the first verse of chapter 96?
- (e) Does God command an illiterate man to "read"? Could Muhammad read after Gabriel's instruction? Does this story not contradict your claim that Muhammad died as illiterate?
- (f) Let us accept that Muhammad was illiterate before the revelation of the Quran. Why did he insist on staying illiterate for 23 years after the first revelation: "Read"? did he not obey his Lord's command? Did he receive another command forbidding him from reading and writing?
- (g) Was it so difficult for Muhammad to learn to read and write? If a person still does not learn to read and write after 23 years of careful dictation of a book, what would you think of such a person? Is he stupid or a liar?
- (h) Was Muhammad encouraging his followers to read and write? If so, why did he exclude himself? How do you explain this strange attitude and verse 2:44?
- (i) How can an illeterate man insure the accuracy of a scribe?
- (j) You are trying to imitate Muhammad from his eating to his attire, from his beard to his toothbrush; why do you not imitate his illiteracy? Why do you not follow his sunnah?
- (k) You are the people who disagree on almost every subject but you agree on the story of the illiteracy of Muhammad. How do you manage this agreement?

## **Comments On Question 13 by Dr. Abdul Wadud Was Muhammad illiterate?**

The word Ummi basically means 'the one in infancy' or in a state of being newly-born ---- unlettered.

On the other hand the word has also been used in the Quran in the meaning of gentile, i.e. Arabs who were not people of the book.

*For example —*

**THE VERSE WHERE THE WORD 'Ummi' means illiterate.**

"And there are many among them (the people of the Book) illiterates who know not the Book, but see therein their own desires and they do nothing but conjecture."(2:78)

This verse is related to the people of the Book and it is said that these people practise deception, not only on others but also among themselves. The illiterate among them do not know what Allah has revealed and refer their questions regarding 'Shariat' to their religious leaders. The latter, on the other hand, frame the laws themselves, but tell the former that these laws are Divine. Thus the word 'Ummiyoona' أميون in this verse means illiterate, and not gentile.

The verses where the word 'Ummi' is used for gentile—

"And say to the people of the Book and to those who are gentile." (3:20)

"Because they (the people of the Book) say, 'There is no call on us to keep faith with these gentiles'."(3:75)

"It is He Who has sent amongst the Makkan Arabs (gentiles) a Rasool from among them." (62:2)

"You shall believe in Allah and His Rasool, the gentile Nabi."

Now let us come to Question 13 which says –

"Was Muhammad illiterate?

The verse (29:48) clearly states that Muhammad (PBUH) could not read and write before the revelation came to him but he was literate after the Quran was revealed –

"And you were not able to recite a book before this (revelation), nor were you able to transcribe one with your right hand. In that case, indeed, those who reject truth, have doubted."(29:48)

But it is noteworthy that while discussing serious issues, Edip Yuksel suddenly begins to pour venom which keeps irritating his inner self. He says in para (g) of Q-13, "Was it difficult for Muhammad to learn to read and write? If a person still does not learn to read and write after 23 years of careful dictation of a book, what do you think about such a person? Is he *stupid or a liar*?"

*Look at the depth of his filthy mind. He uses, though indirectly, the words "stupid" and liar with perfect ease for the one about whom the Quran says: "Allah and His angels send blessing on Nabi (Muhammad), O ye who believe! send your blessings on him and salute him with a worthy salutation."(33:56)*

*No one with even a modicum of respect can utter such nonsense as Edip Yuksel has done. It is nothing but the barking of a low breed cur. He is*

*fortunate in being a citizen of a heathen country. If he were in a Muslim country, his fate would have been sealed long ago, after the utterance of such disgraceful words !*

I may point out that the subject of discussion here is: "Was Muhammad (PBUH) illiterate?" What is the big idea in introducing the jugglery of figures in this subject? We shall discuss this issue under Question 19.

## CHAPTER 7

### Question 14 By Edip Yuksel Who is the Messenger of the Covenant ?

In verse 3:81 the Quran clearly states that after all prophets, God's Messenger of the Covenant will be sent to confirm all scriptures:

God took a covenant from the prophets, saying: "After I have given you the scripture and wisdom, a messenger will come to confirm what you have. You shall believe in him and support him." He said: "Do you agree with this, and pledge to uphold this covenant?" They said, "We agree," He said: "You have thus borne witness, and I am a witness" with you (3:81).

Verse 3:81 is enough to understand that the prophet Muhammad was included in that special covenant about the coming of a messenger after all the prophets. But in spite of this clear verse, those who idolized prophet Muhammad, claim that Muhammad was not included. Since God knows everything and knew that some would object, God specifically mentioned Muhammad with the covenant of the prophets in verse 33:7. Verse 33:7 refers to this covenant.

"Recall that We took from the prophets their covenant, including a pledge from you (O Muhammad), and from Noah, Abraham, Moses, and Jesus the son of Mary. We took from them a solemn pledge". (33:7)

#### *The definition of "Nabi" and "Rasool"*

Verse 3:81 also provides the definition of "Nabi" (Prophet) and "Rasool" (Messenger). Thus "Rasool" is a messenger commissioned by God to confirm existing

scripture; he does not bring a new scripture unless he is a prophet. According to the Quran, every "Nabi" is a "Rasool", but not every "Rasool" is a "Nabi" the word "Rasool" is more general than "Nabi". For example the word "Rasool" is used for the messenger of the king of Egypt in verse 12:50, but "Nabi" is always used for God's messengers. Also the frequency of the occurrence of these two words in the Quran gives a hint of this nuance.

Not every messenger was given a new scripture. It is not logical that God will give a scripture to a prophet, then ask him to keep it exclusively for himself, as stated by some Muslim scholars (2:42, 146, 159). Those who are not sufficiently familiar with the Quran tend to think that Aaron was a "Nabi", as stated in 19:53, who did not receive a scripture. By this claim they try to exchange the meaning of "Nabi" and "Rasool". However, the Quran clearly states that the Book was given specifically "to both Moses and Aaron" (21:48;37:117)

We learn from the Quran, (33:40) that Muhammad was the last prophet (Nabi), but not the last messenger (Rasool):

"Muhammad was not the father of any man among you; he was a messenger (Rasool) of God and the last prophet (Nabi)". (33:40)

### *The common human trait*

From time immemorial it has been a human trait to reject a contemporary, living messenger on the basis that a previous messenger was the last messenger. Joseph was declared "the last messenger" (40:34). Yet many messengers came after him including Moses, David, Jesus and Muhammad.

"Joseph had come to you in the past with clear

signs, but you continued to doubt his message. And when he died you said, God will not send any messenger after him. God thus sends astray those who are transgressors, doubtful".(40:34)

The verse before 3:81 gives us the most important reason for the rejection of the Messenger of the Covenant by "Muslims".

Never would a human being whom God has blessed with scripture and prophethood say to the people. "Be worshipers of me besides God." Instead he would say: "Be devoted to your Lord alone, in accordance with the scripture you received and learned. Nor would he command you to set up the angels and the prophets as lords. Would he order you to disbelieve after becoming Muslims? (3:79,80)

### ***Muslims idolized Muhammad***

Today's Muslims, like past generations, fell into the satanic trap of fabrication, and idolized Muhammad. They accepted him as the source of the religion, which according to Quran is idol-worship (6:114; 9:31; 12:40; 18:26, 109 110; 41:6; 46:9). They put his name next to the name of God in the "shahadah", and this is idol-worship (39:45; 3:18; 37:35). They added his name in the "Adhan" and disobeyed Quran (72:18; 2:285; 18). They attributed to him many names of God such as Raheem, Raouf, Azeez, Hafeez, Haseeb, Mujeed, Awwal-Akhir, Kareem, Hakeem.... They put his name right next to God's name in the mosques, By stories of intercession, they accepted him as a rescuer from God (2:123; 254; 6:70, 94; 7:53; 10:3, 18, 49; 13:16; 39:44-45; 43:86; 74:48, 82:17-19). They praise his name more than God by abusing the verse 33:56 (For the correct meaning of 33:56

see the verse 33:43 and 9:103 in which "salla" means "encourage" not "praise". They accepted him as sinless from birth till death (18:110; 41:6; 47:19; 48:2; 33:37; 42:52; 93:7). Ironically, Sunni and Shiite Muhammadans are not aware of their idolatry. They claim that they are monotheists (6:23).

### ***Mahdi: satanic diversion***

There is absolutely no way around the Quranic prophecy in 3:81 that a messenger will come after Muhammad. From 3:81 and 33:7 we learn that God's Messenger of the Covenant is not Muhammad. Why then do we not see any trace of this messenger in literature? How did such an important prophecy disappear since it is impossible for satan to remove the Quranic prophecy. The devil resorted to a clever, diversionary tactic. Through Hadith and other Muhammadan literature, satan created a number of figures such as the Mahdi, Imam Zaman, the reappearance of Jesus, etc., to replace God's Messenger of the Covenant. Satan even reversed the definitions of "Nabi" and "Rasool". Thus after Muhammad's death, people started to wait for the expected Mahdi, Jesus, and the 12th Imam instead of a Messenger.

Satan duped millions of Muslims into waiting for an imaginary, non-existent figure. There are numerous clues exposing the gradual development of this Satanic plot, For example, the early narrations called the expected saviour "Mahdi Rasool". As a second step, Satan removed the word "Rasool" and called the expected figure just "Mahdi."

### ***Distinguishing God's Messengers from fake ones —***

The Quran provides straightforward criteria to distinguish the true messengers of God from the false

messengers; 1) God's messenger advocates the worship of God alone and the abolition of all forms of idol-worship. 2) God's messenger never asks for a wage for himself 3) God's messenger is given divine, incontrovertible proof of his messengership. Anyone who claims to be God's messenger, and doesn't meet the three minimum criteria listed above is a false claimant. Additionally, God's messenger is supported by God's invisible soldiers (3:124-126; 9:26-40; 33:9; 37:171-173; 48:4-7; 74:31). God's messenger, as well as the believers, are guaranteed victory and dignity, in this world and forever (40:51; 58:21).

- a) Why do you exclude Muhammad from the covenant which was taken from all the prophets?
- b) What is your proof that the covenant mentioned in 33:7 is a different covenant?
- c) Why does God repeat the words "messenger" and "prophet" one right after the other in 33:40: "Muhammad was a messenger of God and the last prophet"?
- d) Where does Quran state that Muhammad was the last messenger?
- e) Why do Christians reject Muhammad? Why did Egyptians reject Moses? Are you sure that you don't have the same problem?
- f) The verse 3:81 which prophesies the messenger that will come after all the prophets, also defines the difference between "Nabi" and "Rasool". Why do you not accept this definition?

## COMMENTS BY DR. ABDUL WADUD

### Who is the Messenger of the Covenant?

Edip Yuksel says: The verse (3:81) states clearly that all the God's messengers of the covenant will be sent to confirm all scriptures and that verse (3:81) is enough to understand that Muhammad (PBUH) was included in that special covenant, about the coming of a messenger after all the prophets. He says further that God specifically mentioned Muhammad with the said covenant of the prophets in verse (33:7).

The above is a most misleading statement because the covenant mentioned in verse (33:7) is not the same as mentioned in verse (3:81). The word covenant occurs at so many other places in the holy Quran and each time it has got a special significance. To begin with let us quote here the above verses.

"And Allah made a covenant through the Nabiyyin saying: I give a Book and wisdom. Then comes to you a messenger confirming what is with you, you shall have to believe in him and render him help. Allah said: Do you agree and take this My covenant as binding on you? They said: we agree. He said: Then bear witness and I am among the witnesses." (3:81)

Mithaq-al-Nabiyyin mentioned above means literally the covenant of the Nabiyyin and may therefore signify either *the covenant of the Nabiyyin with Allah* or *the covenant of the Nabiyyin with their people*. The latter is exactly to the point, as the words that follow are plainly addressed to the people, the Jews and the Christians. Similarly in the last two verses also the Jews and Christians are addressed. Thus the Mithaq-al-Nabiyyin mentioned above means, "*When Allah made a covenant with the people, confirmed through Nabiyyin*".

According to Kf- "When Allah made the covenant which the prophets confirmed with their peoples".

Both Moses and Jesus specially laid an obligation on their people to accept the prophet about whom they prophesied.

Thus through Moses, Almighty Allah had warned the Israelites after promising them "a prophet from among their brethren like unto thee" that "Whosoever will not hearken unto My words which he shall speak in My name I will inquire it of him." (Deut. 18:19)

And Jesus was equally emphatic when prophesying the advent of the comforter, he added: "He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak. (John 16:13)

As a matter of fact the Nabi (PBUH) had his advent foretold by all the 'Ambiya' of the world. The covenant mentioned in (3:81) was made through each Nabi separately as he appeared in the world. And just as all the 'Ambiya' foretold the advent of Muhammad (PBUH) and laid an obligation on their people to accept him, Muhammad (PBUH) also taught his followers to believe in all the 'Ambiya' that had appeared among different people in different ages. And this is stated in what follows. The truth of the first statement that all 'Ambiya' foretold the advent of Nabi Muhammad (PBUH), is borne by the second statement that the Nabi would bear testimony to the truth of the 'Ambiya' of the world.

Thus "the coming of a messenger confirming what is with you" refers to none other than Muhammad (PBUH) because he was the only messenger of Allah who was in a position to confirm what was with the earlier messengers, because the eternal truths which were

contained in the earlier scriptures and which were lost with the passage of time are safely preserved inside the Quran.

**Now let us come to the verse (33:7) —**

**"And remember We took from the 'Ambiya' their covenant as We did from thee, from Noah, Abraham, Moses and Jesus the son of Mary, We took from them a solemn Covenant." (33:7)**

The covenant referred to here is in relation to the delivery of the message with which the Rasools are entrusted, while the covenant referred to the verse (3:81) was with regard to the advent of Muhammad (PBUH).

There is an implied covenant on all created things to follow the divine law which is the law of their being. But there is a special implied covenant with all Rasools. Strict and solemn, that they shall carry out their mission, proclaim Allah's truth without fear or favour and be ever ready in His service in all circumstances. That gave them their position and dignity as explained in the verse (33:6) and their tremendous responsibility in respect of the people whom they came to instruct and lead to the right path.

*This covenant is mentioned in several other places in the Quran. For example :*

**"The same 'Deen' has been established for you as that which We enjoined on Noah, that which We sent by inspiration to thee and that which We enjoined on Abraham, Moses, and Jesus, namely that you should remain steadfast in Deen and make no division therein." (42:13)**

The Quran has also described other covenants which are related to the people of the Book.

"And remember Allah took a covenant from the people of the Book to make it known and clear to mankind and not to hide it." (3:187)

"And remember We took a covenant from the children of Israel - Be subservient to none but Allah". (2:83)

"Was not the covenant of the Book taken from them that they would not ascribe to Allah but the truth." (7:169)

A covenant from the followers of Muhammad (PBUH): "And call to remembrance the favour of Allah unto you and His covenant which He ratified with you when you said: 'We hear and we obey'." (5:8)

I have described the above covenants only in order to clarify that each covenant described in the Quran at different places signifies a special feature of its own.

If we ponder over verse (33:6), the meaning of the verse (33:7) becomes clearer still. In verse 33:6 it is said: "In your social order, there are relationships which exist between individuals based on their common 'Deen'. No doubt these relations are deep and everlasting. But besides this there are relationships between individuals based on their common heritage which are also important. Now consider the position of the Rasool (PHUH) who stands above all in society. His position is such that he has the right on his followers more than the right they possess on their ownselves. This is because there is a contract between an Islamic Sate and the believers living therein, under which the life and property of the individuals is at the disposal of the state (9:111). The Rasool being the head of the believers'

organization, their life and property is automatically at the disposal of the Rasool. On the other hand, the consorts of the Rasool have got the status of believers' mothers. (Believers are not allowed to marry them (33:53). Under the law of inheritance the blood relations have got the prior rights as compared with the believers and the 'Muhajirs'; although if you like to favour your friends you can do so under separate laws i.e., the laws pertaining to 'will' (2:180; 4:11)"

Now turn to verse 33:7. The relationship of Nabi (PBUH) with the individuals of his Uammah, as described in verse (33:6), is imperative in order to achieve the objective of his being placed in the office of a Nabi. This covenant was taken with all the 'Ambiya' Noah, Abraham, Moses and Jesus, son of Mary, and a similar covenant has been taken from you, O Rasool, and the same duties have been entrusted upon you. These duties are very important and this covenant is very firm.

### *Definition of 'Nabi' and 'Rasool'*

Edip Yuksel's discussion about the definition of 'Nabi' and 'Rasool' is nothing more than beating about the bush. 'Rasool' means a person who delivers to mankind the Divine message. He is a 'Nabi' as well as a 'Rasool' i.e., the recipient of the Divine message as well as its deliverer, Risaalat and Nubuwwat being thus the two facets of the same coin.

Moreover, the word 'Prophet' that is commonly used for a Nabi is a misnomer and too small a word to be used for a person holding such an exalted position. The word prophet means one who foretells events and originally it was used by the Jews who had such foretellers in their ranks, inside their temples. This word has got no relevance to the high position of the one who is not only

the recipient of the Divine message but is also entrusted the responsibilities of putting it into practice.

The word 'Nabi' on the other hand, originally means the one standing at a high place and the Quran has used this word in this sense, meaning thereby the recipient of Divine message but also responsible for putting it into practice . There is no English equivalent of the word 'Nabi'. A Nabi not only receives but also proclaims the Divine message. This act of proclamation is called 'Risaalat'

The Quran has also used the word 'Rasool' for an ordinary messenger of the king of Egypt in verse (12:50) but that has got nothing to do with the reception and delivery of Divine message. The execution of Divine programmes in nature is carried out by physical forces which have also been called *الملكه* . "Praise be to Allah Who created (out of nothing) the heavens and the earth, who made the forces of nature the means to execute his planning." (35:1)

Edip Yuksel says, "Verse 3:81 also provides the definition of 'Nabi' (Prophet) and 'Rasool' (Messenger). Thus Rasool is a messenger commissioned by God to confirm existing scriptures, he does not bring a new scripture unless he is a prophet."

This is a stupid explanation of the word 'Rasool'. The 'Rasool' in that verse has not been used as a generalized term. The verse plainly refers to Muhammad (PBUH) who was exclusively in a position to confirm the existing scriptures because the eternal truths are now contained in the Quran alone. It is the Quran alone which protects and provides means to verify the eternal truths which were contained in the Books of the earlier messengers and which disappeared with the passage of time, on

account of the whims and wishes of their followers that entered into them.

Edip Yuskel's explanation of the verse (33:40) is again an example of willful distortion.

The verse runs as follows : "Muhammad is not the father of any of your men but he is a Rasool of Allah and the seal of Ambia, and Allah has full knowledge of all things".

Edip Yuksel is in the habit of detaching a portion of a Quranic verse from amidst the arguments in which it is placed. Here the discussion is about the marriage of the Rasool (PBUH) with the wife of his adopted son Zaid. The verse (33:37) says "When Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee, in order that (in future) there may be no difficulty for the believers (in the matter of marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them and Allah's command must be fulfilled."

It means that the Rasool (PBUH) did not marry the wife of an adopted son, with a motive of increasing the number of his wives. It was the Divine command to eradicate an unwanted practice amongst the Arabs, not to marry the wife of an adopted son, after it is dissolved (with the due formality). The Rasool (PBUH) was commanded by Allah to eradicate all unwanted practices from the society, so as to keep up the perfection of the Divine laws for the guidance of mankind. In continuation with the above it is said in verse 33:40 that Muhammad is not the father of any of your men, he is not only a Rasool of Allah, he is also the seal of 'Ambiya'. It means that no Rasool will come after him to provide perfection in the laws of Allah, because the

order of divine laws is perfected in truth and in justice with the coming of Muhammad (PBUH) (6:115) and also that the code of divine laws provided through Muhammad is now strictly guarded (15:9).

It is crass stupidity to infer from the verse (33:40) that 'Nubuwwat' is closed after Muhammad (PBUH) but not the Risaalat'. What object will be fulfilled if more messengers were to come? As for the promulgation of the message contained in the Quran, after the death of Muhammad (PBUH) is concerned, it is now the duty of his followers to continue the promulgation among the future generations of mankind.

As said earlier, 'Risaalat' and 'Nubuwwat' are the two sides of the same coin. Making distinction between the word Risaalat and Nubuwwat is mere fabrication.

We find in the verses that follow that the Quran has used the words 'Ambiya' and Rasools for the same personalities:-

1. Slaying 'Ambiya' without cause occurs in the Quran in verses (2:61), (2:91), (3:21), (3:112), (41:155).

Again we find that those who were slain were called Ambiya as well as Rasools.

"We shall certainly record their word and their act of slaying the Nabis in defiance of truth." (3:181)

"Say : there came to you Rasools before me with clear signs and even with what you ask for : Why did you then slay them?" (3:183)

2. "Then the Rasool shall say : O my sustainer, truly my people took the Quran for just foolish nonsense, thus have we made for every Nabi an enemy."
3. Those who follow the Rasool, the 'Umami' Nabi whom they find mentioned in their own (scriptures), in

the Law and in the gospel, for he commands them what is just and forbids them of what is evil." (7:157)

4. "O ye who believe! Raise not your voices above the voice of the Nabi ----- Those who lower their voice in the presence of Allah's Rasool, their hearts have Allah tested with purity." (29:2-3)
5. "We have sent the inspiration as We have sent to Noah and the Nabiyyeen after him. We sent inspiration to Abraham, Ismael, Isaac, Jacob and the tribes, to Jesus, Job, Jonah, Aaron and Suleman and to David We gave the Psalms, of some Rasools We have told thee the story and of others We have not, and to Moses Allah spoke direct." (4:163-164)
6. The Nabi mentioned in (2:242) is called Rasool in (2:253).
7. We make no distinction between one and the other of '*nabiyyeen*' (3:83); we do not make a distinction (they say) between one another of His *Rasools*.

Edip Yuksel says: Muslims idolize Muhammad (PUBH). As stated earlier, of course excess is bad. Anything said or practised which amounts to giving the Rasool (PBUH) the status of Allah is most objectionable and must be condemned. Yet to pay homage to the Rasool (PBUH) in his capacity of being the most respectful personality amongst mankind, is not only reasonable but essential. He benefited humanity by providing them with a way of life which shall guide them for all time and which comprises principles which are immutable.

Edip Yuksel says that to put the name of the Rasool (PBUH) next to the name of God in the 'Shahadah' is idol-worship and he quotes verses (39:45), (3:10), and (37:35) in support of it.

Now to begin with I place before the readers the three verses mentioned above.

"When Allah the One and Only One is mentioned, the hearts of those who believe not in the hereafter, are filled with disgust and horror : but when (gods) other than He are mentioned, behold they are filled with joy." (39:45)

The verse clearly points out that those who do not believe in Allah's law of requital and the life hereafter, when it is said to them that Sovereignty belongs to Allah alone and that there is no partner in His Sovereignty, they are filled with disgust and when the gods other than Allah whom they worship are mentioned, they are filled with joy.

"For they, when it is said to them that there is no God except Allah, would puff with pride and say : What! shall we give up our gods for the sake of a poet possessed?" (37:35-36)

"As mentioned earlier in 3:2, there is no authority in the universe except His and the first evidence is the correct concept about Allah Himself (that if there were more than one authority, there would have been chaos in the universe (21:22); thereafter the evidence is provided by all the physical forces whose working testifies to the fact that the entire universe is One and is controlled by one supreme Law: then all those who are endowed with knowledge and establish an order based on Justice and Equity, the result of such an order is the living proof of His authority: All these testimonies would lead one to the inescapable reality that it is Allah alone who wields the Ultimate and Supreme authority, and the entire system is functioning in a most orderly manner also because of His unique Might and Wisdom" (3:18)

Above we have described all the three verses and they clearly refer to those who do not believe in the sovereignty of Allah but believe in the sovereignty of the gods other than Allah.

Now let us quote 'Shahadah' which forms part of the Muslim prayer --

اشهدان لا اله الا الله واشهدان محمدا رسول الله

"I am a witness to the fact that there is no sovereignty except that of Allah and I am a witness to the fact that Muhammad is His Rasool."

اشهدان لا اله الا الله وحده لا شريك له واشهدان  
محمد عبده ورسوله

"I am a witness to the fact that there is no Sovereign except Allah: He is the One. There is no partner in His sovereignty and I am a witness to the fact that Muhammad is His servant and his Rasool."

Now the three verses quoted by Edip Yuksel and the 'Shahadah' which form part of the Muslim prayer are before the readers. The three verses quoted above refer to those who do not believe in the sovereignty of Allah while on the other hand the 'Shahadah' uttered by the believers in their prayers say that Allah alone is Sovereign and that Muhammad is His Rasool who is subservient to the divine command.

It is abundantly clear that to quote the above verses in support of his argument that these 'Shahadah' mean idolising Muhammad (PBUH), is a highly mischievous act. It is a fabrication, a deceit and reflects a diseased mind.

Look at the depth of filth in his mind and see how uneasy he feels when he notices the name of Muhammad (PBUH) after the name of Allah in the

mosques. Is it not the height of bigotry ?

Of course we do agree that the stories of intercession are wrong. No intercession is acceptable according to the holy Quran. The Quranic law of Requitai is clear about it.

Under the heading "Mahdi Satanic diversion" Edip Yuksel expresses his disbelief in the coming of Mehdi, Imam Zaman and the reappearance of Jesus etc. That is true. We do agree with him as far as these false concepts are concerned. But no messenger of Allah shall come after Muhammad (PBUH), as openly declared by the Quran when it says "The code of divine laws is perfected in truth and Justice. None can change His laws". (6:115)

And after the final declaration:

"We have, without doubt, sent down the message and We will assuredly guard it." (15:9) Now, for what reason will another messenger come when there is no further message to be conveyed?

But on the one hand, Edip Yuksel disbelieves in the coming of Mahdi etc. and on the other hand he does not believe in Muhammad (PBUH) being the last Messenger of Allah. This is a fraudulent deception. His false and misleading interpretation of the verses (3:81) and (33:7) has already been explained. He asserts that Muhammad (PBUH) was included in a special covenant regarding the coming of a messenger after all the Ambiyu. This has already been refuted. Just see what is the itch that troubles him. He neither believes in the coming of a Mehdi, Jesus etc, nor believes in Muhammad (PBUH) to be the last messenger. As a matter of fact he is trying to pave the way for the coming of a messenger of his own making. We shall discuss this issue, in reply to Question 19 of his book.

## CHAPTER 8

### Question 17 By Edip Yuksel

#### How do you pronounce "Shahadah"?

All of God's messengers delivered the same message: "You shall not worship anybody but God." Throughout the Quran, the most important subject is worshipping God alone. More than a hundred times the Quran repeats this theme. "Laa ilaaha illal Laah" and "La illaha illaa Hoo". (No god except He) occur in the Quran more than thirty times. Nowhere in the Quran will you find any other names attached to this important phrase.

The Quran states the first pillar of submission:

God bears witness that there is no other god besides Him and so do the angels and those who possess knowledge (3:18).

This most crucial pillar has been distorted. Millions of Muslims have adopted Satan's polytheistic version, and insist upon mentioning the name of Muhammad besides the name of God. However, the Quran's great criterion in 39:45 exposes such people as disbelievers:

"When God ALONE is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion. But when others are mentioned besides him they rejoice" (39:45)

- (a) Why do you feel the need to add the name of Muhammad when you announce the oneness of God?
- (b) Why whenever the Quran mentions the oneness of God, it never mentions any other name besides "God", not even once!?

- c) The Quran entails Muhammad and other messengers. Then why do you not say that "there is no god except the One God, and the Quran is His book"?
- d) How many times did you say that "there is no god except the One God, and Moses (or Salih, or Jesus...) is His messenger"? Why do you make distinction among messengers?
- e) Did Jesus remove the name of Moses from "shahadah" and put his name next to God? Did Muhammad remove the name of Jesus from "shahadah" and put his name next to God? Do you think that all messengers tried to correct the "shahadah" in this way? Why do we not see any discussion on changing the second half of your shahadah in the Quran?
- f) Is Muhammad other than God or not? If he is other than god, then why do you not think that you are addressed by 39:45?
- g) Do you think that idol-worshippers accept the fact that they are idol-worshippers? Why do you not reflect on 6:23?
- h) Books which are a mixture of truth and falsehood sometimes expose the truth. For instance, according to a Hadith in Tirmizi, Salaat 26 and Nasai, Adhan 4 the prophet taught the Adhan as 19 words. But in your Adhan you have 24 words. why do you contradict your own teachings? If you remove your addition i.e.

"Ashadu anna Muhammadan Rasool Allah" from Adhan, the remaining words are 19. Is this a coincidence?

## COMMENTS BY DR. ABDUL WADUD

### Question 17

#### How do you pronounce "Shahadah"?

Edip Yuksel is in a confused state of mind and he is not clear about the status of Allah and the status of the Rasool Muhammad (PBUH). He says in Q-17: "All God's messengers delivered the same message. "You shall not worship anybody but God. Throughout the Quran the most important subject is worshipping of God."

It is abundantly clear that anybody who is not able to differentiate between the words 'Ibaadat' on the one hand and 'worship' on the other, shall ever remain confused in the understanding of the Quran. A believer in his prayers, after he realizes the true concepts of the words 'Hamd', 'Rabb', 'Rahmaan', 'Raheem' and 'Maalik' spontaneously proclaims اياك نعبد 'Iyyakana'budu' "we bow down before your laws. The word 'Naabado' encircles the entire organization of 'Deen'. The words اياك نعبد are often translated as "To thee we worship," as Edip Yuksell has done. It is a wrong translation which changes the concept of "Deen' into Religion which is the name of the private relationship between a worshipper and his object of worship.

عبادت root ع ب د means slavery or subservience. When Pharaoh called Moses ungrateful and reproached him, pointing out all the favours he had received from the Egyptians, Moses said in reply 'What favours'? "And this is the favour you reproach me that you عبادت have enslaved the children of Israel."

When Moses and Aaron inspired by Allah's authority invited Pharaoh and his chiefs to belief in Allah, he behaved insolently and said: "Shall

we believe in two men like ourselves? and their people are **عُبدون** subject to us."

The above verses and so many others, clarify the meaning of the word 'abdiyyat' i.e. subservience to Allah. In chapter 18, the words 'Abdiyyat' and 'Mahkoomiyyat' (slavery) have occurred as synonymous terms **ولا يشرك في حكمه احدا** (18:26) Nor does He share His command with any person whatsoever."

Again it is said, "And in the subservience of Allah **بعبادته** admit nobody as partner". (18:11)

Joseph, the messenger of Allah, said to his companions: "The command **علم** is by none but Allah; He has commanded you that you become subservient to none but Him. That is Deen which is stable". (12:30)

Thus it is amply clear that 'Tbaadat' of Allah means subservience to Allah or obedience to His laws and that is the stable way of life on which you can stand upon for the provision of all your necessities . In other words the development of potentialities within the pattern provided by the divine laws and to make use of them for the benefit of mankind is 'Deen'.

However, there is another aspect of the word **عبدت** in the Arabic language . The word **تسيده** means to harness a camel or horse i.e. to train the animal in such a way that he may be able to use his strength and capabilities according to certain rules and regulations. Man is bestowed with so many capabilities. If he uses them freely subject to his own sentiments and without any bindings, rules or regulations, he is bound to create lawlessness and destruction. But if one uses the same capabilities within the boundary line laid down by the divine laws, it promotes not only the nourishment of humanity but also the nourishment of the personality of

the individual himself. Let us recall the verse (24:55) in which it is said:

"Allah has promised to those amongst you who believe and work deeds consistent with the Divine laws, that He will of surety grant them in the land, inheritance (of power) as He granted it to those before them, that He will establish in authority their 'Deen' the one which He has chosen for them, and that He will change (their state) after the fear in which they (lived) to one of security and peace". This is followed by: **يعبدوننى** "They will be subservient to Me (alone) and not associate aught with Me".

This has made it abundantly clear that **عبادت** or subservience to Allah can only be accomplished if the believers are in power and have an independent state of their own, where they can lead a life consistent with the divine laws. An independent state is not required for the purpose of worship which can be carried out even under the rule of non-believers. Before the Quran was revealed to Muhammad (PBUH), the concept and practice of 'Deen' were nowhere to be seen in any part of the world, but religion prevailed everywhere. As explained already, there is a concept of worship which is common, and not that of subservience to the laws of Allah. Thus the Arabic-speaking non-believers began to translate the word **عبادت** into worship. Therefore in places where the word **عبادت** occurs in the Quran in relation to non-believers it shall mean 'worship' and where it is used in relation to those who believe in the Quranic concept of Allah, it shall mean 'subservience to Allah by the believers and the sovereignty of Allah'. The Quran has made it abundantly clear that it is fitting to man's creation not to bow down before anything except the divine laws: "I have created men, civilized and uncivilized, only to become subservient to Me". It is a grand proclamation of independence and freedom of man,

a freedom from the subservience of all except Allah. But by the subservience to the laws of Allah you do not do anything for the benefit of Allah; in fact it is for your own benefit. 'Hurriyyat' or freedom and 'Istighna' or independence are the two attributes of Allah's personality and thus the development of these attributes in man means the growth and nourishment of his own personality.

I have explained in some detail the difference between 'worship' and 'Ibaadat', because being devoid of the concept of the 'Deen' brought by Muhammad (PBUH) Edip Yuksel is falling again and again into the pitfalls of 'Religion'

Now let me answer the sub-questions raised by Edip Yuksel in his Question No 17.---

**Q (a)** Why do you feel the need to add the name of Muhammad when you announce the oneness of God?

**A.** Because it was Muhammad (PBUH) alone who gave us the clear concept of 'Deen' and of the subservience to Allah.

**Q (b)** Why, whenever the Quran mention the oneness of God, it never mentions any name besides 'God' not even once?

**A.** Because submission is due to Allah alone and not to anybody else

**Q (c)** The Quran entails Muhammad and other messengers. Then why do you not say that "there is no God except one God and the Quran is His book"?

**A.** Because it is Muhammad (PBUH) alone who brought for us The Quran and gave us the 'Deen' prescribed by Allah.

**Q (d)** "How many times did you say that "there is no god except The One God and Moses (or Salih or Jesus) is His messenger ? Why do you make distinction amongst messengers"?

**A.** Moses, Jesus, and all the earlier messengers of Allah, although, in essence they brought the same message as declared by the Quran, they did not give us the clearcut and detailed 'Deen' or way of life which covers all aspects of human life and is a guidance for all time.

**Q (e)** Did Jesus remove the name of Moses from 'shahadah' and put his name next to God? Did Muhammad remove the name of Jesus from 'Shahadah, and put his name next to God ? Do you think that all messengers tried to correct the Shahadah in this way? Why do we not see any discussion on changing the second half of your 'shahadah' in the Quran?

**A.** As mentioned already while discussing Question No. 14, the second part of shahadah does not conflict with the first part.

"We bear witness to the fact that Muhammad is His servant and His Rasool".

Where is the conflict ?

**Q (f)** Is Muhammad other than God or not? If he is other than God, why do you not think that you are addressed by (39:45) ?

**A.** There is absolutely no ambiguity. Allah is the Sovereign and Muhammad (PBUH) IS SUBSERVIENT TO HIM. It is sheer nonsense and perversity to produce the verse (39:45) in support of one's deceitful declaration. The verse runs as follow :-

"When Allah the One and Only is mentioned, the hearts of those who believe not in the hereafter are

filled with disgust and horror. But when (gods) other than He are mentioned, behold they are filled with joy". It is absolutely rubbish to say that the followers of Muhammad (PBUH) who place his name after the name of Allah are the disbelievers in the hereafter. They in fact believe completely in the law of Requitul when they put the name of Muhammad (PBUH) after the name of Allah, they clearly state both the status of Allah and the status of Muhammad (PBUH) – Allah being the Sovereign and Muhammad being His subservient.

**Q (g)** Do you think that idol-worshippers accept the fact that they are idol-worshippers?

Why do you not reflect on (6:23) ?

**A.** It is a sheer display of hatred and enmity against the followers of Muhammad (PBUH) by a non-believer, to call them idol-worshippers. They do not join gods with Allah; they are the manifest believers in the sovereignty of Allah and the subservience of Muhammad (PBUH) to Allah. Thus a reference to verse (6:23) in this respect is mere stupidity.

**Q (h)** Books which are a mixture of truth and falsehood sometimes expose the truth. For instance according to a hadith in Tirmzi, Salaat 26 and Nasai, Adhan 4, the prophet taught the Adhan as 19 words. But in your Adhan it is 24 words. Why do you contradict your own teachings ? If you remove your addition i.e., "Ashadu anna Muhammadan Rasool Allah" from Adhan, the remaining words are 19. Is this a coincidence.?

**A.** The argument is despicable and beneath contempt! A serious reader of the Quran does not indulge in such cheap arguments. What a crooked way of displaying the numerical jugglery of No. 19.

## CHAPTER 9

### Question 18 By Edip Yuksel

#### Religious Practices?

Contact prayers are decreed at specific times (4:104). The Dawn prayer (24:58) the Noon Prayer (17:18) the Afternoon Prayer (2:238), the Sunset Prayer (11:114), and the Night Prayer (24:58) is mentioned specifically in the Quran.

Islam is not a name. It is a description, which means submission. Islam is called "The Religion of Abraham" throughout the Quran (2:130,135; 4:125; 6:161; 12:37-38; 16:123; 21:73; 22:78). And Muhammad was a follower of Abraham (16:123).

Due to a general unawareness of the fact that Abraham was the original messenger of submission, many so-called Muslims challenge God: "If the Quran is complete and fully detailed (as claimed by God), where can we find the number of units in each contact prayer (Salaat)?" On the other hand, God tells us that all the religious practices of submission were already established before the Quran's revelation (8:35; 9:54; 16:123; 21:73; 22:27; 28:27). All the messengers after Abraham practised five daily contact prayers, obligatory charity, and fasting (2:43; 3:43; 11:87; 19:31; 59:2014). The Meccan idol-worshippers used to believe that they were followers of Abraham. So they were practising the contact prayers, fasting, and pilgrimage (2:183, 99:8,35; 9:54;107:4-6). During the time of the prophet Muhammad people knew the meaning of "Salaat", "Zakaat", "Sawm" and Haj. God sent the Quran in their language. God does not command people with newborn words to do something (16:103; 26:195). If God wants to command something that people are not familiar with, He explains it in His fully-detailed book. Moreover, if

God wants to add a new meaning to a known word, He informs us. (For instance, the Arabic word to do something (16:103; 26:195). If God wants to add a new meaning to a known word, He informs us. (for instance, the Arabic word "el-Deen" in 1:4 is explained in 82:15-19).

Verse 16:123 is direct proof that all religious practices in Islam were intact when Muhammad was born. Thus, he was enjoined to "follow the religion of Abraham." If I ask you to buy a color TV it is assumed that you know what a color TV is. Similarly, when God enjoined Muhammad to follow the practices of Abraham (16:123), such practices must have been well-known.

There is no dispute concerning the number of units in all five daily prayers. This proves the divine preservation of Salaat. The Quran's mathematical code confirms the number of units in the five prayers 2, 4, 4, 3 and 4 respectively. For example, the number 24434 is a multiple of 19.

The Quran deals only with practices that were distorted. For example, the distorted ablution is reported in 5:6 to its original four steps. The tone of voice during the contact prayers was distorted, and this was corrected in the Quran, 17:110. The fasting during Ramadan was modified in 2:187 to allow intercourse during the night. Zakaat, the obligatory charity, is restored in 6:141, and Hajj is restored to the correct months in 9:2,5.

- a) Did Muhammad follow the religion of Abraham? Did Abraham practise contact prayers, fasting, charity and pilgrimage? What is your proof that Abraham practised those rituals differently than Muhammad?
- b) Did not Moses, Salih, Jesus observe the Salaat?

- c) Why do you distort the meaning of 8:35? "Their contact prayers (Salaat) at the shrine (Kabah) were no more than a mockery and a means of repelling others ..." Why do you claim that Meccan idol-worshippers were not familiar with the contact prayers, fasting, pilgrimage, etc.? (9:54; 2:199).
- d) According to God how many steps are required for ablution? What about Hanfiy, Shafiiy and other sects?
- e) Which one nullifies ablution; bleeding or touching a woman's hand? What does Quran state on this subject?
- f) Why do you disobey 17:110 by reciting Quran silently in daily contact prayers?
- g) Why do you mention Muhammad's name in the contact prayers? Why do you not obey 20:14 and 72:18?
- h) Why do you delay the charity by stating that one is not required to give charity if he did not hold his savings one full year? Why do you disobey God's command in 6:141?
- i) Why do you cramp millions of pilgrims in one day, while God has given us four months for this duty? (2:197)
- j) Quran condemns idol-worshippers who change the sacred months (9:37), which are consecutive (9:2,5). Why do you distort the Sacred Months?
- k) Why do you decree a punishment of 60 straight days of fasting for one nullified day of fasting? (2:184).

## COMMENTS BY DR. ABDUL WADUD

### ON Question 18

### Religious Practices?

Edip Yuksel says : All the religious practice of submission were already established before the Quran's revelation (8:35); (9:54); (16:123); (21:73); (22:27) and (28:27). There is no going away from the fact that these practices were present during the periods of the early messengers of Allah. But let us examine as to how far these were established and what was the sphere of their activity as compared with those that occurred after the advent of Muhammad (PBUH). The references quoted by him are as follows :-

- (1) "The only reason why their contributions are not accepted are: that they reject Allah and His Rasool; that they come to prayer without earnestness; and that they offer contributions unwillingly". (9:54)

In the above verse Muhammad (PBUH) is addressed by Allah and the address pertains to hypocrites. The verse has nothing to do with the religious practice during the periods of earlier messengers.

- (2) "Their prayer at the House of Allah, is nothing but whistling and clapping of hands....." (8:35)

The verse above again refers to the hypocrites during the messengership of Muhammad (PBUH) and not to religious practice during the days of earlier messengers.

- (3) "So We taught thee the inspired (message) follow the ways of Abraham, the true in faith and he was not amongst the hypocrites." (16:123)

Here the Rasool (PBUH) is addressed by Allah

saying "Follow the course adopted by Abraham (A.S) who was not amongst the hypocrites." There is no mention of religious practices here and the subject has been discussed in detail elsewhere.

- (4) "And We made them leaders guiding (men) by Our Command and We sent them inspiration to do good deeds and establish Salaat and to practise Zakaat and they constantly served Us (and Us only)" (21:73)

The above verse, of course, refers to the earlier messengers of Allah, Lut and Isaac; but no details of Salaat and Zakaat which they practised are given here.

- (5) "And proclaim the pilgrimage among men and they will come to Thee on foot.....(22:27)

In the above verse Abraham (A.S) is ordained to proclaim Haj. Yet no details are given.

- (6) "He said: I intend to wed one of these my daughters to Thee, on condition that you serve for eight years....."(28:27)

The above verse although it refers to Moses who had watered the animals of two damsels, yet there is absolutely no mention of any religious practice here.

Now please see that out of the above 6 references quoted by Edip Yuksel, only two (21:73) and (22:27) refer to Salaat, Zakaat and Haj during the days of earlier messengers of Allah and that too without any detail. That is his usual practice of deception under cover of brevity.

Similarly when he says: All the messengers after Abraham practised five daily contact prayers, obligatory charity and fasting, with reference to (2:43); (3:43); (11:87); (19:31) and (20:4), you will find that his statement is only partially true. Although the name of Salaat, Zakaat, Fasting and Haj is given in the above

verses, their details are not mentioned. Moreover none of these verses mention number five in relation to prayers.

The next important issue I would like to discuss is that Edip Yuksel is not aware of the fact that after the Quran was revealed, 'Religion' changed into 'Deen', or social order, and what he calls "Religions practices" underwent an evolutionary change. For this let me first throw some light on the meanings of the word Salaat, as it occurs in the Quran :-

Generally speaking the words **يقيمون الصلوة** (3:2) are translated as "to say prayers ( نماز پڑھنا ). On the other hand it is also translated as ( نماز قائم کرنا ). The former translation is intelligible but the latter is not. The root of the word **يقيمون** is **ق و م**. Thus **قائمًا** means to stand firm and steady with equilibrium and **قائم صلوة** means the stability of 'Salaat'. This makes it clear that 'Salaat' is something which is required to be established. The proper understanding of Quran needs to keep its terms intact. These cannot be translated into other languages. Thus the word 'Salaat' means 'Salaat' and 'Salaat' alone. The underlying concepts of the Quranic terms ought to be sought from the Quran itself. As such, the underlying concept of the word 'Salaat' can be understood by keeping in view its root which is **م ل و** and which means "to follow closely". As for example, in a race, the horse that follows horse No. 1 so closely that the former's mouth touches the back of the latter. Here horse No. 1 is called **سابق** and horse No 2 that follows him is called **المصل**. Thus 'Salaat' means *to follow the divine command closely; to keep within limits laid down by Allah*. From the above it is clear that the word 'Salaat' does not mean regular daily prayers

alone. In Sura *Fatiha* it is said: "Show us the right and uprising path (1:5). On the other hand in (11:56) it is said: "My Rabb is on the right path. It means that the divine programme which is subject to the divine laws and which is in force in the entire universe is passing through its rising evolutionary stages. This concept of the word 'Salaat' is evident in (24:41). Thus it is said: "Do you not see that every individual constituent of the universe steadfastly and obediently carries out the duty assigned to it by the divine programme and the birds with their wings outspread? Each one knows its 'Salaat', the way of life prescribed for him and his 'Tasbeeh', the sphere of activity. Every bit of action in the universe is in the knowledge of Allah." (24:11) It means that all living objects know the programme of life entrusted to them and also know their sphere of activity.

### ***Wastage of 'Salaat'***

In (19:59) it is said: "Then came after them an evil generation, who wasted 'Salaat' and followed after lusts. Soon, then, they will face destruction". The question arises what was the cause of their wastage of 'Salaat'? The cause was, as it is said, that they followed their lusts. It means that the establishment of 'Salaat' and the following of baser instincts are two things opposite to each other. To satisfy the human sentiments and wishes is not bad, provided they are carried out within limits laid down by the divine order. But they cause destruction when they surpass the limits. Thus 'Salaat' means to satisfy the human sentiments and wishes within limits laid down by the divine order and make them follow the divine laws. It is apparent that this objective cannot be achieved individually but can be

achieved in a society. Thus it is said:

"They are those who, if We establish them in the land, establish 'Salaat' and provide 'Zakaat', enjoin the right and forbid wrong. With Allah rests the end of all affairs". (22:4)

It is evident that the individual prayers and the individual payment of alms do not require the presence of a Government.

About the Islamic State it is said:

"Those who respond to the call of their Cherisher and Sustainer and establish 'Salaat'; who conduct their affairs by mutual consultation, who spend out of what We have given them for the benefit of humanity."(42:38) *(The same applies to 'Zakaat')*

Thus it is apparent that 'Salaat' is that order of the State in which all affairs are settled by mutual consultation and whose basic responsibility is to fulfil the needs of the individuals and the procurement of their nourishment.

Because the Islamic Social Order is established in order to put into practice the laws and the permanent values laid down in the Quran, it is said at yet another place —

"Those who hold fast the book and fulfil their duty by the establishment of 'Salaat'" (7:170)

Thus it is abundantly clear that 'Salaat' means to follow the divine laws closely. Yet another important issue must be kept in mind in respect of 'Salaat'. According to the holy Quran, 'Salaat' is a discipline which provides means for the solidarity of Muslim Ummah. Thus it is said:

"Turn unto Him and Him alone (and be afraid of

the consequences of turning away from His laws), establish 'Salaat' (i.e. the social order based on His guidance) and be not among those who follow laws other than His and thus set up peers with Allah i.e., be not of those who create cleavage in their social order and resolve themselves into various sects, where each sect is obsessed with its own view". (30:31-32)

Accordingly 'Salaat' is the means to provide the solidarity of Muslim Ummah. But since it has been reduced to what we call 'Namaaz' today, (or what Edip Yuksel calls worship of God) it has provided means to split the Ummah into splinter groups of "Mushrikeen".

Yet in spite of all that has been described above, there is no escaping the fact that the Quran has also used the word 'Salaat' for congregational prayers five times a day and that forms an essential part of Salaat or the Quranic Social Order, because subservience to divine laws is intimately connected with the daily routine of man's life. Human activity is varied in performance and human beings are spread all over the world in a greatly varied environment; thus the Quran has mentioned only the time limits of the daily congregational prayers but has not mentioned them in specific terms.

Thus it is said :-

"O you who believe! when you prepare for prayer, wash your faces and your hands (and arms) to the elbows: Rub your heads (with water) and your feet to the ankles". (5:6)

"Establish regular prayers at the sun's decline till the darkness of night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony". (17:78)

Again in (24:58), (9:9), and (9:11), the times of regular prayers are given.

Again for the special congregational prayer it is said :

"O you who believe, when the call is proclaimed on Friday (the day of assembly) hasten earnestly to the remembrance of Allah.....(62:9)

It means that the word 'salaat' also occurs for the congregational prayers. But these prayers in congregation do not mean worship. They mean the obedience to the laws and injunction laid down by Allah in the Quran. Let us repeat the verse (42:38) "Those who hearken to their Rabb and establish regular prayer; who conduct their affairs by mutual consultation; who spend out of what We bestow on them. "(42:38). Here consultation is advised in order to carry out the programme of salaat. And for consultation, congregation is required. But in this salaat body actions of ركوع and سجده also are ordained which represent human sentiments .

During the time of Muhammad (PBUH) and his early successors the mosque was the centre of all kinds of activities. Here all-important national affairs were settled. When the Muslim community was forced to take up arms in self-defence, it was in the mosque that measures of defence and expedition were concerted. The mosque also served as a counsel hall for Muslims. During the days of Muhammad (PBUH) whenever an occasion arose to discuss an important matter concerning the daily life of man, an announcement was made, "Gather for Salaat". To begin with the Quranic verses relevant to the point under discussion were recited, followed by the discussion itself. The Tilawat-e-Quran, practised at present before the commencement of a meeting by the believers, is a lifeless copy of the same earlier practice. Thus the five times a day salaat is to remind the believers to keep before them the Quranic

guidance. Muhammad (PBUH) gave salaah its final shape and purpose to be practised universally by all nations of the world, for all time.

As stated earlier Edip Yuksell says, "All the religious practices of submission were already established before the Quranic revelation and that the messengers of God after Abraham practised five daily prayers, obligatory charity and fasting. Well and good. Nobody denies that these practices were present. But to insist that during the time of earlier messengers of Allah these practices had assumed their final shape as it was given to them by Muhammad (PBUH), is not true. Just see the permanent feature in the Salaah performed by Muhammad (PBUH) and his followers. It is Sura Fatiha which forms the basic feature of Salaah in every Rakaat of daily prayers. This being the opening chapter of the Quran, presents a unique specimen of man's submission to Allah in every individual deed he performs during his life time. Let me produce herewith the purport in nutshell of Sura Fatiha, which runs as follows:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

"Allah the Almighty proclaims that the revelation of the verses that follow is meant to display the attributes of His Rahmaniyyat and Raheemiyyat"

الحمد لله رب العالمين الرحمن الرحيم

"Pondering over the beauty, proportion and perfection of the living and the non-living objects of nature excites in man a voluntary praise of the One who sustains every component of the universe from its initial stage to the stage of its final

destination by process of slow, gradual and ascending evolution, interrupted off an on by spontaneous revolutions".

### مالک یوم الدین

"The sustenance of human body is a gift from Allah but the nourishment and development of his personality is subject to the deeds he performs, the results of which are under complete control of Allah's law of Requitul in this world and in the hereafter".

### ایک نعبدوایک نستعین

"Our Rabb! We bow down to Your laws for the development of our potentialities by using our capabilities for the benefit of humanity and we seek your help in shaping our lives within Your prescribed pattern".

### اهدنا الصراط المستقیم

"Guide us to the straight path which leads to our destination in the hereafter".

### صراط الذین انعمت علیهم

"This is the path of those past nations who strove in consonance with Your laws and won Your favours; on whom You bestowed power on earth with all the pomp and glory, whom You relieved from the bonds of tyrannical rule, whom you gave superiority over contemporary nations of the world and whose necessities of life You fulfilled, providing them a prosperous life of peace and plenty".

## غير المغضوب عليهم

**"They were not the people who disobeyed Your law and consequently came in the grip of Your law of Requital which gave them slavery, misery, hunger, humiliation and destruction".**

## ولا الضالين

**"Nor were they the people who were led astray by their baser sentiments or by following other self-interested and wrongful people like their chiefs and ancestors and thus fell into hardship and misery".**

Every bit of this purport of Sura Fatiha described above has the support of Quranic verses. Anybody interested in its details can consult my book entitled "Gateway to the Quran".

May I ask Edip Yuksel, "Is this the prayer that has descended since the time of Abraham (AS)? Has the prayer of Jews and Christians got the same contents and form as above? If not, what is the big idea in repeating that all religious practices of submission were already established before the Quranic revelation? Of course these practices were present but they were not in their final shape to be universally practised by entire humanity.

As stated already, Edip Yuksel is ignorant of the concept of 'Deen'. He is not aware that since the advent of Muhammad (PBUH), religion became replaced by Deen. Salaat and Zakaat no more remained a personal affair. The Quran says, "They are those who if We establish them in the land establish Salaat, the way of life consistent with the divine laws and provide nourishment to the individuals, enjoin the right and forbid wrong. With Allah rests the end and decision of all affairs'. (22:41)

## Zakaat

With the advent of Muhammad (PBUH) Zakaat no more remained a charity affair. The Quran has distinguished between 'Zakaat' and Sadaqaat. Sadaqaat or charity are practised by the believers, under the circumstances when they no more hold the region of power. The subject of Sadaqaat has been discussed in detail earlier. Zakaat on the other hand is the nourishment of individual by an Islamic state. The basic meaning of Zakaat is nourishment and growth. The words *اقامت صلوة و ايتائے زکوة* occur frequently in the Quran. As a matter of fact these two are the basic pillars of the Quranic Social Order. Salaat means to establish a social order in which the individuals in subservience to divine laws reach their ultimate destination. What is the object of establishing such a social order? The object is to provide nourishment and growth to the individuals. This includes the nourishment of both human body as well as the human personality.

But a social order of this type can be established gradually. In the meantime, when this social order is being organized, the requirements of the needy shall be fulfilled by means of donations and government taxes, which come under the heading 'Sadaqaat'. When the Quranic Social Order becomes established, the government becomes fully responsible for the fulfilment of the needs of the public. According to the Holy Quran a contract takes place between the Government and the people.

ان الله اشترى من المؤمنين انفسهم واموالهم بان لهم الجنة (9:11)

"Allah has purchased of the believers, their persons and their goods, for them (in return) is 'Jannat' a life of peace and plenty". (9:11)

## ***Saum or Fasting***

Saum or Fasting also took a different turn after the advent of Muhammad (PBUH). Cruden's remarks in his Bible Concordance that fasting in all nations were resorted to "in times of mourning, sorrow and afflictions" is borne out by the facts. Among the Jews generally, fasting was observed as a sign of grief or mourning. Thus David is mentioned as fasting for seven days during the illness of his infant son (11 Sam 12:16-18); and as a sign of mourning fasting is mentioned in I Sam, 31:13 and elsewhere. Besides the Day of Atonement which was prescribed by the Mosaic law as a day of Fasting (Lev.16:29). The people were required to afflict their souls while the priests made an atonement for them to cleanse them of their sins. Various other fastings came into vogue after the Exile: "In sorrowful commemoration of the various sad events which had issued in the downfall of the Kingdom of Judah" (En.Br). Four of these became regular fasting days "commemorating the beginning of the siege of Jerusalem, the capture of the city, the destruction of the temple and assassination of Gedaliah" (Ibid). Thus it was generally some trouble or sad event of which the memory was kept by a fast. Christianity did not introduce any new meaning to the fast. Christ's words that his disciples would fast oftener when he was taken away from their midst, only lend support to the Jewish conception of the fast as connected with national grief or mourning. The idea underlying this voluntary suffering in the form of a fast in times of sorrow and affliction seems to have been to propitiate an angry deity and excite compassion in Him.

It was in Islam that the practice of fasting received a highly-developed significance. It rejected in toto the idea of appeasing the divine wrath or exciting divine compassion through voluntary suffering; and introduced

in its place regular and continual fasting, irrespective of the condition of the individual or the nation, as a means like prayer for the development of the inner faculties of man. Thus with the advent of Muhammad (PBUH) fasting assumed the form of an institution with spiritual moral and physical discipline of the highest order and this is made clear by changing both the form and the motive. By making the institution permanent all ideas of distress, affliction and sin are dissociated from it. Thus the fasting prescribed by the Quran is neither meant to fend off danger, nor is it an ascetic fasting with the object of coming into direct contact with the supernatural; nor is it a fasting in the sense of mortification. It is a pure and simple discipline of body and mind, an exemplary training course to teach the believers "Self Restraint". Whether it is a case of confrontation in the battlefield or the case of establishing justice and equality in the social and economic fields, self-restraint or self-discipline is the primary factor that leads to success. What is this SELF-DISCIPLINE ? It is one of the most recently acquired faculty in human evolution. It is a gradually acquired human trait which gives preference to a higher value as compared with one's own interests, whenever there is a conflict between the two. Man often yields to his own desires and necessities. The bare necessities of life are only a few but fed by base sentiment, they go on expanding throughout life. The more they expand the more they affect the necessities of other human beings and thus help promote a social order devoid of justice and equality. The Holy Quran has provided a number of permanent values in order to keep a check on the human sentiments and desires. The fasting revealed to Muhammad (PBUH) is not only a spiritual and moral discipline, it has also got a social value. Rich and poor, great and small, residents of the same vicinity are brought together five times daily in the mosque on terms of perfect equality and thus healthy relations are

established in the month of Ramazan as a signal for a mass movement towards equality which is not limited to one vicinity or even one country but affects the whole Muslim world. Besides equality in the mosque, the private life of rich and poor may be different. The poor often feel the pangs of hunger to which the rich are strangers. A great social barrier thus exists between the rich and the poor inside their homes. And the barrier is removed only when the rich are made to feel the same pangs of hunger like their poor brethren, and go without food throughout the day and this experience has to be gone through not for a day or two but for a whole month. The rich and poor are thus brought to the same level throughout the Muslim world.

### ***Physical and psychological value of fasting revealed to Muhammad (PBUH)***

Fasting as prescribed by the Quran besides being a moral and spiritual training is also a physical training in which the motivation and determination assumes a dominant role. That is why the followers of Muhammad have displayed extraordinary feats in the battlefields which is a well-known historical fact. A body physically developed and trained to the peak of fitness is a common human ambition and one that becomes highly desirable for sudden efforts of athletics and competitive support or even for ordinary life. But when challenges to be met which extend over days, weeks and perhaps years, man's physique matters less and less and his motivation and determination becomes increasingly dominant. Exceptional feats of endurance have been undertaken much less by people of remarkable physical development than by men of average physical ability driven by a will and spirit far beyond the ordinary. A general standard of physical fitness is important if we are to perform effectively in the material world but the main requirement is sufficient health and vigour in the body

to make it an adequate tool for the mind and that is what fasting, prescribed by the Quran, trains men for.

I wonder if Edip Yuksel has ever experienced the fasting prescribed by the Quran !

### *Hajj*

The institution of Hajj exists from the very remote past. The Quran claims Ka'bah as the first house of divine submission to Allah and all available historical evidence upholds this claim. According to Muir, "Kaabah had been the scene of pilgrimage from time immemorial. There is no tradition on record showing that it was introduced at any time within historical memory". However some of the ceremonials are undoubtedly due to Abraham as for instance the running between Safa and Marwah, which is in commemoration of Hajra's running to and fro to seek water for baby Ismaeel; or the sacrifice which is the commemoration of Abraham's endeavor to obey the divine commandment which he thought was the sacrifice of Ismaeel. However the circumambulation (tawaaif) of the Ka'bah must have existed before Abraham. But all the main features of Hajj which existed at the advent of Muhammad (PBUH) were undoubtedly introduced by Abraham. The Quran says, "And when We pointed to Abraham the site of the sacred house saying: "Associate naught anything with me and purify My house for those who make circuits round or stand to pray or bow or prostrate themselves. And proclaim to men the pilgrimage (Hajj) (22:26-27). Thus Abraham not only rebuilt the Ka'bah and purified it of all traces of idolatry, but he also enjoined Hajj with its main features which were based on Divine revelation. Elsewhere Abraham and Ismaeel are spoken of as praying to Allah, "Our Rabb! show us our ways of devotion (Manasik) (2:128)

The only change to the features of Hajj after Abraham seems to have been the placing of idols in the Ka'bah and at important places of Hajj, for example Usaf and Railah on the hills of Safa and Marwah respectively. (IJ.CII, page 26,27). The Ka'bah itself had within it 360 idols all of which were thrown out by Muhammad after the conquest of Makkah. He also made some other minor changes. For example prohibition to go naked while making circuits round the Kabah; or deferring the march from Arafat till after sunset to avoid the heat of the sun.

Thus it is abundantly clear that the practice of submission to Allah the Almighty which was changed to idol-worship at Ka'bah, again took its original form on the advent of Muhammad (PBUH) and this all took place by means of revelation.

Edip Yuksel! Please note that all what you term as "Religious Practices" had undergone an evolutionary change at the advent of Muhammad (PBUH), having been made capable of being practised for all time. These practices remained no more an individual affair. They rather took the shape of collective affair to serve as a cohesive force for the Muslim Ummah and ultimately for humanity as a whole.

The one common factor at each level of organization in the universe is the United Integrated function which is the essence of novelty of creation and the resultant evolution. A non-aggregated structure means independent function and consequent competition. Aggregated structure means joint function and consequent cooperation which leads to creating something new. Salaat, Zakaat, Saum and Hajj, if practised in their true spirit as ordained by Allah and presented by Muhammad (PBUH) can lead to cooperation. But when man-made ideas find their way into them they lead to independent functioning and

non-cooperation and disintegration of the society. This happened during the days of the earlier messengers of Allah and the same has happened amongst the Muslim Ummah today. The practices pointed out by Edip Yuksel, unless they are fitted into the true pattern of Deen prescribed by Allah and presented by Muhammad (PBUH) cannot produce the desired result and as such they remain "Religious Practices" and not practices of Ad-Deen.

As said earlier, Edip Yuksel stupidly tries to cover his defective knowledge of the Quran by means of brevity. He says 'Is Muhammad other than God or not?' If he is other than God why do you not think that your are addressed by (39:45). Now look at this verse which runs as follows- "When Allah the One and Only is mentioned, the hearts of those who believe not in the hereafter, are filled with disgust and horror. But when (gods) other than He are mentioned, behold they are filled with joy".

How foolish and deceitful it is to assert that the hearts of the followers of Muhammad (PBUH) are filled with joy when gods other than He are mentioned. In fact the followers of Muhammad (PBUH) are the true believers who believe in the sovereignty of Allah and in the subservience of Muhammad to Allah.

Again to quote the verse (6:23) in his Q-(g) is another exposition of his venomous mind. He says that the followers of Muhammad are idol-worshippers. Contrary to this the followers of Muhammad (PBUH) are the only believers who believe in the sovereignty of Allah and Allah alone. Taking refuge under the concocted 'Ahadis' invented by some, he plans to malign the entire Muslim Ummah. Not only that, he also gives vent to his poisonous mind by maligning the one who has shown the right path to the entire humanity which leads to its ultimate destination, by command of his Rabb.

## CHAPTER 10

### Question 19 By Edip Yuksel

#### **Can you see the mathematical Miracle?**

Mathematics is the language with which God has written the universe. (Galileo)

Chapter 74 of the Quran, God's Final Testament, is dedicated to the number 19. The name of that chapter is 'Al-Muddassir' (The Hidden Secret). The number 19 is specifically mentioned in that Chapter as punishment for those who state that the scripture is human made (74:25) and proclaims that the 19 is "One of the greatest" (74:35). In 74:31, the purpose of the number 19 spelled out to remove all doubt regarding the authenticity of the Quran, increase the faith of the believers and to be a scientific punishment for hypocrites and disbelievers. However, the implication of this number as a proof for the authenticity of the Quran remained unknown for centuries. For fourteen centuries, the commentators tried in vain to understand the function and fulfilment of the number 19.

In 1974, the Lord of the universe unveiled the secret of number 19 to Dr. Rashad Khalifa, an Egyptian-American biochemist. His four years long computerized study on the Quran did not have any expected target. Surprisingly, he discovered the mathematically intertwined structure by "chance". This multifold interlocked mathematical design is a message in universal language. This message, providing a built-in physical evidence of its divine source, leaves no doubt in our hearts that the Quran is the Final Testament.

### ***Before the Secret is decoded***

Before the discovery of 19-based system, we knew a symmetrical mathematical system in the Quran. For example:

- The word "Month" (Shahr) occurs 12 times.
- The word "day" (yawm) occurs 365 times.
- The word "days" (ayyam, yewmeyn) occurs 30 times.
- The words "Satan" (shaytan) and "angel" (malak), both occur 88 times.
- The words "this world" (dunya) and "hereafter" (akhirah), both occur 115 times.

### ***Simple to understand, impossible to imitate***

The mathematical structure of the Final Testament is simple to understand and impossible to imitate. You do not need to know Arabic, the original language of the Quran, to examine it for yourself. Basically what you need is to be able to count up to 19. Dr. Khalifa introduces this supernatural message as follows:

The Quran is characterized by a unique phenomenon never found in any human authored book. Every element of the Quran is mathematically composed in the chapters, the verses, the words the number of certain letters, the number of words from the same root, the number and variety of divine names, the unique spelling of certain words, and many other elements of the Quran besides its content. There are two major facets of the Quran's mathematical system: (1) The mathematical literary composition, and (2) The mathematical structure involving the numbers of chapters and verses. Because of this comprehensive mathematical coding, the slightest distortion of the Quran's text or physical arrangement is immediately

exposed (Quran The Final Testament, Translated by Rashad Khalifa, Islamic Productions, Tucson, 1989, p.609).

Nineteen, as the mathematical code of the Quran, is a challenge for atheists, an invitation for agnostics and a guidance for believers. It is a perpetual miracle for the computer generation. It is the light of the morning promised by God Almighty (74:33).

### ***Physical, examinable divine proof***

Here is the summary of this historical discovery:

- The first verse, i.e., the opening statement "Bismillahirrahmanirahim", shortly "Basmalah", consists of 19 Arabic letters.
- The first word of Basmalah, Ism (name) occurs in the Quran 19 times.
- The second word of Basmalah, Allah (God) occurs 2698 times, or  $19 \times 42$ .
- The third word of Basmalah, Rahman (Gracious) occurs 57 times, or  $19 \times 3$ .
- The Fourth word of Basmalah, Rahim (Merciful) occurs 114 times, or  $19 \times 6$ .

Although this phenomenon (opening statement consists of 19 letters, and each word occurs in multiples of 19) represents a minute portion of the code, it was described by Martin Gardener in the Scientific American as "Ingenious" (September, 1981, p. 22-24)

- The multiplication factors of the words of the Basmalah ( $1+142+3+6$ ) add up to 152 or  $19 \times 8$ .
- The Quran consists of 114 chapters, which is  $19 \times 6$ .
- The total number of verses in the Quran including all Basmallahs is 6346, or  $19 \times 334$ . If you add the digits of that number,  $6+3+4+6$  equals 19.

- The Basmalah occurs 114 times, (despite its conspicuous absence from chapter 9, it occurs twice in chapter 27) and 114 is  $19 \times 6$ .
- From the missing Basmalah of chapter 9 to the extra Basmalah of chapter 27, there are precisely 19 chapters.
- It follows that the sum of the chapter numbers from 9 to 27 ( $9+10+11+12+\dots+26+27$ ) is 342. This total (342) also equals the number of words between the two Basmalahs of chapter 27, and 342 equals  $19 \times 18$ .
- The occurrence of the extra Basmalah is in 27:30. The number of the chapter and the verse add up to 57, or  $19 \times 3$ .
- Each letter of the Arabic alphabet corresponds to a number according to their original sequence in the alphabet. The Arabs were using this system for calculation. When the Quran was revealed 14 centuries ago, the numbers known today did not exist. A universal system was used where the letters of the Arabic, Hebrew, Aramaic, and Greek alphabets were used as numerals. The number assigned to each letter is its "Geometrical Value". The numerical values of the Arabic alphabet are shown below:

								ا	1
ي	ط	ح	ز	و	ه	د	ج	ب	2
10	9	8	7	6	5	4	3		
ق	ص	ف	ع	س	ن	م	ل	ك	20
100	90	80	70	60	50	40	30		
غ	ظ	ض	ذ	خ	ث	ت	ش	ر	200
1000	900	800	700	600	500	400	300		

A study of the geometrical values of about 200 attributes of God which are mentioned in the Quran,

shows that only four names have geometrical values which are multiples of 19. These are "Wahid" (One), "Zul Fadl al Azim" (Possessor of Infinite Grace), "Majid" (Glorious), "Jaami" (Summoner). Their geometrical values are 19, 2698, 57 and 114 respectively, which are all divisible by 19 and correspond exactly to the frequencies of occurrence of the Basmalah's four words.

- The total numbers of verses where the word Allah (God) occurs add up to 118123, and is  $19 \times 6217$ .
- The total occurrences of the word Allah (God) in all the verses whose numbers are multiples of 19 is 133, or  $19 \times 7$ .
- The first revelation (96:1-5) consists of 19 words.
- This 19-worded first revelation consist of 76 letters,  $19 \times 4$ .
- Chapter 96, first in the chronological sequence, consist of 19 verses.
- This first chronological chapter is placed ahead of the last 19 chapters.
- Chapter 96 consist of 304 Arabic letters,  $19 \times 16$ .
- The last revelation, chapter 110, consists of 19 words.
- The first verse of the last revelation consists of 19 letters.
- The word "the Quran" occurs 57 times, or  $19 \times 3$ . (The word in 10:15 is a different Quran so it is not counted)

The key commandment: "You shall devote your worship to God alone" (in Arabic "Wahdahu") Occurs in 7:70; 39:45; 40:12,84; and 60:4. The total of these numbers adds up to 361, or  $19 \times 19$ .

The Quran is characterized by a unique phenomenon that is not found in any other book: 29 chapters are prefixed with "Quranic Initials" which remained mysterious for 1406 years. With the discovery of the code 19, we realized their major role in the Quran's mathematical structure. The initials occur in their respective chapters in multiples of 19. For example, Chapter 19 has five letters in its beginning, K.H.Y.A. SS. and the total occurrence of these letters in this chapter is 798, or  $19 \times 42$ .

To witness the details of the miracle of these initials, a short chapter which begins with one initial, letter "Q" will be a good example. The frequency of "Q" in chapter 50 is 57, or  $19 \times 3$ . The letter "Q" occurs in the other Q-initialled chapter, i.e., chapter 42, exactly the same number of times, 57. The total occurrence of the letter "Q" in the two Q-initialled chapters is 114, which equals the number of chapters in the Quran. "The Quran" is mentioned in the Quran 57 times. The description of the Quran as "Majid" (Glorious) is correlated with the frequency of occurrence of the letter "Q" in each of the Q-initialled chapters. The word "Majid" has geometrical value of 57. Chapter 42 consists of 53 verses, and  $42 + 53$  is 95, or  $19 \times 5$ . Chapter 50 consists of 45 verses, and  $50 + 45$  is 95, or  $19 \times 5$ . The number of Q's in all verses numbered "19" throughout the Quran is 76, or  $19 \times 4$ .

The Quran mentions 30 different numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20, 30, 40, 50, 60, 70, 80, 99, 100, 200, 300, 1000, 2000, 3000, 5000, 50000 & 100000. The sum of these numbers is 162146, which equals  $19 \times 8534$ .

If we write down the number of each verse in the Quran, one next to the other, preceded by the number of verses in each chapter, the resulting long number

consists of 12692 digits ( $19 \times 668$ ). Additionally, the huge number itself is also a multiple of 19.

The details of this study is endless. Keeping up with the new discoveries is a challenging task.

### ***In the original of The Old Testament***

Is this mathematical structure unique to the Quran? For a while we thought so. But, we were wrong. The same 19-based mathematical composition was discovered by Rabbi Judah in the 12th century AD in a preserved part of the Old Testament. Evidently, the prime number 19 is the signature of God, the Greatest Mathematician.

## COMMENTS BY DR. ABDUL WADUD

### On Question 19

### Can you see the mathematical Miracle ?

To begin with let us ponder over the first paragraph of the Q-19 by Edip Yuksel. He says, Chapter 74 of the Quran, God's final testament, is dedicated to No. 19. I would call this statement an open lie and a flagrant deception. The Quran just mentions the words Number 19 in the verse (74:30) and in verse (74:31) states:

"We have made the angels (divine forces) wardens of the fire and that No. 19 is only a parable and We have fixed this number as a matter of trial. Those who do not believe in the Quran, considering this parable as a reality, shall object to it and shall get entangled in mental perversions but those having deep knowledge of the Quran know what Allah means by this parable (3:7). Even those who have not got a deep knowledge of the Quran shall have their belief more confirmed. As a matter of fact, those with firm belief in the Quran and others who are the common believes feel no disturbances in their beliefs by such parables. But those involved in mental perversion or those who openly disbelieve in the Quran, suddenly object to it and say: What shall Allah mean by such parables?"

Thus the Quran has made it amply clear that No. 19 fixed for the wardens of Fire has only been used metaphorically and has no real significance. But Edip Yuksel with a definite purpose before him has made a mountain of this molehill.

Edip Yuksel says further: The name of Chapter 74 of the Quran is "Almuddassir". (The hidden secret). Thus according to him the translation of the word "Almuddassir" is "the hidden secret". The standard dictionaries have presented a variety of meaning of this word. The one commonly used is, "The one wrapped in a mantle". But there is another meaning which fits exactly into the theme which runs throughout the Sura 74. Consistent with this theme, "Almuddassir" means, "The one whose repressibility is to set right the human affairs". As for example, Tadsir-ut-Tair means "the bird sets right his nest".

In order to clarify the meaning of the word "Almuddassir" further, let me describe the purport of the first three verses of the Sura 74 "O Muddassir (the one whose responsibility is to 'set right the human affairs)! Arise and deliver warning to mankind against the establishment of a social order according to their whims and wishes. "Establish a Social Order in which the Sovereignty is that of Allah".

Thus the foremost duty of Muhammad (PBUH) was to establish the Sovereignty of Allah in human affairs. This theme of establishing a Quranic Social Order and the consequences of going against it, runs throughout Sura 74: It includes the punishment for those who raise obstacles against the divine programme and also the description of the hellfire and its guards and No. 19 is metaphorically mentioned.

Now the meaning of the word "Almuddassir" is clear. But Edip Yuksel calls it (Hidden Secret). Thus according to his concept of the words **يا ايها المذثر** shall mean, "O! Hidden Secret". How fantastic?

After this ugly manoeuvre of distorting the meaning of the Quranic words, Edip Yuksel comes

straight off to the second paragraph of his Q-19 to express the idea which was irritating his inner-self and proclaims "In 1974, the Lord of the universe unveiled the secret of No. 19 to Rashad Khalifa".

I revert now to the original theme and the object of my comments on the book "19 Questions for Muslim Scholars".

On going through this book, one finds its basic features which I have already explained in detail, and which are briefly as follows:

- (a) Edip Yuksel is deadly against the Ahadith literature.
- (b) According to him the sole mission of a messenger of Allah is to deliver the message.
- (c) That Muhammad (PBUH) was the follower of Abraham with no feature that distinguished him from other prophets.
- (d) That people idolized Muhammad (PBUH).
- (e) According to him, God took covenant from the prophets saying, "After I have given you the scripture and the wisdom, a messenger will come to confirm what you have; you shall believe in him and support him". Again he says, "prophet Muhammad (PBUH) was included in that special covenant about the coming of a messenger".
- (f) That in Shahadah only God's name should be mentioned, not of Muhammad.
- (g) He attaches great importance to religious practices which he says were already established in the time of Abraham.
- (h) That Muhammad was the last prophet, but not the last messenger.

- (i) That after Muhammad, no Mehdi will come, nor Jesus will come etc.
- (j) Yet in spite of all that the messenger of his own making i.e. Rashad Khalifa has come already.

The entire scheme described above is to degrade Muhammad (PBUH) and pave the way for the "messengership" of Rashad Khalifa. But on what grounds? Edip Yuksel says because Rashad Khalifa has discovered the Mathematical Miracle of No. 19.

Many learned people all over the world declare that Rashad Khalifa is an imposter who has mutilated and twisted the meanings of the Quranic words to suit his own design. I have not studied his translation of the Holy Quran in depth. However, a cursory glance, at the opening page of the above translation, shows that it is not a false allegation. The book opens with the verse (33:53) of the holy Quran in which he translates the words ( لا مستانسين لحدیث ) "La Mustan-e-Seen-e le Hadis-e" as "without seeking familiarity for a Hadith". Here he has tried to interpret the word 'Hadith' as the 'saying of the Rasool (PBUH)' as it is being commonly used in the 'Sharia' nomenclature. But, nowhere in the Quran the word 'Hadith' has been used in this sense. The Quran describes, in the above verse, the rules of social conduct. Bigoted critics discover personal motives even in these beautiful rules of conduct. It must be borne in mind that any rule of conduct to be observed in relation to the Rasool (PBUH) is really a rule that must be observed in all social relations. The Quran not only teaches high morals but also good manners for it is meant for all men. In this verse it disparages the custom of giving trouble to the owner of a house who invites his friends to a dinner by coming before the appointed time or staying after dinner to indulge in idle talk. Here LA Mustan-e-Seen-le-Hadise means "Not to

seek familiar talk” or “Not to linger on for conversation” or “Not to indulge in idle talk.”

Thus to use the word ‘Hadith’ in the sense of its Sharia nomenclature, at this juncture, is nothing more than the twisted interpretation of this word to achieve his ulterior motive.

As stated on page 60 of his book it is said : The word “The Quran” occurs 57 times or  $19 \times 3$ . (The word in (10:15) is a different Quran. So it is not counted).

چہ دلاور است دزدے کہ بکت چہ اے داور (How bold is the thief that he carries a lantern in his own hand.)

However, let us admit that numerically the figure work of No. 19 is at least partially correct. But how can this discovery of No. 19 which Edip Yuksel and Rashad Khalifa call a miracle can support the latter’s claim of being a messenger of Allah? Edip Yuksel himself lays emphasis on the point that the sole mission of a messenger of God is to deliver the message. Now what message the discovery of No. 19 has given to the humanity? Where is the message and to whom it has been delivered? Moreover, he himself points out that this mathematical structure is not unique to the Quran and that the same was discovered by Rabbi Juddah in 12th century. May I ask, who is in a better position to claim the messengership of God, Rabbi Juddah or Rashad Khalifa, if at all this petty discovery alone is sufficient for the claim of messengership?

The Quran is full of miracles. Even the Quranic text is miraculous. For example the literal translation of Quran into other languages is not possible, because the equivalent words in other languages are not available. On the other hand, the selection of words in the Quran is unique. Every word brings into focus, not only the purport of the verse in which it is placed but also reflects the Quranic teaching as a whole. Is that less than a miracle? The Quran is a book of guidance for humanity

for all time. There are so many hidden treasures inside the Quranic Text which are gradually surfacing, with the increase of human knowledge. About 750 verses of the Quran, nearly 1/8th of the text, refers to the phenomena of nature; and the Quran repeatedly exhorts the believers to ponder over the creation of the miraculous universe. A large number of facts in the Quran, much more important than the discovery of No. 19, remained hidden for centuries and which were revealed by human efforts. But none of those who discovered them, ever claimed messengership of God for himself! These discoveries are far more meaningful and far more effective for the benefit of humanity than the discovery of No. 19 by Rashad Khalifa. Let me elaborate my point by means of examples:

1. The Quran says, "with power and skill We did construct the heavens. Verily We are expanding it." Who was aware of this fact 1400 years ago that Galaxies are running out at a tremendous speed? Is it not a marvellous discovery?
2. Again the Quran says, "It is He Who created the night and the day and the sun and the moon. All (heavenly bodies) swim along, each in its own orbit". Here it is pointed out that all heavenly bodies are in constant motion. None of them is static. This was declared by the Quran in the 7th century A.D. when people mostly believed the earth to be stationary. Upto the days of Nicolaus Copernicus (1473-1543) Christianity was against the belief in earth's movements.
3. Comets have played a conspicuous role throughout the recorded history of mankind and their unusual and awesome appearance led many pre-scientific men to the conclusion that they

were omens heralding some important aspect of heavenly policy. The Quran unfolded this mystery when it said:

"Nay We call to witness the heavenly bodies that recede, that flow without hindrance and with great speed". (81:15-16). The word 'Khunnas' means to go back silently, to recede. The word 'Jawar' means 'to flow' or 'move about without hindrance' and with great speed. The word 'KUNNAS' means 'to go into hiding'. The only heavenly bodies that come and again get back silently, that constantly go on moving in their orbits without hindrance, but still go on hiding for long periods are none other than comets. For many centuries our commentators translated the words ( *بالخنس* and *الحوار الكس* ) as the rising and setting of the stars. It is only recently that the scientists discovered the structure of the comet and the material of which it is made.

4. The Quran said 1400 years ago: "And blessed is He to whom belongs the sovereignty of the heavens and the earth and ALL THAT IS BETWEEN THEM". The space in between the planets have long been considered to be empty. But now it has been discovered that the space in between the planets is not empty. Spread out through the solar system is a tenuous mixture of gas and dust called the Interplanetary Medium. The first indication of the presence of gas particles in the solar system was the discovery of occasional disturbances in the earth's magnetic field. In the year 1930 it was suggested that the disturbances are probably due to streams of charged particles (protons and electrons) emitted from the sun.

5. Again it is the Quran that pointed out 14 centuries earlier: "It is Allah Who created the heavens and the Earth and all that is between them, in SIX ERAS". He plans His affairs from the highest seat of His authority. When a plan is intended to be executed, its starting point is made at the lowest level. Then it is raised up step by step to the highest level (passing through various evolutionary stages). It rises from one stage to another in 'ayyaam' or Eras which may be thousands of years of our reckoning.
6. The Quran points out that the heaven surrounding the earth which it calls 'nearer heaven', is ( السما الدنيا ) 'a protecting roof'. Apparently no such roof is visible. Yet the scientific discovery has disclosed the fact that the nearer heaven provides a formidable obstacle against the rebellious forces which the Quran calls Shayaateen (67:5) and which strike against the earth continuously. What are these rebellious forces and in what way is life on the earth protected against them is described below:

### ***The rebellious striking forces:***

We know that the exchange of matter between the outer space and the earth is negligible, but enormous amount of energy both enters and leaves the earth. The energy waves that strike against the earth from outer space are of different wavelengths. Those with short wavelengths possess a very high energy potential; and those with longer wavelengths have smaller energy potential. The waves, with successively increasing wavelength but decreasing energy potential, stand in the following order: Cosmic Rays, Gamma Rays, X-Rays, Ultraviolet rays, Light rays, Infrared or heat rays and Wireless rays. Thus cosmic rays are the shortest and

most potent and wireless rays are the longest and least potent. As far as life is concerned, it cannot exist in the presence of cosmic rays, gamma rays, x-rays and to a certain degree in the presence of ultraviolet rays. It can exist in the presence of heat rays and light rays but that too when these energy waves are bound by certain measures. In fact heat rays and light rays within limits are essential for life. Thus energy waves are the rebellious forces which continuously strike against the earth. In addition to these, meteors are other attacking forces.

### *The forces of defence :*

The guards mentioned in verse (41:12) are the various factors involved in the protection of life on earth and these are distributed in the different layers of earth's atmosphere. Ionosphere forms the first line of defence and it guards against the harmful effects of radiation from the solar system and against the most harmful cosmic rays. It serves as a filter and allows only those energy waves to pass through which serve to maintain life on earth. Meteors which have their origin in the solar system also burn up here. Chemosphere is the second line of defence which protects against the excessive heat of solar radiation. Troposphere, the region of clouds and weather, forms the third line of defence which guards against the rebellious forces. It tames the heat rays and thus serves to provide the protective insulation against the excessive rise and fall of temperature. Is that not a wonderful discovery?

The scientific references in the Quran alone are sufficient to prove that it is humanly impossible for a man to write a book like the Quran. There is no need at all to bring forward fictitious discoveries !

7. The story of the creation of man from inorganic matter was not clear till recently. The Quran revealed the story of Salalatum-min-teen step by step in verses (40:67) (25:54) (6:2) (37:11) (23:12) (15:26) and (55:41).
8. The stages of development of fetus in mother's uterus are accurately described in the Quran (23:12-14). The blastocyst is a structure discovered after the microscope came into being recently. But the Quran called it 'Alaqa', 'a hanging mass' 1400 years ago.
9. The Quran describes the cycle of life and death in the universe, in its own sublime way, when it is said: "It is the Divine law that causes the living matter to spring from the non-living and the non-living to spring from the living one".
10. The Quran said 1400 years ago: "It is He Who has let free to intermingle two bodies of moving water, one palatable and sweet and the other intensely bitter. Yet He has made a barrier in between them, a partition that is formidable to be passed". (25:53).

The real nature of the above-mentioned phenomenon got disclosed when in 1915 A.C. British submarine E11 did not go below 70 feet in the sea of Marmara and did not answer the hydroplanes in spite of using all means to bring it down.

Is the discovery of No. 19 by Rashad Khalifa any match for the scientific discoveries with reference to the Quranic text?

Moreover, such scientific discoveries shall go on forever. The Quran says: "We shall show them our Signs in the Universe and within themselves, until it becomes manifest unto them, that this is the truth".

If all those who discovered the above-mentioned truths, along with those who shall do so in future, begin to claim for the messengership of Allah, there shall be more messengers than the followers on the face of the earth ! What has Edip Yuksel to say about this?

Edip Yuksel proclaims: "The Lord of the universe unveiled the secret of No. 19 to Rashad Khalifa".

I would like to ask certain questions in this respect.

- (i) Are the numerical figures presented by Rashad Khalifa absolutely and one hundred percent correct? People have described the tricks played by him in this respect.
- (ii) Is the discovery of Number 19 by Rashad Khalifa more important than the discoveries in the field of science which have changed the very face of the earth and have produced a tremendous beneficial effect on the life of man? Can the discovery of Number 19 produce any beneficial change in human life?
- (iii) After all the entire guidance of the Quran is meant for improving the human life in one way or the other. Has the discovery of Number 19 any such role to play? After all, what is the PRACTICAL value of the discovery of Number 19?
- (iv) According to Rashad Khalifa and his supporters the sole mission of a messenger of God is to deliver the Divine message. What is the message for mankind accompanying Number 19 discovery?

Even if, at all, a numerical discovery is important, then much more graceful numerical mysteries lay hidden in the Quran and which the scientists have disclosed by their strenuous efforts. I give hereby a beautiful example: The Quran says: "Nay O non-

believers ! It is not what you think of it. I swear by the location of the heavenly bodies and that is indeed a tremendous oath, if you have but a knowledge of it. That this indeed is a Quran, most honourable, most profitable and a firm supporter of a glorious life". (56:75-77).

In the above verse the Quran has pointed out, fourteen centuries earlier, that man shall realize after he gets a knowledge of the location of heavenly bodies that it is a tremendous oath.

As regards knowledge, there is one which was revealed to the messengers of Allah alone and there is another which man gets through his observation and research of the natural phenomena. The rest is all flight of imagination, dogmatic creeds, tales of the ancients, poetical expressions, some numerical jugglery, and at best literary pursuits which by no means can be called knowledge. That is why, at every step, the holy Quran enjoins the believers to explore nature and ponder over the "significant signs" that lie scattered all over the universe. Here in the above-mentioned verses, the "significant sign" pointed out is *مواقع النجوم*, 'the location of the heavenly bodies'. A heavenly body, as we know, does not stand still at one point but is constantly moving in its orbit. Thus the Quranic term *مواقع النجوم* points towards the location of the heavenly bodies within their orbits.

As long as Muslims took guidance from the Quran, they remained vigorously active in scientific research. But when they forsook the Quran, their entire outlook on life changed and their activity changed into passivity. On account of this inactivity the Quranic verses relating to natural phenomena remained unexplored for centuries. Our interpreters could not go beyond interpreting *مواقع النجوم* as "setting of the stars". But the non-Muslims who became active and took pains, got

the credit for gaining knowledge of **مواقع النجوم**  
'Mawaqian Najoom'

Please note that the description of the interplanetary distances forms the foundation of the 'DISTANCE SCALE' for the whole universe. The distances of the planets from the sun are not arbitrarily arranged but in fact show a pattern which can be expressed in terms of a mathematical law. This law is not the law of physics in any sense but instead must have resulted from the primordial conditions in the presolar system material.

The formula that describes the planetary distances is called BODE's LAW and has the following form : A sequence of numbers is written beginning with 0, then .3 and from then onwards each number is doubled i.e. .6, 1.2, 2.4 etc. To each of these numbers is added a constant value of .4. The result is a list of the distances, in terms of the earth's distance as 1.

0.0	.3	.6	1.2	2.4	4.8	9.6
+	+	+	+	+	+	+
.4	.4	.4	.4	.4	.4	.4
-----	-----	-----	-----	-----	-----	-----
.4	.7	1	1.6	2.8	5.2	10.0
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If we take earth as No. 1 and go on giving numbers to the planets according to the above plan we get the exact distances between the orbits of planets e.g. Mercury  $0 + .4 = .4$ ; Venus  $.3 + .4 = .7$ ; Earth  $.6 + .4 = 1$ ; Mars  $1.2 + .4 = 1.6$ ; Astroid belt  $2.4 + .4 = 2.8$ , Jupiter  $4.8 + .4 = 5.2$ ; Saturn  $0.6 + .4 = 10.00$  and so on. This relationship between the values of the distances calculated by means of Bode's Law, and the actual distances of the planets is surprisingly good. It is so good in fact that it led in the 19th century to the

discovery and immediate acceptance of the first Asteroid which filled an otherwise void in the law, between the orbits of Mars and Jupiter. There is an interesting story of the discovery of discovering of Asteroids, which those interested can see in my book titled "The Heaven, The Earth and the Quran" See Fig. below which shows the planetary orbits.

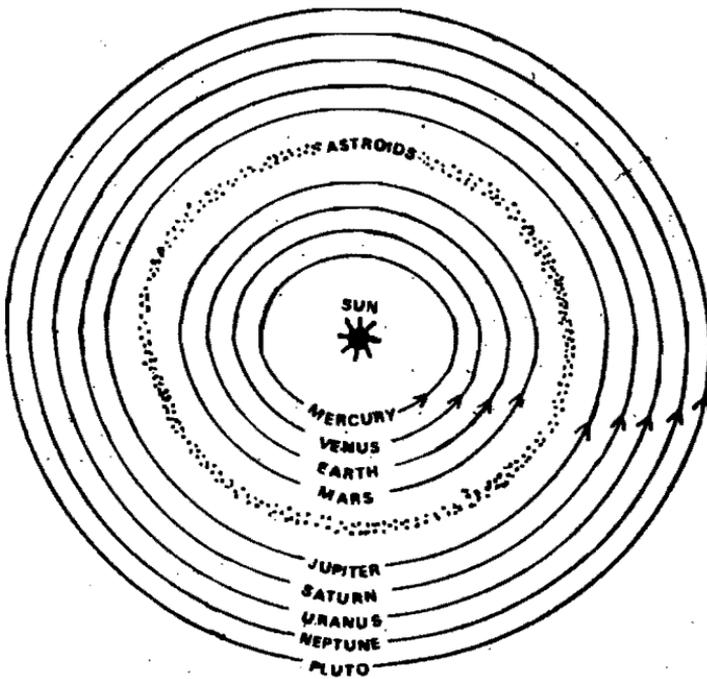


Fig. 3.—Location of Planets in their respective Orbits, in relation to each other. (Bode's Law).

As stated earlier, the description of the interplanetary distances forms the foundation of the 'distance scale' for the entire universe. Now just imagine how the billions and billions of heavenly bodies are located in their respective orbits, in relation to one

another with remarkably perfect accuracy. This has disclosed the marvellous numerical mystery which lay hidden in the Quranic verses : "I swear by the location of the heavily bodies and that is indeed a tremendous oath, if you but have a knowledge of it".

***The Quran says nowhere, "I swear by No-19".***

Now I would like to ask Edip Yuksel what is the value of the discovery of No. 19, as compared with the discovery of the location of heavenly bodies. Bode's Law is an exact mathematical formula and it has solved a problem which remained unsolved for centuries. If at all the discovery of a mathematical formula from the Quranic verses can make a person fit for acceptance as a messenger of Allah, the discoverers of Bode's Law can have a better claim to it. It is a pity that Rashad Khalifa and Edip Yuksel are wasting their time in numerical jugglery. Mankind is now so much advanced mentally that it can never fall into this foolish trap. Making for themselves a defence by the Anti-Hadis campaign, Rashad Khalifa and Edip Yuksel have gone too far, at the cost of losing their sense of decency.

To aspire to the highest status possible for a human being, after making a so-called discovery, which is least beneficial for the humanity, is sheer stupidity. The task of a messenger of Allah is formidable. I have already explained in detail the duties entrusted to Muhammad (PBUH): He had to establish a Social Order based on the Injunctions, Laws and Permanent Values of the Quran. He had to change the personalities of those to whom he conveyed the message, by provision of nourishment to their humanselves and by instructing them in the basic principles of the Quran, which formed the essence of the

divine message; he had to get rid of the means of exploitation of man by man. (7:157)

He had to organise the Ummah, in order to make it a complete whole. He had to act as judge in their disputes. He had to guide them in their expectations of war and peace. He had to lead them in their social affairs.

May I know if Edip Yuksel and Rashad Khalifa have any such programme on hand that can benefit mankind? Is this 19 numerical jugglery not a fraudulent act to deceive innocent Muslims?

## **Opinions of certain Islamic Institutions and Magazines on the Secret Numerical (19) Code:**

'SIGNS' Magazine of Glasgow in its international Edition No. 3 states as follows:

"In Rashad Khalifa's newly revised translation of the Quran (1992) by a strange twist of irony the word 'KHALIFA' has been interpreted as 'SATAN' 'the representative', 'temporary god on earth'. In verse (2:30) of his latest translation under the heading: SATAN: A TEMPORARY GOD ON EARTH, it reads : "Recall that your Lord said to the angels - 'I am placing a temporary god on earth'."

"In the appendix he sets out to prove by the sum of all Suras and verse numbers where all RASHDA (root word RASHAD) and all 'KHALIFA' words occur, without discrimination add upto 1463 which is a multiple of 19. Since the first KHALIFA word which occurs in Sura (2:3) is stated by him to be non-human, it is not included in the calculation. 'SIGNS' further remarks that it is apparent that Rashad's misinterpretation in sura (2:30) to eliminate one 'khalifa' in order to balance his figures is an open abuse of the mathematical miracle of the number 19".

This is a manifest example of how Rashad Khalifa tries to wriggle out of a difficult situation when his numerical jugglery happens to fail. He shamelessly translates the word 'khalifa' as 'Satan', 'the representative' a 'temporary god on earth'. Without such tricks the false structure of his numerical jugglery falls to the ground. He is not aware of the fact that even to interpret the word 'khalifa' as representative is wrong. For this see verses (25:62), (2:164), (7:142), (10:14), (11:57) and (7:69).

## **BEWARE! COMPUTERIZED BAHAI CONCOCTIONS**

"Subtle attempts are being resorted to in a bid to introduce the Bahai religion to the Muslims. Towards this end the trick of computerized tafseer of the Quran Shareef is being employed. Utilizing the Quran Shareef as a vehicle, to transport the religion of Bahais, the advocates of Bahaism are now becoming active in spreading their cult of kufr. To this Muslims should be on their guard.

The protagonists of Bahaism are endeavouring to delude unwary Muslims and ensnare them in the Bahai cult by ostensibly projecting the miracle of the Quran Kareem. But their aim is sinister. Their motive is not to honour the Quran, but to cunningly inject Bahai doctrine of Kufr into the community.

"Muslims must be alert and realize that computerized 'tafseer' of the Quran Shareef is absolute nonsense. It is a concoction of deception introduced to deceive Muslims and denude them of their Iman by the acceptance of Bahai beliefs of Kufr."

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The Majlisul Ulama of South Africa  
P.O. Box 3393 Port Elizabeth

## **EXTRACTS FROM ISLAMIC STUDIES VOL. 20, NO. 3**

"The central point on which the Bahai cult pivots is number 19. The number 19 is the holy number of Bahaism. The advocates of Bahaism are now attempting to give this cult Quranic sanction by presenting No. 19 as the key, heart and essence of the Quran in a system of concocted and fallacious computerized interpretation of the Quran".

"The effects of digits have great significance in the various mythologies of the world. Even in the present day, the works of Cheorocic, recounts the efforts of the science of digits (Numerology). These idolatrous superstitions of pre-Islamic Era which spread from Syria and Alexandria, crept into Muslim society, so much so

that the figure of 786 is being used as a substitute of the words “ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ” in writing. Slowly and gradually these superstitions became so deep-rooted that the figures of all Aayats and Suras were prepared, and even today these numbers are used as ‘Ta’weez’ (amulets). The figure 19 is a compound of the largest unit 9 and first unit of 1. Some people have attributed many miracles to these digits. Though the Muslims have never accepted these superstitions, a group of ignorant masses continues to be trapped by some cunning Muslim religious guides (‘MURSHIDS’) and even today believe in it.”

“The belief in the supremacy of the figure 19 is being established by the Bahais as follows: The founder of Bahai religion, Ali Muhammad Bab was born in 1819 at Shiraz, in a Shia family. In 1850 he was hanged for rebellion. His followers were divided into three sects (1) Direct followers of Bab (2) followers of Bahauallah Mirza Hussain Ali Nuri who are called Bahais and (3) the followers of his elder brother, Yahya Nuri Azal who are called Azali. Ali Muhammad Bab has written a book “Al-Aqdas” which is regarded by Bahai as a Divine Book like the Holy Quran. According to Bahais belief, Ali Muhammad Bab was, “God Incarnated”. His year of birth is reported to be 1819 and if these numbers are added together, the figure of 19 is obtained:  $9+1+8+1 = 19$ . After this the mathematical base of the universe is regarded as 19”.

*“By addition, subtraction, multiplication and division, many figural peculiarities can be created not only in the Holy Quran, but also in books written by human beings and the other writings”.*

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