Inquiries about the Quran

The author : Father Zakaria Boutros
The publisher: www.fatherzakaria.com

Introduction

This book in your hands (Inquiries about the Quran) is the book number (14) in the series of "the religions dialogue" and its subject is: inquiries about the quran's linguistic and scientific miraculousness claimed by some, clarifying that this claim in absolutely untrue, in this book you will find the proofs for that

Actually I didn't mention all the grammatical and scientific errors within the quran that will be presented in the books to come with the help of God

The reader should realize that we are discussing that matters with a free thinking and a sound logic, we will be glade to listen to the questions we will receive

What had encouraged us for that dialogue was the declaration of one of the respected sheikh in a committee in the honorable Azhar that the texts of the Holy Books including the noble quran must be subjected to judgment (Al-Ahram (the pyramids) newspaper, on may,11, 2002G)

Let us start the journey through this book, and I am praying for you for the lord to shine with his light into your depth, Amen

First

The linguistic miraculousness of the quran

1) Heaving of the name of An (رفع اسم إن)
2) Raising the actor (نصب الفاعل)
3) Raising on the Heaved the joined (نصب المعطوف على المرفوع)

First

The linguistic miraculousness of the quran

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

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

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

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

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

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

{1}

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

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

The original Arabic text "قالوا إن هذان لساحران"

:All of us know the basic grammatical rules stating that (1
in this ,( ) ينصب بالياء و النون) as it is dual (مثنى (
Is raisedمنصوب verse it must be raised with Ya' and Noun
'the name of An (اسم إن))
إن] heaved with Alif and Noun)مرفوعا بالألف والنون (
so the proper composition إن هذين" But we find it [...هذان
":would be

Imam Al-Nasfy commented on that (2"إن هذين لساحران"
saying: [Omer had recited it

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

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

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

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

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

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

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

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

(3 Miss Aeisha, the mother of the believers, said when she was asked about that "O, my nephew, that's the work of the writers, they had been mistaken in the writing" {Al-Sagistany, the book of Al-masahef (the qurans), page 43}

We are repeating the same question: where is the linguistic miraculousness of the quran with this clear error in the linguistic rule?!!

(4 That's concerning the language, but there is another religious question concerning the Sabians themselves as how did the quran say:" they will have their + recompense from their lord and on them shall be no fear, "nor shall they grieve
They were people insurgent on the faith as they + worshiped the angels as Imam Al-Nasfy said: [the Sabians: from the Arabic word "sabe "which means" insurgent on the faith" as they were people who were insurgent on the religion of the Judaism and the Christianity and worshiped the angels (Al-Nasfy exegesis (tafsir) , part one, page 95)

it was mentioned in the intermediary dictionary for the + Arabic language committee, about them:{ the Sabians: they are people worshiping the planets and claiming that they are following the religion of Noah, their Kiblah (destination for prayer) is towards the north in the middle of the day) { the intermediary dictionary, part one, page 505) it is amazing for the noble quran to say" on them shall be no fear, nor shall they grieve"!!!

I am speaking on the quran with all respect, so I am always saying "the noble quran", but now you may think that by saying that I am discrediting the noble quran and scepticizing its veracity and inspiration that you may consider offense to Islam and Muslims

Brother I am wandering from those who think that, and ,reverberate that saying
Is asking such question considered discrediting the holy Islamic beliefs? So how do you permit yourself and the other Muslims to ask similar questions about the Holy Bible and the holy Christian creeds, was that considered discrediting ?the Christianity and skepticism in its creeds
Some said literally: your bible is falsified, in spite of that we handled such accusation with amity and objectivity, without considering that offense to our holy creeds, and we rebutted your challenges as questions needing answers

So let us brother be free from the blind zealotry, let us open our minds for understanding and knowledge , for each one of us to be ready to give an answer to everyone who asks him a reason for the hope that is in him , as we have been ordered by the Holy Bible

Actually dear, if man can't find answers to the obstacles in his religion , so how would he stand in front of God to give answers for the truthfulness of his creeds?, as in that day, in which man will give reckoning for himself , it will not recommend him saying: that's how I was born and raised embracing that religion or the other, as God is permitting man during his life time for scepticizing everything , to be responsible for his decisions, based on his personal beliefs ,no one of us whether Christian or Muslim should deceive himself, and close himself over the inherited religion , but he should inspect , study , ask and search to find himself what convinces and satisfies him , he is responsible for himself , no one will be judged for another , your teachers , parents and you leaders whoever .., will not be responsible for you , you will not be able to justify your situation on the day of judgment by such excuses , saying I had followed the religion of my ancestors

Dear, don't give your mind a break; don't put your head into the sand as the stupid ostrich to hide herself from the hunter.
I am saying that for every Christian, Muslim Jewish, pagan or follower of any religion in the world
Besides, dear the true book can't be affected by any questions or even criticisms

{ 2 }

Raising the actor (نصب الفاعل)

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

The Arabic text: (لاينال عهدى الظالمين)

We have discussed in the previous part about the linguistic miraculousness of the quran, we mentioned some verses, are there other verses?

Definitely there are others , but we would like in each part to take only two or three examples , not to have a book of the Arabic grammar rules , as I know that lot of people don't realize such numerous grammar rules , so I am just picking the simple things that can be realized by the public, but for the other quran verses I am keeping them for discussion with the language specialists
Heaved with"Wao and Noun as it is a complete masculine " the word " الظالمين I" supposed to be "الظالمون" plural Zâlimûn
so how did it come raised by Ya' ,!!!؟؟؟منصوبة بالياء والنون as it is the actor for the verb ,""ينال" فاعل الفعل and Noun "جمع مذكر سالم

Many annotators tried to justify that in many unconvincing ways distorting the facts , for example Imam Al-Nasfy said : the meaning of the verse is "my covenant (to be the imam) could not acquire the Zâlimûn (wrong doers) " making " covenant" as actor and the Zâlimûn (wrong doers) to be the object which is heaved by Ya' and Noun , but the great imam forgot that the verb {نال "part 2,page 964 mentioned in{ the intermediary dictionary حصل عليه الشيء: "ينال" "means man who acquires something or get it
And not the thing acquires man!! So we can't tell "the prize acquired the diligent " but the correct thing to say that" the diligent acquired the prize", so how could the covenant (that's something) acquire the wrong doer and he is the person , that's unconvincing and wrong , we want to understand a logic convincing answer

{3}

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

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

"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤتون "The Arabic text"
الزكاة، والمؤمنون بالله واليوم الآخر، أولئك سنؤتيهم أجراً عظيما"

in this sentence (1 يجب أن يرفع المعطوف على المرفوع
the joined on the heaved should have been heaved
so why ""الصلاة المقيمين" has been excluded in the middle ,
and the heaved المؤمنون، والمؤتون الزكاة، والمؤمنون بالله
"in that verse are
Of the sentence, "الصلاة والمقيمون" !!And not المقيمين"
and came as raised and not heaved, as he should say

Al-Sagistany said on that verse in his book {Al-Masahef (2
from yazid, from (the qurans, page 33)}: narrated Abdullah
hammed, from Alzoubair Abi-khaled his saying: I said to
Aban Bin Othman: How did the {Women chapter (Surat An-
:Nisa') 162} come
"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤتون الزكاة، والمؤمنون بالله واليوم الآخر"
And what is after it are heaved, but it came as raised? How
As what المقيمين did this happen? He said: that was written
was before
By the writer, المقيمين!!!so I wrote it, as I was told to do ,
he asked him, then what should I write? He said to him:
write

Also Al-Sagistany said: narrated Abdullah, from Abi- (3
Mouawiya, from Hesham Bin Arowa from his father his
والمقيمين saying: Miss Aeisha "she replied, O, my nephew
was asked about the language of الزكاة والمؤتون الصلاة،
":the quran concerning his saying
That's the work of the writers; they had been mistaken in
the writing"{Al-Sagistany the book of {Al-Masahef (the
qurans, page 34)

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

"ولكن البرَّ من آمن بالله ... والموفون بعهدهم إذا عاهدوا، والصابرين في البأساءِ والضراءِ وحينَ البأسِ..."

<u>The Arabic text</u>:"

Actually it should مرفوعة " So he should say "والصابرون " + word" *<u>As-Sâbirin</u>* " the"والصابرين"" be heaved
As it is joined on *<u>Al- Mufoun</u>* "الموفون" Which is heaved
With reference to the different exegesis we can find really funny explanations, for example <u>imam Al-Nasfy</u> said: *<u>Al-Mufoun</u>*
"and that is من آمن" Up to here there is no problem, then" is heaved" as it is joined on معطوفة على مرفوع مرفوعة" "الموفون" "heaved
Saying that: it was raised as a pattern of compliment (part He tried to justify raising *<u>As-</u>* نصب الصابرين" one, page 148) "*<u>Sâbirin</u>*

We are الموفون" Was not it a compliment as *<u>As-Sâbirin</u>* ?? saying: why then this rule was not applied on the word *<u>Al-</u>* " *<u>Mufoun</u>*
In either case there is a grammatical error as إعرابا واحدا" both words should take the same position in the linguistic "analysis

They are either raised together or heaved together on as both of them are joined and معطوف ومعطوف عليه)) joined on
على المدح والاختصاص {Al-Nasfy, part one, page 148} (!!!) compliment and specification

Actually the explanation of Imam <u>Al-Nasfy</u> in itself is a way of deceiving the simple people!!! May God forgive him! To that extent there is a disregard for the people thinking , and if anyone rejects those laughingstocks they will accuse him by disbelieving , I am telling those who are constraining the freedom of thinking , lift the custody over people and try to rebut with a reasonable logic , the world had been changed , every human is now open , breathing the breeze of freedom , it will be of no use any more to use the sward for exterminating the thinkers , answer us with a sound logic, may God bless you , we are asking our questions that

are definitely asked also by many of our Muslim brothers, so what do our beloved specialists in the religion think of that?

Second

The scientific miraculousness of the quran

The sunset in Ein Hame'h (a spring of black muddy and hot water) (1
The creation of man from Nutfah (2
The earth stabilizers (Rawasy) (3
The story of the creation (4

We have read lot of books about the linguistic or enunciation miraculousness of the quran and the scientific and philosophical miraculousness and its miraculousness in guidance and others, now we want to ask some questions about the scientific miraculousness of the quran

{1}

About the sunset in Ein Hame'h
The Cave chapter (Surat Al-Kahf) 18: 83 – 86

"And they ask you about Dhul-Qarnain. Say:" I shall recite to you something of his story." we established him in the earth, and we gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people"

Imam Al-Baydawy said: {the Jews asked Muhammad about Alexander the great, he said that God gave him authority in the earth, so he went to the place of the sunset, a he found it setting in Ein Hame'h (a spring of black muddy and hot water), around that spring there were people worshiping idols}, Al-Baydawy said { Ibn bass heard Mouaoiya reciting " Hamiya" so he said" Hame'h ", so Mouaoiya send to Ka'b Al-Ahbar asking : How do you find the sun setting? He

replied: into water and mud} (see also the exegesis of Imam Al-Nasfy, part three, page 40, 41)

we are asking: Is it really, the sun is setting in Ein Hame'h (1 that's a spring of muddy and hot water)? Especially if we :consider
A) The definite scientific fact, stating that the earth is revolving around the sun and the sun could never fall in a spring of muddy and hot water
B) Could the sun that is according to the approved recent science known to be a million and thirty thousands times bigger than the earth set in a spring of muddy water, what is that horrible capacity of that spring? And where could we !!??find it

<u>Some may say that</u>: the sunset in Ein Hame'h is what (2 seems to be for the watcher eye of the sun's motion in the horizon, as the sun is moving fro the east to the west, and to the watcher it seems that it is setting in the ocean, and its convincing answer for your question
:<u>The answer</u>
If it is concerning the human vision and his scientifically (1 wrong guessing, so that wouldn't be a quran's miraculousness, but a human guessing
But that matter mentioned in the quran couldn't bear any (2 exegesis in that meaning, but confirms that Alexander the great went by himself and saw the sun with his own eyes!! That's very embarrassing

{2}

<u>Concerning the creation of man from Nutfah</u>

<u>Some said:</u> the noble quran in its scientific miraculousness was the first book to speak about man's creation and the stages of embryonic development in the mother's :womb that was mentioned in many verses of them

1)<u>The Believers chapter(Surat Al-Mu'minun) 23:12</u>:" We created man out of an extract of clay , Thereafter we made him as *<u>Nutfah</u>*** (the male sexual discharge or semen) and lodged it in a safe lodging ,Then we made the *Nutfah* into ***<u>Alaqah</u>*** (a piece of blood from which the embryo is formed), then we made the clot into ***<u>Mudghah</u>*** (a lump of flesh), then we made out of the *Mudghah* <u>bones</u> , then we clothed the**

bones with flesh, and then we brought it forth as another creation. "

2) And the Bees chapter (Surat An-Nahl) 16:4:" He has created man from *Nutfah* (the male sexual discharge or semen), then behold, this man becomes an open opponent."

We have ":The Pilgrimage chapter (Surat Al-Hajj) 22: 5 (3 created you from dust, then from a *Nutfah* (the male sexual discharge or semen), then from *Alaqah* (a piece of blood) then from *Mudghah* (a lump of flesh), formed , that We may make it clear to you , And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then you may "reach your age of full strength

4) The Resurrection chapter (Surat Al-Qiyamah) 75:37:" Was he not *Nutfah* of semen poured forth"

The answer:
Actually dear the quran was not the first one to mention the stages of the embryonic development, here is the truth:

First: From the Holy Bible:

1) Job 10:8-12 "'Your hands have framed me and fashioned me altogether, that you have fashioned me as clay. . . Haven't you poured me out like milk(the seminal fluid) and curdled me like cheese(meaning that I was formed like a piece of cheese), You have clothed me with skin and flesh, and knit me together with bones and sinews. You have granted me life and loving kindness. Your visitation has preserved my spirit" for your knowledge the book of Job was written more than 2000(two thousands years) before the Christ i.e. more than 2600 years before Islam

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

:Second: from the medical science

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

Don't you see that Islam didn't bring anything new, but he quoted from the Holy Bible what it said 2600 years before !!??the quran

Third: those verbalisms mentioned in the quran (*Nutfah, Alaqah* and *Mudghah*) were they originally present in the Arabic language, and had any meanings prior to the quran ?or the quran had invented those word
If we say that they were present before the quran, so the quran would be a strange and not a clear Arabic tongue as :mentioned in the following verses

while this is a ":the Bees chapter (Surat An-Nahl) 16:103 (1 clear Arabic tongue" Imam Al- Nasfy construed that saying:" this quran is a clear Arabic tongue having fluency and and the tongue is the language" {Al- Nasfy, enunciation part 2, page 433}

Abraham chapter (Surat Ibrahim) 14:4: "And we sent not (2 a Messenger except with the tongue of his people, in order Imam Al- Nasfy " .that he might make it clear for them said :" with the tongue of his people...I.e. their language, so they would have no pretension on God saying to him we didn't understand what we have been told"{Al- Nasfy, part 2, page 366}

On the other side, if we agreed that those verbalisms were present before the quran, so where is the miraculousness of the quran? As it is telling about things which were already !!!known before it

From all of this we can see that whoever is speaking about the miraculousness of the quran, is a person who is ignorant about what was mentioned in the Holy Bible and the archaeology and also what was written in medicine and

human anatomy from the ancient civilizations that preceded Islam by thousands of years

{3}

We had set on the earth firm mountains, lest it should shake with you.

As mentioned in Luqman chapter (Surat Luqman) 31:10

"He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you" also in Thunder chapter (Surat Ar-Ra'd) 13:3, The Rocky Tract chapter (Surat Al-Hijr)15:19, The Bees chapter (Surat An-Nahl)16:15 and in the prophets chapter(Surat Al-Anbiya') 21:31 " And we have placed on the earth firm mountains, lest it should shake with them"

1) Imam Al-Nasfy commented on the Thunder chapter (Surat Ar-Ra'd) :{ and it is He who stretched out the earth = he spread it}

2) Imam Al-Baydawy commented on the Bees chapter (Surat An-Nahl) :{ And He has affixed into the Earth Mountains standing firm, lest it should shake with you}meaning to avoid tilting with you, causing troubles, as the earth before the creation of the Mountains within it was a light and simple ball, and because of its lightness it was spinning around as the orbits, or moving with the simplest cause for movement , but after the Mountains had been created on its surface it became irregular on its sides and the mountains pulled by their heaviness to its centers and became the sticks hindering it from movement }

The question:

1) How could the Mountains fix the earth and hinder it from movement? Isn't it well approved by science that the earth is in continuous motion, spinning around itself, once in every 24 hours, causing the succession of day and night?? And spinning around the sun once in each year causing the four seasons??

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

Questions requiring explanation, to be able to rebut the inquirers, and to stand on a common ground

{4}

The story of Creation

I read the book of (the verses of scientific miraculousness in the quran} by Dr: Zaghlol Al-Najjar, he is a professor of the earth sciences in many Arabic and western universities and a fellow of the Islamic academy of science and a member of its board, and the manager of Mark field institute for high studies in the united kingdom

The book is a record of dialogues between him and Mr. Ahmed Farag in "light over light" program on the year 2000 and 2001
It was mentioned in the book page 37, the saying of Dr Al-Najjar about the scientific miraculousness of the quran under the title "the universe verses": the issue of the creation of skies and earth mentioned in the noble quran in six specific verses narrated the story of creation and demise and the complete recreation in amazing comprehensiveness and precision as follows:

1) **"So I swear by the locations of the stars, that is indeed a great oath, if you but know" The Event chapter (Surat Al-Waqi'ah) 75**

2) " With power we constructed the heaven, we are able to extend the vastness of space thereof" The Winds that Scatter chapter (Surat Adh-Dhariyat) 47

3) "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, and then we parted them?" The Prophets chapter (Surat Al-Anbiya') 30

4) "Then He *Istawâ* (rose over) towards the heaven when it was smoke" Distinguished chapter (Surat Fussilat) 11

5) "The Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, it is a promise binding upon Us. Truly, we shall do it" the prophets chapter (Surat Al-Anbiya') 104.

6) " On the Day when the earth will be changed to another earth and so will be the heavens" Abraham chapter (Surat Ibrahim) 48

Dr: Al-Najjar commented on that saying: [the story of the universe was assembled by the noble quran in extreme precision in six verses recapitulating the creation of the universe and its demise in comprehensiveness and precision that is extremely miraculous, no man could reach such imagination till the end of the twentieth century] the book of (the verses of scientific miraculousness in the quran, page 45)

I am wondering so much from the utterances of a scientist who is supposed to have a scientific honesty in research and expression, how could that scientist say such generalization that: no man could reach such !!!imagination till the end of the twentieth century

Why didn't he look in the Holy Bible and in the books of astronomy history? And he is the researcher, holder of MD degree , stating that he had put his feet on the ladder of the approved scientific research , where is the confidence that was granted to him by the university from which he had his scientific degree? , Is his nihility of research in the Holy Bible and the astronomy books is attributed to his ignorance of those books? If that is the case it is really a tragedy!!! And if his nihility of research in them is a result of his ignoring of them, it is !!!a disaster

What would this eminent scientist do when the readers of his books and his listeners discover the truth that he deliberately was hiding from them, and they find it very clear in the Holy Bible that was written thousands of years before Islam and also in the astronomy books dated to the very old civilizations i.e. thousands of years !!!before Islam also

So let us discuss such quran verses on the light of what was mentioned in the Holy Bible and old astronomy books

The first verse

"So I swear by locations of the stars, that is indeed a great oath, if you but know"

The Event chapter (Surat Al-Waqi'ah) 75, 76

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

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

Explanation:

Our rebuttal concerning that saying is divided into four divisions:

1) **the story of universe creation**
2) **the stars and the planets**

3) **Why did God swear by locations of the stars?**

4) **The vision of locations of the stars , not the stars themselves**

Part one: the story of universe creation:

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

I am telling his Excellency, did you read the story of creation with much more precision and easiness in the book of Genesis that was written 2000 years before Islam? , now listen to what the Holy Bible is saying in its first page, first chapter of the book of Genesis:" In the beginning God created the heavens and the earth. Now the earth was formless and empty. Darkness was on the surface of the

deep. God's Spirit was hovering over the surface of the waters, God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of sky to give light on the earth;" and it was so. God made the two great lights: the greater light to rule the day and the lesser light to rule the night. He also made the stars. God set them in the expanse of sky to give light to the earth, and to rule over the day and over the night, and to divide the light from the darkness. "(Genesis 1:1-19)

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

Part two: the stars and the planets:

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

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

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

1) What is the cluster of the Pleiades?

1- A cluster is a regular chain of stars forming like a cluster
2- the Pleiades: about it (the Holy Book dictionary page 234) said: [the Pleiades is the name of a group of stars, and it is existing in the neck of Ox constellation, they appear in the beginning of the spring, about six or seven of those stars

could be seen by the naked eye the old Hebrews and the Sumerians in general (in the very ancient time) were paying much attention for studying the astronomy]

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

2) What is the Orion?

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

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

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

The houses are the constellations, as the constellation in the language is the house built on the citadel {the intermediary dictionary, part one, page 47}
Also in the (the Holy Book dictionary page 968) it was mentioned that [the houses are the twelve planets, the ancient pagans were worshiping them, even the Jews of Jerusalem themselves they worshiped them during the time of king yeshiva who abated its worshiping (2 kings 23:5)
Also in [the simplified Arabic encyclopedia, page 1507] {those twelve planets exist around the circle of the constellation (the constellational planets)

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

In the Holy Book dictionary page 972 it was mentioned that {the Arcturus is a big planet with a very bright light, name by the Greek and Romans, the Greatest Bear}
In the simplified Arabic encyclopedia, page 782 [the Greatest Bear is a northern planet.to which many ancient names were given, like the plow and the wagon (Arcturus)]

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

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

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

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

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

Doesn't he know what was mentioned in(the simplified Arabic encyclopedia, page 1311) about the astronomy and its old history ,dating thousands of years ago , as this encyclopedia said :{ the astronomy is the science of studying the space orbs the relics of Babylon, china and India (the very ancient civilizations thousands of years ago) showed astronomical knowledge , the astronomy for the old Egyptians was an applied practice in drawing stars maps , making instruments for inspection of the stars and giving

them special names , they knew looking into the stars from their very old settlement time (thousands of years B.C).. they observed the moon motion and the sun motion . the old Egyptians knew the sun eclipse and the moon occultation, they recorded some of the sky events , like the appearance of an orb in the southern part of the sky with a long tail they knew the moon constellations , the blossom stars and the pug-nosed stars (Saturn ,Jupiter, Mars, Venus and mercury){ the intermediary dictionary, page 259}, they left for us in the tomb of settee the first (1290B.C) an astronomical map , and in Dandara tabernacle they left an astronomical circle so the old Egyptians astronomical knowledge was not a little one

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

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

Part three: Why did God swear by locations of the stars?

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

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

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

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

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

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

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

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

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

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

Part four: The vision of locations of the stars, not the stars themselves

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

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