

الصَّمَامُ عَلَى مُشَكِّكَ

فِي آيَةِ عُلُومِ الْأَرْحَامِ

(1315 A. H.)

# Embryology

(Refutation of a Christian Priest Physician's Claim)

By:

A'la Hadrat

Imam Ahmad Rida Khan Breillvi

(*Rahmatullahi Alaih*)

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**Imam Ahmad Rida Khan Breillvi**

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*Translated by:*

**Khursheed Ahmed Saedi**

*(M.A. Comparative Religions & M.A. Arabic)*

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## Foreword

Imam Ahmad Rida Khan Hanafi Quadri Barkati (1856-1921) is one of the genius Islamic scholars of the sub-continent (Indo-Pak-Bangladesh) nay, the entire Islamic world of his time.

His versatile personality is now well known all over the world in view of his being not only a great savant of Islamic Jurisprudence and thought but also being master of more than one hundred branches of knowledge inclusive of Mathematics, Philosophy, Trigonometry, Geometry, Algebra, Physics, Chemistry, Astrology and other scientific and traditional branches of knowledge.

The number of his writings inclusive of books, volumous treatises, research papers etc. exceeds more than one thousand. Though his personality has innumerable dimensions like a multi-dimensional jewel yet, generally, he is recognized and respected by his following distinguishing qualities:

1. An expert of Islamic Jurisprudence (Grand Mufti and Reviver of his time)
2. An expert and elegant interpreter and translator of the verses of the Holy Qur'an.
3. A Poet Laureate of Islamic Religious Poetry (with special reference to the description of the qualities and character of our beloved Holy Prophet (Peace and Grace of Allah be upon him)
4. An expert of old and modern sciences (despite the fact that he never studied in any modern college or university of his time).

This book, "*As-Samsām ala Mushakkikin fī āyat Uloom al-Arhām*", which is being presented to our respected readers, was written in reply to an objection raised

by a Christian missionary preacher (Padre) against the last (34<sup>th</sup>) Ayah of Surah 'Luqman' which reads as follows:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

tr: "Surely, with Allah is the knowledge of the Hour, and He sends down rain and knows what is in the wombs of the mothers, and no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely Allah is the All-knowing, All Aware (And All-Informer).

On the basis of this āyat, the English Padre challenged the Muslims that Qur'anic claim is false and our Christian medical doctor can foretell through newly invented instrument about the gender of the baby in the mother's womb.

In the small compilation of hardly twenty pages Imam Ahmad Rida by elaborately discussing the Embryology has proved from this very āyat that only Allah Almighty knows all what is in the womb of a mother ( وَيَعْلَمُ ) (مَا فِي الْأَرْحَامِ).

Apparently, the topic of this treatise seems related to medical science only but when a well read learned reader goes with each and every arguments one after another he soon realizes that during his research on and describing the details of the subject he has used all available sources of his knowledge of modern and old sciences to refute the arguments of the critic of the above Qur'ānic āyat, and to prove his point of view vividly. In this short treatise Imam Ahmad Rida (May Allah bestow His blessings on him) besides presenting evidences from the Holy Qur'an has also successfully augmented his arguments by supplementing

propositions, acceptable norms and deductions from almost sixty other science of knowledge.

This shows his definite but astonishing command over so many fields of knowledge. In short, by making this research work of A'la Hadrat Imam Ahmad Rida Bareillvi available to our learned readers in book form, we intend to invite research scholars from all international Universities and research institutes to undertake research work of their own choice on any one aspect of the vast treasure of knowledge left over by this genius and creative theologian of the 20<sup>th</sup> century who knows no match with any of his contemporaries in respect of having distinctive command over so many multi-dimensional Islamic, social and physical sciences.

We are especially grateful to the distinguished research scholar Maulana Khursheed Ahmed Saedi (Islamabad) for rendering it into English language for the benefit of the scholars of modern sciences and for other English readers as well.

We are also thankful to all those who were associated in one way or the other in composing, proofreading, title designing and printing of the book.

We also express our gratitude to Allamah Muhammad Es'haaq Ridawi Misbahi, Assistant Organizer of Imam Ahmad Reza Academy, Bareilly and a renounced Islamic Scholar of India. His article, "Kitab As-Samsām Ki 'Ilmi Tahleel" (A Scientific Analysis of the book *As-Samsām ala Mushakkin fi Ayat Uloom al-Arhām*) was published in Ma'arif-e-Reza (Urdu Annual 2003A.D/1424A.H. serial no.23). We, with his thanks, have made it a preface to this book, namely, "An Anatomy of the Book *As-Samsām ala Mushakkin fi Āyat Uloom al-Arhām*."

Respected Maulana Khursheed Ahmed Saedi translated this article too into English for which we are again thankful to him.

Last but not the least, we have made our best efforts to publish this book in a befitting manner, but as the proverb goes "to err is human", some errors or omissions are natural. If they are minor one, please forgive us. However, if they are major or of blunder nature, we shall be obliged to know about it so that it may be rectified in the next edition.

We hope that this English version of "As-Samsām ala Mushakkin fi Āyat Uloom al-Arhām" will be found useful by all our modern educated persons; and will earn appreciation of research scholars of modern sciences.

May Allah bless us and grant us courage, vision, wisdom and resources to carry out our mission of transmitting, spreading and publicizing real, fruitful and constructive knowledge and love for Allah the Glorified and His beloved Last Prophet Muhammad (*Sallallahu Alaihe Wa Sallam*).

**Sayyed Wajahat Rasool Quadiri**

President

Idara-i-Tahqeeqat-e-Imam

Ahmad Raza International, Karachi

## Translator's Note

Praise be to Allah Almighty who blessed me with an opportunity to translate a very precious book—*As-Samsam ala Mushakkikin fi āyat Ulōm al-Arhām*—of A'la Hadrat Imam Ahmad Rida Khan al-Quadiri. This book was actually written by him as a Fatwa i.e. an answer to the question asked by Maulana Qadi Muhammad Abd-ul-Waheed in the month of Jamadi-ul-Ōla, 1315 A.H.

But this book is in no sense less than a great treasure of various valuable branches of knowledge. To translate it I had two versions of it before me. One of them was published by the Hanafiyah Pak Publications, Karachi in 1990 under the supervision of Hadrat Syyed Shah Turab-ul-Haq al-Qadiri. The second text of it was of the Rida Foundation Lahore. I got it from the 26<sup>th</sup> volume of new edition of the Fatawa Ridawiyah. This volume was published in Muharram al-Harām 1425 A. H. (March 2004 C.E.).

I found a lot of problems in understanding the Urdu text of this book during translation due to the multiple mistakes and errors found in both of the versions. The new edition of the Fatawa Ridawiyah, undoubtedly and necessarily, needs an apt attention of the scholars to remove the errors. I hope that Allah the Most Gracious will soon bless me again to present my observations about the text of this great book in a separate article. It may help other researchers in the field of Ridawiyāt.

To bring this translation to its end successfully I was not alone. Allamah Muhammad Abd-ul-Hakeem Sharf al-Quadiri not only encouraged me but granted me an

unceasing co-operation in understanding the difficult statements and ambiguous words of the book. Similarly, Dr Mumtaz Ahmad Sadeedi helped me as well. I acknowledge their kindness and support.

My thanks also go to Maulana Hafiz Muhammad Es'haaq Zafar—a worthy teacher of Jami'ah Ridawiyah Diya-ul-Uloom, Rawalpindi; and one of the members of Curriculum Board of the Tanzeem-ul-Madaris, Pakistan—who supported me a lot in many ways.

I appreciate the assistance of my friend Mr. Muhammad Mihlar—a worthy lecturer in the department of Comparative Religions at International Islamic University Islamabad. He corrected my stylistic and technical errors studying the final draft minutely.

One of my most sincere and co-operative friends is Sarfraz Ahmad. He is doing his Ph.D. in English. I appreciate his assistance in proof-reading and correcting my mistakes in language.

I cannot forget Muhammad Tayyib Khan—a very sincere of my junior friends. He is of the graduates of Jami'ah Nizamiyah Lahore and, now, a student of specialization in the field of Hadith at International Islamic University Islamabad. He is my unceasing source of multi-dimensional help. I thank him much.

Now, I would like to say something about the translation. All of the heading and statements given in the square brackets in this translation are mine. They are not the part of the original Urdu text of the book. Similarly, the table of contents is prepared by me. The footnotes have also been set by me though I took help from the footnotes given in the new edition of the Fatawa Ridawiyah. The quotations of the biblical text have been taken from the New International Version (1973-1978).

I liked to include the text of the Qur'ānic ayāt in this translation so that the Muslim readers may get reward of reading and seeing them also; and if the English translation presented under them is not supportive, the worthy reader may understand the sense of the āyāt directly. The English translation of the ayāt was taken from the English version of *Kanz-ul-Imān* by Hadrat Shah Fareed-ul-Haq of Karachi. I omitted some words included in parenthesis in translation of first four ayāt of the Surah ar-Rahmān.

For transliteration of Arabic words and terms I mostly followed the style and table set by Islamic Research Institute Islamabad which is usually published at the end of every Number of "Islamic Studies", a quarterly scholarly journal of the Institute.

I do not claim perfection and infallibility in this translation of this book. There may be mistakes and errors. Therefore, I will thankfully appreciate any kind of suggestions, comments or observations of the worthy readers to improve it for the next edition.

Khursheed Ahmed Saeedi

February 3, 2006, Islamabad

### **Translator's Note for this Indian Edition**

I am very thankful to Idara-i-Tahqeeqat-e-Imam Ahmad Raza International, Karachi for the first publication of this humble effort of mine. The Idara not only published my translation but also collected many constructive comments and encouraging reviews on the publication. In this regard, I specially appreciate Hafiz Muhammad Naeem bin Abdul Khaliq of Jami'ah Nizamiyah Lahore for his microscopic study and valuable observations.

On the bases of those received comments and reviews, the translation has been improved and emended in some sentences. The readers will now find this Indian

edition nearer to the original Urdu text than the first publication of the translation.

May Allah Almighty bless all those who cooperated with me in this regard with His Special Bounties and Blessings! Ameen

Khursheed Ahmed *Saeedi*

May 22, 2006, Islamabad

## **An Anatomy of the book *As-Samsaam***

*By: Maulana Muhammad Es'haaq Ridawi Misbahi*

الحمد لله تعالي والصلاة والسلام علي رسوله الأعلي وآله واصحابه ذَوِي العُلي

Muslims have a unique history of scholarship that is matchless due to its comprehensiveness when compared to any other nation in the world. It is a fact that studies about the great Muslims scholars have not been done much by the Muslims themselves. The Westerns, however, have benefited more by the works of many Muslim scholars than the Easterns. For example, Ibn Khaldoon arrived in Bangaal Bay with Columbus but the Portuguese benefited more from his geographical expertise than the Muslims. After a short period of time, different historians tried to hide Muslim scholars in the thick veils of history. Moreover, the non-Muslims have attributed works of many learned Muslim scholars to their own name or did not include them knowingly in the class of worthy historical personalities.

Imam Ahmad Rida was born in Breilley and passed away at the same city. How many researches and books did this simple scholar gift the world? The people did not realize it at that time. Political disorder, turmoil and misrepresentation of the opponents are of the causes that many successors could not give due time to his investigations and works. But after the passage of a long time and modern academic developments, now people have come to know that how great this Muslim thinker was! His thoughts and imagination, undoubtedly, touch the heights of

many sciences. His works are multi-dimensional and include more than two hundred branches of knowledge and arts. This, however, is not the total sum of his scholarship. If we carry on our search, we may find more of his manuscripts and writings than his available books till this time.

The very outstanding characteristic of his scholarship is that he has conducted various arts in an exactly correct way and put them in use with a precisely accurate approach. He always comes with something new and unprecedented while discussing some delicate and tender statements of any art. He has surely created and added something new to every science. The most important thing to note, while studying his writings, is the impression that Islam is the only best Religion even in this age of scientific discoveries and developments. We see him proving that the Holy Messenger of Allah (*Blessings of Allah and His Peace be upon him*) is a perfect and infallible man; and that knowledge and Islām are the two facet of the same thing.

There started a large number of Muslim scientific and reformative movements in his age but they have not as much influence on the people as is the stamp of his works on them.

To be benefited from his writings one needs to have the basic knowledge of many sciences. Many times we see some persons have knowledge of one or two fields. So, they can benefit from his books just to the extent they are able on the basis of their related fields. Hence, they cannot imagine how many other sciences are there in his works.

At first, people thought that the number of sciences in his writings is just fifty.<sup>1</sup> Later, Maulana Abd-us-Sattar

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<sup>1</sup> Dr Majeedullah Quadri—the General Secretary of Idara-e-Tahqeeqat Imam Ahmad Rida International—counted the number of sciences seventy in his book "Qur'an, Science and Imam Ahmad Rida". After

Hamadani told in his unpublished book "*Khazeenat-ul-'Ilm*" that the number of sciences and arts of Imam Ahmad Rida was one hundred and fifteen. But according to my studies it is more than two hundred.

To specify the methodology for studying Imam Ahmad Rida's works we have selected "*As-Samsaam*" of his books. Approximately sixty different branches of knowledge have been used in this book that consists of just twenty-five pages. We will indicate just those sciences which have been used by the Imam like an expert. It should be noted that he wrote this treatise within one sitting. And this proves that all of the sciences used in this book were at his finger-tips.

To know the angles within opaque bodies with the help of x-rays was at its initial stage in the medical and physical sciences. The method to know the contents and inner parts of these bodies with the help of reflected rays was invented after the reformation and improvements in these earlier techniques; and the use of electric sound started which now-a-days is called ultrasound. In the early period of this technique the gender of the baby in the womb of mother was known after the appearance of parts of body of the fetus. These parts of the fetus become visible at the second stage of pregnancy. In other words, masculinity or femininity of the child of four months in the womb could be known. The research about this field was at quite its early stage.

Some of the Qur'anic āyāt show that the knowledge of embryo i.e. matters of fetus is restricted to Allah alone. With the help of this technique and the surface meaning of the āyat the Christian preachers wanted to challenge the

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him, the late Syed Riyasat Ali Quadiri proved (in his article "Imam Ahmad Rida: Aik 'Azeem Saensdan" Ma'arif Raza, 1989) that the number of sciences found in Imam's writings was one hundred and five. (Wajahat Rasool Quadiri)

truthfulness of the Qur'ān. When the late Hadrat Quadi Abdul-Waheed Hanafi al-Firdausi of Patnah came to know this case he wrote about this to Imam Ahmad Rida for the refutation of the objection raised by the Christian preachers. By his selection of words for the question it seems that even a great scholar like the Quadi himself was very anxious. He writes in his question:

"Highly respected and honored,

May Allah Prolong your life,

After salutations, it is requested that an important issue is presented before you. Please, reply to it within one week to save the soul rather the Faith of a Muslim. It must be authenticated with arguments from strong Islamic sources. May Allah reward you for that! The issue is that a Christian priest says that according to the Qur'ān no one knows whether it is male or female child in the womb. We, however, have discovered an instrument by which all what is there can be known."

There is no match of the answer written by the Imam for the refutation of the raised doubt. The summary of that answer is: "The knowledge which has been specified in the āyāt for Allah is not possible for any creature. Then, after revealing the reality of human knowledge, he explained the state of the knowledge obtained by the instrument and proved that this was not reasonable for Allah the Exalted. Therefore, the knowledge of man himself or which is obtained by the instrument is not specified for Allah Almighty. And the knowledge which is specified for Allah is not possible to prove for man or an instrument. Hence, the Qur'ānic āyāt are not distrustful. The claim of the Qur'an is firm and these doubts are baseless.

The interesting thing in all this discussion is that the Imam used many sciences like an expert scientist particularly the following.

- |   |                              |
|---|------------------------------|
| 1. Science of the<br>Commentary of the Qur'ān     | 19. Astrology                |
| 2. Tasawwuf                                       | 20. Anthropology             |
| 3. Philology of the Qur'ān                        | 21. Astronomy                |
| 4. Scientism                                      | 22. Logic                    |
| 5. Order of the Qur'ānic āyāt                     | 23. Astrometry               |
| 6. Application of Scientism                       | 24. Debate                   |
| 7. Scholastic theology                            | 25. Dialectics               |
| 8. Reflection and Refraction<br>of light          | 26. Surveying                |
| 9. Polemics                                       | 27. Geometry                 |
| 10. Invention of devices and<br>Technical Science | 28. Comparative<br>Religions |
| 11. Ancient Theology                              | 29. Physical Chemistry       |
| 12. Modern Theology                               | 30. Physics                  |
| 13. Physiotherapy                                 | 31. History of Faiths        |
| 14. Anatomy                                       | 32. Grammar and<br>Syntax    |
| 15. Algebra                                       | 33. Optics                   |
| 16. Physiology                                    | 34. Embryology               |
| 17. Astrophysics                                  | 35. Biology                  |
| 18. Physiognomy                                   | 36. Eastern Medicines        |

There have been discussed issues of about sixty sciences if we examine this treatise deeply. We, however, will describe here a few of them briefly.

- 1) In the beginning the Imam has collected related āyāt and then translated them, explained them, interpreted them and, finally, applied skillfully them to the topic.

This shows his competency in the sciences of Gharāib al-Qur'ān, (Diversity of the use of the Qur'ānic vocabulary), Usool at-Tafseer (Principles of Interpretation), Tarteeb as-Suwar wa al-āyāt (The order of Surahs and āyāt of the Qur'ān), History of Interpretation of the Qur'ān, application of āyāt, etc.

- 2) In the initial pages of the treatise, while explaining the theological issue of the "Necessary Knowledge" and the "Knowledge of the Creator"—an issue of Scholasticism, he presents a highly researched and matchless elaboration. He says:

"I would like to explain the clear truth so that it is more understandable. The basic principle is this: that specification of some knowledge with Allah the Exalted and its restriction with Him and its negation from anyone else is on the following basis. One: Its being as a Personal knowledge which is not obtained from anyone. Two: Its being as Self-sufficient knowledge in a way that it is not in need of any instrument, device, planning, thinking, looking around and influence. Three: Its being as an eternal knowledge. Four: Inevitability of knowledge in a way that its spoliation or negation is impossible. Five: Immutability and stability of knowledge in a way there is never a possibility of change, modification or inconsistency. Six: Being the knowledge on the utmost degree of perfection in such a way that self and essence of the known, its personal characteristics, non-essential properties, indispensable traits, optional qualities whether they are personal or extra; past, present or possible in future are not hidden in any way."

These statements are a clear proof of his expertness in the fields of Logic, Scholasticism, Metaphysical theology, Application, Scientism, Dialectics, Tasawwuf, etc.

- 3) What a fine way he adopts to discuss various religions!

He says:

"Instead, as the meaning of first for anyone other than Allah is disbelief, the negation of this meaning from others than Allah is disbelief as well. For, it will not only be denial of hundreds of Qur'ānic ayāt but also the whole Qur'ān, all the Heavenly revealed laws, reason and senses."

- 4) See his deep knowledge of Medical science, Embryology, Organology, Physiology, etc. by these statements:

"Now, let's move to the newly invented instrument. I have neither come to know its functioning personally nor have I heard about it from any body else. It appears that the fetus while in the womb and covered in. فِي ظُلُمَاتٍ ثَلَاثٍ. "*in threefold darkness*" can neither be observed by an instrument nor its body can be seen with eyes in detail. Because the mouth of womb becomes muscularly conjoined after conception in such a way that even the liquid form of antimony can hardly penetrate into it. In this tightly narrow and quite dark place the fetus is imprisoned. Not only this is enough but there are three covers which encircle it also. Within the first thinnest membrane, which is meeting the body of fetus, refuse of sweat is gathered. Enclosing it is a bit thicker cover which is named "*Ghisha-e-Lifafi*". In it the ooze of urine is collected. Enfolding it is the thickest coat. This is named "*Masheemah*"."

- 5) Connected to this, observe his skills in the fields of Physiognomy, Medicines, writing prescription, and treatment. He says:

"In this situation, where from the body [of the child in womb] can be seen? So, outcome of the

instrument would be to disclose only some signs and differentiating marks out of the entire external virtues with the help of which a guess either of male or female can be made. For examples, existing of pregnancy in the right or left cavity of the womb; and/or the results of some fresh experiments. If it is only this, there is nothing new because the examiners and testers already have some distinguishing conjectures. For examples, most of the movements of fetus in the right or left side of the womb; or growth in the right or left teat of the pregnant female; or redness or purple color in the nipples of her teats; or the appearance of radiation or darkness on her face; or levity or gravity in her movements; dominance of redness or whiteness in her urine most of the time; or an unusual desire of the woman towards best or inferior foods; or examination of the taste of pregnant woman's mouth whether it is sweet or bitter by having her eat [a medicine like] Pasham Kabood mixed with Zaranwand which was crushed in honey, in the morning while with an empty stomach and remain like a fasting person till noon."

By his use of special medical terms and description of prescription, we can know how expert a medical doctor the Imam was!

- 6) In the following paragraph, he very beautifully describes the rules of Optics, Reflection and Refraction of light, Physics and Geometry.

"It is also possible that some methods are inspired by Allah Almighty by which a fetus is observed. For example, after conveying light by opening and spacing out the five covers, according to the need with the help of some coercive tools, some lenses are set on such places that they may reflect rays and bring them to the nearest mirror; or mutually

different lenses i.e. lenses of different thickness are set in such places that they may take optical rays to the fetus by refracting them according to method of Optics already mentioned."

- 7) In the above mentioned paragraph the Grand Imam has drawn the true picture of devices like a Visional Scope which came in use in the fields of surgery and diagnosis of diseases many years after him. How great an intelligent he was!

After this, to explain the principle of Optics with the help of astronomy, arithmetic, Astrometry, Astronomy and reflection of light, he says:

"It is as we can see the edge of the rising sun before it comes to contiguity of our eyes due to the difference in thickness and density of zephyr though it is still away, concealed and hidden from the opposite place. And real rising of the sun is always before the visual rising and that is regarded in Shari'ah. Similarly, the sun is seen for some time also in the west after the vanishing of seeing place and starting the hiding screen. And the visual setting of the sun that is regarded in the Islamic Shari'ah is after the real sun-setting."

- 8) In the rest part of this paragraph we can recognize his approach in the fields of Astrology to which the science of telescope is related. In this regard he says: "Moreover, I have observed, on the basis of same reasons, that darkness of the night is seen at the place of sun rising and setting even though the disk of the full and perfect sun is witnessed over the horizon. The fact, however, is that the difference between the cone of the shadow and the sun is in no way less than half of the circumference and the difference of the scene of

the sun is extremely so small that it is even not equal to the  $1/10^{\text{th}}$  of its diameter."

Observing the changes in the things on earth at the time of disappearance of the sun light is a delicate means of research of the scientists of this age. The first researcher in this regard in the sub-continent is Imam Ahmad Rida as we have pointed in the above statement.

- 9) We can be aware of his deep knowledge of Biology by the following paragraph:

"Now, let any priest or his helper doctor, by the use of the instrument, answer these questions: how many eggs are there in the ovary of an ant? In those eggs how many are male; and how many female? It is not ant only that lay eggs. There are millions of animals like fast fishes, snakes, chameleon, iguana, skink, crocodile, etc and all the birds except bat that lay eggs. The medicine and wisdom of the priest is worthless every where."

In this book Imam Ahmad Rida claimed that there is a special ratio and proportion among all the particles of human body. By this the Imam indicated towards the human fetus, genes of human body, chromosomes, DNA, their structure, their pairs and cells. All these are now of the very interesting subjects of research of modern biology and chemistry.

In this book Imam Ahmad Rida has discussed human knowledge, its limits, the relationship between human intelligence and body etc. in such a way that proves his extensive knowledge of Anthropology. Since this book is an answer of an objection, so he used all the principles of Dialectics in an order throughout his discussion. The claim, argument, premise and inference etc. all have been set in a beautiful way. He has deducted the conclusion by conceded premises, postulates, axioms, concrete, intuitive and established facts. No one can deny them.

At the end of the book he has described the Christian doctrines and practices in such a way that prove his deep awareness of history, beliefs, religions, psychology etc.

There have passed eighty years after the demise of Imam Ahmad Rida. Features of some of the sciences were established years later after him. That is why, there are conceded basics of more than sixty sciences in this small book and same is the case of all of his other writings. The men of knowledge should value this treasure and benefit from the works of the Imam. The basic purpose of this article is to declare that we have not accepted Imam Ahmad Rida as a Mujaddid (Reviver) just on the basis of great respect and devotion. No, he, undoubtedly, deserves this status in every field of knowledge.

In this book Imam Ahmad Rida has presented such an explanation, after the comparison of the attribute of Knowledge of Allah and its influences, His attribute of creation and its effects, and the knowledge, power and authority of the creatures, that discloses the difference between rank of the Lord and position of slaves. After this explanation all the doubts against the Qur'an raised by the atheists, materialists, scientists, hypocrites, Jews, Christians, Hindus, socialists, etc. are dissolved into air.

He also claimed, "This instrument actually does its job by physics and reflection as well as refraction of light. Moreover, its results are not final and infallible. Nay, its decision cannot even replace the general acceptance." At last, the same was proved. The diagnosis made with the help of ultrasound is useless in courts. Even the experts of this science declare it an approximate diagnosis as the people who read ultrasound reports know. The writings of Imam Ahmad Rida are, in fact, defender of Faith, treasure of knowledge and Islamic heritage in reality.

ملک سخن کی شاہی تم کو رضا مسلم  
جس سمت آگے ہو سکے بٹھا دیئے ہیں

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question:** (اسْتِفْتَاءً)

Highly respected and honored,  
May Allah Prolong your life,

After salutations, it is requested that an important issue is presented before you. Please, reply to it within one week to save the soul rather the Faith of a Muslim. It must be authenticated with arguments from strong Islamic sources. May Allah reward you for that! The issue is that a Christian priest says that according to the Qur'ān no one knows whether it is male or female child in the womb. We, however, have discovered an instrument by which all what is there can be known.

**فتوى (Legal Opinion)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ هُوَ  
الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ خَاتَمِ  
الْأَنْبِيَاءِ ، الْآتِي بِكِتَابٍ مُبِينٍ فِيهِ رَحْمَةٌ وَشِفَاءٌ وَمَا حَظَّ الْكَافِرِينَ مِنْهُ إِلَّا  
نَقْمَةٌ وَشِقَاقٌ وَعَلَيَّ إِلَهٍ وَصَحْبِهِ الْبَرَّةَ الْإِتْقِيَاءَ الَّذِينَ هُمْ فِي بَطُونِ  
أُمَّهَاتِهِمْ سَعْدَاءُ مَا جَنَّ جَنِينَ فِي ظُلْمَتٍ ثَلَاثِ بَيْنَ غَشَاءٍ وَعَطَاءٍ. آمِينَ

Maulana, Defender of the Sunnah, Eliminator of innovation,  
May Allah the Exalted bless you with honor and dignity!

Assalaamo Alaikum wa Rahmatullah wa Barakatuh,

### [Various Ayāt Related to Embryology]

Allah the Exalted declares in Surah Āl-e-Imrān:

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ هُوَ الَّذِي  
يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ<sup>2</sup>

tr.: "Surely, nothing is hidden from Allah in the earth and heavens. It is He Who shapes you in the wombs (of your mothers) as He pleases. Besides Him none is worthy of worship, the Exalted, the Wise."

In Surah ar-Ra'ad, He states:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ  
عِنْدَهُ بِمِقْدَارٍ ۗ عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ<sup>3</sup>

tr.: "Allah knows whatever is in the womb of any female and whatever the womb diminish and whatever they increase. And everything with Him is a proper estimate. Knower of every hidden and open. The Greatest. The Exalted."

In Surah al-Hajj, He declares:

... وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ...<sup>4</sup>

tr.: "And We cause whom We will to remain in the womb of mothers till an appointed time"

In Surah Luqmān, He says:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ ۚ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ  
اللَّهَ عَلِيمٌ خَبِيرٌ<sup>5</sup>

<sup>2</sup> Surah Ale Imrān (3): 5-6

<sup>3</sup> Surah ar-Ra'ad (13): 8-9

<sup>4</sup> Surah al-Hajj (22): 5

<sup>5</sup> Surah Luqmān (31): 34

tr.: "Surely, with Allah is the knowledge of the Hour (of Doomsday) and He sends down rain and knows what is in the wombs of mothers, and no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Undoubtedly, Allah is the All-Knowing, All Aware."

In Surah Fatir, He makes clear that:

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ  
أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي  
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ<sup>6</sup>

tr.: "And Allah created you from clay, then from a drop of sperm, then made you pairs of male and female. And no female bears, nor does she give birth, but with His knowledge. And no one whose life is lengthened has life extended or the age of whoso is curtailed (can extend it). All this is in a Book. Verily, it is easy for Allah."

In Surah Fussilat, it has been said:

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ  
مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ...<sup>7</sup>

tr.: "The knowledge of the Hour is referred to Him alone. And no fruit comes forth from its sheath, and neither any female bears nor brings forth (a child), but He has the knowledge about it."

In Surah an-Najm, He announces:

... هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ  
أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ<sup>8</sup> O

<sup>6</sup> Surah Fatir (35): 11

<sup>7</sup> Surah Fussilat (41): 47

<sup>8</sup> Surah an-Najm (53): 32

tr.: "He knows you well. He created you from the dust and when you were fetuses in the wombs of your mothers. Therefore, do not justify your purity. He knows well who are the pious."

### **[General Issues Related to Embryology]**

In the above mentioned ayāt, Allah the Exalted describes very briefly an easy account of the countless kinds of His infinite knowledge. It is about all the details of every thing that is in the womb of every female—during the time of its remaining in the womb, before that time and at the time of birth. In addition, what happened to it in the womb; what is about to happen to it; what will be its age; what deeds it will do in life; for what period will it remain in the womb; what shape every of its outer and inner organ will be given; what will be the length, breadth and depth of each of its hair and wool; leanness and fatness of the child; its food; the slightest of its movement; his/her moments of happiness and grief; unceasing process of contraction and expansion of its belly due to the excess and shortage of its blood, menstruation and excrement, air used by it during breathing etc. all of these are very minutely known to Him.

There is neither specification concerning male or female nor negation or restriction of any knowledge in general. Therefore, this objection by some of the priests, who just follow their own vain desires, is unsound and disregarded. Thus, it is simply a new fabrication. The only and real source of this is misunderstanding of the ayāt or it is purely a false accusation and a baseless charge against the Word of Allah. And to do so is their old habit.

### **[Confusion of the Priest about Various Ayāt]**

Where has the Holy Qur'ān said that no one can ever know the pregnancy of a female by any way or means? Where has the Holy Qur'ān stated that none can make out whether the child in the womb is male or female? If it has been mentioned in the Holy Qur'ān, let it be pointed out.

When it is not the case, how does it become against the sacred ayāt if some persons discover something of some pregnancies of some females by any means after a stretched hard work and extended failure? Further, this temporarily obtained knowledge for a few days, which was with the help of a lifeless instrument, is still in the hold of the All-Knowing and Almighty. If a little knowledge, which is as small as a particle out of a desert or a drop of sea, has come to them it is never in opposition to the Holy āyāt of the Qur'ān. Allah Almighty Himself clearly states:

... يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ...<sup>9</sup>

tr.: "He knows all that was before them and all that shall happen after them. And they encompass nothing of His knowledge except for what He wills."

### [Revealed and Achieved Knowledge]

From the very first day of this world to the eternity, all kinds of knowledge that have been achieved or will be achieved by anybody are included in the exception of this "except for what He wills". The previously mentioned very weak instrument is one of the millions of mighty mountains. If this objection is considered to be valid and convincing, why should the objection not be made on the basis of countless and huge information that man has attained in the past and that will be achieved in the future as well, for it is also included in the words of *يَعْلَمُ مَا فِي الْأَرْحَامِ*? The same words are also present in "يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ" i.e. He knows all that was before them and all that shall happen after them.

When the achievement of these countless historical and revealed branches of knowledge is neither against this ayet in the sight of a rational and just man nor has any priest been able to speak against the ayāt during the last thirteen

<sup>9</sup> Surah al-Baqarah (2): 255

hundred years<sup>10</sup> due to these various kinds of knowledge, what disturbance can be created by the discovery of this little instrument? Yes, if there is no brain and intelligence, man is helpless. Or if there is no justice a man even though he has eyes is blind. There is neither might nor any power except with Allah, the Most High, the Supreme. I say again (and Allah alone is the giver of success).

I would like to explain the clear truth so that it is more understandable. The basic principle is this that specification of some knowledge with Allah the Exalted and its restriction with Him and its negation from anyone else is on the following basis.

### **[Six Categories of Real Knowledge]**

**One:** Its being a Personal knowledge which is not obtained from anyone.

**Two:** Its being a Self-sufficient knowledge in a way that it is not in need of any instrument, device, planning, thinking, looking around and influence.

**Three:** Its being an eternal knowledge.

**Four:** Inevitability of knowledge in a way that its spoliation or negation is impossible.

**Five:** Immutability and stability of knowledge in a way there is never a possibility of change, modification or inconsistency.

**Six:** Being the knowledge on the utmost degree of perfection in such a way that self and essence of the known, its personal characteristics, non-essential properties, indispensable traits, optional qualities whether they are personal or extra; past, present or possible in future are not hidden in any way.

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<sup>10</sup> This should be noted that Imam Ahmad Rida wrote this Fatwa in 1315 A.H. Now, at the time of this translation it is Muharram 1427 A.H.

## [Nature of the Knowledge of Allah *the Exalted*]

Absolute knowledge of all these six categories is specified for Allah alone and these are essentially negated for anyone else. It means that it is impossible for anyone to obtain such knowledge that lies under any of these six categories. Whosoever proves such knowledge about any particle for anyone other than Allah whether they are separated intelligences (عقول مفارقة)<sup>11</sup> or human beings (نفوس ناطقة), he is undoubtedly an infidel and polytheist. The Muslim scholars are unanimous on this.

All these categories of knowledge have been indicated in these ayāt with the word (يعلم) "He knows" to show that mentioning of knowledge here is in general. And the general turns to the perfect and the knowledge of Perfect rather the Real Knowledge is that that belongs to any of these six categories.

In the Holy Qur'ān it has been told:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا ...<sup>12</sup>

<sup>11</sup> The expression *al-'uqul al-mufariqah* (separated intelligences) is used for the ten intelligences, i.e. the first intelligence (*al-'aql l-awwal*) in combination with the nine intelligences one for each of the following nine celestial spheres in a descending order: (1) the second intelligence of the sphere of the *primum mobile*; (2) the third intelligence of the sphere of the fixed stars (*al-kawakib al-thabitah*); (3) the fourth intelligence of the sphere of Saturn (*Zuhhal*); (4) the fifth intelligence of the sphere of Jupiter (*Mushtari*); (5) the sixth intelligence of the sphere of Mars (*Marikh*); (6) the seventh intelligence of the sphere of the Sun (*Shams*); (7) the eighth intelligence of the sphere of Venus (*Zuhrah*); (8) the ninth intelligence of the sphere of Mercury (*'Utarid*); (9) the tenth intelligence of the sphere of the Moon (*Qamar*). This last is named as (*al-'aql al-fa'al*) which is a kind of creative and regulating power governing this world of ours. It is noteworthy that the belief that each celestial sphere has a separate intelligence of its own, originated from Aristotle who even held that there were not ten intelligences but fifty or more. (*Online Dictionary of Islamic Philosophical Terms*)

<sup>12</sup> Surah al-Maidah (5): 109

tr.: "The day when Allah will gather the Messengers and say: "What answer was received by you?" They will submit: "We have no knowledge.""

Who does not know the arrival of those beloved personalities of Allah (*Blessings and peace of Allah be upon them*) to the disbelievers, their efforts to guide them to the Straight Path, the denial and denunciation of those cursed people, their insistence on disbelief, their absurd conversation and rude behavior? But the sacred Prophets and Messengers will say, "لَا عِلْمَ لَنَا" i.e. "We have no knowledge". The لا used here is for the negation of a category (*genus*). They will negate the knowledge totally i.e. the perfect knowledge which is actually the name of Real Knowledge. Nothing of this is available to us.

The right of the Reality is that when we leave it aside and come to traditional reality i.e. just knowledge we see that it is never specified with Allah the Exalted. It does not matter that that knowledge is personal or achieved, self-sufficient or requiring, eternal or temporary, everlasting or vanishing, necessary or possible, permanent or changing, perfect or defective; or it has been achieved through knowing its ingredients or through its properties. In this way knowledge simply means awareness which is also applied to a partial knowledge of something.

No, never. We seek refuge of Allah. The Qur'ān has never said so anywhere in it. Instead, as the meaning of first for anyone other than Allah is disbelief, the negation of this meaning from others than Allah is disbelief as well. For, it will not only be denial of hundreds of Qur'ānic ayāt but also the whole Qur'ān, all the Heavenly revealed laws, reason and senses.

### **[Knowledge of Beloveds of Allah]**

The Qur'ān has proved countless kinds of knowledge for His beloved personalities. And gifting them has been

declared as His Grace. In this regard Allah the Exalted Himself states:

... وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا<sup>13</sup>

tr.: "and [He] taught you what you did not know. And great is the grace of Allah upon you."

... وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ<sup>14</sup>

tr.: "and [they] gave him good news of the birth of a knowledgeable son."

... وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِّمَا عَلَّمْنَاهُ...<sup>15</sup>

tr.: "And verily, he is the man of knowledge by Our teaching..."

وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا...<sup>16</sup>

tr.: "Allah taught Adam the names of all things."

وَ اذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ<sup>17</sup>

tr.: "And remember Our devotee Ebrahīm and Is'hāq and Ya'qub, the men of authority and vision."

... يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ...<sup>18</sup>

tr.: "Allah will exalt those of you who believe from among you, and those who are given knowledge, in high degrees."

### [Knowledge of the Common People]

No, it is said even about the common people:

الرَّحْمَنُ O عَلَّمَ الْقُرْآنَ O خَلَقَ الْإِنْسَانَ O عَلَّمَهُ الْبَيَانَ<sup>19</sup>

tr.: "The Most Affectionate has taught the Qur'ān. He created mankind. He taught him expression.

<sup>13</sup> Surah an-Nisaa (4): 133

<sup>14</sup> Surah Az-Zariyat (51): 28

<sup>15</sup> Surah Yusuf (12): 68

<sup>16</sup> Surah al-Baqarah (2): 31

<sup>17</sup> Surah Saad (38): 45

<sup>18</sup> Surah al-Mujadilah (58): 11

<sup>19</sup> Surah ar-Rahmaan (55): 1- 4

And again it is said:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم<sup>20</sup>O

tr.: "He taught man what he knew not."

[Once more we can see in the Qur'ān Allah is stating:]

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَ  
الْأَبْصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ<sup>21</sup> O

tr.: "And Allah has created you from the wombs of your mothers while you knew nothing, and gave you ears and eyes and a heart so that you may be thankful."

### [Knowledge of Other Creatures]

Allah declares this even about general creatures:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَاتٍ كُلُّ  
قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ وَ اللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ<sup>22</sup> O

tr.: "Have you not seen that all who are in the heavens and earth glorify Allah and so do the birds spreading their wings. Every one knows his prayer and his way of glorifying and Allah knows their deeds."

### [Knowledge of the Creator and Creature]

Not even an absolutely blind person can ever say, in the above mentioned sense, that any of these ayāt negates a general knowledge from anyone else. Yes, in this sense knowledge in general is necessarily denied and this is the seventh category of restriction and specification i.e. the all-inclusiveness and perfection of knowledge and its comprehensiveness to all the beings, possibilities, thoughts, selves, characteristics, signs, relative things, actually

<sup>20</sup> Surah al-Alaq (96): 5

<sup>21</sup> Surah an-Nahl (16): 78

<sup>22</sup> Surah an-Noor (24): 41

occurring things, illusions, in short every thing and concept. It means that unlimited chains of infinite information and unrestricted kinds of knowledge related to every individual of all those chains must be at hand at the same time in a way that nothing is out from the encirclement. As He states:

... وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا<sup>23</sup>

tr.: "And that Allah encircles all the things in His knowledge."

He further says about Himself:

... عِلْمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ  
وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ<sup>24</sup> O

tr.: "He knows the unseen. Not an atom's weight in the heavens and in the earth can escape from Him, nor anything less than that or greater, but everything is in the Clear Book."

Such knowledge is impossible for anyone other than Allah and to prove it for others is infidelity and betrayal as we have explained in detail in our discourse named "مقامع الحديد على خد المنطق الجديد"<sup>25</sup> (*Goads of the Iron on Cheek of the Modern Logic*).

Allah the Exalted has pointed to this seventh category of the topic under consideration here with the words of كل أنثى (*every female*) and ما تحمل من أنثى (*neither any female bears*), particularly by the word كل, and ما which is

<sup>23</sup> Surah at-Talaaq (65): 12

<sup>24</sup> Surah Saba (34): 3

<sup>25</sup> Nawwab Maulawi Sultan Ahmad of Breilly wrote a question to A'la Hadrat Imam Ahmad Rida on 1<sup>st</sup> Rajab 1304 A.H. This question was about Greek Logic, Ten Intelligences and other philosophical issues. This question consists of eight pages (103-112) and its refutation by the Imam consists of eighty two pages (112-194) and this discussion has been included in 27<sup>th</sup> volume of Fatawa Ridawiyah, published by Raza Foundation, Lahore in 1425 A. H./2004 CE.

for negation and to stress it with **من**; and with the generality of **ما** and absorption of **لام** present in the phrase of **الأرحام**; and so on the basis of this analogy.

### **[Fetus in Three Covers]**

Now, let's move to the newly invented instrument. I have neither come to know its functioning personally nor have I heard about it from any body else. It appears that the fetus while in the womb and covered in <sup>26</sup> **فِي ظُلْمَتٍ ثَلَاثٍ**. "*in threefold darkness*" can neither be observed by an instrument nor its body can be seen with eyes in detail. Because the mouth of womb becomes muscularly conjoined after conception in such a way that even the liquid form of antimony can hardly penetrate into it. In this tightly narrow and quite dark place the fetus is imprisoned. Not only this is enough but there are three covers which encircle it also. Within the first thinnest membrane, which is meeting the body of fetus, refuse of sweat is gathered. Enclosing it is a bit thicker cover which is named "*Ghisha-e-Lifafi*<sup>27</sup>". In it the ooze of urine is collected. Enfolding it is the thickest coat. This is named "*Masheemah*<sup>28</sup>".

### **[Observing a Pregnant woman]**

In this situation, where from the body [of the child in womb] can be seen? So, outcome of the instrument would be to disclose only some signs and differentiating marks out of the entire external virtues with the help of which a guess either of male or female can be made. For examples, existing of pregnancy in the right or left cavity of the womb; and/or the results of some fresh experiments. If it is only this, there is nothing new because the examiners and testers already have some distinguishing conjectures. For

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<sup>26</sup> Surah az-Zumar (39): 6

<sup>27</sup> i.e. Fascia, perhaps.

<sup>28</sup> i.e. "Placenta".

examples, most of the movements of fetus in the right or left side of the womb; or growth in the right or left teat of the pregnant female; or redness or purple color in the nipples of her teats; or the appearance of radiation or darkness on her face; or levity or gravity in her movements; dominance of redness or whiteness in her urine most of the time; or an unusual desire of the woman towards best or inferior foods; or examination of the taste of pregnant woman's mouth whether it is sweet or bitter by having her eat [some medicines like] Pasham Kabood mixed with Zaranwand which was crushed in honey, in the morning while with an empty stomach and remain like a fasting person till noon. There are many other ways to examine this which the experts of the field know. There are many conditions also to follow in this regard for the successful observations.

### **[How to Observe a Fetus?]**

It is also possible that some methods are inspired by Allah Almighty by which a fetus is observed. For example, after conveying light by opening and spacing out the five covers, according to the need with the help of some coercive tools, some lenses are set on such places that they may reflect rays and bring them to the nearest mirror; or mutually different lenses i.e. lenses of different thickness are set in such places that they may take optical rays to the fetus by refracting them according to method of Optics<sup>29</sup> already mentioned. It is as we can see the edge of the rising sun before it comes to contiguity of our eyes due to the difference in thickness and density of zephyr<sup>30</sup> though it is still away, concealed and hidden from the opposite place. And real rising of the sun is always before the visual rising and that is regarded in Shari'ah. Similarly, the sun is seen for some time also in the west after the vanishing of seeing

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<sup>29</sup> Optics is a branch of physics that deals with the properties and phenomena of light. (*Oxford Talking Dictionary*. Copyright © 1998 The Learning Company, Inc.)

<sup>30</sup> zephyr is the light wind that blows from the west.

place and starting the hiding screen. And the visual setting of the sun that is regarded in the Islamic Shari'ah is after the real sun-setting.

### **[Imam Ahmad Rida on Astrology]**

That is why whenever I, the humble servant of Allah the Exalted, have calculated it with ephemeris<sup>31</sup> and compared it with visual observation I have found the customary day always longer than the astral day. This length is more than the difference which is necessary between the perceptible and real rising and setting horizons according to the average human height and the differentiation of the radius that is between the border and centre.

Moreover, I have observed, on the basis of same reasons, that darkness of the night is seen at the place of sun rising and setting even though the disk of the full and perfect sun is witnessed over the horizon. The fact, however, is that the difference between the cone of the shadow and the sun is in no way less than half of the circumference and the difference of the scene of the sun is extremely so small that it is even not equal to the 1/10<sup>th</sup> of its diameter.

Anyway, let us suppose that parts of the fetus are not just guessed on the basis of some external sign but also they are clearly seen in spite of these covers and concealments. The overall source and base of the disregarded objection is only that the knowledge which the Holy Qur'ān declared as specified only for Allah has been obtained by man through this instrument. The reality, however, is otherwise. By God!

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<sup>31</sup> A table giving the position of a celestial object at daily or other regular intervals throughout a period; a book containing such tables and other astronomical information, an astronomical almanac. (*Oxford Talking Dictionary*, *ibid*)

... كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا<sup>32</sup>

tr.: "What a monstrous word it is. That comes out from their mouths. They are merely telling a lie."

We ask, "Have you been endowed upon, through this instrument, that knowledge which comes under eighth category which is common and general; and to take which is specified with Allah Almighty is impossible; and which has been declared an infidelity by the Qur'an itself?" If this is the case, then the objection is just a melancholy and madness because it is based on falsehood. When did the Qur'an say this kind of knowledge i.e. awareness, it does not matter how it is, has been specified with the Lord Almighty? Million of such kinds of knowledge are given daily not only to the human beings but also to the animals. And the Qur'an itself is proving it for the creatures. Which new branch has come out which has become against this ayet? This is again just like a particle out of endless deserts of [knowledge mentioned in] علم الإنسان ما لم يعلم i.e. "*He taught man what he knew not*".

Look, I have presented an ayet to you just a little before that Allah brought you out of your mother's womb. You were completely an ignorant. Then He blessed you with intelligence and senses. He gifted you eyes and ears so that you may admit His right over you. What a strange acknowledgment comes from you! You have started to announce yourself like Him!

### **[Special Blessings on Man]**

If you mean that you have obtained from the Lord knowledge out of these seven categories, then this objection is millions of times worse madness. Is this knowledge your personal knowledge? Is it not a blessing of Allah on you? You are called People of the Book perhaps. Should you

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<sup>32</sup> Surah al-Kahf (18): 5

claim this Divine power? Some days ago you were ignorant of this instrument. Allah the Exalted gave you intelligence according to your ability. He blessed you with mathematics; informed you of the ways to earn money; put the methodology in your mind; blessed you with eyes, hands and other organs to use them for your work and making instruments. Then, He subdued the creatures for you; supplied sources for you; gave you the idea of this instrument; made your parts of body busy in making it; then just on the basis of His Perfect Power you finalized its making. Its final shape appeared on your hands. But you took it as a result of your own power and knowledge! The blinds always do like this. For, they are the slaves of just causes while they are ignorant of the Creator of causes, the Omniscient, the Only Powerful.

... كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ<sup>33</sup>

tr.: "Thus Allah seals the heart of all the boastful and the arrogant ones."

### [Thinking of an Arrogant]

When the arrogant like the cursed Qaroon (Korah), whom Allah had blessed with countless treasures and gifts of the world, was ordered:

... أَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ...<sup>34</sup>

tr.: "do good as Allah has done good to you"

But on this Divine order the infidel babbles:

... إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي...<sup>35</sup>

tr.: "this indeed has been given to me because of a knowledge which is with me"

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<sup>33</sup> Surah Ghafir (40): 35

<sup>34</sup> Surah al-Qasas (28): 77

<sup>35</sup> Surah al-Qasas (28): 78

Then did you see what kind of punishment was observed by them?

فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ  
وَمَا كَانَ مِنَ الْمُنتَصِرِينَ<sup>36</sup> O

tr.: "Then We caused him and his home to sink into the earth, and he had party with him that it may help him to save against Allah, and nor he could take revenge."

The being of this knowledge not opulent is self-evident because it is based on the weakness of a little instrument. The doctor could say nothing whether there was a boy or a doll in the womb of madam until there was the instrument.

### [Nature of the Knowledge of Creature]

How can such knowledge of yours be called eternal and everlasting or necessary when you yourself are dying, mortal and illusory? Being everlasting is a great thing. You will have to admit your ignorance and deficiency for long during the days of pregnancy unless the semen takes a shape. The medical science of a doctor will remain helpless until the semen remains in the form of a drop or a clot or a lump of flesh. He cannot tell whether there is male or female in the womb.

Is your knowledge constant and invariable? I ask forgiveness of Allah. Join the situation that was before observation to a brief observation; then join brief observation to the detailed observation; and after that join the above detailed observation to the observation that is obtained after the practical explanation. Now, measure the difference between attentiveness and absentmindedness which usually occurs during the process of seeking knowledge. Forgetfulness, next to that, is totally

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<sup>36</sup> Surah al-Qasas (28): 81

disconnection and negation. Is your knowledge perfect? God forbid!

**[Example of Additions and Supplementations]**

Further, who can tell additions and supplementations? They are infinite. For example, take any part of its body and tell the distance between it and the body of its mother; and tell the distance between every part of its body and all the points that can be supposed and imagined on all the bodies present in this whole world whether they are on the earth or in the sky, in the east or the west, in the north or the south, near or far; whether it was in the past, or is in the present or will be in the future. Tell the magnitude of each angle that all these countless lines, which starting from every point on the body of the fetus till each and every of the dots of the world, makes incalculable and countless angles. If you cannot, just tell the number of lines. If you cannot do this, tell the number of dots present on all the bodies in the world. If you cannot do even that, tell us the number of points that can be on the body of the fetus only. This is the briefest knowledge which cannot be equal to even a billionth part of the knowledge of Allah related to the fetus. When you cannot answer this even if you gather all the doctors and priests of the world and take their help what numeration can be done by you regarding rest of the branches of knowledge?

The fact, however, is that Allah the Lord Almighty knows all these sciences, all the ratios, all the lines, all the points, all the angles and their magnitudes; all the pregnancies of jinn, human beings and animals at a time. It does not matter whether they belong to past, present or future. He knows them in detail permanently for ever. And this is like a drop out of mighty oceans of His sciences. But it is like a smallest moist out of His infinite seas. All of this and thousands of other such sciences of universal categories to which imagination of man cannot approach, not to speak

of entities of the each, are all included in the words of " يعلم ما " في الأرحام i.e. He knows what is in the wombs of mothers. It is your narrow-mindedness and misunderstanding that you thought the two words very cheaper and claimed to be the knower of sciences related to womb on the basis of a little instrument.

Yes, leave the counting of the ratio proportions and additions as they are infinite. Tell only the things that are numbered and limited; and which are related to just one fetus; and that which is of a female of your own house for the case of one's own house is known very well. Tell just what happened to your own wife before her own eyes and, no matter, take the help of the instrument.

### **[From Sperm to Birth of Child]**

So, now let any priest doctor answer what was the weight of the sperm when it fell in the womb of his madam and she became pregnant? What was the number of spermatozoons in that sperm? At which specific part of the womb did it touch at the time of falling down? What length of time did it take to firmly established in nap and alveolus? How much menstrual blood did it use since the time of its falling till now? Of which part of food was made this actual sperm? What was weight of its excrement? From which soil was that food produced? After what time did that food take the form of sperm? What types of changes have occurred in its area and shapes after each minute? For how many times, for what passage of time; and how much did the womb of the madam expand and contract due to the above mentioned events? For how many times, how much and where did the child move along and whirl or swivel? What was the modification in the shape of its parts at each motion and turn?

How will all these cases be since now till birth? What will be the occurring and changes in the forms,

weight, area, places, movements, rest, food of the fetus and womb? For how long will the child remain in the womb and in which part of a second of a minute of an hour will the child take birth? Which part of its body will first get out? How much fat and how high will it be? How much specific opening of vagina will it need for coming out? How many squirts of sap will it bring with it for easy exit? How many jerks will it have itself and how many of it will be by the madam? At which cry will it be out? Will it be born healthy or there will be an abortion? What will be its age in case it remained alive? What are the places where he/she will dwell and what kinds of food will be used by him/her? In which missionary schools will he/she teach kids? etc.

By God! Allah Almighty has the eternal and everlasting, permanent, detailed and all-encompassing knowledge, at a time, of each and every of the pregnancies and wombs that were in the past, that are at present and that will be in future. He has such knowledge of everything that we could mention above or we could not. And all this is included in the interpretation of the two words of " يعلم ما في " الأرحام ". You cannot tell the situation so brief as the 1/1000 of a subdivision out of millions of division of knowledge related to embryology but you claim that you know all! Leave what is related to the past and what will be in future. Just come to what is at present situation and be contented with only that. Is your knowledge comprehensive and all-inclusive to that?

### **[Knowing All the Pregnancies]**

Glory be to God. First, how can you actually have the knowledge of them all? No body can tell the number of all the pregnancies present in the whole world this time. Whither can one be informed of the detail of their situations?

Secondly, get the Real Knowledge behind and come to just that which is possibly obtained with the help of the instrument. What you can maximum say is, "Although we know nothing but whoso comes to us we can know about her with the help of the instrument." It is an obvious ignorance and confession of ignorance. It is not knowledge. In the present pregnancies are the pregnancies of men, every kind of animals—birds, wild animals, beasts of prey, quadrupeds, vermin and pests. Now, let any priest or his helper doctor, by the use the instrument, answer these questions: how many eggs are there in the ovary of an ant? In those eggs how many are male; and how many female? It is not ant only that lay eggs. There are millions of animals like fast fishes, snakes, chameleon, iguana, skink, crocodile, etc and all the birds except bat that lay eggs. The medicine and wisdom of the priest is worthless every where. Were all these not contained in "يعلم ما في الأرحام"?

Thirdly, if I make the matter easy by coming to just those that bear children without laying eggs, so, can their pregnancies and related issues be covered by the instrument?

Fourthly, fifthly and further, if I overlook these and bring you towards those where the instrument can be used, not only all but just of man and that of America or England alone; then, that of priests only; leave the case of all of them but one; and of his own house; and out of his house we shall not consider all but the case of one pregnancy. And for her one pregnancy I will not ask questions but when the fetus has grown into a full child and has reached its final shape. If I discuss this case only for that little time when the instrument is attached to her then generalities comprising of millions of rivers have shrunk into just a little jar of water. Therefore, the area of search for answering my question is as small as just the length of a span.

### [Limitations of Man's Knowledge]

So, answer me, O Mr. priest. Is in your knowledge of embryology simply the penis of a child that after you see it, inform us about the masculinity and femininity of the child? And only with this does the knowledge of " يعلم مافي " الأرحام apply truly to all what you know? Are his internal parts not within the womb? Now, notify just the differences of weight, area, length, breadth, depth, fatness and leanness of each and every of the heart, brain, kidneys, lungs, spleen, testicles, bladders, four humours (blood, phlegm, choler and melancholy) bowels, stomach, veins, muscles, bones and tissues. So describe exactly the correct case of each of them with the precise detail. Your answer must neither be the chatter of a boozier nor mere conjectures of a blind person.

### [Mathematics and Embryology]

Both of the instrument and the worshippers of the instrument are ignorant totally of internal parts. So we will leave here the discussion about it. But let us consider the outer surface of the body. Let them answer these questions about the Miss/Madam who is in the womb. How many hair she has on her head? What are the length, width, depth and weight of each hair? How many are the pores in her skin? What is the extent of the three dimensions (length, breadth and depth) of each pore? How many of them have the ratio of 9:13 among themselves? How much each of them is different from the others? What is the angle of each of the armpit, chest, thighs, pelvis upper two lips, lower four lips<sup>37</sup> and the joints other than these? To what extent this angle can extend and what will be the degree of each of the angles? To what extent the ten cavities<sup>38</sup> and sockets can expand itself i.e. naturally; and to what extent forcibly that

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<sup>37</sup> Here hint is perhaps towards two lips of pussy and two buttocks.

<sup>38</sup> They are probably two of ears, two of nose, one mouth, one navel, urinary or clitoris, vulva, vagina and anus.

if it is forced a little more the socket will surely crack or burst undoubtedly? What is the difference between the obtained and meriting cavities and sockets every where? There are many other plain cases in the outer surfaces. All this detail is noting but like a tiny drop out of millions of oceans of الأرحام يعلم ما في (embryology). Just answer it.

فَإِنْ لَّمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
أُعِدَّتْ لِلْكَافِرِينَ<sup>39</sup>

tr.: "But if you fail to do so-and surely you are bound to fail-then guard yourselves against the Fire whose fuel are men and stones, which has been prepared for the infidels."

### [Example of the Objection]

In general, a very defective and imperfect example of this objection can be as follows. The king of the entire earth praises himself and says, "I am the owner of all kinds of treasures of wealth. I possess various kinds of increasing assets. Taxes of all towns and villages, revenues of mountains, mines of deserts, incomes of rivers are mine." After listening to this an unmannered, rude beggar, a vagabond of an evil profession, lame, blind and extremely weak person who is trailing on his buttocks goes to one of the villages that belongs to the king; and brings back a few coins after begging from the people that had been given to them by the king. Now, he starts announcing in the gatherings of the people that the king alone is not the owner of wealth and revenues. He is not the only holder of the incomes of rivers and oceans and mines in the mountains. Look I have also found a coin, a penny though after undergoing long suffering. Am I not a possessor of treasures, assets and wealth?

Tell me, O Muslims and every intelligent person of the other nations, will a minimum and brief title of this

<sup>39</sup> Surah al-Baqarah (2): 24

blind not be an insane? Every one will say to him, "O mad person, had the king said, "None except we has a single coin in his possession"?" Had he said, "No one owns a minimum amount of money even though we bless him with something"?

God forbid! The king has very clearly and rightly announced that he has blessed many of his sincere people with highly precious presents and will continue to bestow with much more. Yes, neither is there actual owner except him nor has anyone a treasure equal to his.

O insane blind! Have you become the actual owner without his blessing by obtaining a tiny penny after begging! Or has your wealth that is consisting of just a priceless penny become equal to the royal treasures? No, Never. So why do you deny the saying of the king and why do you not fear the surmounting of the mighty king?

O yes, the case of this priest who is raising objection is worse than that of the blind. This blind beggar and that great king both are absolutely equal because both of them are not holders of the revenue personally. Both of them are plainly same in not being the real owner of the wealth. Ownership of the both is not genuine. It is just mundane and ordinary. It is only transitory and vanishing. Both of them are plainly indigent. Both of them are not even temporary holders of the countless resources. Even then this penny has a similarity with his treasures. Both of the penny and the resources are countable and limited. Therefore, we can certainly compare a restricted thing with another limited thing. There can be a ratio even though the denominator contains thousands of zeroes. This is, undoubtedly, contrary to Real Knowledge of the Creator and the knowledge just by name. There can never be a comparison or match between His eternal personal Knowledge and this temporarily given knowledge. He is the Rich while this is in need of Him. He is Eternal but this is mortal. He is

Everlasting and this is human. His Being is Necessary while this is not so. He is Perfect but this is defective. He is all-encompassing but this limited. He is timeless, ageless and uncreated while this is limited, restricted and controlled. So, how can there be a proportionality between them. No, this can never be told that this is so and so degree to Him.

Everyone names this blind person an insane. What will those blind priests be called? They are millions of times worse than he. For they have eyes, though they are without light, while he has nothing. Yes, I do not mean by eyes which are spots, which are present on face of every donkey and pig. I, however, mean the eyes of heart about which Allah Almighty says in the Holy Qur'an:

... فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ<sup>40</sup>

tr.: "Certainly it is not the eyes that become blind but hearts which are in the breasts."

We seek refuge in Allah, the Lord of the worlds. There is neither might nor any power except with Allah, the Most High, the Supreme. Anyhow, I have no complaint against any infidel and disbeliever. But I am surprised by those Muslims who become confused after listening to ridiculous doubts, deceitful suspicions and meaningless fears. Glory to Allah! What comparison there can be imagined between Allah, the Lord of Heavens and the Earth, the Knower of the unseen and the seen and an uncivil, awkward, amorphous, arrant fool, polluted, ill-mannered, and standing during pissing!

### **[Vulgarity in the Bible and Christian Doctrines]**

For God! Be just. They are enemies of wisdom and brigand of Islam. They are stupid by birth because they do not know the difference between one and three. They believe in three of One God and even admit those three as

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<sup>40</sup> Surah al-Hajj (22): 46

one. They acknowledge a wife for an Incomparable and Unique. They admit a son for Him. They calumniate His chaste, clean, virgin maid—Hadrat Maryam—as being wife of a carpenter. Then, they declare the child born of that wife in presence of an alive husband someone else's. Moreover, they believe that that child is God and Son of God who was crucified by infidels. Furthermore, they, on the one hand, are thirsty for his blood and hungry for his flesh. They take bread as his flesh and chew it here and there; they gulp down the forbidden wine taking it as a clean blood of that innocent. In this way, they lead their life. On the other hand, they send their penance, after his death, to hell making him a Sacrifice. They call him a cursed one also.

Glory to God! What a God he is who can be crucified! Is it not a strange God whom fire of hell can burn? Besides, what a God who can be cursed, who can be a goat of sacrifice! Glory to God; Is it not strange that in the Godhead and providence of the father a son is crucified? The father is God but the Son has no value! The Hell of the father is enemy of His Son! The rebellions are free but the sinless is in Fire! The followers are successfully getting salvation but the Messenger is cursed! God is an execrated being but His believers are saved!

Shame be on those who drink the blood of their own God and chew His flesh. Oh fie! They are so bad that they accuse even the Prophets and Messengers of such blames that scavengers and tanners will avert their face flatly. They fabricate extremely absurd and obscene statements and recite it believing it as Word of God. How bad this worship is! How reviling this respect is! How hated this civilization is! How detested their teachings are! See for examples, the Bible, Old Testament Book of Isaiah chapter 23 verses 15-18.<sup>41</sup> They say that God is declaring the profit and earnings

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<sup>41</sup> The words of these verses according to NIV Bible are: "[15] At that time Tyre will be forgotten for seventy years, the span of a king's life.

of a prostitute are holy and it will go to those who live before the Lord for their abundant food and fine clothes and perversities.

See also the Book of Genesis chapter 19 verses 30-38. God forbid! Here they blame Hadrat Lōt (*May peace and blessing of Allah be upon him*) that he indulged in fornication with his daughters and they got pregnant and bore children.<sup>42</sup>

See again, 2 Samuel chapter 11 verses 2-5. Here they blame Hadrat Dawōd (*May peace and blessing of Allah be upon him*) saw the beautiful wife his neighbour while she was taking bath naked. They add, God forbid, that he called

But at the end of these seventy years, it will happen to Tyre as in the song of the prostitute: [16] "Take up a harp, walk through the city, O prostitute forgotten; play the harp well, sing many a song, so that you will be remembered." [17] At the end of seventy years, the Lord will deal with Tyre. She will return to her hire as a prostitute and will ply her trade with all the kingdoms on the face of the earth. [18] Yet her profit and her earnings will be set apart for the Lord; they will not be stored up or hoarded. Her profits will go to those who live before the Lord, for abundant food and fine clothes."

<sup>42</sup> The words of these verses according to NIV Bible are: "Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. [31] One day the older daughter said to the younger, "Our father is old, and there is no man around here to lie with us, as is the custom all over the earth. [32] Let's get our father to drink wine and then lie with him and preserve our family line through our father." [33] That night they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she lay down or when she got up. [34] The next day the older daughter said to the younger, "Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father." [35] So they got their father to drink wine that night also, and the younger daughter went and lay with him. Again he was not aware of it when she lay down or when she got up. [36] So both of Lot's daughters became pregnant by their father. [37] The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. [38] The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today."

her and had sexual intercourse with her. She became pregnant.<sup>43</sup>

See also the book of Ezekiel prophet chapter 23 verses 1-21. God forbid! Here they narrate the stories of God's two wives and their lasciviousness in extremely shameful words.<sup>44</sup>

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<sup>43</sup> The words of these verses according to NIV Bible are: "One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, [3] and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?" [4] Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home. [5] The woman conceived and sent word to David, saying, "I am pregnant.""

<sup>44</sup> The story in the words of NIV Bible is: "[1] The word of the Lord came to me: [2] "Son of man, there were two women, daughters of the same mother. [3] They became prostitutes in Egypt, engaging in prostitution from their youth. In that land their breasts were fondled and their virgin bosoms caressed. [4] The older was named Oholah, and her sister was Oholibah. They were mine and gave birth to sons and daughters. Oholah is Samaria, and Oholibah is Jerusalem. [5] "Oholah engaged in prostitution while she was still mine; and she lusted after her lovers, the Assyrians--warriors [6] clothed in blue, governors and commanders, all of them handsome young men, and mounted horsemen. [7] She gave herself as a prostitute to all the elite of the Assyrians and defiled herself with all the idols of everyone she lusted after. [8] She did not give up the prostitution she began in Egypt, when during her youth men slept with her, caressed her virgin bosom and poured out their lust upon her. [9] "Therefore I handed her over to her lovers, the Assyrians, for whom she lusted. [10] They stripped her naked, took away her sons and daughters and killed her with the sword. She became a byword among women, and punishment was inflicted on her. [11] "Her sister Oholibah saw this, yet in her lust and prostitution she was more depraved than her sister. [12] She too lusted after the Assyrians--governors and commanders, warriors in full dress, mounted horsemen, all handsome young men. [13] I saw that she too defiled herself; both of them went the same way. [14] "But she carried her prostitution still further. She saw men portrayed on a wall, figures of Chaldeans portrayed in red, [15] with belts around their waists and flowing turbans on their heads; all of them looked like Babylonian chariot officers,

In New Testament, the letter of their apostle Paul to Galatians chapter 3 verse: 13, Jesus Christ is said to be cursed<sup>45</sup> etc. so on and so forth.

### [Concluding Remarks]

... آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ<sup>46</sup>

tr.: "We have believed in Allah and what has been revealed to us and what has been revealed to Ibrahim, Isma'il, Is'haq, Yaqub and the descendants and what has been bestowed upon Musa and Isa and what has been bestowed to the rest of the Prophets from their Lord. We make no distinction (in faith) between any of them and we have submitted to Him."

... أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ<sup>47</sup> الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَعْتَوْنَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ<sup>47</sup>

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natives of Chaldea. [16] As soon as she saw them, she lusted after them and sent messengers to them in Chaldea. [17] Then the Babylonians came to her, to the bed of love, and in their lust they defiled her. After she had been defiled by them, she turned away from them in disgust. [18] When she carried on her prostitution openly and exposed her nakedness, I turned away from her in disgust, just as I had turned away from her sister. [19] Yet she became more and more promiscuous as she recalled the days of her youth, when she was a prostitute in Egypt. [20] There she lusted after her lovers, whose genitals were like those of donkeys and whose emission was like that of horses. [21] So you longed for the lewdness of your youth, when in Egypt your bosom was caressed and your young breasts fondled."

<sup>45</sup> The statement of Paul in this verse according to NIV is: " Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree"."

<sup>46</sup> Surah al-Baqarah (2): 136

<sup>47</sup> Surah Hud (11): 18, 19

tr.: "Behold, curse of Allah is upon the unjust. Those who hinder from the path of Allah. And desire crookedness in it. And they are the ones who deny the hereafter."

... إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ<sup>48</sup>

tr.: "Those who forge a lie against Allah, they will never prosper."

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ<sup>49</sup>

tr.: "So woe to those who write out the Book (Scripture) with their own hands and then say: "This is from Allah", so that they may gain a small price therewith. So woe to them for what their hands have written and woe to them for what they earn thereby."

Allah, Allah! What a strange thing this is! This community which has no wisdom has dared to object God! How the Muslims pay attention to their useless talk when the people who have no logic have gone so astray!

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Tr.: " Verily we are Allah's and verily unto Him we are returning. There is neither might nor any power except with Allah, the Most High, the Supreme."

They should first pay attention to the manufactured Bible by themselves. They should first defend it against strong objections and solid complaints. What a beautiful saying in English this is that dwellers of glass houses should not start throwing stones on others. What can your pebbles cause harm to the strong forts of the Almighty and Omnipotent Lord? But if a pebble is thrown at you from

<sup>48</sup> Surah Yunus (10): 69

<sup>49</sup> Surah al-Baqarah (2): 79

here, it will make you like an empty field of stalks and straw.

... وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ<sup>50</sup>

tr.: "And now the unjust will soon know as to which side they shall return."

وَ آخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ  
وَآلِهِ وَاصْحَابِهِ أَجْمَعِينَ. آمِينَ

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<sup>50</sup>Surah ash-Shu'araa (26): 227

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