

# **HOW DO THE UNWISE INTERPRET THE QUR'AN?**

We have made things clear in this Qur'an so that they might pay heed, but it only makes them run away the more!  
(Surat al-Isra: 41)

**HARUN YAHYA**

## **ABOUT THE AUTHOR**

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he then studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the imposture of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the author's books has a symbolic meaning linked to their contents. This seal represents the Qur'an as the last Book by Allah and the last word of Him and our Prophet, the last of all the prophets. Under the guidance of the Qur'an and Sunnah, the author makes it his main goal to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All these works by the author centre around one goal: to convey the message of the Qur'an to people, thus encouraging them to think about basic faith-related issues, such as the existence of Allah, His unity and the hereafter, and to display the decrepit foundations and perverted works of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Uygur Turkish, and Indonesian, and they have been enjoyed by readers all over the world.

Greatly appreciated all around the world, these works have been instrumental in many people putting their faith in Allah and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style employed give these books a distinct touch which directly strikes any one who reads or examines them. Immune to objections, these works are characterised by their features of rapid effectiveness, definite results and

irrefutability. It is unlikely that those who read these books and give a serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism and any other perverted ideology or philosophy. Even if they continue to advocate, this will be only a sentimental insistence since these books have refuted these ideologies from their very basis. All contemporary movements of denial are ideologically defeated today, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Qur'an. The author certainly does not feel proud of himself; he merely intends to serve as a means in one's search for Allah's right path. Furthermore, no material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them in becoming more devoted servants of Allah, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that it is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success, impact and sincerity this service has attained are manifest in the reader's conviction.

One point needs to be kept in mind: The main reason for the continuing cruelty and conflict, and all the ordeals Muslims undergo is the ideological prevalence of disbelief. These things can only come to an end with the ideological defeat of disbelief and by ensuring that everybody knows about the wonders of creation and Qur'anic morality, so that people can live by it. Considering the state of the world today, which forces people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the Will of Allah, these books will be the means through which people in the 21st century will attain the peace and bliss, justice and happiness promised in the Qur'an.

The works of the author include The New Masonic Order, Judaism and Freemasonry, The Disasters Darwinism Brought to Humanity, Communism in Ambush, The Bloody Ideology of Darwinism: Fascism, The 'Secret Hand' in Bosnia, Behind the Scenes of The Holocaust, Behind the Scenes of Terrorism, Israel's Kurdish Card, Solution: The Values of the Qur'an, Articles 1-2-3, A Weapon of Satan: Romanticism, Truths 1-2, The Western World Turns to God, The Evolution Deceit, Precise Answers to Evolutionists, Evolutionary Falsehoods, Perished Nations, For Men of Understanding, The Prophet Moses, The Prophet Joseph, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Truth of the Life of This World, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, The Real Origin of Life, Consciousness in the Cell, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, The End of Darwinism, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Gnat, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormone, The Miracle of the Termite, The Miracle of the Human Being, The Miracle of Man's Creation, The Miracle of Protein, The Secrets of DNA.

The author's children's books are: Children, Darwin Was Lying!, The World of Animals, The Splendour in the Skies, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Builders: Beavers.

The author's other works on Qur'anic topics include: The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, The Real Home of Believers: Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget,

Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, The Nightmare of Disbelief, Jesus Will Return, Beauties Presented by the Qur'an for Life, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery", The Mystery of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Excitement in the Qur'an, Seeing Good in Everything, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Listen to the Qur'an.

## **TO THE READER**

In all the books of the author, faith-related issues are told in the light of the Qur'anic verses and people are invited to learn Allah's verses and live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind.

The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid way of recounting makes the books read quickly. Even those people who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read by individuals or studied in a group at a time of conversation. The reading of the books by a group of readers willing to profit from them will be useful in the sense that readers can relate their own reflections and experiences to one another.

In addition, it will be a great service to the deen to contribute to the presentation and reading of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing. For this reason, for those who want to communicate the deen to other people, one of the most effective methods is to encourage them to read these books.

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## INTRODUCTION

God, the Lord of all the Worlds, the One with infinite knowledge and power, has sent the Qur'an as a source of mercy to all of mankind. He has bestowed his benevolence on people by sending them this book. Those who respond to this gift from God with sincerity and gratitude will reap the benefits; they will be able to understand the Qur'an, follow it, believe in it, and so receive His mercy. They will be well rewarded in this world and in the Hereafter. Conversely, those who approach the Qur'an with insincerity and animosity will suffer the consequences of their actions. They will never comprehend the Qur'an nor benefit from its wisdom, and will suffer losses both in this world and in the Hereafter. And try as they may, they can do no harm to the Qur'an or to Islam.

The Qur'an has been sent as a book that can be easily understood by everyone. God says in one of His verses **"Mankind! Admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers."** (Surah Yunus: 57) As illustrated in this verse, those who believe in God and obey their consciences can benefit from the Qur'an and easily understand and follow its commands.

However those people who heed their baser selves, do not fully accept the power of God, and have doubts about the Hereafter, will use their twisted logic to misinterpret the Qur'anic verses. God informs us of the nature of such people who do not seek guidance from the Qur'an in the following verse:

**We have made things clear in this Qur'an so that they might pay heed, but it only makes them run away the more! (Surat al-Isra': 41)**

What we have said so far makes it clear that only those who are sincere in their faith will understand the Qur'an correctly. The Qur'an was revealed as a clear book from God that those of His servants who believe and who use their reason can easily understand and seek guidance from.

As faith increases, so do wisdom, sincerity, and fear of God at the same rate. As a result, the finer points and mysteries of the Qur'an can be understood much better.

When a person who is not a believer still reads the Qur'an sincerely and without ulterior motives, he readily recognizes that it is a holy book and thus become a believer. As God's verses are clear, they can be acted upon immediately. After an individual becomes a believer, the depth of his faith, prayer and the level of his knowledge will be the factors that will grant him access to the intricacies and mysteries of the Qur'an.

On the other hand, those without faith or fear of God cannot comprehend the Qur'an correctly. In fact, they misinterpret even the most obvious matters which they claim to know. Explicit expressions appear contradictory to them. No matter how clever, knowledgeable, cultured or well-informed about the Qur'an these people may be, they are incapable of comprehending its contents due to their lack of faith in God.

When one studies the allegations made by people who oppose the Qur'an, the misunderstandings and gaps of logic they are based on are obvious. Self-seeking people claim to see the verses, which are so clear as contradictory and confusing. The Qur'an mentions the confusion that those who deny it display in the face of the examples in various parts of the Qur'an as they ask, "What does God mean by this example?" Indeed, just as the Qur'an has informed us, in every era deniers have admitted, directly or otherwise, how they have not been able to understand these examples. This is a miracle of the Qur'an; a verse that is very easy for a believer to understand becomes equally perplexing for a non-believer. This shows us that understanding the Qur'an depends on the sincerity of one's intentions, and that it is God who decides whether or not a person should receive this understanding. This is clarified in a verse in these words:

**Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided. (Surat al-Kahf: 57)**

A sincere, conscientious believer can understand and apply the basic spiritual subjects and commandments in the Qur'an with ease. However, a non-believer who is insincere and prejudiced, even if he has a knowledge of Arabic along with immense technical knowledge and is considered an expert in his field, will be unable to comprehend the Qur'an correctly since he follows his baser self. That is why he lacks the ability to reason. Since he cannot reason, he will be unable to any more than make twisted and mindless assumptions in interpreting Qur'anic verses.

This book discusses the reasons why such unperceptive people misinterpret the Qur'an, studies various examples of their illogical comments and objections to the Qur'anic verses and responds to them. Furthermore, the mindlessness, prejudice and deficient logic of some people, who are accepted by the public as reputable scientists or respectable intellectuals, are also revealed by using their own objections to the Qur'anic verses.

## REASONS FOR MISINTERPRETING THE QUR'AN

### PREJUDICE, ULTERIOR MOTIVES AND LACK OF SINCERITY

It is impossible to understand the Qur'an if one approaches it with ulterior motives and prejudice. This is a law of God. No matter how clever and cultured a person may be, if he views the Qur'an with an insincere and concealed intent, he will not be able to understand or interpret it correctly, and will reach many false conclusions. That is why, according to the Qur'an, an "obscuring veil" will form between someone with a prejudiced and calculating approach and the Qur'an. This fact is mentioned in a Qur'anic verse:

**When you recite the Qur'an, We place an obscuring veil between you and those who do not believe in the hereafter. We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away. (Surat al-Isra': 45-46)**

The Qur'an is an invitation to the right path for the whole of mankind, but God directly addresses only those who believe in Him. This is why the Qur'an has been revealed as a book that is only understood properly by believers. The most important qualities of believers, that allow them to understand the Qur'an, are their good consciences and sincerity. It is only natural for people who are distant from religion and whose spiritual state and character are far from those of a believer, to misunderstand the Qur'an.

The Qur'an is written in a very clear, simple and understandable language but, as we have already stated, it is a book that is only clear to those believers with a pure conscience. If anyone who has not been introduced to Islam yet, in other words who is still a non-believer, approaches the Qur'an wholeheartedly, sincerely and without prejudice, which are the traits of a believer, he will be able to realize by the use of his conscience that it is the word of God. Everyone of good conscience would accept that the Qur'an, whether from the magnificence of its style, its perfection and clarity or from its superior scientific contents and wisdom, does not represent the words of a man but is instead a holy book. If such a conscientious person expresses faith and tries to comprehend the Qur'an, then its wisdom will become apparent to him. God's messenger, the Prophet Muhammad, also referred to this in a hadith:

Abdur Rahman bin Abi Bakra's father narrated that the Prophet (saas) said: "If God wants to do good to a person, he makes him comprehend the religion and of course knowledge is attained by learning." (Bukhari 1/67)

The Qur'an will guide someone with a humble heart to salvation, while it will misguide those who harbour ulterior motives and are hostile to it. No one who uses misguided information, interpretations, lies and prejudices taken from others, together with his own principles, world-view and philosophy of life, as yardsticks can neither understand the Qur'an nor benefit from it. In fact, just the opposite applies; the Qur'an will simply increase such a person's perversion and confusion. As he is unable to understand the Qur'an, he will raise foolish and illogical objections and twisted, nonsensical interpretations. As stated in the verse, "**... it (the Qur'an) only increases the wrongdoers in loss" (Surat Al Isra': 82) he will be distant from the Qur'an and faith.**

We will compare the foolish comments made by these imprudent people about some of the Qur'anic verses with their correct meanings and interpretations in the next chapters.

## **CONFUSING INTRICATE (MUTASHABIH) VERSES WITH PERSPICUOUS (MUHKAM) ONES**

The Qur'anic commandments have been explained in a clear and simple manner so believers can easily abide by them. These are called the "perspicuous" (muhkam) verses. These verses, according to the Qur'an, are the "Core of the Book" and so make up its foundation. There is another type of Qur'anic verses that are referred to as "intricate" (mutashabih) verses. These types of verses contain various comparisons and similes. People with no Qur'anic knowledge but ulterior motives can misinterpret the "intricate verses" in many twisted and startling ways. This is explained in the Qur'an as follows:

**It is He who sent down the Book to you from Him: verses containing clear judgements – they are the core of the Book – and others which are open to interpretation. Those with deviation in their hearts follow what is open to interpretation in it, desiring conflict, seeking its inner meaning. No one knows its inner meaning but God. Those firmly rooted in knowledge say, 'We have faith in it. All of it is from our Lord.' But only people of intelligence pay heed. (Surat Al 'Imran: 7)**

God alone knows the meanings of "intricate verses." No interpretations outside these meanings reflect the truth about these verses. Throughout history there have been perverted people, sects and movements that have interpreted the "intricate" Qur'anic verses in order to serve their own twisted aims and expectations. It is stated in this verse that this is sedition and that only people with misguided hearts, and more specifically those who have deviated from the right path, would resort to such methods.

The fact that only God knows the true meanings of these intricate verses is also made clear in the verse. God can reveal the information necessary for the interpretation of these verses to whomever He pleases. However, believers accept all of these intricate verses, the knowledge of which has not been revealed to them. They would never stoop to making perverted interpretations like those who wish to see conflict and whose hearts are twisted.

## **LACK OF EXPERTISE IN QUR'ANIC INTERPRETATION TECHNIQUES**

The Qur'an is a miraculous Book that contains all of the essential information mankind needs. This is due to the endless divine wisdom present in it. A finite number of verses contain infinite knowledge that has been placed in them with superior wisdom. The verses contain meanings that may be apparent, hidden, inter-woven or overlapping. They also produce countless other meanings when they interact with other verses. There are times when a single verse can take a whole book to explain. That is why, in order to be able to interpret the Qur'an correctly and take in all of its contents, one must be capable of grasping it in its entirety and must also be skilled in all the required interpretation techniques.

One significant technique consists of analyzing a verse according to its context in the Qur'an. The meaning of a Qur'anic verse can often be explained according to the theme around it. The way a verse begins and those verses which follow it help to clarify its meaning. This topic is referred to in Islamic literature as the verse's "Sibaq u Siyaq" or "the whole context of a word". This is the reason why many of the verses can be misinterpreted if they are taken out and translated only in terms of the words they consist of and without any regard to their entire context.

Such misinterpretation of the Qur'anic verses throughout history, whether due to ignorance or perverted intent, has resulted in misunderstanding of the Qur'an, and certain groups with ulterior motives have even slandered it.

Another important method is to interpret the words that make up the verses by taking their context in that particular verse into consideration. Much Qur'anic vocabulary has specially intended meanings. The meaning of one Qur'anic word often derives from the way it is used in another part of the Qur'an. Time and again a word can have more than one meaning. So the meaning of such a word is to be deduced from the manner in which it is used in a different section of the Qur'an. Just looking the word up in a dictionary and applying the first meaning we come across can result in an extremely inaccurate interpretation; and sometimes, the interpretation that results can even be the opposite of the true meaning. One can see from this that the Qur'an is self-explanatory. The explanation of one verse can sometimes be hidden in the meaning of another verse or verses.

Another important rule in the interpretation of the Qur'an is to fully grasp its essence. In order to do that, one has to see it as a whole. Furthermore, it should be explained in the light of the many verses which reflect the infinite mercy, compassion and justice of God.

Since the Qur'an is a divine book it is quite unlike any other book and should never be compared to them. The Qur'an has a unique style. One has to grasp the overall style along with its underlying essence to do justice to the explanations, particularly when reading the "intricate" verses. It is important to adopt a wider perspective and cover the intensely spiritual aspects of the Qur'an to be able to properly understand the various facts revealed by God.

## **INSUFFICIENT KNOWLEDGE OF ARABIC**

God states that He has sent the Qur'an as a book written in Arabic. Obviously, translations into other languages are sufficient when one only needs to understand very basic concepts, such as learning about God, the main principles of faith and their essential applications, as well as seeking guidance and meditating on it. Nonetheless, none of these translations can, in any way, match the original language of the Qur'an. Even in a direct, word for word translation, a lot of vocabulary as well as meanings will be missed since it is quite impossible to grammatically adapt many Arabic words in their correct sentence form to any other language. Therefore, so-called "translations of the Qur'an" do no more than give an overall feel of its contents and never actually reflect the exact meanings of the verses.

Therefore unless the Qur'an is studied in its original language, Arabic, one's ability to comprehend its intricacies will be severely limited. Trying to explain Qur'anic verses from translations in other languages may not always be accurate, and in fact, could even distort its meanings and intention. Relying on single or equivalent meanings of the words used in translations, without knowing their original and various other meanings in Arabic, could result in misunderstanding the whole verse. Even worse, an interpretation entirely at odds with the original meanings could result.

As we mentioned earlier, it is technically impossible to translate the Qur'an into another language on a word for word basis. Nonetheless, explanations and interpretations of the Qur'anic verses can, of course, be made in other languages, and it may indeed be possible to understand the Qur'an and learn about its verses from them.

Arabic is one of the deepest-rooted and richest languages in the world. It is powerfully expressive and has an extensive vocabulary. However, to claim that because of the language it is written in, the Qur'an has only been sent to Arabs and that they are therefore the chosen people, would be an assumption at odds with the ideals of the Qur'an. It is a well-known fact the Qur'an emphasizes that the only criteria that constitute superiority are fear of God (taqwa) and a person's closeness to God, and that no criteria other than these apply. Furthermore, it is stated in Surah Sad verse 87 that the **Qur'an is "a reminder for all peoples."** People whose aims are to influence the ignorant and try to destroy Islam make claims such that Islam is a religion only for Arabs. It is sufficient to read the Qur'an itself to realize just how baseless and deliberate such ideas are.

## **THE ABSENCE OF GOD-GIVEN WISDOM AND UNDERSTANDING**

It is stated in the verses of the Qur'an that one has to have the wisdom, understanding and comprehension provided by God in order to discover its correct meanings. God's messenger, the Prophet Muhammad, also mentioned this in a hadith:

Abdullah bin Umar narrated that God's Messenger (saas) said, "Do not wish to be like anybody except in two cases: The case of a man whom God has given wealth and he spends it in the right way; and that of a man whom God has given religious wisdom (i.e., Qur'an and Sunnah) and he gives his verdicts according to it, and teaches it to others." (Bukhari 9/419 and 6/543)

The essentials necessary to interpret the Qur'an are a total acknowledgement of the Qur'an, knowing the various methods of interpretation, and having extensive Arabic skills. Nonetheless, even if one

possesses all these one still cannot benefit from the Qur'an unless one has God's gift of understanding. This is why it is not sufficient to possess only the necessary technical knowledge to correctly interpret the Qur'an. History is full of examples of people who, with all their supposed technical abilities, have fallen into the error of explaining the Qur'an with a twisted approach. The founders of many perverse religious movements and sects seem proficient in their fields, but are in fact devoid of the knowledge and comprehension bestowed by God. These people have distanced themselves and their ignorant and mindless followers from the true practice of Islam.

Moreover, the idolaters (mushrikun) of Mecca during the Prophet Mohammad's time, who read, but did not understand and therefore rejected the Qur'an, are clear examples that simply knowing Arabic is not enough to comprehend the Qur'an.

The first rule in receiving the ability of understanding from God is to fear Him and be sincere. It would not be possible to receive such comprehension while indulging solely in the pleasures of this world. If one's approach toward the Qur'an were made in a judgmental spirit, with a purpose and perspective that would displease God, then this would in turn lead to faulty understanding and interpretation. Someone who indulges in his own desires will not have the right state of mind to conquer the true spirit of the Qur'an and explore its finer points, mysteries and depths. Someone who follows his own desires will lack the ability to reason, and so will only be able to interpret the verses from a very superficial point of view. Moreover, he will fail to see the divine miracles of the Qur'an.

Besides, a person who follows his baser self will be inclined to interpret the Qur'an according to his own whims and convenience, so it will not be possible for him to find the true meanings of the verses as they are intended by God. It is stated in one of the verses of the Qur'an how a self-absorbed person is incapable of true understanding:

**Have you seen him who has taken his whims and desires to be his god? Will you then be his guardian? Do you suppose that most of them hear or understand? They are just like cattle. Indeed they are even more astray! (Surat al-Furqan: 43-44)**

People like that find it quite difficult to contemplate the Qur'an. They might even be incapable of understanding subjects that others consider to be perfectly elementary. They cannot establish the necessary connections between verses, or between verses and events. As a result, they will declare that those verses they are unable to understand are contradictory. Their minds are so closed that in one verse they are described as less than cattle.

## **LACK OF THINKING**

It says in the Qur'an that, in order to make a sound interpretation of its contents, one has to think about and contemplate it thoroughly. If the Qur'an is viewed superficially and read as if it were just another ordinary book, then the true benefits of this endless source of wisdom will not surface. In the Qur'an, God constantly invites man to use his reason and to think. Thinking, using one's reason, and making an effort to try and grasp the meanings, finer points, mysteries and miracles of the Qur'an are essential if one is to truly appreciate it. The Qur'an reveals to everyone information about himself, the purpose behind his creation, the true nature of this world, the reasons for what goes on around him, along with many other subjects concerning him and his surroundings. Accordingly, one should try to establish a connection between the verses and himself, his surroundings and the events he experiences, and strive to understand the Qur'an by thinking deeply on all of these. It is stated in the Qur'an that it was revealed to those who reflect:

**This is the path of your Lord – straight. We have made the Signs clear for people who remember. (Surat al-An'am: 126)**

**...In this way We make Our Signs clear for people who reflect. (Surah Yunus: 24)**

Since the verses have been revealed only for those who reflect, it is clear that those who do not do so will not comprehend the meanings of any of the verses in the Qur'an.

It is a fact that a person's life is filled with numerous lessons he learns from the events he experiences within himself and in his surroundings. The Qur'an is a guide that shows people how to interpret the

lessons in their lives and how they should react once they have understood them. Therefore, the Qur'an is a guiding light that structures a person's daily life and explains each moment of his existence. One can only come to the true meaning of the Qur'an if one reads it with the proper contemplation that God, the Possessor of infinite knowledge and wisdom, deserves. It has already been stated in a Qur'anic verse that the Qur'an is a book that one should contemplate seriously and use as a source of guidance **"It is a Book We have sent down to you, full of blessing, so let men of understanding ponder its Signs and take heed."** (Surah Sad: 29). Yet again, in another verse, the importance of genuinely thinking about the Qur'an has been emphasized:

**Do they not ponder these words (of God)? Has anything come to them that did not come to their ancestors the previous peoples? (Surat al-Mu'minun: 68)**

The Qur'an is the source of limitless and superior knowledge because it has been revealed by God, the Lord of all the Worlds. The Qur'an covers countless topics, from the attributes of God to the wonders of creation, from the intricacies of the human soul to the facts and mysteries of the universe and the Hereafter, and so on. So the appreciation of such vast amounts of information encased in such a pure and essential language can only be possible with a combination of deep thought, awareness, attention to detail, a sincere heart and a strong conscience.

## **ARROGANCE AND SUPERIORITY**

Arrogance will prevent anyone from understanding the Qur'an. Since an arrogant person considers himself to be superior, he will not possess the necessary humility and awareness needed to approach the Qur'an properly. He will be unable to bear to see the verses that remind a servant his weaknesses and the fact that God is the One Who has given him everything he has ever owned and all of his attributes. He cannot bring himself to receive the warnings, follow the given commandments, distance himself from what is forbidden or surrender to the wisdom of God. His pride and assumed superiority prevent him from doing so. That is the reason why he will see the Qur'an as a threat to his character, which is based on arrogance. He will fight with all his might to seek ways to contradict the Qur'an. In so doing he will argue about the verses. It has been stated in the Qur'an that those with pride cannot comprehend its verses:

**I will divert from My Signs all those who are arrogant in the earth without any right. If they see every Sign, they will not believe in it. If they see the way of right guidance, they will not take it as a way. But if they see the way of error, they will take that as a way. That is because they denied Our Signs and paid no attention to them. (Surat al-A'raf: 146)**

**Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided. (Surat al-Kahf: 57)**

Arrogance is a tool for viewing one's own intelligence, culture and knowledge as superior. So the accomplishments of an arrogant person, such as his academic career, culture and expertise, will actually serve to distance him from the Qur'an. The unwise claims made by seeming experts or intellectuals regarding the Qur'an are proof of the fact that pride prevents anyone from truly acknowledging the Qur'an. This sort of people are described in many verses:

**Certainly those who argue about the Signs of God without any authority having come to them have nothing in their breasts except for pride which they will never be able to vindicate. Therefore seek refuge with God. He is the All-Hearing, the All-Seeing. (Surat al-Mu'min: 56)**

**Who hears the Signs of God recited to him and then persists in his arrogance just as if he had never heard them. Give him the news of a painful punishment. (Surat al-Jathiyah: 8)**

So we can conclude that in order to understand the Qur'an, one has to have the attributes of modesty, humility and obedience, and show total submission to God with the awareness that one is nothing before His greatness.

## TRYING TO INTERPRET THE QUR'AN WITH OLD TRADITIONS

One of the greatest mistakes made when trying to interpret the Qur'an is making use of hearsay and superstitions from one's forefathers and of old traditions which are claimed to be the words of religion. People who do that follow an inherited traditional religion rather than the Qur'an, and at the same time try to adapt the Qur'an to that perverted religion. Their twisted mentality has been described in the Qur'an:

**When they are told, 'Follow what God has sent down to you,' They say, 'We are following what we found our fathers doing.' What, even though their fathers did not understand a thing and were not guided! (Surat al-Baqarah: 170)**

This twisted view of religion, that is widespread among the uneducated, puts forward a model of belief that is completely different from and contradictory to the Islamic one. This model, which is presented under the name of Islam, in fact has no relation whatsoever with the true religion, ethics and lifestyle that are described in the Qur'an. This distorted model is based on traditions and old-fashioned superstitions and not on the Qur'an. The followers of this warped practice try to adapt the Qur'an and its verses to fit their traditions and superstitions. It is obviously impossible to explain the Qur'an with such nonsense. However, as mentioned in the Qur'an, these fabrications that are manufactured by "distorting the book with tongues" only serve to distance one from the Qur'an.

Such people try to give the impression that they base what they say on the Qur'an when trying to authenticate their ideas, interpretations, judgments and applications that are, in truth, far from anything the Qur'an actually represents. Yet, they cannot put together any logical explanation for their unfounded claims. No matter how hard they try, anyone with common sense can see through their ridiculous explanations. Those who put such superstitions forward are actually well aware of the fact that they cannot make the Qur'an fit their twisted approach, so they content themselves with just distancing people further from the true book. Reading the Qur'an with awareness and a strong conscience would result in exposing the true face of such warped beliefs. It would also lead to a loss of status of those who maintain such beliefs, who have based their lifestyles and interests upon this twisted religion and have used it to build their position and rank.

The Qur'an reports the situation of people who are far from realizing the true meaning of the Qur'anic verses and yet try to turn people away from the right path with uneducated explanations:

**But there are some people who trade in distracting tales to misguide people from God's Way knowing nothing about it and to make a mockery of it. Such people will have a humiliating punishment. When Our Signs are recited to such a person, he turns away arrogantly as if he had not heard, as if there was a great weight in his ears. So give him news of a painful punishment. (Surah Luqman: 6-7)**

Evidently, those who have such warped intentions and understanding, together with their ignorant, blind followers, will have an equally distorted perspective on and approach to the Qur'an. They will attempt to explain the verses, which are quite straightforward to the true followers of Islam, in a perverse way. In so doing they will strive to link their warped religion to the Qur'an.

Such wicked tendencies will lead these peoples' followers to loss in this world and in the Hereafter. At the same time, they will cause those without sufficient knowledge of religion to split away from Islam, and prevent them from drawing close to God. These people will spark off the utmost disruption and pose a threat to religion by attracting more ignorant people like themselves to their side. However, the right will always be victorious against the wrong and as the Qur'an informs us "the falsehood is always bound to vanish". This is its destiny, and it cannot change it. The Qur'an is present and clear. Anyone who holds on to it with the gracious intent of finding the true path of God will, with His permission, learn the actual religion, reach His salvation and be included in His mercy.

**There is no compulsion where the religion is concerned. Right guidance has become clearly distinct from error. Anyone who rejects false gods and has faith in God has grasped the Firmest Handhold, which will never give way. God is All-Hearing, All-Knowing. God is the Protector of those who have faith. He brings them out of the darkness into the light. But those who are disbelievers have false gods as protectors. They take them from the light into the darkness.**

**Those are the Companions of the Fire remaining in it timelessly, for ever."(Surat al-Baqarah: 256-257)**

## **INABILITY TO UNDERSTAND THE SCIENTIFIC QUR'ANIC VERSES**

Many scientific facts are mentioned either directly or indirectly in the Qur'an. Many topics, from the creation phases of the universe, human beings and the formation of rain to the movement of continents are mentioned as proof of the perfection and superiority of God's creation. Nevertheless, obviously the Qur'an is not a book of science. In the Qur'an, scientific information is sometimes mentioned in a clear, lucid language, and at other times it is explained by means of comparisons, indications or concealed language. Being unable to realize the wisdom in such verses, some prejudiced people, who do not possess the necessary basic knowledge of science and scientific progress, nor a subtle comprehension, end up opposing the Qur'an.

Still, the people of the 21st century witnessed, through the use of the latest technological observations, experiments and research, the miraculous verification of various scientific facts pointed to in the Qur'an. Furthermore, science was dominated by hearsay and unproven theories until the last two centuries when all the while the Qur'an, written some 1,400 years ago, was drawing attention to scientific facts that have finally been proven today.

Numerous scientific topics, such as the Big Bang, the expansion of the universe, the relativity of time, continental motion etc., were mentioned in the Qur'an when it was revealed nearly 1,400 years ago. (For a detailed analysis see *Miracles of the Qur'an* by Harun Yahya.) The secret of these verses remained a mystery for Muslims, who had been reading them for years. However, Muslims expressed faith in all of these verses, which they knew to contain many secrets and great wisdom, without understanding their true meaning, just as they believe without any doubt that the Qur'an is the "truth" (haq) revealed by God. Those who use their reason and are capable of intense thought perceive each verse as a part of the endless knowledge of God. It is true that there remain some verses that have yet to be fully explained and whose mysteries have still to be revealed. Such verses are a source of excitement and enthusiasm for the true believer. This concealed knowledge also makes them feel totally enclosed within the boundless wisdom of God.

Those with ulterior motives commonly try to cast doubt on those verses which have not yet been explained by the current standards of science and technology. In the Qur'an it is said of those people:

**Then when they arrive He (God) will say, 'Did you deny My Signs even though you did not have proper knowledge of them. What were you doing?' (Surat an-Naml: 84)**

People like that, who approach the Qur'an with prejudice, are bound to view verses, which their limited intelligence and knowledge fail to make immediately clear, as evidence of inconsistency, as their real purpose is seeking contradictions in the Qur'an. Just as there were verses which had remained a mystery since the revelation of the Qur'an until it became possible to explain them thanks to recent scientific developments, there may be still more verses waiting to be clarified that will remain in the shadows until future scientific discoveries. For instance, the Qur'an gives indications of possible matter and scent transfer. Even though these may appear to be impossible with today's technology, such ideas have already made an appearance in science fiction. The verses related to these ideas in the Qur'an are:

- A person of knowledge in the company of the Prophet Solomon brings Queen Saba's throne from her palace, thousands of miles away:

**He (Solomon) said, 'Council! Who among you will bring me her throne before they come to me in submission?'**

**An ifreet of the jinn said, 'I will bring it to you before you get up from your seat. I am strong and trustworthy enough to do it.'**

**He who possessed knowledge of the Book said, 'I will bring it to you before your glance returns to you.' And when he (Solomon) saw it standing firmly in his presence, he said, 'This is part of my Lord's favour to test me to see if I will give thanks or show ingratitude. Whoever gives thanks**

**only does so to his own gain. Whoever is ungrateful, my Lord is Rich Beyond Need, Generous.'**  
(Surat an-Naml: 38-40)

- The Prophet Jacob senses the presence of his son, the Prophet Joseph, from miles away:

**And when the caravan went on its way, their father said, 'I can smell Joseph's scent! You probably think I have become senile.'**(Surah Yusuf: 94)

It is only natural that some of the verses in the Qur'an, which is valid till the Day of Judgment and contains information that is applicable to all times, are not understandable when they are interpreted only by using the currently available technological data, which have still not reached the required level. However, as further advances are made, the "overlapping" meanings in the scientific Qur'anic verses are becoming clearer.

## **TRYING TO INTERPRET THE QUR'AN ACCORDING TO THE FLAWED VALUES OF THE ESTABLISHED ORDER**

There are those who live by modern-day as well as social standards, who accept the rules applied by the majority as absolute facts and use them to try and interpret the Qur'an. People like this make up the majority of those who try to object to the Qur'an, even though they are the least educated and cultured. It is possible to come across such people in every profession and part of society. They make up a majority, who do not think too deeply or possess a certain world-view, and are obsessed only with worldly pursuits and are only focused on their livelihood. Since they seek simple pleasures, small calculations and profits, they perceive the Qur'an as a threat that would limit their so-called freedom, alter their simple lifestyles or expectations, and the order to which they are accustomed. Therefore, they try to oppose the Qur'an with their primitive logic.

Members of this group make the same comments about the Qur'an that they have heard from others, ideas originally not their own. They usually make unreasonable and ignorant remarks about the Qur'an using sentences that begin with such words as, "In the 21st century...", "In our day and age...", "In the space age....", "In the West....", and so on.

They propose that the lifestyle described in the Qur'an and that of our own time are incompatible, and that the former is in fact outdated. From that perspective they subsequently make false claims concerning the Qur'an. For example, they claim that such things as fasting and prayer interfere with the pace of the modern lifestyle, that the Islamic ban on interest cannot be practiced under current economic conditions and even that the prohibition of adultery in this day and age is evidence of the impossibility of applying the Qur'an to our daily lives.

They apply superficial logic and display great ignorance when addressing the topics of the prayers, commands, and prohibitions in the Qur'an. They introduce arguments about the wisdom in some commands which they do not understand or the verses that they cannot comprehend. Worse still, they defend their illogical claims with great ferocity. This stems in part from the fact that what they are defending with such eagerness is based on the ideas of the majority, rather than on logic or reason.

They accept society's general lifestyle and world-view, which they refer to as "the facts of life," as the absolute truth and seek errors and discrepancies in the Qur'an by taking them as a point of reference. The notions they use as criteria have no actual scientific or logical worth. The concepts that they assume to be the absolute truth, "the facts of life" or the requirements of the modern age, are in fact illusions with which they only deceive themselves and provide psychological support for one another.

We are informed, in the Qur'an, of the twisted path of these people, who gather all their strength from being part of the majority and think that they are on the right path since they are in harmony with everyone else:

**If you obeyed most of those on earth, they would misguide you from God's Way. They follow nothing but conjecture. They are only guessing. (Surat al-An'am: 116)**

# EXAMPLES OF MISINTERPRETATION OF THE QUR'AN

## WINE-DRINKING IN HEAVEN

One of the topics unwise people portray as a contradiction is how wine is served in Heaven when it is forbidden in this world. The verse that they use to make their claim reads:

**An image of the Garden which is promised to those who have fear for God: in it there are rivers of water which will never spoil and rivers of milk whose taste will never change and rivers of wine, delightful to all who drink it, and rivers of honey of undiluted purity; in it they will have fruit of every kind and forgiveness from their Lord. Is that like those who will be in the Fire timelessly, for ever, with boiling water to drink which lacerates their bowels? (Surah Muhammad: 15)**

As previously explained, this type of error of perception occurs when one is prejudiced, deliberately perverse, unable to reason, and has not grasped the Qur'an as a whole. Now, let us examine why such a thoughtless claim is illogical and baseless from several angles:

First of all, we are able to see that there is a difference between the drink served in Heaven and the one of this world from the following verse:

**With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains: No after-ache will they receive therefrom, nor will they suffer intoxication. (Surat al-Waqi'ah: 18-19)**

As can be seen, the drinks served in Heaven do not have any of the negative effects and attributes those alcoholic drinks in this world do. As mentioned in the verse, they do not cause headaches or confuse the mind. This means that even though they give pleasure, they do not in any way cause drunkenness or illness. So there is not the least inconsistency in such a drink being offered in Heaven.

Alcoholic drinks in this world, on the other hand, have always been portrayed in the Qur'an together with their many damaging and harmful attributes. Some of the verses that describe the destructive and negative nature of alcoholic drinks in this world are:

**You who have faith! Wine and gambling, stone altars and divining arrows are filth from the handiwork of Satan. Avoid them completely so that hopefully you will be successful. Satan wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of God and from prayer. Will you not then give them up? (Surat al-Ma'idah: 90-91)**

**They will ask you about wine and gambling. Say, 'There is great sin in both of them and also certain benefits for mankind. But the sin in them is greater than the benefit.' (Surat al-Baqarah: 219)**

Obviously, it cannot be expected that characteristics of drinks that are forbidden in this world could exist in Heavenly ones. As God describes the Heavenly drinks, He emphasizes once more that they do not contain the harmful attributes of those in this world:

**... a cup from a flowing spring passing round among them, as white as driven snow, delicious to those who drink, which has no headache in it and does not leave them stupefied. (Surat as-Saffat: 45-47)**

The logic of anyone who sees this topic as a contradiction when God has made it all so clear must be seriously doubted. It is one of the Qur'an's miracles that when a person approaches it with ignorance

and ulterior motives, he will be incapable of understanding even the most obvious of topics. God describes the case of such a person in one of His verses:

**No self can have faith except with God's permission. He places a blight on those who do not use their intellect. (Surah Yunus: 100)**

Secondly, in the Arabic text of the Qur'an the word "hamr", which stands for the word wine and all alcoholic drinks as we know them, is only mentioned in the above verse number 15 from Surah Muhammad as a drink served in Heaven. In all the other verses of the Qur'an the word "sharab" is used for heavenly drinks, and means any type of drink in Arabic. In some English translations, the word sharab is translated as wine, whereas in Arabic it originates from the word "sherebe" and can be used to mean any non-alcoholic drink as well. One of the Qur'anic verses in which this word is mentioned where it means any drink is:

**Where they will recline, calling for plentiful fruit and drink (sharab) ... (Surah Sad: 51)**

**They will wear green garments of fine silk and rich brocade. They will be adorned with silver bracelets. And their Lord will give them to drink of a pure draught (sharab) to drink. (Surat al-Insan 21)**

## **ANOTHER INCORRECT INTERPRETATION ON THE SUBJECT OF WINE**

It is stated in verse 67 of Surat an-Nahl "**And from the fruit of the date-palm and the grape-vine you derive both intoxicants and wholesome provision.**"

Some people of limited understanding assume that this verse praises wine and say that it is contradictory for a forbidden drink to be praised. First of all, if you take a good look, you can see that there is no such praise in the verse. The praise is rather of "the fruit of the date-palm and the grape-vine" which provide people with wholesome nourishment. The intoxicants mentioned in the first part of the verse are what people distill from these components and cause drunkenness, which have already been mentioned in many parts of the Qur'an as harmful and wrong. If anyone manages to reach the conclusion that this verse is praising or encouraging drunkenness, then either that person has an ulterior motive or else he is simply displaying an immense error in understanding and opinion.

This verse draws attention to one very significant fact; any food given as sustenance by God, can, if so desired, be used in a positive and beneficial way or can be abused to serve harmful ends. In the same way, depending on the intent, a given blessing can be used for good or ill, and can be used for lawful (halal) or unlawful (haram) ends. Here, this basic fact of this world, which is a testing ground, is made clear in the controversy over grapes and wine. The grape, a sustenance filled with healthy, nurturing and delicious qualities can be distilled into a truly harmful substance with permanent and negative effects. The same principle is true of other offerings from God such as property, money, beauty, intelligence, office, position, power and dominion. It is possible to use these in a manner that will please God or for harmful and destructive purposes to displease Him.

As seen, God can transform any offering, for various reasons, into different creations. He can make this clear in a single verse with the same superior Wisdom. Those who are able to reason will see the logic in God's verses and understand them. Moreover, the continuation of the verse "**There is certainly a Sign in that for people who reason.**" (Surat an-Nahl: 67) sheds further light on this subject.

In short, when the verse is read with consciousness and attention, it can be seen that it is not contradictory at all. The deniers' attempt to find contradiction in such obvious subjects clearly shows their desperate situation in the face of the Qur'an.

## **THE CLAIM THAT "PORK PRODUCED UNDER THE STRICT HYGIENIC SURROUNDINGS OF TODAY MAY BE CONSUMED"**

Pork had many harmful qualities if consumed during the time of the Qur'an, and indeed still does. First of all the pig, no matter how hygienic the surroundings where it is raised, is still an animal that consumes its own excrement. The metabolism of the pig produces many antibodies in comparison to other animals, both because it feeds on its own excrement and because of its biological make-up. Moreover, its metabolism produces large amounts of growth hormones compared to those of other animals and human beings. Naturally, these antibodies and growth hormones make their way to the pig's muscles during circulation and accumulate there. In addition, pork contains large amounts of cholesterol and lipids. As a result, it has been scientifically proven that all these excessive antibodies, hormones, cholesterol and lipids present in pork pose a threat to human health.

Today in countries such as the U.S.A. and Germany, where pork is popular, obesity has become a widespread problem. Anyone whose diet includes pork will be exposed to large amounts of growth hormone, and as a result he will initially put on excess weight and then his body will continue to become deformed and disfigured.

Another harmful subject pork often contains is the trichina, a small parasitic worm. This particular parasite affects the heart muscles when it enters the body and represents a fatal risk. Even though it may be possible, with today's technology, to diagnose those pigs infected with this parasite that was not the case until recently. In the past, therefore, people always faced the danger of such a fatal infection.

As can be seen, the wisdom behind the prohibition of pork in Islam is apparent. In Islam, a definite and deep-rooted measure has been taken against the consumption of pork, which, under all conditions, remains a health-risk and becomes fatal unless produced under supervision.

However, there is an important point to remember. It is not essential for something to be unhealthy or harmful to human beings in order for it to be prohibited. This is a subject that escapes many people and is often used by those with ulterior motives to take advantage of people's lack of knowledge and confuse them. That is to say, the ignorant claims they make along the lines of "Now why is this or that prohibited in the Qur'an? There is nothing wrong with it!" are a result of not thinking or realizing the wisdom and aim of the Qur'anic commandments. Unwise people often perceive notions through an incredibly narrow and limited lens; consequently, they never see the causes and the logic behind them within the bigger picture.

God can prohibit anything, for many different reasons. He can also prohibit something not harmful in order to test those who truly fear Him, love and obey Him as well as to expose the pretenders. Moreover, something can be prohibited for purposes of punishment or warning, or simply for the remembrance of blessings and as a means for people to show their gratitude.

God has also prohibited, in the Qur'an, the consumption of any animal that has been consecrated to something other than God.

**He has only forbidden you carrion, blood and pork and what has been consecrated to other than God. But anyone who is forced to eat it – without desiring it or going to excess in it – commits no crime. God is Ever-Forgiving, Most Merciful. (Surat al-Baqarah: 173)**

It is obvious that eating the meat of an animal that has not been consecrated to God does not threaten our health. However, if one of two oxen grazing in the same field has been consecrated to God its consumption would be "lawful" (halal), conversely, if the other one is consecrated to something other than God then its consumption would be "unlawful" (haram). One of the reasons for this commandment is to provide a means of testing people.

For instance, the prohibition imposed on the Jews in the past "not to work on the Sabbath" (Saturday) was meant to test them, and this is stated in the Qur'an:

**Ask them about the town which was by the sea when they broke the Sabbath – when their fish came to them near the surface on their Sabbath day but did not come on the days which were not their Sabbath. In this way We put them to the test because they were deviators. (Surat al-A'raf: 163)**

This prohibition about working on Saturdays that was imposed on the Jews in the past was not asked of Muslims. This shows that the ban was not imposed because of any social threat or because the fish which swarmed towards the city that day were in any way hazardous, but was simply to put the Jews to the test. Additionally, the same verse states that they disobeyed the ban and so failed the test. This prohibition served to exhibit the weaknesses in that nation's faith and fear of God.

A similar prohibition stated in the Qur'an carries a similar purpose and is a means of assessment of true believers:

**You who have faith! God will test you with game animals which come within the reach of your hands and spears, so that God will know those who fear Him in the Unseen. Anyone who oversteps the limits after this will have a painful punishment. You who have faith! Do not kill game while you are forbidden (this while on Pilgrimage). If one of you kills any deliberately, the reprisal for it is a livestock animal equivalent to what he killed, as judged by two just men among you, a sacrifice to reach the Ka'ba, or expiation by feeding the poor, or fasting commensurate with that, so that he may taste the evil consequences of what he did. God has pardoned all that took place in the past; but if anyone does it again God will take revenge on him. God is Almighty, Exactor of Revenge. Anything you catch in the sea is lawful for you, and all food from it, for your enjoyment and that of travellers, but land game is forbidden you while you are under taboo (in Pilgrimage). Heed God, Him to whom you will be gathered." (Surat al-Ma'idah: 94-96)**

The purpose of this ban has been clearly stated in the verse "... so that God will know those who fear Him in the Unseen." The ease with which the hands and spear reach their target is part of the test.

Another purpose behind this testing of nations is to punish them when they display misbehavior or perversity and to remind them to repent and go back to the right path. Some of the bans placed on the Jews in the past are examples of this:

**We made unlawful for the Jews every animal with an undivided hoof, and in respect of cattle and sheep, We made their fat unlawful for them, except what is attached to their backs or guts or mixed up with bone. That is how We repaid them for their insolence. And We certainly speak the truth. (Surat al-An'am: 146)**

We can conclude that there is deep wisdom in the prohibition of the things that God has declared to be unlawful. If we were to limit this reason to something being harmful or unhealthy it would be due to the lack of proper knowledge and comprehension of the Qur'an.

There is also more than one cause for the ban on pork. There is no doubt that pork has always been hazardous to human health until the present day. That definite measures against the risk in question, discovered by medical equipment and biological tests in our day, were taken in the Qur'an 1,400 years ago, a time when people were entirely uninformed about concepts such as microbes, bacteria, trichina, hormones or antibodies, is one of the miracles of this Divine Book. It is known today that, even after all the inspections and precautions taken during the production of pork, it still is physically unfit for human consumption, and is a type of meat that creates health hazards in human beings. Nonetheless, the production of pork is cost-effective and this is one of the reasons why it is so popular worldwide. This tempting factor, we may notice, somewhat resembles the flow of the fish during the Sabbath of the Jews. When there are so many edible and delicious sources of meat such as lambs, sheep, chickens, cows, countless varieties of birds, animals of prey and many more, to covet pork meat when it is forbidden by God would be considered a purposeful act.

Since the Qur'an is valid until the Day of Judgment, any form of pork consumption, other than the extraordinary situations stated in the Qur'an, is forbidden until then. If after a hundred years pork is completely treated of any health hazards, to avoid consuming it would still be a form of worship for true believers. Then, the question of whether to eat it or not will again be a trial for those mindless objectors.

## SEEING THE ANECDOTES IN THE QUR'AN AS FABLES

One important element in the Qur'anic style is that it explains various subjects through examples or comparisons. These are often from the lives of previous prophets/messengers or events that occurred before the Qur'an's revelation. Therefore, these types of Qur'anic anecdotes display many warnings, examples, signs and messages to people.

The Qur'an conveys the ignorant words of those who are unable to realize this holy wisdom:

**When Our Signs are recited to them, they say, 'We have already heard all this. If we wanted, we could say the same thing. This is nothing but the myths of previous peoples.' (Surat al-Anfal: 31)**

**When they are asked, 'What has your Lord sent down?' they say, 'Myths and legends of previous peoples.' (Surat an-Nahl: 24)**

The unwise regard these anecdotes as myths and legends, even though they contain considerable enlightening information and examples for true believers. God explains every possible event and the laws of all times by giving examples or illustrations from the lives of past prophets and nations.

Obviously, to provide historical information is not the only aim of these Qur'anic anecdotes or examples. They contain numerous holy aims too. We can list a few of them thus:

- To display the laws of God that have existed since the creation of the universe and govern believers as well as non-believers.
- To explain and prepare the believers of all times for any events, tests, or hardships they might experience, such as how they should behave and react, the type of spirit and conscience they should display, the behavior and manner they should demonstrate towards God; namely to show the believers the right path in every subject.
- To increase the enthusiasm of true believers.
- To invite the defiant to the right path and to remind those who do not accept this invitation of the consequences of their actions.
- To deliver the delightful news to the followers of the Qur'an about the beautiful end that awaits them in this world and the next.

Evidently, those who lack the intelligence and the sense to perceive such things will assume the Qur'an to be a storybook and will not see the hidden wisdom in the Qur'anic anecdotes. The state of these judgmental and insensible people, who are deaf to any explanation or advice, is mentioned in a Qur'anic verse:

**Some of them listen to you but We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though they see every Sign, they still have no faith, so that when they come to you, disputing with you, those who are disbelievers say, 'This is nothing but the myths of previous peoples!' (Surat al-An'am: 25)**

People like that do not pose any threat to Islam or the Qur'an with their actions. No matter how much they try to cause harm to the Qur'an and to turn or hold others back from their religion, they do no more than damage themselves without even realizing it. This fact is stated in the continuation of the previous verse:

**They keep others from it and avoid it themselves. They are only destroying themselves but they are not aware of it... (Surat al-An'am: 26)**

When they finally do realize the errors of their ways it is of no use, as they are too late and there is no way to repair the damage:

**If only you could see when they are standing before the Fire and saying, 'Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the believers'!. (Surat al-An'am: 27)**

## **THE ASSUMPTION THAT THE QUR'AN IS A COPY OR IMITATION OF OTHER HOLY BOOKS**

The Qur'an is the only divine book that God has sent to all of mankind as a warning as well as guidance, and is valid until the Day of Judgment. Mankind has altered the other holy books that were sent before the Qur'an. However, God has protected the Qur'an. This fact is mentioned in verse 9 of Surat al-Hijr "It is **We Who have sent down the Reminder and We Who will preserve it.**"

Another of the unsound claims widely spread by the unwise is that the Prophet Muhammad was inspired by the Bible (the Torah and the Gospel) and afterwards wrote the Qur'an. At the root of this totally imaginary and baseless claim lie some similarities that exist between the Qur'an and the Bible.

It is quite natural for such similarities to exist because, ultimately (if we were to remove the altered parts of the Torah and the Gospel) they all contain the words of God and their message is one and the same. The main subjects, such as the presence of God, His oneness, His attributes, belief in the Hereafter, the characteristics of believers, hypocrites and those who deny Him, the lives of previous nations, guidance, prohibitions, and moral values, are universal facts and will stay unaltered throughout time. Consequently, it is no surprise that these topics mentioned in the previous holy books are similar and parallel to those in the Qur'an. Actually, there is no claim in the Qur'an that Islam is a very distinct religion. The similarities are stated in the Qur'anic verses as well:

**It (The Qur'an) is certainly in the scriptures of the previous peoples. Is it not indeed a Sign for them that the scholars of the tribe of Israel have knowledge of it? (Surat ash-Shu'ara : 196-197)**

**What is in the heavens and in the earth belongs to God. We have instructed those given the Book before you and you yourselves, to have fear of God. (Surat an-Nisa': 131)**

What's more, it is stated in the Qur'an that it confirms the original, unaltered Torah and the Gospel:

**And We have sent down the Book to you (O Muhammad) with truth, confirming and conserving the previous Books. So judge between them by what God has sent down and do not follow their whims and desires deviating from the Truth that has come to you. We have appointed a law and a practice for every one of you... (Surat al-Ma'idah: 48)**

The quality of confirming its predecessors is not unique to the Qur'an, but has been given to all the divine books. The Gospel that was sent to the Prophet Jesus confirmed its predecessor the Torah that was revealed to the Prophet Moses. This reality is stated in the Qur'an:

**And We sent Jesus son of Maryam following in their footsteps, confirming the Torah that came before him. We gave him the Gospel containing guidance and light, confirming the Torah that came before it, and as guidance and admonition for those who do their duty. (Surat al-Ma'idah: 46)**

This is a law of God and of course applies to the Qur'an as well. Some of the subjects in common with the other divine books have been mentioned in the Qur'an. The beginning of Hajj (Pilgrimage) with the Prophet Abraham in verses 26 and 27 of Surat al-Hajj, the existence of obligatory daily prayers and giving alms before the time of our Prophet in verses 72 and 73 of Surat al-Anbiya', and the good behavior asked of all the messengers in verse 51 of Surat al-Mu'minun all reflect these common points.

**"And We located the position of the House for Abraham: 'Do not associate anything with Me and purify My House for those who circle it, and those who stand and bow and prostrate. Announce the Pilgrimage to mankind. They will come to you on foot and on every sort of lean animal, coming by every distant road.'"(Surat al-Hajj: 26-27)**

**And in addition to that We gave him Isaac and Jacob and made both of them true believers. We made them leaders, guiding by Our command, and revealed to them how to do good actions and establish prayer and pay alms, and they worshipped Us. (Surat al-Anbiya': 72-73)**

**Messengers, eat of the good things and act rightly. I most certainly know what you do." (Surat al-Mu'minun: 51)**

We may conclude that there are similar beliefs between the Qur'an and the other divine books, and that this is not only natural but logical. Therefore, the presence of these similarities does not in any way show that our Prophet wrote the Qur'an. In fact, quite the opposite; it further emphasizes the truth that the books of all Divine religions come from one source, God. This is a reality stated by the Qur'an and confirmed by reason as well as logic.

God has revealed in His verses that the Qur'an is the book of truth sent by Him and the condition of those who do not believe in this truth.

**And this Qur'an is not such as could ever be invented in despite of God; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - This Qur'an could never have been devised by any besides God. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds. Do they say, 'He has invented it'? Say: 'Then produce a chapter like it and call on anyone you can besides God if you are telling the truth.' No, the fact is that they have denied something which their knowledge does not embrace and the meaning of which has not yet reached them. In the same way those before them also denied the truth. See the final fate of the wrongdoers! (Surah Yunus: 37-39)**

Moreover, there is another dimension to this subject. The Prophet Muhammad was not someone who collected information and researched either the Torah or the Gospel in his lifetime. The Prophet's fellow tribesmen closely witnessed the fact that he never actually read, wrote, worked on or researched any of these books. No one ever had any doubt concerning this point. Furthermore, this characteristic of the Prophet that was so well known by the disbelievers was used in the Qur'an as evidence against them:

**You never recited any Book before it nor did you write one down with your right hand. If you had, the purveyors of falsehood would have voiced their doubts... (Surat al-'Ankabut: 48)**

The term "Ummi", which refers to a person who has no knowledge of the previous divine books and is not a member of these religions, is used in the Qur'an for the Prophet Muhammad to emphasize his attribute. The verse is:

**Those who follow the Messenger, the Ummi, whom they find written down with them in the Torah and the Gospel...." (Surat al-A'raf: 157)**

The context in which the term "Ummi" is used to refer to those who are not Christians or Jews can be seen in the verse:

**If they argue with you, say, 'I have submitted myself completely to God, and so have all who follow me.' Say to those given the Book and those who have no Book (the Ummi), 'Have you become Muslim?' If they become Muslim, they have been guided. If they turn away, you are only responsible for transmission. God sees His servants. (Surat Al 'Imran: 20)**

As we can deduce from this verse, the term "Ummi" is used to refer to people other than those who have been sent books. So it becomes clear that the term is not used in the Qur'an with its classical form to imply the "illiterate".

## INCOMPATIBILITIES AND DIFFERENCES

We have so far explained the logic behind the similarities that exist between the Qur'an and the other altered books. However, when a person pays enough attention he will realize that there are many more incompatibilities and differences between them. In addition to the existing resemblances, the Qur'an's dissimilarity with the altered portions of the other divine books and how it corrects these changes is evidence that it is, word for word, a Holy Book.

Since the previous divine books have gone through extensive man-made changes and have lost much of their original divine message, they contain conflicting references and logic, and are at times the direct opposite of what is contained in the Qur'an. There are also many variations in their anecdotes compared to Qur'anic ones.

These books have been changed in content and logic as well as style and composition; hence they have been turned into mystical religious history texts rather than divine books. For instance, the first book of the Torah, Genesis, tells the story of Children of Israel from the beginning of creation until the death of the Prophet Joseph. This style of historic expression is dominant in all the other books of the Torah as well.

In the same way, the initial parts of the four official Gospels (Matthew, Mark, Luke and John) contain the life of the Prophet Jesus as their main topic. The main subject of all of these four Gospels is his life, words and actions.

In contrast, the Qur'an is very different in style. There is an open invitation to religion right from the start with Surat al-Fatihah. Overall, the main subject in the Qur'an is declaring God to be free of imperfection and ordering believers to avoid idolatry in order to surrender themselves only to God.

Today, in the altered version of the Torah, many imperfections and human attributes have been ascribed to God (God is surely beyond these). For example, the anecdote of the Prophet Noah contains a great deal of far-fetched nonsense about God's attributes. Human qualities such as feeling tired or regretful, serenity, and many more it is not appropriate to mention here have been ascribed to God. Again, the Torah has greatly slandered God when it describes Him as a human-like entity that walks, fights, and feels anger. (God is surely beyond that)

This is the reason why there are clear warnings in the Qur'an against such slanders and lies by the Jews. One such accusation is that God (who is surely beyond that) is parsimonious.

**The Jews say, 'God's hand is chained.' Their hands are chained and they are cursed for what they say! No! Both His hands are open wide and He gives however He wills. (Surat al-Ma'idah: 64)**

On the whole, the Qur'an differs again from the Torah since it does not just talk about a single nation but of all civilizations, their rise and fall, as well as holding those whom it has been revealed to responsible for following its verses. These qualities make it unique and universal. Since the other books have been changed by people throughout history and have lost their originality, they no longer possess these qualities. Some of the basic principles of Christianity that are mentioned in the Bible, which is claimed to be a source of the Qur'an have been openly rejected by the Qur'an. The most important one is that which assumes Prophet Jesus to be the son of God. This belief has been appraised in the Qur'an as a lie against God.

**They say, 'The All-Merciful has a son.' They have devised a monstrous thing. The heavens are all but rent apart and the earth split open and the mountains brought crashing down, at their ascription of a son to the All-Merciful! It is not fitting for the All-Merciful to have a son. There is no one in the heavens and earth who will not come to the All-Merciful as a slave... (Surah Maryam: 88-93)**

Another such claim the Qur'an entirely opposes is the crucifixion of the Prophet Jesus by the Jews. In the Qur'an, it is stated that the Jews did not kill Jesus, but that is how it was made to look, and it is added that God raised him up to Himself.

In conclusion, if we make a general comparison we will see that the important truth the Qur'an guides human beings toward is the Oneness of God, that there is no other deity but He and His purity from any defects or negative attributes. These important facts are repeated in each Qur'anic anecdote, information and verse. In the same manner, each Qur'anic anecdote carries guidance, warning and information.

All of these prove that the Qur'an is a divine revelation.

## **THE MISCONCEPTION THAT SCIENTIFIC INFORMATION IN THE QUR'AN ORIGINATES FROM ANCIENT CIVILIZATIONS**

We must also mention another irrational claim some people make about the Qur'an. In the previous section we saw that the scientific information in the Qur'an was made ahead of the knowledge available at that time. Those who oppose this obvious fact argue, in an effort to disguise this miracle from others, that the Prophet Muhammad gathered this information after being inspired by the advanced civilizations of the time.

According to this claim, our Prophet took information about such concepts as astronomy, embryology and medicine from ancient civilizations. For example, they allege that he found the data on astronomy from the Sumerians and that on medicine from papyrus collections belonging to the ancient Egyptians and recorded them in the Qur'an.

The invalidity of this assumption is visible from several standpoints. It is in particular known that the Prophet Muhammad never carried out such research during his life. No one has so far declared otherwise. Furthermore, it is well known that the Prophet had no knowledge of these civilizations' languages, either.

Again, anyone who wished to perform such research in that period would have had to go through a lot of difficulties. Obviously, 7th century Arabia did not contain any of our contemporary research tools such as large libraries, the press, bookstores or the Internet. Even with today's technology it is not an easy task to research ancient Egyptian documents on embryology. The establishment of this civilization dates back to some 5,000 years ago. The number of written sources that have survived to our time is very limited, and furthermore not all of them have been translated. In addition, it is imperative to have a detailed knowledge of history in order to evaluate and fully understand these translations. In short, such a study will be exceedingly difficult, even under the easier conditions of our time.

Moreover, there is no reason to think that the information we have inherited from ancient civilizations is totally correct and sound. Incorrect information, superstitions and twisted beliefs were common in those ancient societies. If, as the unwise claim, the scientific contents of the Qur'an had been gathered from the cultures of ancient civilizations, then they should have contained the same errors or inconsistencies. However, the Qur'an is free of all such things. Modern science has proven that all scientific Qur'anic verses are 100 percent accurate. This reality is further emphasized in the verse, **"Will they not ponder the Qur'an? If it had been from other than God, they would have found many inconsistencies in it."** (Surat an-Nisa': 82)

This is why the argument that the Prophet Muhammad gathered the contents of the scientific Qur'anic verses from the resources of other civilizations is totally groundless, just like all the other claims. The existence of people who do make such claims and the reply that should be given to them is stated in the verse:

**Those who are disbelievers say, 'This is nothing but a lie he has invented and other people have helped him to do it. They have brought injustice and falsehood.' They say, 'It is myths of previous peoples which he has had transcribed and which are read out to him in the morning and the evening.' Say: 'The One Who sent it down is He Who knows all hidden secrets in the heavens and earth. He is Ever-Forgiving, Most Merciful.'** (Surat al-Furqan: 4-6)

## **THE DELUSION THAT THE QUR'AN WAS REVEALED TO THE ARABS ALONE**

These defiant people promote yet another means by which they try to separate and distance others from the Qur'an. That is the claim that the Qur'an was revealed to the Arabs alone, and that they are the only people who have to follow it. Anyone who has read the Qur'an even once will realize how groundless and ridiculous this suggestion is.

Many Qur'anic verses emphasize the fact that the Prophet Muhammad was a messenger sent for all mankind and that everyone is responsible of obeying the commandments of the Qur'an until the Day of Judgment. We will quote from a few such verses here, and they should be more than enough to make our point:

**We only sent you for the whole of mankind, bringing good news and giving warning. But most of mankind do not know it. (Surah Saba': 28)**

**Say: 'Mankind! I am the Messenger of God to you all, of Him to whom the kingdom of the heavens and earth belongs.' (Surat al-A'raf: 158)**

Those who protest, trying to confuse uninformed people and cause disturbances, will base their claim on the Qur'anic verse stated below:

**We have not sent any Messenger except with the language of his people so he can make things clear to them. God misguides anyone He wills and guides anyone He wills. He is the Almighty, the All-Wise. (Surah Ibrahim: 4)**

The verse is crystal clear. The messenger will speak the same language as the nation he has been sent to. This has always been the case throughout history. Only such people can report the revelation of God to the public around them completely and perfectly. This is why the book revealed to the messenger will be of the same language as that of the messenger himself and his nation. There could be nothing more natural.

However, objectors argue this point in order to refrain from religion, no matter what. Their perverse mentality has been clarified in the Qur'an:

**If We had made it a Qur'an in a foreign tongue they would have said, 'Why have its Signs not been made plain? What! A foreign language for an Arab?' Say: 'It is guidance and healing for people who have faith. Those who do not have faith have heaviness in their ears and for them it is blindness. Such people are being called from a very distant place.' (Surah Fussilat: 44)**

It is imperative to form such unity between the prophet, his nation and the book he presents in order to convey the divine revelation to mankind completely and perfectly, as well as to prevent the occurrence of any communication problems that would hinder the establishment of sound foundations for religion. Evidently, this does not suggest anything to the effect that other nations will not be held accountable for the Qur'an. The meaning and the commandments of the Qur'an can easily be interpreted and explained in any language. As a matter of fact, that is exactly what has taken place. This condition is not in anyway a hindrance to learning or applying religion.

## **THE MISINTERPRETATION OF THE TERM "WE," WHICH GOD USES IN REFERENCE TO HIMSELF**

God uses the term "We" to refer to Himself in many parts of the Qur'an. Some examples of these verses can be given:

**We gave Moses the Book and sent a succession of Messengers after him. We gave Jesus, son of Maryam, the Clear Signs and reinforced him with the Purest Spirit. Why then, whenever a Messenger came to you with something your lower selves did not desire, did you grow arrogant, and deny some of them and murder others?! (Surat al-Baqarah: 87)**

**Who would deliberately renounce the religion of Abraham except someone who reveals himself to be a fool? We chose him in the world and in the hereafter he will be one of the true believers. (Surat al-Baqarah: 130)**

The unwise assume the term "We," which God uses in reference to Himself in the Qur'an to be a plural form, and suggest that the use of this word contradicts the fact that there is no other deity but God. They believe they have made a very significant discovery. In fact, the explanation of this misinterpretation, resulting from a very superficial and ignorant approach, is quite simple. In Arabic, the pronoun "We" is not only used as a plural form, but is also applied to accentuate greatness, grandeur, majesty, glory, high rank and position in the singular as well. The term "We" used for God is applied in this context.

The mentality with which the term "We" is used in Arabic also applies to the polite use of the plural form of the pronoun "you" to refer to one person in French and some other foreign languages.

The core and most significant message of the Qur'an is that there is no other deity but God, and that He alone must be obeyed. The fact that there is no other deity than God is stressed in various Qur'anic verses, such as:

**This is the true account: there is no other deity besides God. God – He is the Almighty, the All-Wise. (Surat Al 'Imran: 62)**

**... There is no deity except God, the One, the All-Conquering. (Surah Sad: 65)**

**Know then that there is no deity except God and ask forgiveness for your wrongdoing and for the men and women who believe. God knows both your activity and your repose. (Surah Muhammad: 19)**

It becomes apparent that the term "We" used in reference to God Himself in various parts of the Qur'an is not applied in the plural form but is intended to portray magnificence, respect and holiness.

In fact, one does not necessarily have to be aware of this special use of the term in Arabic to grasp its purpose. Anyone with the least power of reasoning can appreciate the delicacy behind the term. The conditions of those who perceive this as a contradiction or defiance present a vivid picture of the level of their intelligence and understanding and the aptitude they display.

## **FAILING TO UNDERSTAND THE EXAMPLES GIVEN IN THE QUR'AN**

The Qur'an is a book that only careful, thinking and sincere people can truly understand. Those without these qualities, namely people who are unaware and incapable of reasoning and have ulterior motives, can never comprehend the Qur'an nor discover its mysteries and finer points. This is also true of the examples given in the Qur'an which offer guidance and instructions. One Qur'anic verse describes how sceptics are unable to grasp the examples in the Qur'an and, furthermore, how these examples can lead them to become misguided.

**God is not ashamed to make an example of a gnat or of an even smaller thing. As for those who have faith, they know it is the truth from their Lord. But as for those who are disbelievers, they say, 'What does God mean by this example?' He misguides many by it and guides many by it. But He only misguides the deviators. (Surat al-Baqarah: 26)**

A believer can easily grasp that the example of the gnat mentioned in the verse is a means of proving the superiority of God's power. This tiny insect, only about a centimeter long, is an example of God's perfect and unique creation. It contains systems, mechanisms and a structure far more complex than that of any advanced technological equipment or computers. It has survived down to our own time and has remained unchanged ever since its creation. God gives this miraculous creature as an example in

the Qur'an to emphasize the supremacy of His Creation. True believers can deduce from this example that even a single gnat opens the gateway to feeling and understanding the endless knowledge and power of God. However, those unwise sceptical unbelievers, instead of learning to perceive every creature around them with the same appreciative eyes, will still be asking in wonder, **"What does God mean by this example?"**

## **FAILING TO UNDERSTAND THE REPETITIONS IN THE QUR'AN**

The repetitions in the Qur'an are the source of further confusion for the unwise who cannot understand the rationale behind them. In certain parts of the Qur'an some subjects and verses are repeated. Constant reference is made in different Qur'anic anecdotes, examples, and suggestions to the principles of religion, such as the existence and oneness of God, resignation, concession, the importance of praising God, the temporary nature of this world, gratitude and spending one's life on the path of God. There are even instances when a verse is repeated word for word in another place in the Qur'an.

This has many plausible motives. In order to engrave essential subjects in the minds and hearts of people, they are repeated at every opportunity. Furthermore, every aspect of these vital subjects becomes easier to comprehend if they are covered in different examples and anecdotes.

One of the well-known repetitions in the Qur'an is the verse **"Then which of the favours of your Lord will you deny?"** in Surat ar-Rahman. This verse is mentioned among the 78 verses of this Surah 31 times. This is a very wise repetition that provides the vital atmosphere to put people into a grateful and meditative state rather than remaining indifferent as they consider how the beauties of Heaven listed by God are truly magnificent favours and blessings. The respectful admiration and grandeur present in the heart of the believer strengthens with each reiteration of the verse. In this way, the desired feeling is delivered to the heart of the sincere and conscientious believer in the best possible manner.

## **FAILING TO UNDERSTAND THE STYLE OF THE QUR'AN (THE PRAYERS OF THE BELIEVERS, THE WORDS OF THE ANGELS....)**

Every Qur'anic verse is an example of the endless Wisdom of God, and so every subject it contains has been explained in the most substantial and perfect style. In some parts a subject is explained in a most thorough and detailed manner whereas, in other parts, it has been made understandable with a short and simple approach. For example, in some Qur'anic verses, the statements or prayers of believers, angels or other third parties are conveyed directly without any prior introduction. True believers can easily grasp the reason why these statements were conveyed in such a manner.

However, this style of the Qur'an is difficult to understand for those with limited powers of contemplation. They assume that since the Qur'an consists of God's words, then the fact that it contains the statements of others is paradoxical. Nevertheless, these words serve as examples and admonitions to true believers. The one who conveys these statements mentioned in the Qur'an is God. Thus, they are all His words.

For instance, the last four verses of Surat al-Fatihah are the prayers of the believers.

**You alone we ask for help. Guide us on the Straight Path, the Path of those You have blessed, not of those with anger on them, nor of the misguided. (Surat al-Fatihah: 4-7)**

In this way, God has notified the believers of the style they should adopt while praying right from the start. There is no introductory statement at the beginning of this prayer along the lines of "Pray as mentioned below," because the situation is quite obvious. Another such example is the prayer that is mentioned in the last verse of Surat al-Baqarah:

**God does not impose on any self any more than it can stand. For it is what it has earned; against it, what it has merited. Our Lord, do not take us to task if we forget or make a mistake! Our Lord,**

**do not place on us a load like the one You placed on those before us! Our Lord, do not place on us a load we have not the strength to bear! And pardon us; and forgive us; and have mercy on us. You are our Master, so help us against the people of the disbelievers. (Surat al-Baqarah: 286)**

Anyone who is sensible enough can easily see that God is conveying a sample prayer pattern to true believers through these verses, and will thus pray accordingly. Conversely, the unwise can never see the real nature of such verses and will come to be guided by Satan.

## **THE SUBJECT OF CREATION IN SIX DAYS**

It is stated in various parts of the Qur'an that the universe was created in six days. Particular attention is often drawn to one section however, where the number of days in the separate verses mentioning the different stages of creation adds up to 8. Those who are unable to grasp the evident logic behind these verses assume them to conflict with all the other Qur'anic verses, which state the creation to have occurred in six days. These verses are as follows:

**Say: 'Do you reject Him Who created the earth in two days, and make others equal to Him? That is the Lord of all the worlds.' He placed firmly embedded mountains on it, towering over it, and blessed it and measured out its nourishment in it, laid out for those who seek it – all in four days. Then He turned to heaven when it was smoke and said to it and to the earth, 'Come willingly or unwillingly.' They both said, 'We come willingly.' In two days He determined them as seven heavens and revealed, in every heaven, its own mandate. We adorned the lowest heaven with lamps and guarded it. That is the decree of the Almighty, the All-Knowing. (Surah Fussilat: 9-12)**

If the days mentioned in the above verses are calculated, they add up to 8. Whereas it is stated in verse 3 of Surah Yunus and others that the Earth, the skies and everything in between were created in 6 days. This situation could appear incomprehensible to a superficial reader who refuses to use his mind and logic or to pay close attention. Those who approach the Qur'an to try to discover faults and contradictions frequently cite the above verse.

Yet, if a person concentrates and uses wisdom he can readily see that there is absolutely no paradox at all. If we pay attention to the periods of time stated in the verses we can reach the following calculations:

- It took four days from the time the universe was started until the sustenance had been made ready; or rather the necessary environment for living things was suitable, along with the creation of plants and animals.
- The beginning of this period, namely the shaping of the Earth along with the universe, or in short the creation of the world, took the initial two of these four days. So, these two days are not a separate time frame from those first four days. They are, to be more precise, the first two days of the four days mentioned in the next verse.
- In the 11th and 12th verses state that the sky was formed in 2 days. In conclusion, they add up to 6 days.

In short, the verses explain the separate time frames for each of the events that take place within the six days of creation.

It is imperative to clarify the point that the term "day" mentioned in these verses is not used to refer to a 24 hour-day but instead to indicate the different periods and phases.

## **THE SPECULATION ABOUT THE NAME "HAMAN"**

Those who keep themselves occupied by looking for inconsistencies in the Qur'an refer to a man named "Haman" who is mentioned in the Qur'anic verses as one of Pharaoh's men.

In the Torah, the name Haman is not used when the life of the Prophet Moses is quoted. On the other hand, it is mentioned in the Gospel to refer to a helper of the Babylonian king who lived 1,100 years after the Prophet Moses and persecuted the Jews.

Those who claim that the Prophet Muhammad wrote the Qur'an in the light of the Torah and the Gospel also put forth the sophistry that he copied some of the subjects in the Qur'an wrongly.

The ridiculousness of this claim became obvious 200 years ago when the Egyptian hieroglyphs were deciphered and the name "Haman" was discovered.

Until then it had not been possible to read any of the writings or tablets written in ancient Egyptian. The ancient Egyptian language and hieroglyphs had been present for many thousands of years. However, with the spread of Christianity and its cultural influences during the second and third centuries AD the ancient Egyptians forgot their religion as well as the language, and the use of hieroglyphs came to a gradual stop. The year 394 AD is the last known time when a hieroglyph was used. Afterwards this language was forgotten, leaving nobody who could read and understand it. Until some 200 years ago.

The ancient Egyptian language was deciphered in 1799 with the discovery of a tablet dated to 196 BC called the "Rosetta Stone". The unique nature of this tablet came from the fact that it was written in three different forms of writing; hieroglyphics, demotic (a simplified form of ancient Egyptian hieratic writing) and Greek. The ancient Egyptian dialect was decoded with the help of the Greek version. A Frenchman named Jean-François Champollion completed the deciphering of the whole tablet. In this way, a forgotten language and the history that it contained came back to life. This discovery made it possible to research ancient Egyptian civilization, their beliefs and social life.

It also made it possible to acquire the vital piece of information we are now discussing. The name "Haman" was in fact mentioned in old Egyptian tablets. It was mentioned on a monument which now stands in the Hof Museum in Vienna, and in which the closeness of Haman to the Pharaoh was emphasized. (Walter Wreszinski, *Ägyptische Inschriften aus dem K.K. Hof Museum in Wien*, 1906, J. C. Hinrichs' sche Buchhandlung)

The dictionary *The People in the New Kingdom* refers to Haman as "the head of the quarry workers". (Hermann Ranke, *Die Ägyptischen Personennamen, Verzeichnis der Namen*, Verlag Von J J Augustin in Glückstadt, Band I, 1935. Band II, 1952)

This discovery brought to light a truly astonishing fact. Haman was contrary to what those who opposed the Qur'an claimed, really a man who had lived in Egypt during the Prophet Moses' time and furthermore, just as stated in the Qur'an, he was close to the Pharaoh and dealt with construction of sorts.

As a matter of fact, the Qur'anic verse that conveys how the Pharaoh requested Haman to build a tower is in perfect unison with this archaeological finding:

**Pharaoh said, 'Council, I do not know of any other god for you apart from me. Haman, kindle a fire for me over the clay and build me a lofty tower so that perhaps I may be able to climb up to Moses' god! I consider him a blatant liar.' (Surat al-Qasas: 38)**

In conclusion, the discovery of the name Haman on ancient Egyptian tablets discredited another claim made by those who strive to find inconsistencies in the Qur'anic verses. Furthermore, the undeniable truth that the Qur'an is revealed by God is once again proven without any doubt as the Qur'an miraculously conveyed historical information that could not have been found and deciphered in the Prophet's time.

## **THE SPECULATION ABOUT NOAH'S FLOOD**

The subject of Noah's flood is one of many that the deniers are unable to rationalize, and so oppose. People who deny that it ever happened argue that it was technically impossible for a worldwide flood to have occurred. They go on to say that since the Qur'an relates such an event, it cannot be the word of God.

Nonetheless, such claims are not valid in the case of the holy Qur'an, given that it is the only holy book revealed by God that has stayed unaltered. Moreover, the mention of the Flood in the Qur'an is handled very differently when compared to the Torah and other cultures.

In the altered Torah, the flood is stated to have been universal and to have covered the whole world. The Qur'an, on the other hand, makes no reference to the flood being universal. In fact, just the opposite is true, as the verses explain that the flood was not worldwide but regional, and that only the nation denying the Prophet Noah was punished.

The Prophet Noah was sent to his own nation only, just as Prophet Hud was sent to the people of 'Ad (Surah Hud: 50), and the Prophet Salih was sent to the Thamud (Surah Hud: 61) and the flood destroyed only his people.

**We sent Noah to his people: 'I am a clear warner to you. Worship none but God. I fear for you the punishment of a painful day.'** (Surah Hud: 25-26)

Those who were destroyed were those who denied and insisted on opposing the revelations of the Prophet Noah. The Qur'anic verses that deal with that subject leave no room for any argument:

**But they denied him so We rescued him and those with him in the Ark. And We drowned the people who denied Our Signs. They were a blind people.** (Surat al-A'raf: 64)

**So We rescued him and those with him by mercy from Us, and We cut off the last remnant of those who denied Our Signs and were not believers.** (Surat al-A'raf : 72)

We can see the Qur'an states that only the people of the Prophet Noah were destroyed, and not the whole world. When the Qur'anic verses are so obvious, to argue that the flood of Noah mentioned in the Qur'an was universal has no other aim than to confuse and trick the uninformed.

The fact that the logical deficiencies and superstitions that exist in the altered, story and myth-filled Torah and the Gospel do not exist in the Qur'an, but that corrected and factual versions do, is yet another piece of evidence that it was sent by God.

It is not possible for the Qur'an to refer to the flood as a universal event for yet another reason; God states that a nation will not perish unless it has been sent a messenger. Destruction will take place if the people in question have been sent a messenger to warn and guide them, but they reject him. This is related in Surat al-Qasas:

**Your Lord would never destroy any cities without first sending to the chief of them a Messenger to recite Our Signs to them. We would never destroy any cities unless their inhabitants were wrongdoers.** (Surat al-Qasas: 59)

Yet another verse states: **"Whoever is guided is only guided to his own good. Whoever is misguided is only misguided to his detriment. No burden-bearer can bear another's burden. We never punish until We have sent a Messenger."** (Surat al-Isra': 15)

As can be deduced from the above verses, it is against the laws of God to destroy a nation before sending it a messenger. The Prophet Noah was only sent to his people to remind them. For this reason, God destroyed only the Prophet Noah's people, and not the other nations that had yet to receive messengers.

The other subject of debate regarding the flood is whether the waters rose high enough to cover all the peaks and mountains in the region. The Qur'an maintains that the ship rested on the "Judi" after the flood. The term "Judi" is taken to indicate a particular mountain, but in Arabic it actually means "A high point or place". So we can make out from the Qur'an that the flood did not swallow the whole world and all the mountains, as the altered Torah tells us, but rather covered a particular region.

Moreover, archaeological excavations carried out in the regions thought to have been affected by the flood have revealed that it was not a universal event covering the whole world, but instead a regional catastrophe that covered a wide section of Mesopotamia. (For more information, see *Perished Nations* by Harun Yahya)

## CONCLUSION

In this book, the main reasons why some people are unable to understand and comprehend the Qur'an have been analyzed. Some examples of the unwise interpretations and objections made by those who are far from faith have been dealt with. The book's real intent is to expose how those who are far from sincerity and faith are incapable of comprehending the simplest of verses, and also to respond to their unjustified objections.

We should not forget there is no limit to the confusions and inconsistencies an unwise person with limited capacity can fabricate about the Qur'an and Islam. This is because the Qur'an possesses a style that can only be grasped with reason and understood with sincerity. So the factors that affect a person's understanding of the Qur'an are sincerity and reason. For this reason, there is no need to be surprised by the absurdity of the interpretations and objections an unwise person may make.

As a true believer expects others to show the same logic that he possesses, it is naturally astonishing to him to hear some of this nonsense and these illogical interpretations. However, the Qur'an states that those who do not believe have no reason or understanding. If we were to view the unwise interpretations of nonbelievers from a Qur'anic perspective, we would no longer be surprised, but consider them as a warning and a sign.

The Qur'an is the true Book of God, and it is clear. It is impossible to cast any doubt on the Qur'an with any speculation. Disbelievers fool only themselves and those like them with such sophistry, as well trying to suppress the voice of their consciences.

Furthermore, true believers have neither the time nor the need to respond to each and every fabrication.

The true believer is responsible for conveying the Qur'an's facts and miracles to others. Falsehood is bound to vanish when the truth comes. The Qur'an tells us with the verse: **"Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray!"** (Surat al-Anbiya': 18)

Falsehood is always doomed to disappear:

**Say: 'Truth has come and falsehood has vanished. Falsehood is always bound to vanish.' We send down in the Qur'an that which is a healing and a mercy to the believers, but it only increases the wrongdoers in loss. (Surat al-Isra': 81-82)**

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*They said,  
Glory be to You!  
We have no knowledge  
except what You have taught us.  
You are the All-Knowing,  
the All-Wise  
(Surah Al-Baqarah: 32)*