

**IS QUR'AN GODS WORD? – PART-II**  
**QUESTION AND ANSWER SESSION BY DR. ZAKIR NAIK**

**(Dr. Mohammed)** Thank you, Jazakallah khair for the very rapt...er... kind and rapt attention you all have shown during the course of the lecture. Now we come to the second part of our session and we hope to have a similar in fact a better interest of yours, that is the Question and Answer session. To derive more benefit for all present here today, in the limited time available to us, we would like the following rules to be observed during the Question and Answer session. First, questions asked should be on the topic, 'Is the *Qur'an* Gods word', only. Questions not pertaining to the topic will not be entertained. Kindly state your questions briefly and to the point. This a Question and Answer time and not a lecture or a debate time. Number 3, only one question at a time may be asked. For your second question, you will have to go back at the row again and line up again and await your second chance for questioning. Questions on slips from the audience may be considered for answers from the speaker in the later part of the Question and Answer session only if time permits. You may pass on the question slips to the volunteers in the aisles or in the center who will in turn pass on the slips on to the stage, 3 mikes have been provided for the question from the audience, 2 for the gents next to the stage in front here and one at the back in the ladies section. Please stand in a queue at one of the mikes if you wish to put a question to the speaker and speak directly in to the mike only. That also when the mike is handed over to you by the mike-handling assistants. We will allow only one question on each of the mikes. First a lady, then a gent on my right hand side, then a lady at the back again, then a gent at my left hand side, then a lady and so on. Are the mike handling assistants ready? Those who would like to ask questions on the mike they may queue up on the two side mikes and one at the back for the questions. We can start the session right away. The ladies, ready at the mikes, the gents at theirs, we start the questions. The speaker willing and ready at his. May we have the first question from the ladies please? I would coordinate the session from the table. I think that would be better for me. The ladies can ask the first question.

**(Q)** I am Mrs. Sarla Ramchander. I would like to ask why do Muslims call God, Allah?

**(Dr. Zakir)** The question posed by the sister is why do Muslims call God as Allah? During my talk, I had given the definition of Allah (SWT) from the *Qur'an*, from Surah Ikhlas, Ch. No. 112, which says...(Arabic)... 'Say he is Allah, one and only' ...(Arabic)... 'Allah, the absolute, the eternal' ...(Arabic)... 'He begets not nor is he begotten' ...(Arabic)... 'And there is nothing unto him like in this world'. But the *Qur'an* also says in Surah Isra, Ch. No. 17, Verse No. 110, it says...(Arabic)... 'Say you call upon him by Allah or by Rahmaan. By whichever name you call upon him, to him belongs the most beautiful names'. The same message that to Allah belongs the most beautiful names, is mentioned in the Surah Araf, Ch. No. 7, Verse No. 180, in Surah Hashr, Ch. No. 59, Verse No. 24, as well as in Surah Ta Ha, Ch. No. 20, Verse No. 8, it says... 'To Allah belongs the most beautiful names'. But the name should not conjure up a mental picture. It should be a beautiful name. Why do Muslims prefer calling God Almighty as 'Allah' then the English word God, because the Arabic word 'Allah' is a pure word. The English word God, it can be played around with. If you add an 's' to God, it becomes 'Gods', 'plural of God'. You can not add an 's' to Allah. There is nothing like plural Allah. Allah is one...(Arabic)... 'Say he is Allah one and only'. If you add a 'dess' to God, it becomes 'Goddess', 'a female god'. There is nothing like female Allah or male Allah. Allah has got no gender. If you have a god with a capital 'G', it becomes true God. If you have a god with a small 'g' it becomes fake god. In Islam we have only one true Allah. We do not have any false Allah, only true Allah. If you add father to god, it becomes 'godfather'. He is my godfather. He is my guardian. You can not add an abba to Allah or a father to Allah. There is nothing like 'Allahabba' or 'Allahfather' in Islam. If you add a mother to god, it becomes Godmother. You can not add a mother to Allah or an 'ammi' to Allah. There is nothing like 'Allahammi' in Islam. If you put a tin before God, it becomes 'Tingod', 'fake God'. In Islam there is nothing like 'Tin Allah'. Allah is pure. It is unique, you can call him by any name, but it should be a beautiful name. I hope that answers the question.

**(Dr. Mohammed)** May all the speakers kindly note, questioners kindly note that they should state their name and occupation before they put forward their question, so you will get an exact and more appropriate answer. Thank you. The next question from the gent on the right side.

**(Q)** Salaamu Alaikum. My name is Qasim Daveer. My question is... Arun Shourie says that in the *Qur'an* in Ch. No. 4, Verse No. 11 and 12... 'If you add up the different parts of inheritance given to the heirs, the sum total is more than 1. Therefore, Arun Shourie claims that the author of the *Qur'an* does not know math's. Please clarify.

**(Dr. Zakir)** The brother has posed a question that according to Arun Shourie, in the *Qur'an* in Ch. No. 4, Verse No. 11 and 12, he says... 'If you add up the sum total of all the different parts of the heirs, the total comes to more than 1. Therefore he claims that the author of the *Qur'an* does not know math's. As I mentioned to you in my talk, there are hundreds of people who have taken faults in the *Qur'an* but if you analyze, all of them are not true. Non of them are true. Not a single one is true. Regarding inheritance, *Qur'an* speaks about inheritance in several places. In Surah Baqarah, Ch. No. 2, Verse No. 180, in Surah Baqarah, Ch. No. 2, Verse No. 240, in Surah Nisa, Ch. No. 4, Verse No. 9, it is mentioned in Surah Nisa, Ch. No. 4, Verse No. 19, Surah Maidah, Ch. No. 5, Verse No. 105. In several places but regarding the detailed explanation of the shares, it is mentioned in the *Qur'an* in Surah Nisa, Ch. No. 4, Verse No. 11 and 12 and in Surah Nisa, Ch. No. 4, Verse No. 176. Regarding the translation of the verse quoted by Arun Shourie, that is Surah Nisa, Ch. No. 4, Verse No. 11 and 12, it says that... Regarding the shares of inheritance for your children, the male get a part double than that of a female. If only daughters two or more, they share in a  $\frac{2}{3}$ <sup>rd</sup>, if only daughter one she gets half and the verse continues, as regarding the parents they each get  $\frac{1}{6}$ <sup>th</sup> share if they have children. If no children, their mother gets  $\frac{1}{3}$ <sup>rd</sup>. After paying of the legacies and debts. Verse No. 12, says that... in what your wives leave for you, you get half if no children and  $\frac{1}{4}$ <sup>th</sup> if there are children after paying of the debts and legacies. In what you leave for your wives, they share  $\frac{1}{4}$ <sup>th</sup> if no children and  $\frac{1}{8}$ <sup>th</sup> if there are children. It is a bit confusing, do not get confused. You can go home and refer it. In short, in Verse No. 11 of Surah Nisa, Ch. 4, the first share that is mentioned is of the children. Then of the parents and later on in Verse No. 12, it gives the share of the spouses. Now regarding inheritance, Islam speaks in a great detail. *Qur'an* only gives the basic outline. The great details, you have to refer to the Hadith. And a man can spend his full life only doing research on inheritance. And Arun Shourie, he expects to know about this just by quoting two verses. It is somewhat similar that a person wants to solve an arithmetical equation and does not know the basic rule of arithmetic, that is BODMAS. According to the rule of BODMAS, B-O-D-M-A-S, irrespective whichever arithmetical sign come, whether they come first or last, first you have to solve 'Brackets Off' - 'BO', then 'D' that is 'Division', then 'M' that is 'Multiplication', then 'A' that is 'Addition' and then 'S' that is 'Subtraction'. If we do not know the rule of BODMAS and if first you do subtraction, then you do multiplication, then you do addition, then do brackets off, you will surely get the answers wrong. In the same way, Arun Shourie himself does not know math's because for the division of inheritance for the division of inheritance, according to the Islamic law, first share goes to the spouses and the parents. After that whatever is remaining is shared between the children. If you follow this rule, the sum total can never come more than one. I hope that answers the question. ...Hindi...

**(Dr. Mohammed)** May we have the next question from the ladies side then we will allow you sir. Thank you!

**(Q)** Hello, Hello, Hello, my name is Fauzia Syed, I am working in BMC as inspector, I was a Christian and embraced Islam in 1980. How can I convince my parents who are yet Christians, that prophet Muhammad (Peace be upon him) did not copy the *Qur'an* from the Bible.

**(Dr. Zakir)** The sister has posed the question that, she has reverted to Islam. She has accepted Islam, first she was a Christian, I would like to congratulate her thrice not once. To the atheist I congratulate once, to her, I congratulate thrice because after saying '*La ilaha*' she said '*Illallah*' and then '*Muhammad ur rasool Allah*'. That is there is no God but Allah and Muhammad (May peace be upon him) is the messenger of Allah. I would like to

congratulate you. The question posed is that how can she prove, how can she convince to her relatives that *Qur'an* has not been copied or *Qur'an* has not been plagiarized from the Bible. As I told you that one historical fact that the prophet was illiterate is sufficient to prove this. But *Qur'an* also says in Surah Araf, Ch. No. 7, Verse No. 157, that they follow the prophet. They follow the messenger, the unlettered prophet which is mentioned in their scriptures, the law and the Gospels. And today, if you read the Bible, it is mentioned in the book of the Isaiah, Ch. No. 29, Verse No. 12, 'the book is given to a prophet who is not learned'. *Qur'an* says it is mentioned in the scripture and if you open the Bible, it is there in Isaiah, Ch. No. 29, Verse No. 12, those orientalist who claim that the prophet copied from the Bible, Nauzubillah, they fail to realize that there was no Arabic version of the Bible when the prophet was present. The first, the earliest Old Testament in Arabic that we have was by R. Sadias Gaon in the year 900 C. E. that is Common Era. More than 200 years after the death of the prophet. And the earliest New Testament – Arabic that we have was published by Erpenius in 1616 about a thousand years after the death of the Prophet (may peace be upon him). I do agree that there are some similarities between the Bible and the *Qur'an*. That does not indicate that the latter had been copied from the former. It can also mean that they both have a common third source. All the revelations of Allah (SWT) have the common message of 'monotheism'. They have the common message. All the previous revelations since they were time bound, as I mentioned, they have not been maintained in their original form and have been interpolated. And there are several concoctions, which have been done by the human beings. But there are bound to be a few points, which are common. Just because of these similarities, it would be wrong to say that prophet Muhammad (May peace be upon him) copied from the Bible. Then it would also mean that Jesus (May peace be upon him) Nauzubillah copied the New Testament from the Old Testament because there are many things common in the old and the New Testament. Both of them had a common source. And suppose some one copies in an examination, I will not write in the answer paper, I have copied from my neighbor. I will not write I have copied from Mr. XYZ. Muhammad (May peace be upon him) and Allah (SWT) clearly indicate that Jesus (May peace be upon him), Moses (May peace be upon him), all the other prophets were prophets of God Almighty. It gives them due credit and due respect. If he would have copied, he would not have mentioned, that Jesus and Moses (May peace be upon them) were prophets of God. This proves he did not copy. Only based on historical facts it is difficult for a person to say which of the two is correct Bible or the *Qur'an*. But let us put it to test using our scientific knowledge. On the face of it, if you glance, many stories, many points mentioned in the *Qur'an* and the Bible are exactly the same. But if you analyze, there is a difference of chalk and cheese. Bible for example mentions in the first book, in the book of Genesis, Ch. No. 1, 'the creation of the universe, heavens and the earth, it was created in 6 days and the day is described as a 24-hour period'. *Qur'an* too speaks at several places in Surah Araf, Ch. No. 7, Verse No. 54, in Surah Yunus, Ch. No. 10, Verse No. 3, several places that... 'The heavens and the earth were created in 6 ayyaam'. The Arabic word 'ayyaam' is the plural of 'yaum' which means day. Yaum means day. It also means a very very long period or an epoch. So here when the *Qur'an* says the heavens and the earth were created in 6 epochs, very very long period, the scientists have got no objection to description of the *Qur'an*. But to say that the world was created in 6-twenty four-hour days is unscientific. The Bible says in Genesis, Ch. No. 1, Verse No. 3 and 5, that... 'The day and the night were created on the first day and science tells us that the lights were creating in the universe is due to a reaction of the stars'. And the Bible says that the Sun, Genesis, Ch. No. 1, Verse No. 14 to 19, says that... 'The sun was created on the fourth day'. How is it possible that the result, that is the light was created 3 days before the sun? Illogical, it is unscientific and the earth, which is required for the presence of day and night, was created on the third day. *Qur'an* too speaks about the creation of the light and the sun but it does not give this impossible unscientific sequence. Do you think Prophet Muhammad (May peace be upon him), he copied from the Bible and he made corrections in the sequence? No one knew 1400 years ago. Bible says in Genesis, Ch. No. 1, Verse No. 9 to 13, that... 'The earth was created on the 3<sup>rd</sup> day' and Verse No. 14 to 19, says that... 'The sun and the moon were created on the 4<sup>th</sup> day'. Today science tells us that the earth and the moon are parts of the

original star, the sun. It is impossible that the earth was created before the sun. It is unscientific, Bible says that the vegetable kingdom in Genesis, Ch. No. 1, Verse No. 11 and 13, 'the vegetable kingdom, along with the seed, seed bearing plants, herbs, trees, etc. were created on the 3<sup>rd</sup> day and the sun', Verses 14 to 19 says was created on the 4<sup>th</sup> day. How can the vegetation come into existence without the sun? Bible says in Genesis, Ch. No. 1, Verse No. 16, that God Almighty created two great lights – the sun, the greater light to rule the day and the moon the lesser light to rule the night. Bible says that the sun and the moon have its own light. And as I mentioned earlier, *Qur'an* clarifies in Surah Furqaan, Ch. No. 25, Verse No. 61, that the light of the moon is its reflected light. How is it possible that our beloved prophet Muhammad (May peace be upon him) copied and corrected all the scientific facts. It is not possible. If you analyze the several stories that is mentioned in the *Qur'an* and the Bible, if you analyze it closely, there is a difference of chalk and cheese. Bible mentions the story of Adam (May peace be upon him) that the first man to be created on the face of the earth was Adam and the Bible gives the date approximately 5800 years ago. Science today according to the archeological evidence and the anthropological evidence says that the first human being was present tens of thousands of years ago. *Qur'an* too speaks about Adam (May peace be upon him) as the first man but does not give this unscientific date. Bible speaks about the story of Noah Alaisalaam, Noah (May peace be upon him) that there was a flood there was a universal flood, in Genesis, Ch. No. 6, 7, 8. There was a universal flood in which all living creatures on the earth were submerged and were killed in this flood except those people that were there in the Arc of Noah (May peace be upon him). The date according to the Bible is approximately in the 21<sup>st</sup> or 22<sup>nd</sup> century. Today archeological evidence show us that the 11<sup>th</sup> dynasty of Egypt and the 3<sup>rd</sup> dynasty of Babylonian existed without any interruption in their continuation in the 21<sup>st</sup> century BC. *Qur'an* too speaks about Noah, may peace be upon him and the flood but does not give a date and the flood which *Qur'an* speaks about is localized flood. It does not speak about a universal cataclysm. It says that the flood was localized to the people of Noah only, may peace be upon him which scientists today have got no objection. So you yourself can decipher whether the *Qur'an* has been copied or not from the Bible.

**(Dr. Mohammed)** Thank you. I would request on speakers who are... who are questioners who are coming on the mikes and those who are sending me slips up, kindly restrain yourself to the topic of the day which is 'Is the Qur'an Gods word'. So that we do not have to tell you that this is not of topic. We have received questions on Tasleema Nasreen and on justice women's rights. I would request ke if the topic is covered like women's rights, we have already got cassettes – we would not entertain these topics here though Zakir would be able to answer, we would not entertain it here. If you want to know about women's rights you could take the whole cassette, it covers up the whole issue. Those who want to know about Tasleema Nasreen, there is a press debate held by the Bombay Union of Journalists in which Dr. Zakir has already spoken on Tasleema Nasreen, total detail issue where they cross examine him in detail and any topic which is out it might be very important to you. It may be important for other audience also here, but if it is not related to the topic of the day it will not be entertained. Kindly help us by restraining yourself on this issue. Thank you. May I have your name and occupation before you put forward your questions. Thank you.

**(Q)** ...Hindi...

**(Dr. Mohammed)** I would request ke the questioners who come up here, we would request them to put their question forward in English because the lecture is in English and the audience here, most of them, they have come for a lecture in English though, though the speaker may understand the question, for a wider appreciation of the people collected here, we would request you to kindly put forward your question in English. We would make this as the first exception. He looks quite elderly, a very knowledgeable person, in that context, as a coordinator, I make an exception for the first time.

**(Dr. Zakir)** The brother, before posing the question he said, that all the Hindus do not believe in Bhagwaan Rajneesh. Here it is being video recorded. You can have the cassette. I said some people believe in Bhagwaan Rajneesh so there is a misunderstanding between you and me. I never said that all the Hindus believe. I know what the Hindus believe. Even I

have studied the scriptures and the brother posed a question and he posed a very good question that do I agree that since the *Qur'an* says he has sent several messengers and several revelations, do I believe in the Vedas, do I believe in the Ved Shastra and do I believe in the other messengers or not. That is the main question. I do agree with him. *Qur'an* says in several places. *Qur'an* says in Surah Fatir, Ch. No. 35, Verse No. 24, it says...(Arabic)... that 'There is not a nation to whom we have not sent a warner or a guide'. The *Qur'an* says in Surah Rad, Ch. No. 13, Verse No. 7...(Arabic)... 'And to every nation we have sent a warner'. Regarding your question that do you believe that the Ved Shastra and do you believe that the other prophets were prophets of God. By name the *Qur'an* mentions 25 prophets by name Adam, Abraham, Moses, Ismail, Jesus, Muhammad (May peace be upon them all). But according to the traditions, there are more than 124,000 prophets sent on the face of the earth. By name we know only 25. Others may be, may not be, we can not say for sure. Regarding your question that do you consider the Ved to be the word of God. Let us see are there any common points between the Veds and the *Qur'an*. Yes! There are. Since the topic is of God, the *Qur'an* too speaks about, I mean the Ved also speaks about God. If you read the Vedas it is mentioned in the Yajurveda, Ch. No. 3, Verse No. 32...Sanskrit... 'Of that God, you cannot make any image'. The Yajurveda, says in Ch. No. 33, Verse No. 3, God is formless and bodiless. The same Yajurveda, Ch. No. 40, Verse No. 8, says God has no image, has got no body. Same Yajurveda, Ch. No. 40, Verse No. 9, says that all those who worship the uncreated things, they are in darkness and it continues...Sanskrit... 'Of that God'...Hindi... 'There is only one God, not a second one, not in the least bit'. It is mentioned in the Rig Veda, Volume No. 8, Ch. No. 1, Verse No. 1...Sanskrit... 'All praises are due to him alone'. It is mentioned in the Rig Veda, Volume No. 6, Ch. No. 45, Verse No. 16...Sanskrit... 'There is only one God, worship him'. We believe in it. We have got no objection in accepting these portions of Vedas. They may be the word of God, *Qur'an* is the criteria to judge what is right, what is wrong because it is the last and final revelation. We Muslims have got no objection in accepting all these things as the word of God. But there may be other things as I said, there may be interpolation which I know of many which I do not want to discuss here. It may be, there may be interpolation. There may be human works, which we cannot accept as the word of God. As there are unscientific facts in the Bible, the same also are there in the Vedas. I do not want to discuss that so we have got no objection that originally Vedas may have been the word of God. Injeel – the *Qur'an* says Injeel is the wahi given to Isa Alai salaam. It is the revelation given to Jesus (May peace be upon him) so we can say for sure that Injeel was the word of God. And regarding the messengers. Yes! There are several messenger several regarding Ram, Krishna, are they messengers? What we say, may be we can say. But we can not say for sure. There are some Muslims who say that Ram Alai salaam. That is wrong. See they are scratching their back. I do not have to scratch the backs of the Hindus so he is scratching my back. What I am saying they may be but even if they are, even if Ram is the messenger of God Almighty, even if Veda is a scripture of Allah (SWT), as I mentioned, they were time bound. They were only meant for those people at that time and their message is not till eternity. *Qur'an* is the last and final message is not till eternity. *Qur'an* is the last and final message of Allah (SWT) even if Injeel, even if Bible, even if Veda were the word of God, they were for that time not for today. *Qur'an* is the last and final word of God and the last and messenger is Prophet Muhammad (May peace be upon him). We have to follow the *Qur'an* and the prophet. Hope that answers the question.

**(Dr. Mohammed)** The next question from the ladies side

**(Q)** My name is Mehnaaz Syed and I am a student. My question is who created Allah?

**(Dr. Zakir)** The question posed by the sister is who created Allah? It is a question normally posed by the atheist, by the rationalists. That reminds me of an occasion that, once my friend he is a very close friend of mine, he had gone through a discussion with the rationalist group of Bombay, the atheist group. And he tried to convince them about the existence of God Almighty. And he started of saying that this is a cloth who created it? Where did it come from? They said a weaver created it. Fine. It has a creator. Yes! This is a book. Where did it come from? Where did the book come from? Where did the pen come from? Like that he tried and proved to them, that everything has a creator. The car it was

created in a factory. Who created the factory? May be the engineer. Who created the engineer? He went on trying and proving everything has a creator. And then he asked a question. Who created the sun? Who created the moon? And while asking these questions, he said do you agree that everything has a creator? So the rationalist group, they paused and they said, we will agree that everything has a creator only under the condition, that you do not change your statement. That you do not go back on your statement. We will agree everything has a creator but you should not go back on your statement that everything has a creator. My friend was very pleased. He was happy. I have been successful. I have been successful in convincing the atheist and he poses the next question. Who created the sun? Who created the moon? Everything has a creator. You have to name who was the final creator? I have come from my mother. My mother has come from her mother. Finally, who is the first creator? And he helped them with the answer. The first creator who created everything is God Almighty, thinking that he had won the discussion. The atheist posed a question. We agree in God Almighty, on the condition, you give us the answer who created God? And my friend got the shock of his life. He could not answer. He was dumbstruck. He could not sleep the whole night. Next day he came to me and he told me and narrated the whole incident to me. And I realized he was using the methodology used by some scholars to prove the existence of God. These scholars, they have missed out a very important rule of logic, known as self-analysis. If you analyze my talk never in my talk did I ever say that everything has a creator. Never did I say that. If I would have said that, I would have been trapped. In fact I was the person who asked the atheist and the atheist gave the reply that the first person who know the mechanisms is the creator, the manufacturer. I did not say that. He said it. If suppose someone poses the same question to me. Brother Zakir, who will be the person to tell the mechanism of an unknown object? I will tell him that everything which has a beginning, everything which is created, the first person who will be able to tell the mechanism of such thing is the creator. I am using my logic. I do not want to be trapped again. If I say this answer that the first person will be the person, the first person who will be able to tell the mechanisms of anything which is created, which has a beginning is the creator, you can use the same argument and still prove that *Qur'an* is the word of God. The final answer will be, because science tells us the sun has a beginning, the moon has a beginning, our universe has a beginning. Who will know the mechanism? The creator God Almighty. You asked me the question, who created Allah? It is somewhat similar to the question posed to me by my friend. He said that my brother Tom, he was admitted to the hospital and he conceived and gave birth to a child. Can you tell me was the child a girl or a boy? I know as a doctor that a male cannot conceive and give birth to a child. The quality of a male is, it cannot conceive and give birth to a child. It is an absurd question. Same way, the definition of Allah (SWT) is Allah, is uncreated. It does not have a beginning. So if you ask me the question who created Allah, it is as absurd as my friend asking me that my brother Tom gave birth to a child, is it a male or a female. Hope that answers the question.

**(Q)** My name is Mohammed Ashraf, my question is the... I am a student. My question is the... Many orientalist claim or rather allege that the prophet (peace be upon him) wrote the *Qur'an* for the moral reformation of the Arabs and attributed it to God for better acceptability.

**(Dr. Zakir)** The brother has posed a question and I do agree with him that some of the orientalist has said that our beloved prophet Muhammad (May peace be upon him) he told a lie, that *Nauzubillah* by saying *Qur'an* is the word of God so that he could reform the Arabs. I do agree that the message of the *Qur'an* and the intention of prophet Muhammad (May peace be upon him), was not only to reform Arabia, the intention of the *Qur'an* and our beloved prophet was to reform the whole world. Not only Arabia. If you say let us analyze this claim. If his main reason was only to reform Arabia, then why should a person use immoral means to make a moral society? Imagine! You want to make a moral security but you, yourself start by telling a lie. This can only be done by people who are fake, who do it for money. Openly they may say we want to reform the world. But inwardly they want money and I have already disproved that the prophet did not do it for money. So if the final end result is truth, even the means should be truthful. It is mentioned in the *Qur'an* in Surah Anam, Ch. No. 6, Verse No. 93, that... 'Who can be more wicked than a person who

invents a lie against Allah (SWT)', and says that... 'I have received an inspiration when no inspiration has come to him or says that I can invent a revelation, the same as Allah (SWT)'. If the prophet had actually lied, he would have never mentioned it in his own book that the person who lies is a wicked person. In some point of his life may be his lie would be exposed, then he would be calling himself a wicked person. And the verse continues to give a humiliating punishment. Again it is mentioned in Surah Al-Haqqa, Ch. No. 69, Verse No. 44 and 47, that if the messenger was to invent a lie in our name, in the name of Allah (SWT), we would seize him by his hand. We would seize him by his right hand and cut off the artery of his heart and you will not be able to save him from one wrath. Even the messenger is not excused. If any messenger was to invent a lie, let it be even prophet Muhammad (May peace be upon him), Naudzubillah he will never do it, even if any messenger invents a lie, the *Qur'an* says we will cut off the artery of his heart. There were chances that if the prophet Muhammad (May peace be upon him) would have lied, surely he would have been exposed at some point of life and he would be calling, he would to ask the people to put him to death. A similar punishment is mentioned in Surah Shura, Ch. No. 42, Verse No. 24, as well as in Surah Nahl, Ch. No. 16, Verse No. 105. And there are several instances in which the prophet himself was corrected in the *Qur'an*. If the prophet wrote the *Qur'an* for moral reformation, Naudzubillah, surely he would not have mentioned those things which Allah (SWT) did not like the prophet doing. For example, one such verse, one such Surah is Surah Abasa, Ch. No. 80, it says that... 'O prophet! When the blind man came interrupting, when the blind came interrupting, he frowned and turned away. What does thou know lest he may increase in spiritual guidance or receive admonition'. This Surah was revealed when the blind man by the name of Abdullah Ibn Umme Maktum interrupted the prophet when he was having a discussion with the pagan Arabs – the non-muslims and the prophet did not appreciate interruption because when he is speaking with the non-muslims chiefs why should a blind Muslim come and interrupt. If it would have been any one else besides the prophet. Let it be a saint or a sinner, no one would have objected. But because the prophet whose character was so noble. It was so high, whose heart always wept for the poor and the needy. For him, a revelation came down. And whenever the prophet met this person, he always thanked him that because of you Allah (SWT) had remembered me. Several such reproof had been given in the *Qur'an* for example Surah Tahrim, Ch. No. 66, Verse No. 1, in Surah Nahl, Ch. No. 16, Verse No. 126. In Surah Anfal, Ch. No. 8, Verse No. 84, in several places. If the prophet would have written the *Qur'an* for moral reformation, he would not have incorporated this in the *Qur'an*. Hope that answers the question.

**(Q)** Assalamualaikum brother, I am a medical student brother, in your lecture, you spoke about several scientific facts. Are there any facts relating to mathematics in the *Qur'an*?

**(Dr. Zakir)** The sister has posed the question that I have mentioned several scientific facts, are there any mathematical facts mentioned in the *Qur'an* or does this *Qur'an* speak anything on mathematics. Yes the *Qur'an* speaks about several things about mathematics. One such law of mathematics which the whole mathematics is actually based on the law of Aristotle – 'The excluded middle'. It says that every proposition, that every statement can either be true or false. And for years everyone followed this law. A hundred years ago, there was a person who said posed the question that if every statement, every proposition can either be true or false, even this is a statement. Even this can be false. What if this is false? The whole mathematics was going to collapse. All the mathematicians got together and they took out a new consistence, a new theory saying that whenever anyone utilizes a word it can either be used. When you use a word you talk about its meaning not the word. But when you mention the word, you talk about the word not the meaning. Let me give you an example, that if I say that Akbar, Akbar is small. Meaning wise it is right. He is small boy. Akbar is small, no problem. But a person, who knows Arabic, he may take objection. Akbar is not small. Akbar means great. Here I was mentioning the word. I was not using the word. Let me give another example that suppose if I say '3' always comes before '4'. No one will have any objection, '3' always comes before '4'. But a skeptic, he will tell me '3' comes after '4' in the dictionary because 'T' comes after 'F'. Now when I was saying '3' comes before '4', I was talking about the meaning, I was not talking about the mentioning. The skeptic who is taking an objection is talking about the mentioning, not the meaning. So when a word is

utilized it can be utilized in two ways – either meaning or mentioning. During my talk, I quoted a verse of the *Qur'an* of Surah Nisa, Ch. No. 4, Verse No. 82, which says...(Arabic)... 'That do not they consider the *Qur'an* with care, had it been from anyone besides Allah, there would have been many contradictions'. Meaning wise it is absolutely clear. No one has been able to take out a single contradiction. So *Qur'an* is the word of God. But there is skeptic who says that I can take out a contradiction. I say where. He says open Ch. No. 4, Verse No. 82. The word contradiction is there. The word 'Ittilaaf' is there in the *Qur'an*. *Qur'an* is proved wrong. The word 'Ittilaaf' is there in the *Qur'an*, is the author tripping itself. I said wait! Read the full verse it says... 'Do not they consider the *Qur'an* with care, had it been from any one besides Allah, there would have been many contradictions and the 'Ittilaafun kasira – the word 'Ittilaaf' – the word contradiction in the full *Qur'an* occurs only once. So yet even mentioning wise the *Qur'an* does not trip itself. It is safe. The word 'Ittilaaf' is only mentioned once and the *Qur'an* says 'Ittilaafun kasira' – many contradictions. They are safe. Another skeptic will come forward and say okay, I will agree 'Ittilaaf' is only once but *Qur'an* says... 'Do not they consider the *Qur'an* with care, had it been from anyone besides Allah, then would have been many contradictions. The word many contradictions is there, the word 'Ittilaafun kasira' is there. So *Qur'an* is not from God. I know it is a bit difficult to understand but I will give you a simple example later on. It is a bit difficult to understand. The vice versa is not always true. When the *Qur'an* says that... 'If *Qur'an* would not... do they not consider the *Qur'an* with care, had it been from anyone besides Allah, then would have been contradictions'. The *Qur'an* does not say that if there are many contradictions, the *Qur'an* would have not been from Allah. If the *Qur'an* would have mentioned, that if there were many contradictions, this book is not from Allah then the *Qur'an* would have been proved wrong. Allah (SWT) chose his words. Because the vice versa need not always be true. Let me give you an example that suppose if I say that all the... all the people living in Bombay, all the Bombayites they are Indians. It is a true statement. But the vice versa need not be true. All Indians do not stay in Bombay. Some may stay, some may not. So the rule says, the vice versa is not always true. So when *Qur'an* says... 'Do not they consider the *Qur'an* with care, had it been from anyone besides Allah, there would have been many contradictions'. So if there are contradictions, it can be from Allah, it cannot be from Allah also. The *Qur'an* does not trip itself. Let me give you a simpler example. It is mentioned in Surah Muminun, Ch. No. 23, Verse No. 1, that the true believers are humble in prayers. Someone will tell me I know a Muslim who prays 5 times a day but he robs, he cheats. There are black sheep's in every community. See the *Qur'an* is wrong. *Qur'an* says true believer is humble in prayer. I say wait, listen to the words of the *Qur'an*. *Qur'an* says true believers are humble in prayers. *Qur'an* does not say all those who are humble in prayer are true believers. If the *Qur'an* would have said all those who are humble in prayer are true believers, *Qur'an* would have been proved wrong. So Allah (SWT) is the best mathematician. He knows there are skeptics who are going to take out fault in the *Qur'an*. He chooses the words. I would like to give one more example. That the *Qur'an* mentions in Surah Imran, Ch. No. 3, Verse No. 59, that the similitude of Jesus in front of Allah is the same as Adam (May peace be upon them). He was created from dust and said 'be' and it was. Meaning wise we have no objection. Jesus Christ (May peace be upon him), Adam(May peace be upon him), both were created from dust. Meaning wise it is absolutely clear but if you count in the *Qur'an* the word Isa alaisalaam – Jesus (May peace be upon him), is mentioned 25 times in the full *Qur'an* and if you count Adam (May peace be upon him), even he is mentioned 25 times. So besides the meaning being same even the mentioning is same. There are several such examples in Surah Araf, Ch. No. 7, Verse No. 176, it says that as to those who rejects our signs they are like dogs. The Arabic statement as to those who rejects our sign, it is mentioned in the *Qur'an* 5 times. The Arabic word for dog is 'kalb' even that is mentioned 5 times. Besides the meaning being same even the mentioning is same. Surah Fatir, Ch. No. 35, Verse No. 20, says that 'The darkness is not like light'. Arabic word for darkness is 'zulmaat'. It is mentioned 23 times in the *Qur'an*. The word for light, Arabic word is 'Nur'. It is mentioned 24 times in the *Qur'an*. So even besides the meaning being correct even the mentioning matches that darkness is not like light, 23 is not like 24. So where ever *Qur'an* says this like that, besides the meaning being same, even



the mentioning is same. If the *Qur'an* says this is not like that, besides the meaning matching, even the mentioning will not match and besides this the *Qur'an* is quoted so well, it is impossible to make the *Qur'an* even by a computer. The example I gave you of Surah Imran, Ch. No. 3, Verse No. 59, which says the similitude of Jesus(May peace be upon him) in front of Allah (SWT) is like Adam (May peace be upon him). He was created from dust and 'Bc' it was. Besides both being mentioned 25 times, if you start counting from Surah Fatiha, Ch. No. 1, Verse No. 1, till Surah

\*\*\*\*\*Missing\*\*\*\*\*

Allah is not testing you with food. But he tests some people with food some people with wealth, some people with children, some people with spouses, different tests. Whenever you give an examination you cannot say that the examiner should give the same test to everyone. But irrespective whatever the test is, the judgement should be just. *Qur'an* says '*Maliki yau middeen*'. He is the master of the day of judgement. Depending upon which test we give you. He judges you that way. Suppose you are running a race and a person is lame you know you are handicapped so you give him in a 100-meter dash, you give him a 50 meters lead and a person who has both the legs, he starts from first. So that both have equal opportunity so depending upon the test Allah has given you, he will judge you on the basis of that. Hope that answers the question.

**(Q)** Salaamualaikum. I am Kashmira Nazda, I am a revert Muslim. I am a student of final C.A., my question is actually in the first part of your lecture, you said there are no contradiction in the *Qur'an*, okay but there is a ayah in the *Qur'an* which the number I am not aware of but Allah says in the *Qur'an* that he seals the hearts of certain people and hence they do not understand. But we all know that it is the brain that thinks and the mind. Can we clarify that?

**(Dr. Zakir)** The sister has asked a very good question and I would like to congratulate her too thrice for reverting to Islam. She said... she said that Allah says in certain parts of the *Qur'an* and I do agree with her that Allah seals the heart, 'Mohur Lagai', on the heart and so that people who do not come close to the truth, they have been sealed. She has asked the question that today science is advanced and we know that brain is the main organ required for thinking not the heart. Previously people thought it was the heart, so is not there an error in the *Qur'an*. If you realize, in the beginning of my talk I also quoted a verse of the *Qur'an*, the third quotation Verse from Surah Ta Ha, Ch. No. 20, Verse No. 25 to 28, which says...(Arabic)... 'O my Lord, increase my breast for me' ...(Arabic)... 'Increase my breast for me and make my task... task easy for me and remove the impediment from my speech so that they will understand'. Now here the word again 'Sadr' – heart. So why should Allah increase my heart, the Arabic word 'Sadr' has got two meanings. One is heart and the other is center. If you go to Karachi, you will find 'Sadr' so and so 'Sadr' so and so, center so and so. So 'Sadr' in Arabic, besides meaning heart, also means center. So here *Qur'an* says that we have sealed your centers- brain. I asked Allah (SWT)...(Arabic)... 'O my Lord, increase my center intellect and remove the impediment between me and the audience'. Hope that answers the question.

**(Q)** Salaamualaikum. My name is Khalid. Dr. Zakir Naik is it not contradictory that the *Qur'an* calls Iblis an angel at one place and a jinn at another place?

**(Dr. Zakir)** The brother has posed a question that does not the *Qur'an* contain a contradiction that in several places Iblis was a angel but one place it says that he was a jinn. The *Qur'an* mentions the story of Iblis and Adam (May peace be upon him) at several places in the *Qur'an*. It is mentioned in Surah Baqarah, Ch. No. 2, in Surah Araf, Ch. No. 7, in Surah Hijr, Ch. No. 15, in Surah Isra, Ch. No. 17, in Surah Kahf, Ch. No. 18, in Surah Ta Ha, Ch. No. 20, in Surah Sad, Ch. No. 38, several places and in all these places, I do agree that the *Qur'an* says... 'We had said to the Angels bow down. All of them bowed down except Iblis'. This is the English translation. 'We had said to the Angels bow down. All bowed down except Iblis'. But one place in the *Qur'an* the brother did not give the reference. He was referring to Surah Kahf, Ch. No. 18, Verse No. 50, which says, we said to the angels bow down. All bowed down except Iblis. Iblis was among the Jinns. So if you analyze, seven places the *Qur'an* says Iblis was an angel. One place it says Iblis was a Jinn. Isn't there a contradiction? This is the English translation of the Holy *Qur'an*. But the *Qur'an* was

revealed in Arabic, and in Arabic language there is a grammar known as 'Taghleeb'. Arabic grammar known as 'Taghleeb' in which if the majority is addressed, if you address to a majority even the minority is included. I will give an example, if suppose there are 100 students in the class out of which 99 students are boys and one is a girl and if I say in arabic, all boys stand up, even that girl will stand up because she knows the rule of 'Taghleeb'. But if I say in English all boys stand up, only the 99 boys will stand up, the girl will not stand up. So the *Qur'an* was revealed in Arabic and when the *Qur'an* says we said to the angels bow down, all bowed down except Iblis, it shows that the majority of the people that were there were Angels. Iblis may be an angel, may not be an angel but Surah Kahf, Ch. No. 18, Verse No. 50, says that... he was a Jinn. So *Qur'an* says in Surah Kahf, Ch. No. 18, Verse No. 50, that he was a Jinn and in other places it says may be he was an angel or not an angel, they have to agree with Surah Kahf, Ch. No. 18, Verse No. 50. It is not a contradiction. You have to apply the rule of Arabic grammar - 'Taghleeb'. And secondly, the Angels do not have a free will of their own. Whatever Allah (SWT) says, they immediately obey. Jinn's have a free will so this a second proof that Iblis was a Jinn. I hope that answers the question.

**(Q)** Salaamualaikum. Now we believe that God is super natural and he can do everything. A non-Muslim friend of mine has a question why is it that God does assume a human form. Can you please explain?

**(Dr. Zakir)** The sister has posed the question that God is Supernatural. He can do everything and her friend posed a question then why cannot God Almighty take human forms? The people who believe in God they say that God is supernatural. Everyone out here who believes in God will also believe that God is supernatural. I would like to know, which person out here who believes in a God says that God is not supernatural. Everyone. Everyone who believes in God, they believe that God is supernatural. Supernatural means there is nature and then there is God. If fact, according to the *Qur'an* God is not supernatural, God is not supernatural. According to the concept of Allah (SWT) in the *Qur'an*, God created nature, it will never be that nature said this and God is saying the opposite. God created the nature. God created your fitra, the innate nature in the human being. One of the attribute of Allah (SWT) given in the *Qur'an* is 'Fatir' which is the name of the 35<sup>th</sup> Surah of the *Qur'an*. Fatir has been derived from the word 'Fitra' meaning innate nature. Fatir means the creator, the originator of creations. The creator of the primedial matter to which more creation is added by God Almighty. Therefore when we break our fast in Ramadhan, we say 'Iftar'. Iftar means break. Same way, the word Fatir means creator, it means shaper, former as well as splitter. *Qur'an* tells the people that do not you ponder on them? You look at the sun, you look at the moon, they are following the laws of nature. They will never change their course. They are all natural. Same way, Allah (SWT) is too natural. It is mentioned in the *Qur'an* in Surah Ahzab, Ch. No. 33, Verse No. 62, it says...(Arabic)... That the nature ...(Arabic)... That you will never find a change in the nature of Allah (SWT). In Surah Ahzab, Ch. No. 33, Verse No. 62, a similar message is repeated in the *Qur'an* saying that establish the handwork of Allah (SWT). Never will you find a change in the work of Allah (SWT). This is a standard religion but most of them will not understand. It is mentioned in Surah Rum, Ch. No. 30, Verse No. 30. Today science tells us, the quantum and the modern science they tell us, that without an observer, you do not have anything. The Universe without an observer is useless. The scientist posed a question. Who was the first observer? Another attribute of Allah (SWT) is 'Ar-Rashid - the witness'. *Qur'an* says Allah was the person who first witnessed. So God is not supernatural, God is natural. Regarding your second part of the question that God can do everything, normally, I pose this question to most of the persons who believe in God just so that they have a better understanding of Allah (SWT). I ask them the question that can God create anything and everything? Most of them will say... Yes! Can God destroy anything and everything? All will say... Yes! My third question is, Can God create a thing which he cannot destroy? And they are trapped. If they say... Yes! That God can create a thing which he cannot destroy, they are going against their second statement that God can destroy everything. If they say... 'No God cannot create a thing which he cannot destroy', that means they are going against their first statement that God can create everything. Again, they are not using their logic, they

are trapped. Same way God cannot create a tall-short man. Yes he can make a tall man short but no longer he remains tall. He can make a tall man short. No longer he remains tall. He can make a short man tall. No longer will that man remain short. But you cannot have a tall short man. You can have a medium man. Who is neither tall neither short. But God cannot make a man who is tall and short at the same time. Similarly, God Almighty, Allah (SWT) cannot make a fat-thin man. There are a thousand things I can list which God Almighty cannot do. God cannot tell a lie. The moment he tells a lie, he ceases to be God. God cannot be unjust. The moment he is unjust, he ceases to be God. God cannot be cruel, God cannot forget. You can list a thousand things. God Almighty cannot throw me out of his domain. The full world, the full universe belongs to him. He can kill me. He can obliterate me. He can make me vanish. But he cannot throw out of his domain. To him belongs everything. Where will he throw me? He can kill me. He can obliterate me. He can make me vanish, but he cannot throw me out of his domain. No where does the *Qur'an* say, God can do everything. In fact *Qur'an* says...(Arabic)... that... 'Verily Allah has power over all things', *Qur'an* does not say God can do everything. *Qur'an* says God has power over all things. Several places Surah Baqarah, Ch. No. 2, Verse No. 106, Surah Baqarah, Ch. No. 2, Verse No. 108, Surah Imran, Al-Imran, Ch. No. 3, Verse No. 29, in Surah Nahl, Ch. No. 16, Verse No. 77, in Surah Fatir, Ch. No. 35, Verse No. 1, several places the *Qur'an* says...(Arabic)... 'Verily Allah has power over all things'. And there is a world of a difference between Allah can do everything and Allah has power over everything. In fact *Qur'an* tells in Surah Buruj, Ch. No. 85, Verse No. 15&16, it says... 'Allah is the doer of all he intends'. See whatever he intends, he can do but God only does godly things. He does not do ungodly things. Regarding your main question why cannot God take human form? Posed by a non-Muslim. This philosophy of God taking forms is called as Anthropomorphism. That God Almighty takes forms and they have a beautiful logic. Therefore God Almighty to say, to know, to instruct the people, how it feels when a person is hurt, he has to take a form of a human being to tell to the mankind, how it feels when you are hurt. How it feels when you are happy. How it feels when you are sad, to lay down the dos and don'ts for the human beings, God Almighty took the form of human being known as the theory of Anthropomorphism. But if you analyze this logic does not stand the test. Suppose I create, I am the inventor of a tape recorder. I create television. I do not have to become a tape recorder to know what is good and bad for the tape recorder. I do not have to become a television to know what is good and bad for the television. I just write a catalogue that to play a cassette, insert the cassette, press the button play, the cassette will start playing. Press stop, it will stop. Press fast forward, it will fast forward. I put down a catalogue same way God need not become a human being to what is good or bad for the human being. He chooses a man amongst men to give the instructions to give the catalogue. Which is the catalogue? The *Qur'an* the catalogue for the human being. The dos and don'ts. What is good for them, what is bad for them, is the *Qur'an*. He does not have to become a human being. Why? You ask me, cannot God take a human form? Yes he can take. But the moment he takes a human form, he ceases to be God, because God is immortal. Human beings are mortal. You cannot have an immortal and mortal person at the same time. It is like a tall man. Human beings, they have certain qualities. They have certain bonds, for example, they have to eat. They have to eat. *Qur'an* says in Surah Anam, Ch. No. 6, Verse No. 14... 'Say will I take for anyone as a protector besides Allah, the creator of the heavens and the earth, who feeds everyone but is not required to be fed'. Human beings require to eat. God requires to eat? No! human beings require to sleep. It is mentioned in the *Qur'an* in Ch. No. 2, Verse No. 255, in the Ayatul Qursi... 'No slumber can seize him nor sleep'. God does not require to sleep. So if we have a man, man requires to sleep. Man requires to rest. Man requires to eat. How can God come down and be mortal and immortal at the same time? It is illogical. If you say that God takes human form and has human qualities, you are giving a whip to the atheist to beat you with. The moment you say, God is supernatural. God can do everything you are giving a whip to the atheist to beat you with. God is not supernatural. God cannot do everything. God cannot take human forms. God is natural. God has power over everything. He is the doer of all the intends. And he does not take human forms.

**(Q)** My name is Austin Philips. I am a Christian, now there are many questions I would like to ask but time will not permit, so.

**(Dr. Mohammed)** Most... can we have the most important question put?

**(Q)** Yes the most important question now I will ask I ... what comes to my mind right now is this that, Islam speaks about Jesus Christ. Islam believes that Jesus Christ was. It does not believe that he died on the cross and he rose again from the dead. But it believes that he was raised up. Jesus was raised up by God, it also says that Muhammad was not raised up and one Muslim friend also told me that Islam believes that Jesus was born of a virgin and he was born by the power of holy spirit and he was not born in the natural way. Now this proves that Jesus Christ, if he is not God, at least he is greater than Muhammad. Now why do not you consider if you have the teachings of Muhammad, why do not you give the teachings of Jesus also, which are there in the Bible.

**(Dr. Mohammed)** Can I put another question associated with it, this is from Harold Porter. He also asked if you say that God is one, then how did Jesus Christ come into the picture?

**(Dr. Zakir)** Brother has asked a very good question and these questions are mainly posed by the missionaries. Christian missionaries. I do not know whether he is one and he gave some two-three examples that Islam speaks about Jesus Christ (May peace be upon him) and he says that *Qur'an* says that... Jesus Christ (May peace be upon him) was raised up alive. Prophet Muhammad (May peace be upon him) was not. Jesus Christ (May peace be upon him) was born of a virgin birth. Muhammad (Sallallahu alaihi wasallam) had a mother and a father. Who is greater? The mind gives the answer. Who is greater? Jesus. And then he says and there are many such questions and he also says... it says... that Jesus Christ (May peace be upon him) is mentioned 25 times. Muhammad (Sallallahu alaihi wasallam) only 5 times by name, who is greater? And they pose question, they pose questions as a Muslim and our mind thinks. Ah! Who is greater, Jesus Christ (May peace be upon him) so he wants me to throw some light on Jesus Christ (May peace be upon him). Brother, Islam is the only non-Christian faith which makes an article of faith to believe in Jesus (May peace be upon him). We believe that he was born miraculously without any male intervention which many modern day Christian do not believe. We believe that he gave life to the dead with Gods permission. We believe that he healed those blind with Gods permission. But there are parting of ways. We do not believe that he is God Almighty. We do not believe that he is begotten son of God. We believe he is the messenger of God. Coming to your question if the *Qur'an* mentions that Jesus Christ (May peace be upon him) was raised up alive, Muhammad (Sallallahu alaihi wasallam) died. Who is greater? That does not indicate that if there is someone after God. It has to be who? If someone has to slaughter someone. If someone has to sacrifice, they have to sacrifice the best person and according to them the best person is Jesus Christ (May peace be upon him). According to the *Qur'an* he was not crucified. ...(Arabic)... 'They killed him not neither did they crucify him'. We agree, but according to your Bible, according to... according to the false reading. Bible also says he was not crucified... that the Jews crucified. Most of the people did not accept him to be a messenger of God Almighty. They went to extremes. The *Qur'an* says... (Arabic)... *Qur'an* says in Surah Nisa, Ch. No. 4, Verse No. 171, it says that...(Arabic)... 'O people of the book' ...(Arabic)... 'Do not go to extremes in your religion'. What extreme... two extremes, Jews said he was an imposter and the Christians said that he was God Almighty. Extremes, speak not of God ought but the truth, speak the truth. There is only one God. He was raised up because there was misconception. In his Second Coming he will not teach us anything new. *Qur'an* says in Surah Maidah, Ch. No. 5, Verse No. 3... 'On this day I have perfected your religion for you and have chosen for you Islam as the way of life'. We Muslims, we believe he will come, but he will not teach us anything new. He will not teach us anything new. He will come to clarify the misconception and he and he will tell to Allah (SWT), Ya Allah bari taala, you be my witness that I never told them to worship me. I never told them to call me the begotten son. He will come for the Christians not for the Muslims. We believe he will come. You say that he was born of a virgin birth. If suppose, if suppose a person does not have a father and you claim because he does not have a father he is God Almighty, *Qur'an* gives the answer in Surah Imran, Al-Imran, Ch. No. 3, Verse No. 59, similitude of Jesus in front of Allah is the same as Adam. They were created from dust and said 'be' and it was

Adam (May peace be upon him) did he have a father. Adam (May peace be upon him) had no father. He had no mother. If you say a person who does not have a father is God Almighty, Adam (May peace be upon him) is a bigger God, your Bible, it is not the *Qur'an*, it is the Bible. Bible speaks about another super human - King Malchisedec. King Malchisedec, he had no accent, no decent, no beginning, no end. He is bigger than even Adam (May peace upon him) is mentioned by name 25, Muhammad (Sallallahu alaihi wasallam) only 5 times. Why? Because there were allegations against Jesus Christ (May peace upon him). There was no allegations against Muhammad (May peace upon him) and when the *Qur'an* was revealed, prophet Muhammad (May peace upon him) was present. So if I have to address a person, I just have to say... He, He, O Nabi, O Prophet. I need not take his name always. But if I am referring to my friend who is not here, I have to take his name, that Mr. XYZ. So since Jesus (May peace upon him) was not there when the *Qur'an* was revealed, his name had to be taken. In that, in that way *Qur'an* mentions the name of Musa (Alai salaam) 132 times. Does it mean he is greater than prophet Muhammad and Isa (Alai Salaam) both? No, because they were not present, when any example is given of them, their name has to be taken. For a person who is present, the name need not be taken. I hope that answers the question.

**(Dr. Mohammed)** Thank you we would like you to note ke we will have the Zuhar prayers after the programme in jamaat. You could join Dr. Zakir, all of us, those who would like to have jamaat. We will have, may be, we will a bigger jamaat if you all co-operate outside in the mosque. The next question from the ladies side. Now we will start a session, I think there are more, much quantity of brothers here than the sisters, we would have, now I would change the system, let the ladies be asking a question then gents here in a clockwise fashion then again another brother will ask a question here again to the ladies. One chance to the ladies, two chance to the gents so that we balance the number of people waiting. Thank you.

**(Q)** As salaamualaikum brother Zakir, my name is Israt Ansari and I am a science graduate, presently doing my MA in Islamic studies. My question to you is in the *Qur'an* it has been mentioned that no one besides God knows the sex of the child in the mothers womb. However modern science have developed certain tests by which we can determine the sex of the child in the *Qur'an*?

**(Dr. Zakir)** Wa laikum salaam sister. She has posed a question that *Qur'an* mentions that no one besides Allah (SWT) knows the sex of the child in the womb and today I do agree with her that there are many medical tests for example, Amiocentencis, ultra sonography, which can determine the sex of child so is not there a mistake. A scientific error in the *Qur'an*? What the sister is referring to is referring to a verse from Surah Luqmaan, Ch. No. 31, Verse No. 34, which says... 'Only Allah knows the hour that is the day of judgement, no one besides Allah knows the day of judgement when will it rain what is in the womb of the mother what will a person earn and where will he die'. These five things no one besides Allah (SWT) knows. Her main question is that *Qur'an* says that no one besides Allah knows the sex of the child in the womb. Sister the misconception is because there are a few translation, there are a few translations especially the Urdu translation which has mentioned that no one besides Allah knows the sex of the child in the womb. In the Arabic the sex is not mentioned. The *Qur'an* says no one besides Allah knows what is in the womb. The *Qur'an* does not refer here to sex, it refers to how will the child be? Will he be honest? Will he be dishonest? Will he be a boon for the society? Will he be a bane for society? What will he become? Will he be an engineer? Will he be a doctor? And believe me with all your medical scientific knowledge you can never tell in advance what will a person be...**(Clapping)**... That is a mistranslation. Before the next question comes. That is a very good question. He said that it can please do not interrupt brother, what you want to say you can come in the mike, brother it is better if you come in the mike and say. Still I give him a chance, may be he is a non-Muslim no problem. He is saying may be I am misleading if there is a difficulty in understanding the language to the lexicon, the Arabic lexicon. There are Arabic lexicons written by non-muslims and the best one is lane lexicon. Go to the lanes lexicon written by non-muslims and they will tell you that sex is not there in the arabic text. They will tell you not I...**(Clapping)**... Regarding the other criteria's what about day of

judgement. There are people who predicted. It had come in the Times of India that in November 1992 there was a Korean church, which said that the world is going to end in November 1992. All the people who followed that church came there, nothing happened. We are yet living and the people ran away with the money. No one knows when the world is going to end. Regarding rain, some people will say science has developed. By weather forecast bureau you can say where it is going to rain when it is going to rain. You know how, how accurate the rains are, how accurate the weather forecast bureaus are especially in India. Okay some may say America. America they are perfect. Okay for the sake of argument agree. Give them rope to hang themselves. The weather forecast bureau when they tell you when and how much is going to rain they tell you on the basis of looking at the clouds and analyzing what is the speed of wind when it will fall. It is nothing great, the rain is already present in the cloud. It is like you telling me that suppose a person sits on an examination and the results are going to be out after one month and the teacher corrects the paper the patient, the teacher corrects the paper after three weeks and she knows in advance that this person came out first, this person got 93 marks. Just because she knows in advance it is nothing great she already corrected the paper. Just because before putting on the notice board she says one week in advance who came out first, it is nothing great. The rain is already present in the cloud. The great part will be if the weather forecast bureau can tell today when and where is it going to rain exactly 200 years afterwards without looking at the clouds. I challenge any weather forecast bureau to say in advance 200 years in advance where which part of the world exactly how much is going to rain, they will never be able to do it. Regarding when will a person die. Some people can say yes see I will commit suicide, I will die here. Most of the cases of people who commit suicide they fail, majority. How many people are going to commit suicide, hardly, just a negligible amount and those majority of the people who try to commit suicide majority are not successful. After they take poison they go and tell somebody else and they are rushed to the hospital. When they jump they see where there is safe landing. And even if you jump, if Allah wants to save you he can save you. If you die it is with his permission not without his permission...**(Clapping)**... Regarding the last part point, no one knows how much he is going to earn. You may say see brother Zakir I know that I earn two thousand, I earn two thousand rupees a month, see the *Qur'an* is wrong. The *Qur'an* does not talk about earning here, in money, it talks about 'taksee'. The word 'taksee' in Arabic can also mean earning good deeds and bad deeds. It does not only means salary and even if you say that I give charity, look you can never know how much 'sawaab' you are getting how much blessing you are getting. You will never know how much blessing you will get by doing a good act and how much sin how much negative points you get by doing a bad deed. Everything is kept intact in the record of Allah (SWT). Hope that answers the question.

**(Lady Questioner)** Thank you.

**(Dr. Mohammed)** Excuse me now because the management said we have to shorten the program by another 10-15 minutes, just to give a chance to those who have given slips, at least one or two chance I should give when they have sent me such a huge list of slips. I would put one question from the slip then a question from a brother then again from the slip then from the other brother then from the sister and so on so that we maintain the rules of the auditorium. I would put this question. The question is... you know that Arun Shourie has written several articles and books against Islam. Why do not you challenge him to a public debate.

**(Dr. Zakir)** The person has posed the question that I know Arun Shourie has written several articles and books against Islam. Why do not I challenge him for a debate and I have read those articles. Most of those articles are mainly based on two points, one he is talking about the women that the women do not have their equal rights and secondly is about that Islam is a terrorist religion, it is a merciless religion and a few points here and there like the one the brother mentioned God does not know math's, etc. Lets us analyze. Believe me all of them as I mentioned out of context, mistranslation, misquotation. Yes that right brother has said I can clarify it that is what I am doing. The brother is saying with him.

**(Dr. Mohammed)** We would like the audience that you have maintained a very good decency, we appreciate that please be seated.

**(Dr. Zakir)** The question posed was why do not I challenge Arun Shourie for a debate if he has written so many books against Islam.

**(Dr. Mohammed)** Speak loudly.

**(Dr. Zakir)** If you read the latest book on the world of Fatwas, Shariah in action, latest book. It was released in Bombay just a week ago I feel. Just a few days ago and I was able to read that book and there if you read the book cover on the book cover he has given a beautiful name of a certain arabic quotation of the *Qur'an* which was from Ch. 48, Surah Fatah, Verse No. 29, which says Muhammad (Peace be upon him) is the messenger of Allah and those who follow him are firm and unyielding, are uncompassionate towards the believers but have love between the believers full stop. Full stop where there is no full stop again quoting out of context giving the impression that Muslims, we are merciless against the unbelievers. He is quoting out of context. If you read the context it starts from Surah Fatah, Ch. No. 48, Verse No. 25, which says that... 'Those unbelievers were the ones who did not agree with the revelation of the *Qur'an* and they prevented you from entering the sacred mosque and prevented you from sacrificing the animals and prevented you from reaching the place of sacrifice'. These unbelievers prevented the Muslims from performing the pilgrimage, I want to know that suppose any Christian is prevented from entering the Vatican city will he love that person? Will he embrace him? But natural he will not like the person. If suppose a Hindu is prevented from entering the place of his pilgrimage, Banaras will he like it? No! The same way if you read in context it says that those people who prevented you from entering Makkah, the sacred mosque and prevented you from sacrificing the animal you have to be firm with them and love those people who are the believers. Quoting out of context and in that book as I told you if you read on page no. 571 and page no. 572, he quotes his favorite verse, very favorite, his pet verse of Surah Tauba, Ch. No. 9, Verse No. 5, which says that after the four forbidden months have passed seize the unbeliever in brackets indicating seize the Hindus seize the unbelievers and slay them but if they give charity if they pray then let them go indicating that every Muslim whenever he finds a Hindu slay him kill him but if he accepts Islam let him go. Again he is quoting out of context. The context is from Surah Tauba, Ch. No. 9, Verse No. 1. There was a peace treaty between the pagans of Mecca and the Muslims. This treaty was unilaterally broken by the pagans so Allah gives a warning. Put things straight in four months or a declaration of war. And during war it says that during war when you fight when you find these unbelievers who have broken the peace treaty seize them and kill them. Suppose the president of America says to the soldiers of American to the American soldiers that during the war between Vietnam and America where ever you find a Vietnamese kill him it will if I quote that today and say that the American president said... 'Kill the Vietnamese where ever you find him'. It will sound that he is a butcher I am quoting out of context. In context but natural the leader of the army or the president will always say that when the enemy comes do not get scared fight. It boosts up the morale. So what is wrong if *Qur'an* says that. And then on page no. 572 from Verse No. 5, he jumps to Verse No. 7, 8, 9. Verse No. 6 is skipped. You know why? Verse No. 6, gives the answer. It says that if any of these pagan if any of these mushriks, these unbelievers, if they ask for asylum give it to them so that they will hear the word of Allah (SWT) and escort them to safety. **(Clapping)**. *Qur'an* does not say give them asylum, do not let them go. *Qur'an* says escort them to a place of safety. These mushriks even though they do not accept Islam if they want asylum, do not just leave them escort them to a place of safety which army general will say that when the enemy wants if he wants to leave escort him to a place of safety. Which army? I want to know which general of any army today will say that if the enemy wants peace do not leave him, escort him to safety. This is what the *Qur'an* says, quoting out of context! His favorite topic, that Muslims are merciless, out of context, all verses out of context. And his second favorite topic and these verses similarly. These verses were also quoted by people like Taslima Nasreen. You ask me why do not I have a debate with Arun Shourie. I had a debate on the topic of Taslima Nasreen organised by the Bombay Union of Journalists. Press debate, organised by them and in that debate when I told them, I want to video record the debate, the Bombay Union of Journalists did not give me the permission. And you know what was the topic! The topic was 'Is Religious Fundamentalism a Stumbling block to the

Freedom of Expression'. Talking about freedom of expression but hypocrites they do not allow me to tape, why? **(Clapping)**. I promised them, I will give you an unedited copy of that cassette to view, they did not allow me. After a lot of pressure, finally they allowed it and you know what happened? By the grace of Allah (SWT) all the people were out at making Islam the scapegoat, making Zakir a scapegoat, with help of Allah Alhamdulillah, it was not my genius, it was his help that the debate was a very successful one, so successful **(Clapping)**. So successful that not a single paper reported. Not a single paper **(Clapping)**. In that debate from the Christian side was Fr. Periera, from the Hindu side was Dr. Ved Vyas, from the Islamic side I was there and there was Mr. Ashok Shahane who translated the book 'Lajja' into Marathi. The topic was Taslima Nasreen. If this cassette was not there who would have known about it? Today lakhs of people have seen it not only in Bombay, throughout the world lakhs. If this thing was not recorded who would have known about it? And his second topic about women Arun Shourie. All the answers are given in the cassette. There are two parts. Part No. 1, about the lecture and Part 2 'Women's rights in Islam – Modernizing or Outdated' - Part 2. It clarifies most of the misconceptions that people including Arun Shourie have about this. **(Clapping)**. Regarding would I like to have a debate, Is he worth debating? Is he worth debating? He is not worth debating and if he wishes, he can come for debate. I am all games Ahlan wasahlan. Ahlan wasahlan but in public. **(Clapping)**. I will debate in public with a live video recording in public not just in a closed room. Hope that answers the question. **(Clapping)**. **(Dr. Mohammed)** Thank you very much, we are really very sorry the management has strictly said no further going on we have to close down, I thank all those present here, Mr. Rafique Dada our distinguished guests here all of you, you all have made it a very interesting evening for everyone present here, InshaAllah those who would like to ask questions would come to the Islamic Research Foundation and carry on with this every Sunday we have regular programs, you could come to ask the questions there. Thank you, Assalamualaikum, Jazakallah Khair for the program, thank you Shukran.