

CONTRADICTIONS IN THE QUR'AAN

CONTRADICTIONS IN THE QUR'AAN?!

A confused brother (let us call him "HA") wrote:

BEGINN OF QUOTE:

i shall summarise my main concerns below. i use the Marmaduke Pickthall translation below, because i feel the Yusuf Ali translation is dishonest in many ways.

{Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask; Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower} [TMQ 41:9-12]

with the use of the word "summa" (then) we can put the following order down to creation:

1. creation of earth.
2. formation of earth systems in two (hills, sustenance i.e. water and pasture)
3. then creation of heavens and splitting into "seven firmaments".

the verses below, however, give us a different, seemingly contradictory, order:

"Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it; And He made dark the night thereof, and He brought forth the morn thereof. And after that He spread the earth, And produced therefrom the water thereof and the pasture thereof, And He made fast the hills." [TMQ 79: 27-32]

with the use of the word "bada" (after that) in these verses tells us:

1. heaven was built and "ordered" (presumably into seven firmaments)
2. after that, the earth was "spread" and given sustenance (water, pasture, hills)

furthermore, the first quotation goes against the accepted principle that the earth, which is a tiny speck in the universe, came billions of years after the Big Bang which set the universe into expansion. since you have a scientific background i have no reason to go into details and why this troubles me.

The following hadiths also contradict not only the latter Quranic ayah, but also each other. i should note that these hadith are gained from websites and i have not been able to independently verify them.

"We have stated before that time is but hours of night and day and that the hours are but traversal by the sun and the moon of the degrees of the sphere. Now then, this being so, there is (also) a sound tradition from the Messenger of God told us by Hannad b. al-Sari, who also said that he read all of the hadith (to Abu Bakr)- Abu Bakr b. 'Ayyash- Abu Sa'd al-Baqqal- 'Ikrimah- Ibn Abbas: The Jews came to the Prophet and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday. He created the mountains and the uses they possess on Tuesday. On Wednesday, He created trees, water, cities and the cultivated barren land. These are four (days). He continued (citing the Qur'an): 'Say: Do you really not believe in the One Who

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created the earth in two days, and set up others like Him? That is the Lord of the worlds. He made it firmly anchored (mountains) above it and blessed it and decreed that it contain the amount of food it provides, (all) in four days, equally for those asking'- for those who ask. On Thursday, He created heaven. On Friday, He created the stars, the sun, the moon, and the angels, until three hours remained. In the first of these three hours He created the terms (of human life), who would live and who would die. In the second, He cast harm upon everything that is useful for mankind. And in the third, (He created) Adam and had him dwell in Paradise. He commanded Iblis to prostrate himself before Adam, and He drove Adam out of Paradise at the end of the hour. When the Jews asked: What then, Muhammad? He said: 'Then He sat straight upon the Throne.' The Jews said: You are right, if you had finished, they said, with: Then He rested. Whereupon the Prophet got very angry, and it was revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us. Thus be patient with what you say.'"

[quoted in The History of al-Tabari, Volume 1- General Introduction and from the Creation to the Flood (trans. Franz Rosenthal, State University of New York Press, Albany 1989), pp. 187-193]

"According to al-Muthanna- al-Hajjaj- Hammad- 'Ata' b. al-Sa'ib- 'Ikrimah: The Jews asked the Prophet: What about Sunday? The Messenger of God replied: On it, God created the earth and spread it out. They asked about Monday, and he replied: On it, He created Adam. They asked about Tuesday, and he replied: On it, He created the mountains, water, and so on. They asked about Wednesday, and he replied: Food. They asked about Thursday, and he replied: He created the heavens. They asked about Friday, and he replied: God created night and day. Then, when they asked about Saturday and mentioned God's rest(ing on it), he exclaimed: God be praised! God then revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us.'"

most notably, the two hadith contradict on when Adam was created. the former states it was in the last hour of day 6, whereas the latter states it was on day 2.

furthermore, i have read in a book called "The Signs Before the Day of Judgement" by Ibn Kathir a hadith narrated by Abu Dharr which states that the sun goes beneath the Arsh and prostrates itself when it sets. this view seems to be based on the ancient idea that it is the sun which orbits the earth, whereas it is the earth which orbits the sun (which is, relatively speaking, stationary). day and night are caused by the rotation of the earth and the sun never "sets" in an absolute sense because it is always daytime somewhere on earth.

furthermore, in explaining verse 41:12 Abu Qatadah narrates that the stars serve three purposes:

1. to decorate the lowest heaven
2. as missiles to hit the devils
3. signs to guide travelers

(Sahih al-Bukhari, the book of the Beginning of Creation, chapter 3)

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it seems that the stars are here mistaken as being the same as "shooting stars" which are merely lumps of rock.

anyhow, this is the main body of my concerns. i thank you for your time and await your answer patiently.

:END OF QUOTE

MY CLARIFICATION

TO BEGIN: Praise to Allah, the Lord of the Universes. Peace, Blessing and Greetings on His final Prophet Muhammad and all Prophets before.

FIRST ISSUE:

Brother "HA"'s comment on the first verse is **faulty**. The verse says:

Marmaduke Pickthall: ﴿Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask; Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower﴾ [TMQ 41:9-12].

May be we should also take a look into other translations:

M.H. Shakir: [41.9] Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds. [41.10] And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers. [41.11] Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly. [41.12] So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

Maulvi Sher Ali: Say, `Do you really disbelieve in HIM Who created the earth in two days ? And do you set up equals to HIM ?' That is the Lord of the worlds. HE placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers. Then HE turned to the heaven, while it was something like smoke, and said to it and to the earth; `Come ye both of you in obedience, willingly or unwillingly.' They said, `We come willingly.' So HE completed them in the form of seven heavens in two days, and HE revealed to each heaven its function. And WE adorned the lowest heaven with lamps for light and provided it with the means of protection. That is the decree of the Mighty, the All-Knowing.

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E.H. Palmer.: Say, 'What! do ye really misbelieve in Him who created the earth in two days, and do ye make peers for Him?-that is the Lord of the worlds!' And He placed thereon firm mountains above it and blessed it, and apportioned therein its foods in four days alike for those who ask. Then He made for the heaven and it was but smoke, and He said to it and to the earth, 'Come, ye two, whether ye will or no!' They said, 'We come willingly!' And He decreed them seven heavens in two days, and inspired every heaven with its bidding: and we adorned the lower heaven with lamps and guardian angels; that is the decree of the mighty, the knowing One.

Muhammad Sarwar: Say, "Do you really disbelieve in the One Who created the earth in two days? Do you consider things equal to Him? He is the Lord of the Universe (41:9). In four days He placed the mountains on it, blessed it, and equally measured out sustenance for those who seek sustenance (41:10). He established His dominance over the sky, which (for that time) was like smoke. Then He told the heavens and the earth, "Take your shape either willingly or by force" They said, "We willingly obey" (41:11). He formed the seven heavens in two days and revealed to each one its task. He decked the sky above the earth with torches and protected it from (intruders).. Such is the design of the Majestic and All-knowing God" (41:12).

~~QUR'AN 41:9-12 TRANSLATION BY MUHAMMAD SARWAR~~
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Based on that, and translating "summa" (better pronunciation would be: "thumma" with "th" like in thumb) as (then), he concludes the following order of "creation" **(I quote him literally)**:

1. creation of earth.
2. formation of earth systems in two (hills, sustenance i.e. water and pasture)
3. then creation of heavens and splitting into "seven firmaments".

BUT THIS IS MANIFESTLY WRONG:

- (1) There is NO talk about "creation of heavens" at all. The heaven existed already and was in smoky state (meaning; in gaseous state), when Allah, blessed be his name turned to it, and commanded both heaven and earth: Come both of you, willingly or unwillingly.
- (2) Pickthall translation is slightly inaccurate in using (then) in the next sentence: (Then He ordained them seven heavens in two Days and inspired in each heaven its mandate). This (then) is NOT the translation of "thumma" rather of "fa", which usually means 'immediately after', indicating continuity and immediacy.
- (3) Pickthall translation is slightly inaccurate in using "**ordained them**" for "**Qadahunna**" which should be better translated as: "finalized them" or 'finished them'. The word 'Qada' does contain the connotation of finalisation and finishing, besides the main meanings of ruling, ordaining, judging, ... etc.

So the creation process indicated by the verses is thus:

- (1) Heaven first, but not finished yet (possibly indicating continuous process of development partially concurrent with the creation of the earth?!)

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- (2) Earth next. Some details are given, but the formation of a hard crust and the beginning of mountain building seems to be ahead of blessing and measuring of sustenance in it, but not necessary, because the Arabic “wa” (and) does not necessarily indicate any time- or rank-order
- (3) Immediately after that (and possibly concurrent with some of it) finalizing the heaven, which was mostly gaseous (or better: smoky), into seven heavens or firmaments.
- (4) Most probably the following sentence: {; and We decked the nether heaven with lamps, ... etc } is a start of a new set of statements unrelated in time-order to the previous ones. ‘Wa’ in Arabic (as also in other Semitic languages), which means “And” does not indicate any time- or rank-order. Moreover many sentences of the Quraan start with And (as also in the Bible, especially in the old testament). May be Pickthall should have used a full stop and started a new sentence, like this: { . And We decked the nether heaven with lamps, ... etc}. The events described in the new sentence starting with “AND” are not necessarily in any time or ranking order relative to the events reported in the previous set of sentences, rather it is a new paragraph treating a new topic.

Brother “HA” neglected also to note, that the heaven material being gaseous (smoke) is unique to the Quraan at the time of revelation (610 AD-632 AD). Common belief at that time that the heavens were somehow eternal and/or made of a special “heavenly” incorruptible matter, which has no resemblance to any earthly material. This should have strengthened his belief in the miraculous nature of the Qur’aan. Moreover the use of “SMOKE” (DUKHAAN) instead of, say “AIR” (Hawaa’) or “VAPOUR” (BUKHAAR) indicates in a better way the presence of non-transparent material like dust (possibly also: dark matter!).

This order is also the same one given (in a summarily fashion) in the following verse of Surat-ul-Bakarah:



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Marmaduke Pickthall: He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things. (The Cow; 2:29)

For comparison, see also the following translations
<http://www.qurantoday.com/BaqSec3.htm#Verse2:29>:

Yusuf Ali: It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge

Zohurul Hoque: He it is Who has created for you everything that are in the rotatory-earth; moreover He turned to the Space; so that He perfected them into seven heavens; for He is Knower of all things

T. J. Irving: He is the One Who has created everything that is on earth for you; then He soared up to Heaven and perfected it as seven heavens. He is Aware of everything

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T.U. Hilali-M. Khan: He it is Who created for you all that is on earth. Then He Istawâ (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything

M.H. Shakir: He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things

Anyway the second group of verses, which he quoted, are **NOT** in contradiction to the previous ones, which we just analysed. Here are they:

Marmaduke Pickthall: «**Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it; And He made dark the night thereof, and He brought forth the morn thereof. And after that He spread the earth, And produced there from the water thereof and the pasture thereof, And He made fast the hills**», [TMQ 79: 27-32]

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"**After that**" is a fair and reasonable translation of "**ba3da thaalika**" as brother "HA" correctly noted. But he shot a bit over the mark by saying (**I quote him literally**):

1. heaven was built and "ordered" (presumably into seven firmaments)
2. after that, the earth was "spread" and given sustenance (water, pasture, hills)

Brother "HA"'s mentioning of the "seven firmaments" as part of the ordering process of the heaven is no where supported or indicated by the verses. The process of "ordering" is much more comprehensive and general than the mere organising into seven heavens or firmaments. More over "**balancing**" or "**Evening**" is a better translation of "**sawwaha**" than "**ordering**" used by Pickthall!

The "**building**" process of the heaven, which entails "**raising**" (this may indicate: expansion and/or inflation?!) is followed immediately (using: fa) by the process of "**balancing**" or "**Evening**" (better translation than "**ordering**" as used by Pickthall), which may indicate the enforcement of homogeneity and isotropy!!

This "**balancing**" or "**Evening**" is concurrent with (or is followed by) the establishment of the darkness of the nights and the light of the days (decoupling of radiation from matter?!). Remember that "wa" does not necessary any time or ranking order.

After that: the earth was "spread", so said Pickthall, translating "da7aha" as spread". Pickthall cannot be blamed for this, because almost every scholar claimed that "da7aha" means "spread" following the authority of Ibn Abbaas. **No body dared to think independently**, even Qurtubi used that meaning to "**refute**" those who claim that the earth is round or ball-shaped(!). Even dictionary writers could not question Ibn Abbaas's authority. The compiler of the dictionary (**Mukhtar-ul-Sihaah**) adopts Ibn Abbaas's explanation, when discussing the root (Da7a), but mentions after two lines only: (Mad7a) of the ostrich is the place in which she lays her eggs and (Ud7iyyuha) her breeding place:

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He does not even think how these two last meaning (concerning the ostrich and its egg nest) could be reconciled with "spreading"?!
Further we find in the major dictionary: Lisaan-ul-Arab other derivatives of the same root (Da7a):

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The game called (Ada7i) which the companion Abu Raafi3 used to play with Hassan and Hussain in their young age, which was also commonly played even by adults Meccan, seems to be pretty similar to the "Marble" game. This enforces our assumption that "Da7a" means: rolling into egg or ball shape, rather than just spreading, as assumed by almost every scholar in the past.

Note also that Lisaan-ul-Arab mentions the use of the verb: "Tada77a" for Camels rolling in place digging a deep bowl shaped sinking, which can be evidently described as ball-shaped, rather than being "spread".

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I guess we have to be a bit more critical. The only proper meaning of "da7a" should be: **Rolling or Shaping in egg- or ball-shape, like an ostrich's egg**. Now the ball shape of the earth has been proposed by some philosophers and astronomers since early times, but was not the commonly accepted theory and only known to a few scholars. This should be another remarkable feature of the Qur'aan.

Further down (in the appendix) you may find lengthy Arabic quotes from At-Tabari (both from his "Tafseer", the Comment on the Qur'aan and in from his "History") and from other scholars showing the how classical scholars have struggled to understand the two sets of verses, which are seemingly in conflict. Unfortunately I have neither the time to translate such lengthy quotes, nor the funds to finance such a translation. The main purpose of such quotes is to pacify the mind of our friend "HA", and any others who are having the same

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troubles, that they are in good company in their confusion, but let me assure you that most of attempts of the classical scholars will give a healthy laugh. You will be also surprised by the amount of unbelievable mythical stories in circulation!!

At the same time we should not be arrogant or self-righteous. The classical scholars (with Ibn Abbaas especially ahead) cannot be blamed. Firm scientific knowledge at their time was minimal, even not existent. They were also **way to trusting to the books of the Old Testament**, which are, to a great part, a collection of Israeli myths and Israeli scholars attempts to understand the scriptures and the world. We are today in a much better position to grasp the "real" meaning of the verses and to appreciate the miraculous nature of the Qur'aan!

SECOND ISSUE:

The Ahaadeeth contradicting the verses and contradicting each other as exemplified in the following quote:

BEGIN OF QUOTE:

The following hadiths also contradict not only the latter Quranic ayah, but also each other. I should note that these hadith are gained from websites and I have not been able to independently verify them.

"We have stated before that time is but hours of night and day and that the hours are but traversal by the sun and the moon of the degrees of the sphere. Now then, this being so, there is (also) a sound tradition from the Messenger of God told us by Hannad b. al-Sari, who also said that he read all of the hadith (to Abu Bakr)- Abu Bakr b. 'Ayyash - Abu Sa'd al-Baqqaal - 'Ikrimah- Ibn Abbas: The Jews came to the Prophet and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday. He created the mountains and the uses they possess on Tuesday. On Wednesday, He created trees, water, cities and the cultivated barren land. These are four (days). He continued (citing the Qur'an): 'Say: Do you really not believe in the One Who created the earth in two days, and set up others like Him? That is the Lord of the worlds. He made it firmly anchored (mountains) above it and blessed it and decreed that it contain the amount of food it provides, (all) in four days, equally for those asking'- for those who ask. On Thursday, He created heaven. On Friday, He created the stars, the sun, the moon, and the angels, until three hours remained. In the first of these three hours He created the terms (of human life), who would live and who would die. In the second, He cast harm upon everything that is useful for mankind. And in the third, (He created) Adam and had him dwell in Paradise. He commanded Iblis to prostrate himself before Adam, and He drove Adam out of Paradise at the end of the hour. When the Jews asked: What then, Muhammad? He said: 'Then He sat straight upon the Throne.' The Jews said: You are right, if you had finished, they said, with: Then He rested. Whereupon the Prophet got very angry, and it was revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us. Thus be patient with what you say.'"

[quoted in The History of al-Tabari, Volume 1- General Introduction and from the Creation to the Flood (trans. Franz Rosenthal, State University of New York Press, Albany 1989), pp. 187-193]

"According to al-Muthanna- al-Hajjaj- Hammad- 'Ata' b. al-Sa'ib- 'Ikrimah: The Jews asked the Prophet: What about Sunday? The Messenger of God replied: On it, God created the earth and spread it out. They asked about Monday, and he replied: On it, He created

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Adam. They asked about Tuesday, and he replied: On it, He created the mountains, water, and so on. They asked about Wednesday, and he replied: Food. They asked about Thursday, and he replied: He created the heavens. They asked about Friday, and he replied: God created night and day. Then, when they asked about Saturday and mentioned God's rest(ing on it), he exclaimed: God be praised! God then revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us.'

most notably, the two hadith contradict on when Adam was created. the former states it was in the last hour of day 6, whereas the latter states it was on day 2.

:END OF QUOTE

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First of all it is a good practice to give the reference (e.g. website address) for any thing referenced, not only for verification, but also for further studies and useful quotes. In this instance the website (not given) seems to have bits of History of al-Tabari [Volume 1- General Introduction and from the Creation to the Flood (trans. Franz Rosenthal, State University of New York Press, Albany 1989), pp. 187-193]. May be it contains more of this valuable translation (I do not expect to find the complete translation there, but why not dream a bit?!).

Secondly: As general rules:

- (1) Any Hadeeth manifestly, clearly and definitely contradicting a verse of the Qur'aan must be rejected as **unsound and fabricated.**
- (2) If several Ahaadeeth contradict each other in a manifest, clear and definite fashion, then **at most only ONE of them can be correct, but possibly ALL of them are unsound and fabricated.**

These general rules are not valid only under the assumption of the Prophethood of Muhammad (PbuH) and the Divine origin of the Qur'aan, as it must be necessarily the case. Even an imposter of the genius and sophistication level of Muhammad (PbuH), who changed history, even turned it upside down and caused the termination of two world empires in the course of less than a half century, establishing a giant civilization dominating most of the classical world for almost a millennium, would not be prone to such simple minded contradictions, which are manifest, clear and definite.

These rules stated above are rules of sound scholarship for believers and disbelievers alike. Any non-Muslim scholar violating them, as often is the case for the Orientalists, who are very big-mouthed in claiming "critical scholarship", must give a comprehensive and consistent explanation for his violation, else he is a JOKER (and most of those Orientalists are useless jokers any way!).

Now to the detailed discussion of the Ahaadeeth. The first Hadeeth which Imaam At-Tabari accepted as base for his judgment. Actually Tabari said: (***That what he said, references his statement, that Allah, Exalted and Majestic, created the heavens and the Angels and Adam on Thursday and Friday is correct in my opinion due to the report told to us by Hannad b. al-Sari ... etc.***).

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This is clearly different than what the translator did by saying in the above quote: (this being so, there is (also) a sound tradition from the Messenger of God told us by Hannad b. al-Sari ... etc). The POINT OF VIEW is first declared by Tabari as correct and sound (may be on the balance on various different evidences he perceived), then he invokes a narration from his Sheikh by Hannad bin al-Sari as supporting evidence. No where does he declare this **specific Hadeeth** to be sound by itself. The translator took some unwarranted liberties here.

The reality of this isnaad (reference chain) is that it is very weak, due to the following facts:

- (1) Abu Sa'd al-Baqqal whose full name is: Sa'eed bin Al-Marzuban, the one-eyed, the Absi, the Kufi is **weak**. This has been asserted by all first rank scholars of this art: Yahya bin Ma'een, An-Nasa'i, Asbu Zur'ah, Abu Haatim, Sufyan bin 'Uyaynah, Hafs bin Ghiyaath, Al-Uqaily Wakee3. Even the lax and mild Ibn Hibbaan and Ibn 'Adi classify him as weak. Ibn Hajar Al-Askalani summarised all of that in one word: (**weak**).
- (2) Abu Sa'd al-Baqqal is also a Mudallis. This means that he may drop people above him in the reference chain by using the generic word "3an" meaning "from" instead of "told me" or "heard him saying". A mudallis is a deceiver and if he is also weak, then the catastrophe is complete!!
- (3) Hannad b. al-Sari did indeed read the Hadeeth in full to his Sheikh Abu Bakr b. 'Ayyash, which means that after writing it he read it back to his Sheikh for verification. But nowhere it is clear that he copied it from Abu Bakr's book or that Abu Bakr dictated it from his book. Abu Bakr b. 'Ayyash is trustworthy narrator known to have correct books, but his memory weakened at higher age, so only what he dictated from his books can be an authority. In this case we have no evidence for that.
- (4) 'Ikrimah's (or: Ikrimah) trust-worthiness itself is disputed. Bukhari accepted him, but Muslim did not and so forth!

Any how the main disease of this Hadeeth is Abu Sa'd al-Baqqal. It must be rejected. The Hadeeth is also to be found in Al-Mustadrak, but Imaam Dhahabi rejected it in his comments on the Al-Mustadrak and refused to accept it as sound and correct.

The second Hadeeth is even worse. The chain (**al-Muthanna - al-Hajjaj- Hammad- 'Ata' b. al-Sa'ib - 'Ikrimah**) cannot be trusted at all:

- (1) It is Mursal: 'Ikrimah never met the Prophet (PbUH). The man or men between could be Ibn Abbaas (the main Sheikh of 'Ikrimah), other companions, or other followers of the companions, some Jewish scholar, or the DEVIL himself. Mursal is one type of broken chains, which must be rejected.
- (2) 'Ikrimah's trustworthiness itself, as stated before, is disputed. Bukhari accepted him, but Muslim did not!
- (3) 'Ata' b. al-Sa'ib suffered from old age senility. Caution is indicated in all his reports unless we have definite evidence that his student learned from him in his early life, which we don NOT have here!
- (4) At-Tabari's Sheikh al-Muthanna ibn Ibraheem is unknown. Only At-Tabari has narrated from him which may indicate that At-Tabari did indeed trust him, but this is **NOT** sufficient to establish trustworthiness. **Only the Community of all Hadeeth Scholars can jointly certify a narrator.**

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So both quoted Hadeeth belong in the dust bin based only on the standard criteria of Hadeeth certification. If we take also the content and meaning into consideration, then only **absolute rejection** is warranted.

Let me quickly add that all Ahadeeth of a similar structure (specifying weekday names for certain phases of the creation) MUST be rejected on similar ground: weak chains and/or absurd meanings.

This may be a good occasion to discuss, once for all, the following third Hadeeth on the authority of Abu Hurairah. It says: (The messenger of Allah took my hand and said: Allah, Exalted and Majestic, created the soil (or ground or earth) on Saturday, and created in it the mountains on Sunday, and created the trees (or plants) on Monday, and created the Hated (another chain says: the Filth or Rott instead of the Hated) on Tuesday, and created the light on Wednesday, and spread the animals in it on Thursday, and created Adam (PbuH) late afternoon of Friday, in the last hour, just before sunset). The Hadeeth is narrated my Imaam Muslim in his Saheeh, it is also most other major collections, including Tabari's history, just after the above quoted first Hadeeth, but Imaam Bukhari avoided this Hadeeth. The narration chain given in all collection goes through Hajjaaj bin Muhammad saying: Ibn Juraij said: Ysmael bin Umayyah reported to me from Ayyub bin Khalid from Abdullah bin Rafi3 from Abi Hurairah, ...etc.

وَقَدْ عَلِمْتُمُ أَنَّ اللَّهَ تَوَكَّلْتُ عَلَيْهِ وَأَعَانَ اللَّهُ أَفَلَا تَتَذَكَّرُونَ ﴿١٠٠﴾
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But there is a singular narration of the same Hadeeth to be found in the larger sunnah collection of Imaam Nasaa'i (As-Sunan-ul-Kubra), which has the following chain: Imaam

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Nasaa'i: Ibraheem bin Ya5qoob informed me saying: Muhammad bin As-Sabbaa7 told me saying: Abu Ubaidah Al-Haddaad told us saying: Al-Akhdar bin Ajlaan informed us from Ibn Juraij from Ata from Abi Hurairah, ..etc. Moreover uses the "Rott" instead of the "Hated", which is created supposedly on Tuesday.

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Now both narration chains, especially the first one, fulfill formal requirement of soundedness up to the famous companion Abu Hurairah as a final joint link, but also there is also Ibn Juraij as an intermediate common link, thus minimising the probability of any error committed by any narrator except either: Ibn Juraij or/and Abu Hurairah

Now Ibn Juraij is a famous Mudallis. He also takes liberty in saying the phrase (informed me) for quotes taken from a book or manuscript, rather directly from the mouth or from a certified manuscript of the originator (the manuscript is certified if it had been, after copying, duly revised and authenticated by the originator personally). This special convention of Ibn Juraij concerning the phrase (informed me or informed us) forces us to be alert to any thing he reports without using (told me or told us). In all above chains he uses either: (informed me) or (from) which must ring **alarm bells** when dealing with a major Mudallis like Ibn Juraij, who has such an odd convention. So it is very well possible that Ibn Juraij took the story from various manuscripts originating from his teachers: Ata and Ismael bin Umayyah without verifying it directly with them. Uncertified manuscripts could be the source of all types of scribal errors, as it is well known also to Bible scholarship!

But we cannot exclude the possibility of Abu Hurairah, in a moment of memory weakness, confusing something he received from some converted Israeli scholars with a prophetic tradition. This approach is a respected scholarly approach as advocated by Imaam Bukhari, his Sheikh Imaam Ali bin Al-Madeeni and others, and quoted by Imaam Ibn Katheer in his "Tafseer" in such a language seemingly indicating acceptance and approval. Ibn Katheer said (Vol.1, p70): (***And this Hadeeth is one of the "strange" Ahadeeth in Muslim's Saheeh. It was criticized by Ali bin Al-Madeeni, Bukhari, and other authorities, who regarded it as statement from Ka3b, and that Abu Hurairah heard it from Ka3b-ul-A7baar and some narrators were confused and "lifted" it up. Al-Baihaqi has elaborated and clarified the issue***).

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So it is a very sound scholarship with respect-worthy precedence to assert that some narrator (most likely Abu Hurairah or Ibn Juraij) lifted a Jewish scholarly statement of **Ka3b-ul-A7baar**, possibly originating from the old scriptures and/or other sources, to the Prophet up, making it into a Hadeeth, but it is in reality only a Jewish myth or a scholarly point of view based on the knowledge of that time, not on a Hadeeth and as such **NOT an Infallible Divine Revelation!!**

Ka3b-ul-A7baar is a Yemeni scholar of Jewish origin and Biblical scholarship. He missed becoming a companion and embraced Islam in the time of Omar bin Al-Khattaab, the second Khaleefah. His interaction and close association with Abu Hurairah and other companion is well known!

So, sound scholarship forces us to send this often-quoted third Hadeeth also to the dust bin.

This is further practical corroboration of the Divine Promise to protect the **REVELATION**, as guaranteed in Surat-ul-Hijr:

Marmaduke Pickthall: ﴿Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian﴾, (Al-7ijr; 15:9). **The revealed Reminder is both Qur'aan and Sunnah!**

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THIRD ISSUE:

Difficulties in accepting that: “the sun goes beneath the Arsh and prostrates itself when it sets”

BEGIN QUOTE:

furthermore, i have read in a book called "The Signs Before the Day of Judgement" by Ibn Kathir a hadith narrated by Abu Dharr which states that the sun goes beneath the Arsh and prostrates itself when it sets. this view seems to be based on the ancient idea that it is the sun which orbits the earth, whereas it is the earth which orbits the sun (which is, relatively speaking, stationary). day and night are caused by the rotation of the earth and the sun never "sets" in an absolute sense because it is always daytime somewhere on earth.

:END QUOTE

This Hadeeth is of sound isnaad. It is reported by Bukhari, Muslim, Nasa'i, Ib Hibbaan and most other Hadeeth collections. In its full length it states that the sun after prostration under the Divine Throne ask permission to continue its way and permission is then granted until the end of time when permission will be denied.

From the full text it is evident that we are talking in metaphorical and/or spiritual terms. By necessity we know that the sun is not a living being which can, in real sense, prostrate, talk and ask permission. Evidently the sun is also setting at ever moment in at least one place on earth, so the sun is continuously prostrating, talking, and asking permission. Stated differently: the sun is eternally in a state of complete surrender and obedience: prostration, asking permission, ...etc, but relative to any one observer anywhere on earth the sun has certain point in time for sunset.

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That the Hadeeth uses a language resembling a certain ancient idea about the sun orbiting a flat earth is of no relevance because the metaphoric meaning to be understood by every one on his own right one from his given home position at a specific location on earth. There is no more problems here than in the verses stating that stars, mountains, trees, animals prostrate to Allah, like in the following verse:

وَاللَّهُ الَّذِي يَلْقَى الَّذِينَ يُكَفِّرُونَ بَيْنَهُمْ وَمَنْ يَكْفُرْ فَإِنَّ اللَّهَ يَلْقَى السَّاعَةَ وَهُوَ يَكْفُرُ
O (18:22) اَللّٰهُ الَّذِي يَلْقٰى الَّذِيْنَ يُكْفِرُوْنَ بَيْنَهُمْ وَمَنْ يَكْفُرْ فَاِنَّ اللّٰهَ يَلْقٰى السَّاعَةَ وَهُوَ يَكْفُرُ

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Marmaduke Pickthall: Hast thou not seen that unto Allah **payeth adoration** whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will. See: <http://wings.buffalo.edu/sa/muslim/quran/pickthall/>

Muhammad Sarwar:: Have you not considered that those in the heavens and the earth, the Sun, the Moon, the Stars, the mountains, the trees, the animals, and many people, all **bow down** to God? But many people deserve His torment. No one can give honor to whomever God has insulted. God has all the power to do what He wants. (22:18). See: <http://al-shia.com/html/eng/books/quran/quran-and-hadith/index.html>

Dr. T.B.Irving:: Have you not seen how whoever is in Heaven and whoever is on earth **drops down on his knees** before God, as well as the sun, moon and stars, the mountains, trees and animals, and many people, even some [of those] deserving torment? Anyone whom God weakens will have no one to honor him. God does anything He wishes. See: <http://isgkc.org/translat.htm>

I gave you several translations so you could see how the translators struggled with "**Yasjud**", literally: prostrate, but the idea should be clear by now.

FOURTH ISSUE:

Difficulties in accepting Qatadah's understanding of the functions of the stars!

BEGIN QUOTE:

furthermore, in explaining verse 41:12 Abu Qatadah narrates that the stars serve three purposes:

1. to decorate the lowest heaven
2. as missiles to hit the devils
3. signs to guide travelers

(Sahih al-Bukhari, the book of the Beginning of Creation, chapter 3)

it seems that the stars are here mistaken as being the same as "shooting stars" which are merely lumps of rock.

anyhow, this is the main body of my concerns. i thank you for your time and await your answer patiently.

:END QUOTE

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I do not see the difficulty of the brother "HA". The statement of Qatada (that is **Qatada** bin Di3amah As-Sadoocy, the famous Follower and Qur'aan exegete, not: **Abu Qatada** the famous knight and companion) expresses his point of view based on his limited knowledge. His excuse may be that he wanted to refute astrologer and sorcerer who claim that destiny and future are "written' in the stars. (1)

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On the other hand the Qur'aan states in three places:

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(1) And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame. (**Al-Mulk; 67:5**).

(2) Save him who snatcheth a fragment, and there pursueth him a **piercing flame**. (**As-Saffaat; 37:10**).

(3) (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed **flame** that ye may warm yourselves. (**An-Naml; 27:7**).

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The first verse may be misread as Qatadah did, but the second verse clarifies the simple fact that "demons" are followed by a "Shihaab", that is by: a shooting star, or (**piercing flame**) in Pickthalls translation. More generally: "Shihaab" signifies any flame produced by a burning piece of matter, like a torch. For example the third verse tells us that Musa (Moses, PbuH) wanted to get a "Shihaab", from the big fire he saw far away, for his family for warmth and light. Evidently he was wanting a **torch** (or simply: **flame** according to Pickthall) rather than a shooting star!!

But what does the phrasing: (We have made them missiles for the devils) indicate?! Prima facia it seems to indicate that the stars **themselves** are being used as missiles for the demons (or devils), as Qatada misread it. But a simple look to the heavens shows clearly (even to the Arabs at that time) that the stars and their positions in heaven seems fixed and eternal (they are not, but the changes are extremely slow compared to the length of a human life span), except for the planets, which is also well-known (Don't expect Imaam Qatada to look up to the stars, he was born blind!!).

CONTRADICTIONS IN THE QUR'AAN

So the only reasonable interpretation is then necessarily that the shooting stars are made essentially from the same material like the stars or originate directly or indirectly from the stars (which is another solid scientific fact).

The use of a phrase: (made them) can be an eloquent way of replacing all or some of the following phrases: (made from them), (made indirectly from them), (made from their material or substance). The Qur'aan, because of its miraculous nature, uses similar approaches quite intensively, let me just elaborate one of them, which uses the same verb "Ja3a" (make):

وَقَدْ جَعَلْنَا لَكَ آيَاتٍ فَارْتَبِعْ آيَاتِنَا إِنَّكَ بِرُؤْيَا عَيْنِكَ وَأَنْتَ مُبِينٌ ۝٩٦

O

Marmaduke Pickthall: He is the Cleaver of the Daybreak, **and He hath appointed the night for stillness**, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise. (Al-An3aam; 6:96).

M.H. Shakir He causes the dawn to break; **and He has made the night for rest**, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

Maulvi Sher Ali: HE causes the break of day **and HE made the night for rest** and the sun and the moon for the reckoning of time. That is the measuring of the Mighty, the Wise.

Dr. T.B.Irving: Kindler of morn, **He grants night for repo** and the sun and moon for telling time. Such is the measure of the Powerful, the Aware!

E.H. Palmer: He it is who cleaves out the morning, **and makes night a repose**, and the sun and the moon two reckonings- that is the decree of the mighty, the wise!

It is He who kindles the light of dawn, and has made the night for you to rest, and the sun and moon as a means of calculation. This is the design of the Majestic and All-knowing God

Muhammad Sarwar: It is He who kindles the light of dawn, **and has made the night for you to rest**, and the sun and moon as a means of calculation. This is the design of the Majestic and All-knowing God.

Muhammad Asad: [He is] the One who causes the dawn to break; **and He has made the night to be [a source of] stillness**, and the sun and the moon to run their appointed courses:" [all] this is laid down by the will of the Almighty, the All-Knowing.

Do you see how the translators are struggling?! The original phrase is literally: and made the night "**Sakan**".

- (1) "**Sakan**" means: tranquility, stillness, calmness, peace, serenity, composure, calmness security, ... etc.
- (2) **Sakeenah** (Shekheena in Hebrew) is the tranquility and inner peace e.g. coming down by Divine Grace.
- (3) "**Sakan**" and "**Maskan**" means home or dwelling (because you have peace, privacy and security there or you should have!)

The night (on earth) is one of the phases of the day. It is a certain time span with specific physical attributes, while "**Sakan**" is an internal state of the mind (or of the heart) in conscious beings. It is impossible for the night to become "**Sakan**" and vice versa, they belong to vastly different categories of existence. But still the phrase (making the night "**Sakan**") is more eloquent as it contains:

- (1) **and He hath appointed the night for stillness** (as Pickthall chose to translate),
- (2) **and He has made the night for rest** (M.H. Shakir)
- (3) **He grants night for repo** (Dr. T.B.Irving)

CONTRADICTIONS IN THE QUR'AAN

- (4) *and makes night a repose* (E.H. Palmer)
- (5) *and has made the night for you to rest* (Muhammad Sarwar)
- (6) *and He has made the night to be [a source of] stillness* (Muhammad Asad)
- (7) making the darkness of the night a cover granting humans (and many animals) safety and security from enemies (and predators) (my invention!)
- (8) making the night a time of no solar radiation and increased outward radiation to “calm” wind movement and balance the weather (Me, the physicist talking!!) , ... etc, ...etc.

You see that it would have been impossible to have all that by any other expression. Thus the idea should be now crystal clear!!

TO CONCLUDE: Praise to Allah, the Lord of the Universes. Peace, Blessing and Greetings on His final Prophet Muhammad and all Prophets before.

CONTRADICTIONS IN THE QUR'AAN

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CONTRADICTIONS IN THE QUR'AAN

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CONTRADICTIONS IN THE QUR'AAN

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CONTRADICTIONS IN THE QUR'AAN

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CONTRADICTIONS IN THE QUR'AAN

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O R y SO' V O'G O'Z jZO O'Sh\$O'N' #y \$O'N' #O { † y \$O'N' O †°OY O &O' O'N' OY O'V R O O {R
OO' y #O' h #O' E'ZO} EIO' {O'N' O'V O'Q R O'N' O'SO †O'e O'Z' O'Y V#O V O'Z &ji °O'ZQ †O'ZQ &O'FR O' °
O G' O'ZQ O' O' } EIO' O' } EIO' G O'V O'Y , V #O' O' E' O'N' G O' } FIO' ZO } FIO' V' OY! O'N' O' i #O'e O' R O' O' i #
O' E O' #O' h O'Y U' S O' { O'V G O' h! O'N' O'FR y U' Z O' O' R O' #O'*/#O'V O' N' O' R O' R #O' O' V O'V O'N' Z O' j O' #
O' i #O' G O' O' O' V G O' R O' O' V O'G †O' U O' V O'G O'Z' V O'N' O' O'V #O'V #O'V &O'N' X O' #O'N' { O'N' O'N' O'V #O'V #O' { † y \$
O' G O' Z O' O' #O' R O' O' O' V O' i O'V'Q j" †O' S' O' #O'N' O' S' R V O' R O' O'N' O' O' O' S U V O' S O' A' †e O' { S / #O' R
O' S O' S G #O' Q' O' Z O' †O' G #O' Q' { O' F I O' U' S O' { V#O' O'N' #O' Q' U' S' † O' &O' } F I \ 7 O' U O' } F I \ 7 O' F I O' Z O' M' O'N' e O'
O' i Q' U' O'N' O'V #O'V y \$O' V R O' R E O' U' F I e O' †O' { \$O' & O' †O' R K T O' O' Q' U' F I V O' < O'Y } O' Q' I' K I' N' †O' #!
O' V G O' R O' O' O' S O' O' e O' y #O'V y S O' O' M' O' E'ZO †O'N' O' O' O' S U V O' S O' A' †e O' { S / #O' F R O' y † O' V' O' O' O'
O' y & h O' S O' G O' Z O' O' S U V O' S O' A' †e O' { S O' #O' R O' O' O' G' { O'N' y S O' G' S O' O' O' O' O' O' N' O' V O' i O' Z O' ± O' †
O' y S O' S O' V O' O' y O' G' O' Z O' V O' S' O' #O'N' { O' O' y " O' #O' { P O'N' O' V I O' Z O' ± O' † O' } S O' †O'V #O'V #O' { † y \$O'N' O' †W
O' R O' † O' V' O' O' O' e j' O' S O' L O' O' S' V O' O' O' y & O' V' y \$O' h P O' S V O' T R O' ! O' #O' W O' O' Q' O' } #O' S R O' h' O' †
O' { O' e y S O' G' S O' S I' O' i O' } † O' O' G O' O' { F A' O' j. † † O' N' O' V I O' † O' 5 V #O' R #O' y † O' V y † O' } i e O'N'
O' - G O' R O' G' y S O' V O' V O' N' Z O' { F A' O' j. † † O' V T' † V O' S R O' j h S O' Z O' #O' O' h' e y S y , " Q & S I' O'
O' # O' Q' U' S O'N' † y † O' Q' y S O' V O' V O' N' Z O' † i O' V O' y ' h # O' S , † y S O' , V O' R V O' O' S O' #O' W O' O' 6 O' U' y S O' #O'
O' O' O' O' E O' T V O' U' S O' . F I O' † O' { / T S O' Q O' †O'V O' y' O'N' y \$O' U' F I O'N' O' R O' y \$O' R V O'V & O' T O' #O' R O' W
O' O' O' } T y O' E O' V O' O' N' h G O' V O' V' O' y ' O'N' O' W O' V O' h & j" †O' V O' N' Z O' U' V X O' S / \$O' U' S O' \ O' y † O' #O'
O' S O' T Z O' #G O' G' O' & y \$O' { O' V O' Z O'N' † O' / O' O' } †e O' { S / #O' O' R O' O' V O' V' y' y † O' S' Q' y † O' V' e'
O' h O' S O' V O' E O' O' V' O' y G O' O' S' Q' y O' E O' V' y † O' W / j' † y † O' O' N' O' V O' y' O' N' O' W' #O' N' O' h M'
O' j O' y O' O' 65 O' h G O' h O' O' N' O' W' †e O' { S / #O' U' Z O' O' R O' #O' e O'*/#O' V O' N' O' h M' O' O' V O' #
O' M O' N' O' h M' O' O' V O' #O' h P O'N' O' O' E' #O' O' O' { P O' V J #O' Q' N O' V O' V' O' } O' i O' { P O' V O' O' N' O' V
O' V O' 7 O' G O' R O' N' O' O' T 7 O' h' O' S U V O' S O' A' †e O' { S / #O' y U' Z O' O' R O' #O'*/#O' e y \$O' { V O' i &
O' { O' V O' G O' j G' O' G' y S O' V O' O' G O' Z O' O' O' } †e O' { S / #O' R O' i #O' & O' V J #O' y † O' Q O' † y † O' ' j f i y '
O' O' O' G' , O' N' h G O' V O' V' O' y G O' N' O' W 84 O' { O' R O' O' S' , O'N' e O' { O' R O' O' G h* O' V O' #O' h P O'N' O'
O' V S 6 O' V O' e O' V' #O' O' T' O'N' e O' { O' } †e O' { S / #O' R O' O' G h' O' V O' M' y † O' e \ , O' † y † O' N' S t e
O' † y † O' % † O' O' N' O' O' \ 5 O' N' O' V O' T 7 O' h' O' W O' #O' { O' V' O' N' O' S O' M' Z O' V O' N 84 O' { O' U' S O' E' j Z O'
O' O' G' { O' V' O' V O' N' O' { O' G O' O' O' M O' i & O' U' O' N' O' h M' O' O' V O' #O' e O'*/#O' y \$O' { O' V O' & V' O' y † O' P H'
O' O' } S O' S O' T Z O' † O' Z O' V #O' G O' S O' U' h \$ O' h! O'N' O' O' O' S U V O' S O' A' †e O' { S / #O' R O' O' % O' } †O' V I

CONTRADICTIONS IN THE QUR'AAN

QUR'AN { ... } ... (...) ...

... (29th Verse) ...

... (61th Verse) ...

CONTRADICTIONS IN THE QUR'AAN

... OSLMO ... QUR'AN ...

O(? FINH#Q \$OLO OTTALURMz

... QUR'AN ... QUR'AN ...

CONTRADICTIONS IN THE QUR'AAN

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QCOhBQ# ~ v G 7 On GJ 'N\GZON\CO#ov& y \$QCOO^ G#y \$h~ yf Q'a CO%#OU y \$9 \ k'A'OV#/#
&T07UN, y /~ # {/N0. \ k'ONi y QQ {^ZQ , O #0 {ZAU QZOM 'OV%O'J1 i Qpù Q, {P#QR
O BQ COVGQVGF#Q 'Bov#Q QSP#0 jhON-EG Q NTO SH#QO VMD O VQ R#OQ COV\$' Oj, *OTZ
OG ONV#0^ Q'Gp VQ QLte v R#Q%N{SikO(, T#ov&O j#N jh" Oh"y'j/OT O MD VNI(-)'/
Q GS"ó jG7 O Q jG7 y \$Qh^OZ{. Q ZD^ Zt p,YON jN O O jH7 y \$oh~ COZOV#O('ov'p Z
Q BQ&j+ ON OK\V #0^ ze y \$OM\#Q &O \#v R#Q&O {P y \$QUSOQ QV#Oj, h#Q j#Q R ovST#
OVG ovG CO\$OTV O, \$D Oe/\$OV O OV y \$NI- SR7 O' Qp ZD*V#Q " {O#UZOT\$#O%
Q\#Q ZP" 3O!OTV O †O-ROe/\$O RCO RCO 'NI- QZkQf kZp'hPd &Q ZOV#R#O'V O, \$D Oe/\$
OGQhCO BQK!QGQV#Q CO Qy \$QUS MD MUA ze OKP y \$O&V#OQ " {O#Oj. Q'1P\$Q K/C
NIeQ ~ {#QZOP NI' NI ZQVR Q'P O\$Z h^† OA jMOO {K#Q ZOUS" OA ze O \ COUMCO ^ Zt QLI O
O G COVS*2 Q GQ - , O%COO h, O~ # /< ov&O' QZOV# COZk NI' NI CO#A\$y fPI PQR O {!
O^ Q CO OSQ#O jG7 y \$Q jf Q , M y \$OV#Q !e#y fB, M#Q %#COZV7 Q ZON#OS&h~ av O#y \$
O B#Q 3Q CO B CO&T\$Q COZ{I u Q ZP, V)#ON j#ON#Q ZQ Ch~ O"j- *\$O\$V. Q CO)"j \$O\$ j. ±
O Q y COG Z\ OGS\ OVMfIQ &ovGQ{!O VCO ze O,)K#Q Vj' y \$Q%QUSQ SIKZQ. O%O{Sf Ay 'i #
O VON#O Q QZQ{BQf ACOVPCON VO QV R#OQV OA ze Q VPCO{f COV#Q VOO O,)K#CO,)K#
Q O OVS y'jG7 O QV G'Q ZO 'ZCOFIN#O C#Q Q " {O#O fIVQ ~ v R#NI-QZQ&hTQUSL
O B#O {ZCOQ Q'e CO#h#ON\#COZ)VMNI{CO!QK#CO MFIQV O#O VMD O {PQ#A * CO Z#
O {BQ &COV. CO O Z)#A jMO {ZD {P y \$QUSOQVR Q'P O\$A jMO {ZOA jMO^ Zt O {ZNI{SR7 O V
OQ4 OZG {O V y \$ON O#y \$O\$. COVS y O {ZNIe y OS#ON CO\O , {a OSO /< QVIG y \$Q&ON'h/
QGO#ov& y Qe #O VNIOn {OSQ QAZOV#/#Q ZON. ON O#Pa * COV#OV#/#Q ZP &O VQ !{#Q Z
O^ Q O {ZNI QZ *G Q R O /#O y \$#O%O V P/7 v R#Q" 3ONMA {M#Q V%Q ZOV#!O VOT4 O%
QRO QO {CO VCO%)GO ZV#OA {MO &Q R O {)/\$OV#A YQ!{ZQ "OVS O P Vú Q {C#A YQR
QR Q COG O Q jG NI'GQV#O SLMCOZ #COZ NI CO SR7 O MD !{y \$Q 'jPOZV7 COZ NI Z
O O h, QZ)I Q ZCO Q O
O OhG Q RO#h#y SG *Q{G f B O VPOV QG QG 3Q CO B Q(O&hMSO17O Q CO OWSO#)O O\ CO
OVGO h~ Q%CO VMD Q'Q P'Q NI-QA VMO T P wLR °

CONTRADICTIONS IN THE QUR'AAN

Q & Q & Q G y G E N \ V E D Q U G Q Z G Q R D Q M Q G A e t O h ~ D Q # ! O T ' a O \ / Q U ' O O ' h - R # , ±
O G T j G Z Q R # O U R O S O O A N \ V Z \ V i a R N i \ N) ! Q f i j t Q R O N ' O V M P N i ' O V Q % A \ t y ' g t O & U
N i \ E Z O V E a Q u E i & Q G y t O V ' E) M O Q U P Z V , N i ' N i ' O ' h 5 a i & N X Q \ O S V # O (' O Q y , ' Q &

O . x R # O U R O S O O A N \ V Q % Q U Q f i j t Q R O N ' O

Q & O B I ; Q \ / O S V # O (' O Q y , ' Q & O S Q * Q Z Q S E i \ N M O R # O M D R O N i ' Q A M R # O M D R O S V Z O { F #
O { & Q E 2 O S O V S Z O O V E Z I R U R N i \ N) ! O T ; N i ' g ' Q R P M y ' A ; Q E # O i ! O O # O V Z O V O i # O S N #
Q S O M R O O Q U X N i \ E Q N i Q L T O & Q # ! O O O " Q i # O S N # Q & O V Q R Q f i j t U R Q ' O { & Q ! { Z O S O
O P G Q A C O I G # O R O T j G Z Q G ' Q E O V E O R # O V M P U R O S O O A N \ E h P O ! Q % Q L % A V Z Q R O S N #
O # y S O G Z O C O O G \ O # N i \ E (E M y S O \ B y , V Q & < T j , N i \ N M O R # O M D R O N i \ E M G i & O Q E
O { # P ' i E N i \ E O T O N V G O O { E O { F C O U R & Q F E E M O i # Q Q & O Q Q C O O } E i y S O E R # Q & O O G I Q * Q
O E M I E O S O S A 7 U G K Q G # O (G S y S O (R A Q % O) " Q j \ N i \ Q N i \ V S * Q O A R # O A R P P O % Q { O
O j E M O U R O S O O A N \ t y ' g t Q k s y O \ J # O Q Z O S N # O M P U R y S V Z O S R M O R i Q A M S N #

O . z R O { ' / V

Q & O O E M S y ' O { ! O A \ t y ' g t a e \ , Q # { ! Q & O V Q R Q M { Z O R O A j M O V) ! O U R N i Q i ' O V O
O j E M O G { Z O G Q C O \ S R # Q C O { i Q ' A j M Q ' Q / j O # Q R # O M O V M P U R O i # O i ' O W O ! O A) S y '
N i \ G O V N i ' O V O E O O T E y t y ' A ; Q E ' h 5 Q { I A O O A j M O V) ! U R O V N i ' O V y S O { ! O O V O V R
N i ' O E Z O V O A j M O V) ! O R O P Z O # " N i ' N i Z A \ t y ' g t E) . y O M O A O A j M O R O ' O j # O A S Q R
O O G ' E (E R i O A A j e O Q O S G # U R Q Z O E H G O i # O (G # O V E O # C O V i a R N i \ N) ! Q R # U R O
U R O H G O & U O O \ J # O Q M O O / y O O O) ! O V E A j e O Q O S / # U R O V Z O V M P O h * O i # O (V #
O H G O \ B Q E H S u O V E O O j ' & Q # V O # " O) / # O (' U R O O h * O \ / Q y O S u O V O O e O (' E
O H O O M P N i ' O B y C O O O O V E O (' O V ' U R O S V O \ E (E R i O O j ' j & Q # V O # " O) / # O (' U R O
Q O S G # U R O O V E j e O V G # O Q B Q # O { ! e U R O T i O h ~ e O (' O f j e U R O Z O e O (' U R O
O E S O N V G # O U Z O (P O # O V # O R Z O / # O V R O D \ O U Z O R Z O N 8 4 y S O I X Q i ' E j Q P N 8 4 O V S 6 O ('
O G Q y S A \ t y G O V O O V # Q O O \ O U R Q " i ' a Q U A Q Z T a e \ , Q O Q y S A \ t y O E M S y ' O V
Q { E O } B y & { / Z O S / # O Q O { ' / Q ' O E \ h ' N i \ E Z y S O U { ! X A j e U R O V M P N i ' O T O - F I y ' Q R
O \ t y ' O V O { I # Q O O h T O { # O & O O E \ V O O # O M A j e O V O # ! O # Z O # O M A j e O \ O " O
Q C O V E O O C O % E U R N i \ N O N i \ G ; O V E j O R O V Q R Q V # O f O V M P N i ' O T O S Q O ' Q y S O \ ±
Q E O A \ t y G y E O S O G y t O e \ , Q y t O j / # O Q O O S i y ' O V O R S O V # Q 2 y S A j e Q V 1 / 2
Q & { G Z O S G # O Q O { ' B Q ' O M O A j e O O S Q O U R O i # Q & O V O O O E M S y ' y t O % h S i O j \$
U R O U R N i \ E j e S R O V G O V U R O \ V i a R a O V Q R Q f i j t N i ' O V , O A O N i ' O V Q { e O y
O } O U R M Z O P Z a ' O h ~ O j e E R M Z O V O) ' E ' O S / # O S / Z O V R O S / Z O V O { Z O Q ; Z O % \ O V y S 9 j i ±
N i ' j E O O V M P O j G Q i # O (E Q { G O Q R O j e U R O Z O T i O h ~ e O (' O \$ ' O O f j ±

CONTRADICTIONS IN THE QUR'AAN

O oj. G #0j. G p Rv B w BpGL p RQ\O #00Q pLp ROV 0V O Q {5 0R#00Q#!O
A ze Q K#00 jKG YQ {G 0jG zA ze O 000SG#O Q GVN'VSP#0j" 300 G0j. G #0 B00 'j#
A Vj y ' 0 VQO0VB 0N-0 / QCUZOTR\00 V0#!0 # zA ze p R0. 00 \4 YQ jP0 \4 0UR0 / zX
O 0N'e 0V0 #A ze 00S/#0UZ0 0R 0 #0*/#0N'e 0 &y \$0('0V' 0&eZ00 N'00&u 00 \ J #0
0 G0(00 0VSG#00 G0(00 A ze 0R O V00 0N'0y \$0\i e 0 &0 0200000 R000u 0\i e 0 &
0Sf 02\0 #0#00G0Z00 SH#0Q{Rf0 '0Sf 02\i} 0N'e 0N'0 #A00N' 0 !{#0 #0y 00R0 000u 0&0 3
O V000P0(00 h0<0} 0i0V0R 0%0 0j7 0 300 i 000e 0 !{#0 #0y 000 00 {Rf000Z0

0} H 0j00T4 O 0 V00H 0j00UZ0U0A0i 0

000Ae 0N'00 V0e 0R 0v!0Vfie 0y \$0 V00 0R 000p" 300(000) \, 0v!0R 0SU00U#00W#0 0 {R#
0N'00 00N' 0'i 0R0 000Q V0j00SP#00 SG#0 0!000 30 #0N' 00U#00W#0 VY0 &0 30 V0e 0
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00R 0} 0i0V'0 00J '0N'00{0N'00U000W#0000} f000N'0 V00 0N'0(0#* 00W#0v!0U#0N'
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0000W#0h0000\ 00ji 00R#0hKZ000{/Z000 0Z000T0S/#00R 0fi00%0 V0#00000R#
0 0u 0G0 00 V00SP#0 0i 000zG#0y 00 {0#0y '0#z0 R0Tf0 T'0 0'5 0Sf 0 0Vj 0 V0U#
0 SG#0R 0SP#0y \$0Q{00 SH#0 V00 0SUR 0 # 0S&eZ00'0!00&u 0 V0 # "00R0A Vj y ' 0 V0
0S&eZ00SP#00 SG#0R 0 0 T#0 0A Vj y ' 0y 0 000h'0'0{f00+h' 0U000M0'0000 R00SP#0
0N'0 {N'0 0R M0y 0N'0Kp'0SU00Q^ 7 0y \$00hM00j0 0000N'0'00, V^ '0R 00000 0R 00 R0SUZ
0 G {0#0G300 {00#0y \$0SUBR 0 # 00SU% j 0Q^ 7 0N'00 0SUz/" 0 # zA ze 00S/#0 00 0
0hG 00000j \ 0 S0'0 j07 \0jG 000j \ 0 S0'0 jN \0Th0" 300 0UjM0y \$0 SH#0Q{Rf00e/0
0 { X00G3000V#0(00 0U0000 j5 00000V0 00 0'0j0H 0000 V0000 j0 0 V0 0'0j0H 00U0\$
00%0" i 000'000 0 G 0000 {R#000Z07 0Uf 0 fjt X00j" 300 30. \ 00i 0Vfi0 30 '0'00 /T00 { X0
0'000 W#00zV< 0 &0v< 0 *00 0K/'0N'00(0 00VLM#00e 0 &0v\$00 V., 0Z0 'h5 0 000 0TR0
0000y 000jz0 G 0 000R 0y 000 V000z0000V000 0V0 0000 0 hG 0 00 0000h00 hP00V0!0T'
0j '04 0 {07 0'0'0y 000G 30000V0000" 300 &0T'0 0 A jN'0N'0 0U00A0h000%#0 /y 00M
0000 V0e 000 j000 \ 0'0#0 0 i '00" 300 R 0Tf0h'0T'0 0V% 00v j#0N'000000000000 0U00V, W0
0 0)Rz0 000 00V{00G 000S#0000000000000000 V00 00k 0y \$0 00N' 0'i 0R0SP#00 SH#
0 {07 0y \$00hM000G0Z0N'0'0y \$0" i 000'SP0 0 0v 000 00 0! 0A 0' 0y \$0" 300N'00 00#000k 00'SN'0

0(V00 0Vfi0'0V% 00v j#0y \$000z0'0'00SD 0U000K7