

The Koran and the Sunnah of the prophet of Islam – peace be upon him

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Introduction

The Koran is a book of law and prayer, a book of wisdom and invocation, a book of divine commands to mankind. It is the Holy Book of wisdom containing all the principles necessary for man's happiness both in this world and the next.

The Sunnah is the collection of the true sayings (Hadith) and deeds and tacit approvals of the Prophet, and their interpretation by great scholars in later times.

The Koran and the Sunnah are the basis for the Shari'ah, the sacred law of Islam.

Blind eyes and hearts covered beforehand with prejudice and enmity to Islam, usually deviate from truth by belying the Koran and the Sunnah of the Prophet in order to depreciate their value and doubt their authenticity.

The enemies of Islam gave Muhammad too much credit, when alleged that he wrote the Koran and authored more than six thousand verses.

The author provides evidences proving without doubt the authenticity of the Koran, and explains how the Sunnah of the Prophet was adequately preserved.

The author introduces western scholars admitting the excellence of the Koran and its influence on human thought and sciences. The greatness of the Koran did not deter them from telling the truth when they pointed out that the Koran occupied an outstanding rank among the dignified religious scriptures that made history, though the latest of them in revelation. It has surpassed all in its marvelous impact on man. It has created new human thought and established a unique moral school.

Chapter 1

The Koran

Islam is a complete code of life, a pious life to live under Allah's law, the Koran. The Koran points out the way to secure everlasting happiness in the afterlife. It is the roadmap showing the way to paradise.

The distinctive approach of the Koran is that its instructions are aimed at the general welfare of man and are based on the possibilities within his reach. In all its dimensions the Koranic wisdom is conclusive. It neither condemns nor tortures the flesh nor does it neglect the soul. It does not humanize Allah nor does it deify man. Everything is carefully placed where it belongs in the total scheme of creation.

The Koran, literally "the recitation" is the central religious text of Islam. It is the final Message from Allah to humanity. It was transmitted to mankind in a chain starting from Allah Himself to the archangel Gabriel to the Prophet Muhammad peace be upon him. The Koran was given to the Prophet of Islam in peaces over a period spanning 23 years (610 CE to 622 CE). The Prophet was 40 years old when the Koran began to be revealed to him, and he was 63 when the revelation was completed. The Koran was revealed in the Arabic language as a sonoral revelation which the Prophet repeated to his companions. Arabic became therefore the language of Islam even for non Arab Muslims.

The Koran is the central sacred reality of Islam. As the direct word of Allah and the embodiment of Allah's will, the Koran is considered as the guide par excellence for the life of Muslims. It is the source of all Islamic doctrines and ethics. Both the intellectual aspects of Islam and Islamic Law have their source in the Koran.

The Koran is one leg of two which form the basis of Islam. The second leg is the Sunnah (sayings and deeds of the Prophet). Unlike the Sunnah, the Koran is quite literally the word of Allah, whereas the Sunnah was inspired by Allah but the wordings and actions are the Prophet's. The Koran has not been expressed using any human's words. Its wording is letter for letter fixed by no one but Allah.

Prophet Muhammad was the final Messenger of Allah to humanity, and therefore the Koran is the last Message which Allah has sent to mankind. The Koran is the culmination of all the previous scriptures revealed by Allah.

Muhammad was sent to all mankind and not just to the Arabs. The Koran was revealed for all people, including Jews and Christians. The Koran is a gift of mercy from Allah to all people. It is not meant for one class or race; it is addressed to all the worlds.

Allah sent Muhammad, His universal Messenger and the seal of His prophets, to all mankind to warn them against a mighty Day, the Day of reckoning:

We have sent thee not, except to mankind entire, good tidings to bear, and warning; but most men do not know it (Saba, 28).

The Koran is an admonition, a universal Message, from which no one is to be excluded – rich or poor, old or young, great or lowly, learned or ignorant.

The Koran is in records held greatly in honor, exalted in dignity, kept pure and holy, written by the hands of scribes (angels) honorable, pious and just.

No indeed; it is a Reminder, and whoso wills, shall remember it, upon pages high – honored, uplifted, purified, by the hands of scribes noble, pious (Abasa, 11-16).

The heart of Islam is the holy Koran, and the heart of the Koran is the radiant affirmation that there is no reality but Allah (God).

This (Koran) is a Message for mankind that they may be warned by it, and that they may know that He is One God, and that men possessed of minds may remember (Ibrahîm, 52).

The Koran supersedes previous revelations because it came directly from Allah, and is not a second-hand book written by men after the extinction of authentic divine Books.

...And We have given thee a Remembrance (the Koran) from us (Taha, 99).

And he who rejects the Koran, not believe in it, nor acts according to its orders, shall have rejected Allah's mercy and shall bear a heavy burden of sins on the Day of Resurrection, and shall abide in that state in the Fire of Hell, and evil indeed will it be that load for him on the Day of Judgment.

Whosoever turns away from it, upon the Day of Resurrection he shall bear a heavy burden, therein abiding forever; how evil upon the Day of Resurrection that burden for them (Taha 100, 101).

The Koran is a book of law and prayer, a book of wisdom and invocation, a book of divine commands to mankind. It is the Holy Book of wisdom containing all the principles necessary for man's happiness both in this world and the next.

The pagans and the idolaters of Makkah as well as the orientalist of the old centuries and those of the present days, raised the questions about the Holy Prophet's Ministry. Did the Koran come from himself and not from Allah? Was he possessed of an evil spirit? Was he a soothsayer, or necromancer or a magician? Was he mad or possessed? For Muhammad had virtues, powers, and eloquence, so extraordinary that his enemies were overwhelmingly astonished and confused.

They say: 'You, upon whom the Message is sent down, verily you are a mad man!

Why do you not bring the angels unto us, if you are truthful (Al-Hijr 6, 7).

The Koran told them that all their false claims about Muhammad were foolish, and that he was perfectly normal and is not demonologically possessed.

Your companion (Muhammad) is not possessed; he truly saw him (the angel Gabriel) on the clear horizon. He is not niggardly of the unseen. And it is not the word of an accursed Satan; when then are you going? It is not but a Reminder unto all beings. For whosoever of you who would go straight; and you cannot will unless that Allah wills – the Lord of the Worlds (Al-Takwir 22-29).

We have taught him (Muhammad) no poetry, not is it suitable for him. This is only a Reminder and a plain Koran, to exhort the living and that Word may be justified against the unbelievers (Yasîn, 69, 70).

The Holy Koran is the divine Word of Allah to the Prophet Muhammad to save mankind from darkness unto light:

A Book We have sent down to thee that thou mayest bring forth mankind from the shadows to the light by the leave of their Lord, to the path of the All-Mighty, the All-Laudable (Ibrahîm, 1).

Allah sent the Koran as the Book in truth and the balance to judge between right and wrong:

It is Allah who has sent down the Book with the truth, and also the Balance. And what shall make thee know? Haply the Hour is nigh (Ash-Shura, 17).

Allah made the preservation of earlier Scriptures the responsibilities of the followers of these Books. Allah says:

...For to them was entrusted the protection of Allah's Books, as they were witnesses thereto (Al-Maidah, 44).

But the people of the Book were negligent of this; distorted the Books with their interpolations and the reversal of some facts. The present Gospels, as attested by Christian scholars, were written by historians. They are therefore not totally authentic. Parts of these books are authentic, others are fabricated. The falsehood in them supersedes the truth, especially in those parts which deify Jesus Christ and make him the son of Allah. This distortion however was not a total loss, because Allah wished to send another Scripture whose teachings and principles will serve the good of man and under all conditions.

Allah did not give the responsibility of protecting the Koran to man. Knowing that the Koran was the last revelation to mankind, Allah pledged to protect it Himself from human tampering and guards it from corruption.

It is We who have sent down the Remembrance (Koran) and surely We will guard it (from corruption) (Al-hijr, 9).

The Koran guides to righteousness and enlightens mankind to the truth:

Surely this Koran guides to the way that is straightest and gives good tidings to the believers who do deeds of righteousness, that theirs shall be a great wage,

and that those who do not believe in the world to come – We have prepared for them a painful chastisement (Al-Isra 9, 10).

The Koran is a book announcing blissful tidings to those who believe in the Oneness of Allah and fear Him by abstaining from all kinds of sins, and love Allah much by performing all kinds of good deeds:

**A sending down from the Merciful, the Compassionate.
A Book whose signs have been distinguished as an Arabic Koran for a people having knowledge, good tidings to bear, and warning, but most of them have turned away, and do not give ear (Fussilat 2-4).**

Allah's choice of Prophet Muhammad an unlettered man signifies that the Prophet is not the author of the holy Koran. Every word of the Koranic text is meticulously chosen, chiseled and placed by Allah himself. They carry Allah's fingerprints, and are clear signs of Allah.

Says the Holy Koran:

Nay, here are signs self-evident in the hearts of those endowed with knowledge (among the people of the previous Scriptures), and none but the unjust rejects Our signs (Al-Ankabut, 49).

Allah emphasizes the authenticity of the Koran when He says:

Do they not consider the Koran? Had it not been from other than Allah, they would surely have found therein much discrepancy (Ibrahîm, 82).

This Book is a revelation from the Most Beneficent, the Most Merciful. Its verses are well expounded, a Koran in Arabic for people of knowledge. It proclaims good news and warning, but most of them turn away, and pay no heed (Fussilat, 2-4).

And this Koran could not have come from other than Allah; it is a confirmation of what was revealed before it and an expounding of the Book, there is no doubt in it, it is from the Lord of the Worlds (Yunus, 37).

Say: 'If men and jinn banded together to produce the like of this Koran, they will never produce its like, not though they backed one another.' (Al-Isra, 88).

Allah sent the Prophet of Islam to perfect all moral values and to serve as the best example for mankind to follow:

You have had a good example in Allah's Messenger for whosoever hopes for Allah and the Last Day, and remembers Allah much (Al-Ahzab, 21).

The Koran with the extraordinary beautiful meanings it contains, expressed in an extraordinary beautiful Arabic language is presented by Allah as being the miracle He has given to the Prophet.

The Koran was revealed over twenty-three years on different occasions, and during this gradual revelation, each verse, sentence, phrase or chapter was written down and memorized by many companions of the Prophet. Thus the whole Koran was put into writing and collected and arranged under the supervision of the Holy Prophet himself. When the Prophet passed away, all the verses and chapters of the Koran were in written form on pieces of wood, leather and bones, and in the memories of many companions.

At the battle of ‘Yamana’ which took place during the caliphate of the first Caliph Abu Bakr, seventy of the companions who knew the Koran by heart were martyred, and Umar, in fear that the Koran might be lost, went to the Caliph and counseled him to collect the Koran into a complete book. Abu-Bakr instructed Zaid Ibn Thabet to undertake this task, and it was announced that whosoever had the whole Koran, or any part of it, with him should produce it. The chapters of the Koran were collected from the pieces of bark, bones and pieces of leather, and they were all compared with the memories of the living reciters. People used to come to Zaid with passages and he used to accept a passage only when it was supported by at least two pious, who were trustworthy, of great knowledge of the religion, memorizing the Koran, and were ear and eye witnesses to the Prophet himself. The manuscript on which the Koran was collected, remained with Abu Bakr till Allah took him unto Him, and then with Umar, the second Caliph till Allah took him unto Him, and finally it remained with Hafsa Umar's daughter.

It should also be noted that there were some companions who had written down the whole Koran before the demise of the Holy prophet.

The third Caliph Uthman ordered Zaid, Abdullah Ibn Zubair, Saeed Ibn al-Ās, and Abdurrahman Ibn al-Harith to prepare copies of the Koran. Uthman relied on two sources: the written text that had been ordered by the first caliph, Abu Bakr and that still existed, and the various oral texts of Muslims who memorized it during the lifetime of the Prophet. After this task had been accomplished Uthman sent the copies to the far corners of the state. The Koran was then compiled after less than twenty years from the Prophet's death (632) and during Uthman's caliphate (644-656). In recent years, one of these copies was found in Turkistan, and it was found to be a verbatim version of what we have today. So the Koran exists exactly as it was revealed to the Holy Prophet of Islam (upon him be peace); not a word nor a dot of it has been changed. Therefore, the Koran of today is the same as the Koran revealed to Prophet Muhammad. The exact copies of the original Arabic text are available all over the world, and the Word of Allah has now been preserved for all time (1).

Muslims regard the Koran as a continuation of other divine Messages that started with those revealed to Adam, the first Prophet, and including the Scrolls of Abraham, the Torah of Moses, the Psalms of David and the Gospel of Jesus. The aforementioned Books are mentioned in the Koran. Muslims are directed to follow the Koran, the literal word of Allah, and final revelation to mankind.

The former Divine books were sent down in languages which have long been dead. In the present era, no nation or community speaks those languages, and there are only few people who claim to understand them. Thus, even if these books existed today in their original and unadulterated form, it would be virtually impossible to understand

them correctly, and to interpret their injunctions and put these into practice. The Koran on the other hand, exists in the language, in which it was revealed, and this language is a living one; millions of people speak it, and millions more know and understand it.

The Koran's method of approach and presentation is unique, for it never deals with a topic in the systematic way used by any other author of theology. On the contrary, it expressly says that it has adopted a special manifold method of its own. That is, the display of varieties of topics and the shifting from one subject to another, and then the reverting to the previous one and repeating the same subject with deliberation and purpose. It uses unique rhythmic forms of recitation to facilitate the understanding, and the remembering of it:

”Behold how We turn about the signs, that they may understand. (Al-An'am, 65).

The Holy Koran stirs the depths of the human emotion and intellect to reflect on the unity in variety and harmony in diversity. The Koran employs a particular rhythm in each chapter and presents various topics in a variety of ways, which disclose a unique beauty with matchless eloquence.

During the time of Prophet Moses, magic and sorcery was a common and ordinary practice for the people of Egypt. People would simply learn and teach each other. The Egyptians had become an expert in differentiating between what was magic and what was miracle and related to Allah. It was on this base that Allah commanded Moses to perform the miracle of cane; the cane which turned into a snake to swallow the canes and ropes of the magicians and then return to its former situation as a cane. The people of that era fully understood that the action of Prophet Moses was something out of their capability and that this act was a miracle from divine will, and thus they all became believers.

In the era of Prophet Jesus scholars and experts in medicine emerged in the colonies of Greece, such as Palestine and Syria. Science and the knowledge of medicine became the topic most popular. Even in the New Testament, there is a detailed instruction for curing baldness, leprosy, and skin diseases. Curing diseases was considered to be one of the duties of the priests and their spiritual effects. Because of this background, the miracle of Prophet Jesus was curing the sick people. Since the people of that era knew the abilities of ordinary men and priests in curing the patients; they could simply recognize the miraculous ways a sick was cured by divine power or a dead person restored to life.

The situation of the Arab community at the time of Prophet Muhammad called for the holy Koran to be the main miracle of Islam. The knowledge of the Arabs, who were the first community invited to Islam, was limited to their own culture and language. They were unaware of the scientific progress of the world. They used to consider any science other than their own literature as sorcery or as a skill of people from far away. The Arab nation at that time was obsessed with literary perfection and refinement of poetry and prose. The Arabs would hold public gatherings to express with pride the great abilities and advances in their language. In their clubs and public markets poets stand competing with each other, each trying to show the best he had of excellent

poetry. Individual's mastery of the Arabic language was considered one of the primary distinguishing criteria in selecting tribal leaders.

These public confrontations could at times be so destructive as to totally destroy a given individual or tribe and cause them to disband in shame and humiliation, erased from the pages of history as happened with the tribe of Numair. The greatest of these literary masters had their poems transcribed and hung up on the walls of the noble Ka'ba as a badge of honor and an example for future generations. The poems which were regarded "best of the best" were given the name of "Al-Mullaqat" (the hanging poems). These progresses in the Arabic language reached their peak at the time of Prophet Muhammad's invitation to Islam.

These were the people whom Allah sent Muhammad to, and these were the people whom the Prophet challenge over 23 years to produce a work similar to the Koran. The Prophet was challenging them in a field which they were the world's foremost authorities in, and the source of their greatest pride. The pagan Arabs whom the Prophet challenged to face the Koran were no timid sheep. They were men of great pride, misdirected as it may have been, who would rather go to war and die a slow and torturous death rather than allow the slightest indignity to be attached to their names or the most trivial challenge go unanswered. These were people who would go to war at the drop of a hat or the slightest disrespectful word. In spite of all that, when the Prophet brought them the word of Allah, the Koran, they fell silent and refused to face its challenge.

The Holy Koran is the only Book that clearly and firmly claims to be a living miracle for all humans of any race, in any place, and with any ethnicity they hold. The foremost miracle of the Koran is in its text. The Arabs knew fluency and eloquence well enough to recognize whether the Koran was divine or non-divine.

The supernatural fluency and eloquence of the Koran made the pagan Arabs admit that the Koran was a miracle from Allah and that it was not invented by Muhammad. This miracle made the pagan Arabs enter into the fold of Islam in shoals followed by other nations (2).

Although the Arabs of the Prophet's time were highly skilled in poetry and had the power of eloquence, they were unable to produce anything like the Koran. When the pagan Arabs first read the Koran and were struck by its eloquence and magnificent words and rhythm, they accused Muhammad of sorcery and magic. Allah challenged them to join in hands until the Resurrection to bring the like of ten chapters or even one. That they are incapable of this is a proof of the Koran's divine origin.

Or, do they say: "He has forged it." Say: "Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful; but if they do not answer you, then know that it is revealed by Allah's knowledge." (Hud,13, 14).

If you are in doubt concerning what We have sent down on Our servant (Muhammad), then bring a chapter like it, and call your witnesses, apart from Allah, if you are truthful. (Al-Baqarah, 23).

And again the Koran alleges that they cannot do such:

But if you do not – and you will not – then fear the Fire, whose fuel is men and stones, prepared for unbelievers (Al-Baqarah, 24).

Say, “If men and Jinn get united to produce the like of this Koran, they will never produce its like, even if they all backed one another.” (Al-Isra, 88).

The Koran is divided into 114 suras (chapters), each of which is further divided into a number of ayât (verses). The chapter titles were taken from images or events included in the suras. The chapters are customarily classified as either Makkan or Medinan, in reference to the two cities in which Muhammad lived and received the revelations.

The arrangement of the Koranic verses however, is not easy to understand. It is something rather peculiar to the Koran. Revelations of various dates and on different subjects are to be found together in one sura; verses of Medina revelation are found in Makkan suras; some of the Medinan suras, though of late revelation, are placed first and the very early Makkan suras at the end. The arrangement however, is not haphazard, as some have hastily supposed. Closer study reveals a sequence and significance – as for instance, with regard to the placing of the very early Makkan suras at the end.

The order of the suras therefore, does not reflect the chronological order of the Koranic verses, nor does the sura structure reflect the nature of the original Koranic revelation. During his lifetime, Muhammad would have individual verses revealed to him, these revelations occurred unexpectedly and in surprising places. The Prophet and his companions would memorize the revealed verses, and under the guidance of Gabriel the Prophet organized these verses into the existing suras. The intervention of Gabriel in organizing the various verses was meant to guarantee not only the sanctity of the individual verses, but also the religious validity of the organization of these verses in the Koran.

The Koran was an oral text throughout the lifetime of Muhammad; it was also a fluid text. The complete text resided only in the memories of Muhammad and his followers. As he added verses and reorganized the text, his followers would memorize the text in the light of the additions or edits. This means that the Koran was a living text during the lifetime of Muhammad.

For purpose of recitation the Koran is divided into various schemes, such as 30 equal ajza (parts) so that it can be read in full during the months of the year by reciting one part per day.

The Koran cannot be translated; no translation to any other language could adequately express the exact meanings of the Koran. No translation could match the inimitable symphony, the very sounds of which move men to tears and ecstasy.

Because the foremost miracle of the Koran is in its Arabic text, one cannot translate a miracle no matter how he may try. The miracle is the literal words of Allah descended upon Muhammad in a divine Arabic. The Arabic which made the most eloquent people of the time to loose their minds and accuse Muhammad the illiterate with sorcery and madness!

It is important to point out that the Arabic language cannot be compared to any other language in its intricate complexity, diversity of form, richness of meaning, brevity of parlance, beauty of construct and power of delivery.

A fairly comprehensive and authoritative reference on the English language would be the "Merriam Webster's Collegiate Dictionary" tenth edition, in 1500 pages. On the other hand, a common Arabic dictionary "Lisan Al-Arab" in 18 volumes, each covering about 650 pages, or about 11700 pages in all. Even if it were to disregard all the other aspects of the Arabic language, such as its grammar, we would still be faced with a language which is about eight times as complex as the English language. It is not at all uncommon in the Arabic language to find over one hundred words that refer to the same entity, each one of them giving a slightly different detailed description than all of the others.

This has resulted in a language which can translate complete English sentences into only one Arabic word. But the Arabic language is not simply a list of words. Far from it, it is a very complex collection of literary sciences which have been developed, refined, and fine-tuned for generations and millennia beyond counting. The end result of this is a group of literary sciences which literally have no parallel whatsoever in the English literature, such as the science of "Sarf" or the multifarious sciences of "Balaghag," among others.

Even when the English language can lay claim to a parallel science to that of the Arabic language, such for example the science of grammar, even in this case anyone who has the slightest understanding of the Arabic language finds that even these equivalent sciences fade nearly into oblivion when faced with the tremendous complexities and inestimable attention to the minutest detail in Arabic grammar which can literally reverse the meanings of a sentence simply by changing a single squiggle (diacritic) above the last letter of only one word in that sentence (3).

Translation of the Koran is only an attempt to present its meaning to the readers. It can never take the place of the Koran in Arabic. Those whose mother-tongue is Arabic are the only ones who can understand the beauty of its music and full meaning of its verses.

The vast majority of Muslims in the world however, do not speak Arabic, so the Koran in its original language is not accessible to them. Muslims have traditionally objected to its translation on the ground that the Koran is the Word of Allah and is the miracle of Muhammad and neither its composition nor its contents can be imitated.

Due to the fact that the Koranic Message is universal, and it is necessary to make the meaning of the Koranic text available to all, the Koran was translated to several other languages. These translations are however, considered to be glosses for personal use only, and have no weight in serious religious discussion. Translation is an extremely difficult endeavor, because each translator must consult his or her opinion and aesthetic sense in trying to replicate shades of meaning in another language; this inevitably changes the original text. Thus a translation is often referred to as an "interpretation," and is not considered a real Koran.

The Koran remained the model of excellence for Arabic literature. It has been judged by literary critics of the Arabic language to be artistically unequalled in its beauty. The unique Arab literary characteristics of the Koran, such as its chant like rhythms and dramatic images, remain formidable obstacles to translation. There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original. In the Koran the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs, there is a strong pause and the reverse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to produce such rhythm in English have the opposite effect to that produced by the Arabic (4).

Anyone who reads the Koran in its original language - Arabic - is likely to be struck by the unique nature of its construction, its unusual and constantly shifting rhythms and the sudden transmutations and displacements in its subject matter. At first this miraculous literary terrain seems an obstacle to understanding, but the more time one spends with this Book, the more natural the flow of its words feels. It is almost like flying over an ever-changing landscape – rolling valleys punctuated by jagged rocks, forests and plains giving way to up thrust mountains, high plateaus broken by deep lakes, deserts sprinkled with oasis and cleft by canyons. Despite the variety of the forms, despite the startling contrast of adjacent features, a complex organic beauty underlies and unites all the various elements.

One of the characteristics of the Koran is that it repeats certain verses and themes at times, shifts topics, and often relates narratives in summarized form. This style serves a linguistic purpose and is one of the powerful rhetorical techniques of classical Arabic. Also, all themes of the Koran, no matter how varied, are wrapped around one common thread running the entire Book: that all types of worship rendered to others besides or alongside Allah are false, and that obedience to Him and His prophets, Muhammad being one of them, is a must. The Koran, unlike the Bible, does not mention genealogies, chronological events, or minute historical details, but rather uses events from both past and present to illustrate the central Message. For example, when the Koran is discussing the healing properties of honey or the life of Jesus, neither topic is an end in itself, but each is related in one way or another to the central Message – unity of Allah and unity of the prophetic Message. No matter what the topic may be, it finds occasion to refer to the discussion back to this central theme.

Another important point is that some of the verses came as a response to questions raised by those around the prophet, whether believers or unbelievers. The Koran also addresses the People of the Book (Jews and Christians), humanity at large, believers, and finally, it addresses the Prophet himself, commanding him what to do in certain situations or supporting him and giving him solace in the face of ridicule and rejection. Knowing this historical and social context clarifies the text (5).

The Koran also uses parables to stir curiosity of the reader and explain deep truths. More than two hundred passages begin with the Arabic word "Qul" meaning "Say" – addressing Prophet Muhammad to say answers in reply to questions, to explain a matter of faith, or to announce a legal ruling. For example,

"Say: 'He is Allah, One, Allah, the Everlasting Refuge, who has not begotten, and has not been begotten, and equal to Him is not any one.' (Al-Ikhlās 1-4).

In some passages of the Koran, Allah takes oaths by His marvelous creation to strengthen an argument or to dispel doubts in the mind of the listener,

By the sun and its brightness.

By the moon as it follows it.

By the day as it shows up.

By the night as it conceals it.

By the heaven and Him Who built it.

By the earth and Him Who spread it.

By the soul and Him Who shaped it (Ash-shams 1-7).

Sometimes Allah takes an oath by Himself:

"But no, by your Lord! They will not believe until they make you, (O Muhammad), the judge regarding the disagreement between them, then they shall find in themselves no impediment touching your verdict, but shall surrender in full submission (An-nisa, 65).

The Koran has what is called 'the disjointed letters,' composed of letters of the Arabic alphabet which when taken together do not form a known meaning in the Arabic lexicon. Their meaning is only known to Allah. They appear at the beginning of twenty nine suras, and upon recital, each letter is pronounced separately and not the words they form. For example, the first verse of chapter Al-Baqarah begins with the three letters Alif-Lam-Mim, three letters of the Arabic alphabet pronounced individually (5).

The Koranic text is closely tied to the Arabic language, which, like Hebrew and Aramaic (the language spoken by Jesus), belongs to the Semitic family. The Koran defines itself specifically as an "Arabic Scripture", and the Message is shaped to the complex structure of the chosen language, a structure fundamentally different to that of any European tongue. The internal logic of Semitic languages is very different from that of Indo-European languages such as English, Latin, Sanskrit, and Persian. Every Arabic word may be traced back to a verbal root consisting of three, four or five consonants from which are derived up to twelve different verbal modes, together with a number of nouns and adjectives. This is referred to as the trilateral root, and specific words are formed from it by the insertion of long or short vowels and by the addition of suffixes and prefixes. The root as such is 'dead' – unpronounceable – until brought to life, i.e. vocalized, by the vowels, and it is according to their placing that the basic meaning is developed in a number of different directions. The root has sometimes been described as the 'body' while the voweling is the 'soul'; or again, it is from the root that a great tree grows.

Without understanding the meanings and the related concepts of the Arabic words, it is impossible to appreciate the richness of the associated meanings, the difficulty in translating words into English, and the interrelationships among Arabic words that are obvious in the original (6).

The Koran retells stories of many of the people and events recounted in the Jewish and Christian books (Tanakh, Bible) and devotional literature (Apocrypha, Midrash), although it differs in many details. Adam, Enoch, Noah, Heber, Shelah, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, David, Solomon, Elijah, Jonah, Moses, Aaron, Zechariah, John the Baptist, and Jesus are mentioned in the Koran as prophets of Allah. Muslims believe the common resemblances between the Bible and other Jewish and Christian writings and Islamic dispensations is due to the same divine source, Allah, and that the Christian or Jewish texts were authentic divine revelations given to Prophets.

It is He who has sent down upon thee the Book (the Koran) with the truth, confirming what was before it, and He sent down the Torah and the Gospel aforetime, as guidance to the people, and He sent down the criterion (of judgment between right and wrong – the Koran). As for those who disbelieve in Allah's signs, for them awaits a terrible chastisement; Allah is All-Mighty, Vengeful (Al-Imran 3, 4).

According to the teachings of the Koran, Muslims believe that those texts were corrupted by the Jews and Christians and have been replaced by Allah's final and perfect revelation, which is the Holy and Noble Koran.

As a result, Islamic scholars have articulated a sound position regarding the present books of the Jews and the Christians; whatever is in accordance with the Koran, Muslims believe in, and whatever contradicts the Koran, Muslims reject, knowing that it is a fabrication. Muslims maintain silence however over what neither agrees nor contradicts Koranic teachings. This is due to their fear of refuting what may be well true or accepting what might be false.

Islam as expressed by the Koran is a statement of the original religion of Allah in its purest form and is designed to provide humanity with the uncorrupted Message of Allah. Muhammad was sent to people to inform them about the true, but forgotten missions of Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus. The Koran states:

And who rejects the Religion of Abraham but those who made fools of themselves? We have chosen him in this world, and in the Hereafter he will be among the righteous.

When His Lord said to him (Abraham), 'Be Muslim' (submit to My will), he said, "I submit my will to the Lord of the Worlds."

And this was the advice of Abraham to his sons, and Jacob likewise, "O my sons, Allah has ordained the Religion for you, so hold fast to the Religion of Islam until death comes to you."

Or were you witnesses when death came to Jacob? When he said to his sons, "What will you worship after me?" They said, "We will worship your Allah, the Allah of your fathers, Abraham, Ishmael and Isaac. One Allah and to His will we submit." (Al Baqara, 130-133).

And they say, "Be Jews or Christians and you shall be guided." Say to them, "But we follow the Religion of Abraham, the upright, and he never was of the polytheists."

Say, "We believe in Allah and in what is revealed to us, and in that which was revealed to Abraham and Ishmael, and Isaac and Jacob and the tribes, and in that which was given to Moses, and Jesus, and in that which was given to the Prophets from their Lord, we do not make any distinction between any of them and to His will we submit."

And if they believe in what you believe, then they are truly guided; but if they turn away, then they are clearly in schism; Allah will suffice you for them; He is the All-Hearing, the All-knowing.

This is the Religion of Allah, innate in all mankind, and who is better than Allah to ordain Religion, and Him alone we worship.

Say, "Do you argue with us concerning Allah, Who is our Lord and your Lord? We shall be accountable to Him for our deeds and you for yours, and we are sincerely devoted to Him-

Or do you say that Abraham, Ishmael, Isaac, Jacob and the tribes were Jews or Christians? Say, "Are you more knowledgeable than Allah? " And who is more wrong than those who conceal the evidence they already have from Allah? But Allah is not unaware of what you are doing!

That was a nation that has passed away; there awaits them that they have earned, and there awaits you that you have earned; you shall not be questioned about the things they did (Al Baqara 135-141).

Muhammad therefore purified all religions from deviation and misinterpretation. He delivered the Message of Islam - the total surrender to the One and Only True God, Allah; the same Message of his father Abraham and all other prophets since Adam until Jesus.

The Koran says:

"And strive for Allah as His due; for He has chosen you, and has not imposed difficulty upon you in religion, the faith of your father Abraham, he named you Muslims before, and in this (Koran), that the Messenger will be a witness over you, and you will be witnesses over all mankind. So establish prayer, and pay the alms, and hold fast to Allah, He is your protector, the Most Excellent Protector, the Most Excellent Helper."

Say, "O people of earlier Scripture! Let us reason together, that we worship none but Allah, and we associate nothing with Allah, and that we do not set up from among ourselves lords other than Allah." But if they turn away, then say, "Bear witness that we are Muslims."

O people of earlier Scripture! Why do you argue about Abraham, when the Torah and the Injeel (Gospel) were not revealed until after him. Do you not have minds?

You have argued in matters in which you had some knowledge, then why do you argue on matters in which you have no knowledge? And Allah knows and you do not know-

Abraham was neither a Jew nor a Christian but he was truly Muslim, and never was he of the polytheists-

Most surely! The people who are worthier of Abraham are those who followed him, this Prophet (Muhammad) and those who believe (Muslims). Allah is the guardian of the believers.

Some of the people of earlier Scripture wish to lead you astray. They shall not lead astray any but themselves, while they do not perceive it.

O people of earlier Scripture! Why do you disbelieve in the Revelations of Allah while you see that it is the Truth?

O people of earlier Scripture! Why do you confound the Truth with falsehood and conceal the Truth knowingly? (Al Imran, 64-71).

The Koran being the book for every age and every person until the Day of Judgment has great depths of meaning: it is an infinite ocean in which every person of knowledge and ability can dive deeply, and according to his capacity finds its pearls and its coral. Its scientific wisdom is, as it were, rejuvenated with the passage of time. Every generation discovers its wisdom anew, and its secrets continue to be revealed with the passage of time. The meaning of one Koranic verse may be compared to a rose bud; it is hidden by successive layers of petals. A new meaning is perceived as each petal unfolds (1).

Chapter 2

The Sunnah of the Prophet

The Koran is the last divine Book, which was revealed from Allah to Prophet Muhammad as guidance to mankind. The Sunnah of the Prophet is the practical interpretations of the Koran. The role of the Prophet was to convey the Koran as he received it, to interpret it and practice it fully. These interpretations and practices produced what is known as the Sunnah, the traditions of the Prophet. The Sunnah is considered to be the second source of Islam and must be in complete harmony with the first source, the Koran. If there is any contradiction or inconsistency between any of the traditions and the Koran that means that this tradition is not authentic. No genuine tradition of the Prophet can ever disagree with the Koran or be opposed to it.

The Sunnah as expressed by the deeds, utterances, and tacit approvals of the Prophet together with the Koran, became the basis for the Shari'ah, the sacred law of Islam.

The Sunnah is therefore the collection of the true sayings (Hadith) and deeds and tacit approvals of the Prophet, and their interpretation by great scholars in later times. The Sunnah is the second source of Islamic jurisprudence, the first being the Koran. The Sunnah is not a concept that can be dealt separately from the Koran. Both sources are indispensable; one cannot practice Islam without consulting both of them.

In the Koran it has been mentioned that the Prophet removes heavy burdens, makes rules, and teaches the ummah (society) the meanings of the Koran. The Prophet gave his companions a lot of information about numerous subjects. This information was then interpreted by scholars of the time, continued to be practiced in daily lives and has passed on to Muslims generation after generation.

In many verses of the Koran Allah commands the believers to obey the Prophet and follow his teachings. This important command is crucial because as mentioned earlier, understanding the Koran fully can only be possible with following the Sunnah of the Prophet.

Allah stated in the Koran that the Prophet had the characteristic of teaching the Koran and purifying mankind

Truly Allah was gracious to the believers when He raised up among them a Messenger from themselves, to recite to them His signs and to purify them, and to teach them the Book and the Wisdom, though before they were in manifest error (Al-Imran, 164).

It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have the choice in the affair. Whosoever disobeys Allah and His Messenger has gone astray into manifest error (Al-Ahzab, 36).

And whatever the Messenger gives you, take it, and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in punishment (Al-Hashr, 7).

The Prophet used to teach the Sunnah to his companions in word and deed, and urged them to follow it as he said:

"Adhere to my Sunnah" and "Whoever neglects my Sunnah does not belong to me."

Abdallah ibn Mas'ood narrated that the Prophet said:

"There is no Prophet whom Allah sent to any nation before me, but he had disciples from among his nation, and companions who followed his Sunnah and obeyed his commands." (Narrated by Muslim, No. 71).

The religion of Islam is whole and complete only by following the Koran and the Sunnah altogether. The companions of the Prophet and people around him learned and practiced the commands of the Koran by watching the Prophet's deeds and listening to his instructive and teaching words. In other words, the Sunnah of the Prophet taught them how to practice their religion.

To give just few examples, Muslims perform prayers five times a day. There are verses in the Koran giving general information about the necessity of prayers and how to perform it, how to perform ablution, however, there is no detailed information in the Koran showing how to perform prayers, the way of praying, what to say in prayer, the importance of prayers, the details of ablution, what nullifies ablution. Also, the Koran did not talk in detail about how to perform Friday prayers, pilgrimage, and fasting. Muslims learned such details only by watching the Prophet performing these worships.

As Allah guarded the Koran from any alteration, the Sunnah of the Prophet was also meticulously memorized and written down by his wives and companions, and passed down until they were collected in the famous books of Hadith some two to three hundred years after the Hijra (emigration of the Prophet from Makkah to Medina). Hence the science of Hadith evaluation was born.

The collectors of Prophetic sayings were extremely keen of ensuring that any given narration attributed to the Prophet, could be effectively proven as such. The method by which this was accomplished was through the 'Isnad', or chain of narrators. From the earliest days of Islam after the death of the Prophets, various sects began to invent sayings which they attributed to the Prophet. In response, the companions of the Prophet began to demand that anyone that is transmitting a narration must name which companion they had received it from, and thus the truth of narrator ascertained. The students of the companions continued this policy, and further safe guards were added as not only the companion's name was needed, but also the next narrator in the chain of transmission. Conditions were laid down for these narrators to be accepted. The scholars differed over some of the conditions, some being stricter than others, but three basic requirements were agreed by all. First the transmitter must be a pious Muslim, secondly they must be known not to forget, and thirdly they must not be liars. The next generation of Hadith transmitters began to write the names of all those who attended their lectures. No one was allowed to narrate a Hadith unless he attended the lecture in which that Hadith was narrated and its meaning explained. From this developed the book of "Rijal" in which was listed the character, quality of

memory, place of habitation, travels, teachers and students, and opinion of other scholars, concerning all the narrators of the Hadith. Thus every available method was used to ensure that when the scholars of the sciences of Hadith declared a narration of the Prophet as being authentic it was, beyond any reasonable doubt said by him. This methodology is not only used for the Prophetic traditions, but also the sayings of the companions and the early scholars. Indeed any true scholar must be able to produce the Isnad of his teachers back to the Prophet himself (7).

The Sunnah of the Prophet was therefore preserved from abuse, invention and interpolation, through reliable chain of transmitters known for their integrity and soundness of memory. Such transmitters were upright scholars who devoted their lives to the study of Allah's Messenger Hadith. Their chains of narrators (Ishad), text (Matn), degree of correctness (authenticity), and status of their narrators and transmitters as to declaration of their eligibility or invalidation were meticulously validated, verified, and purified. As such, they accepted only authentic Hadith and were thus able to free the tradition of the Prophet from false narration.

The life of Muhammad, and the manner in which he conducted himself, was also recorded in a unique manner by his companions and by later compilers of the tradition. A more complete and authentic account of the life, sayings, and actions, of any Prophet or historical personage, has never been compiled.

Unlike Western legal systems, the Shari'ah make no distinction between religious and civil matters; it is the codification of Allah's Law, and it concerns itself with every aspect of social, political, economic, and religious life. Islamic law is thus different from any other legal system; it differs from canon law in that it is not administered by a church hierarchy; in Islam there is nothing that corresponds to a "Church" in the Christian sense. Instead, there is the Ummah – the community of the believers – whose cohesion is guaranteed by the sacred Law. Every action of the pious Muslim therefore is determined by the Koran, by precedents set by the Prophet and by the practice of the early community of Islam as enshrined in the Shari'ah.

In this way, the Koran and the authentic Sunnah of the Prophet together became a reliable source of knowing what Islam is, what it stands for, what guidance it provides, and what obligations it places upon its adherences.

Chapter 3

Authenticity of the Koran

Across the ages, and as has been observed recently, among Christians are some who read the Koran with the intention of stultifying its teachings. If they have read the Koran with care and without bias they would have seen without doubt the evidences of its truthfulness. Evidences clearly cited in its 114 Suras (chapters). But blind eyes and hearts covered beforehand with prejudice and enmity to Islam, usually deviate from truth by introducing false allegations and forged evidences in order to depreciate its value and doubt its authenticity.

The unchangeable nature of the Koran with its unaltered verses throughout the years is not strange since Allah stated in the Koran that He will preserve it from loss. All Muslims of the world read one unified Book with all its chapters and verses unaltered since the Koran descended on Muhammad – peace be upon him – more than 1400 years ago. This permanence and unison of the Koran is a clear proof of its authenticity.

After the elevation of Jesus to His Creator, more than one hundred Gospels with various texts were written by several authors. Each Gospel differed from the other in text as well as in several aspects. The four gospels known today as the Gospel of Paul, Luke, John and Mark were written several years after the elevation of Jesus. One may wonder which of these Bibles truly express the exact words of Jesus. One may also wonder if these authors imposed in their books their own personal ideas about the Christian belief, thus deviating from the original words Jesus proclaimed to the Children of Israel. The variation of text in the gospels usually leads to maze among the followers of the Christian faith. Is Jesus God, the son of God, the Holy Spirit or the three together? No one of the Christian faith knows for sure! The Pauline doctrine of Trinity has never been mentioned by Jesus, but by Paul, the one known by Christian scholars as the founder of Christianity.

In this respect it is logical to say that investigations directed to verify the authenticity of the divine Books should primarily go around several Gospels having different texts, and wrote by different writers, each claiming that his book is the words of Jesus, rather than investigating one unified Book with all its chapters and verses unaltered.

The Koran came after nearly 545 years from Jesus to reject completely the Pauline doctrine of Trinity and to clearly emphasize the Oneness and unity of Allah. The good deeds of people will not be accepted in the Day of Judgment if they had not worshipped Allah alone - the One and only true God who had sent all Prophets and Messengers from Adam to Noah, to David, to Solomon, to Abraham, to Isaac, to Jacob, to Moses, to Jesus, and until the seal of the Prophets Muhammad. They all busied themselves with one unified Message: Allah is One, there is no God but He, He is to be worshipped alone without associating with Him any partners (son, idols, angels, saints, deities... etc). If people worship Allah alone and do good deeds, their sins will be forgiven, if not, Hell is their abode. This is the Will of Allah since He first created the universe. But this Will which has been emphasized in all His books and revelations was forgotten and His divine words were violated. People deviated from truth throughout the years and ran after earthly pleasures. A last Book that will stand

the test of time and is resistant to loss, slanting or misinterpretation must be therefore sent to mankind as a last warning. A Book of Mercy, because if it is followed, Heaven is the refuge, if not, Hell is the abode.

For forty years Muhammad blessings and peace be upon him, had lived as an ordinary individual amongst his people. In that long period he had not been known as a statesman, a preacher, or an orator; none had heard him imparting wisdom and knowledge as he began to do thereafter. He had never been seen discoursing upon the principles of metaphysics, ethics, law, politics, economy or sociology. Not to speak of being a great general, he had not even been known as an ordinary soldier. He had uttered no words about Allah, the angels, the revealed Books, the early Prophets, the bygone nations, the Day of Judgment, the life after death, Hell and Heaven. No doubt he possessed an excellent character and charming manners; and he was well behaved, yet there was nothing striking and extraordinary about him which would make men expect something great and revolutionary from him in future. He was known among his acquaintances as a sober, calm, gentle, and trustworthy citizen of good nature, but when the Message of Islam was descended upon him he was completely transformed.

The unlettered Prophet of Islam when he began preaching his Message, the whole of Arabia stood in awe and wonder and was bewitched by his wonderful and miraculous Koran. The eloquence of the Koran was so impressive and captivating that his worst enemies were afraid of hearing it, lest it should penetrate deep into the recesses of their hearts or the very marrow of their being and carry them off and make them abandon their old religion and culture. It was so without compare that the whole legion of the Arab poets, preachers and orators of the highest caliber failed to bring forth its equivalent in beauty of language and splendor of diction when he threw down the challenge to his opponents. Even although they put their heads together they could not produce even a single line like the ones he recited.

The Prophet of Islam spoke with such learning and wisdom the like of which no one has displayed before and none could show after him. He expounded the intricate problems of metaphysics and theology; he delivered speeches upon the principles of the decline and fall of nations and empires, supporting his thesis with the historical examples from the past, and he taught ethical canons and principles of culture. He formulated such laws of social culture, economic organization, group conduct, and international relations that even eminent thinkers and scholars could grasp their true wisdom only after life-long experience of men and things. The beauties of what he said and spoke of, unfold themselves progressively as man advances in theoretical knowledge and practical experience.

One thing which surprised non-Muslims who are examining the Koran very closely is that it does not appear to them to be what they expected, an old book coming from the desert describing Bedouins living in it. They found out that the Koran does not resemble what they expected at all. They found that the Koran is not tied to a certain place and time. It talked about prophets, religions and centuries that came before Islam. It explained how people before Islam fell into error and went astray. It indicated the right path to be followed and the correct method to be adopted. It established an Islamic code of conduct for Muslims to follow. It emphasized the Oneness of Allah and that Muhammad is the last of the messengers. The amazing thing in the Koran is also the scientific ideas it expressed. They do not seem to

originate from the desert fourteen centuries ago. Because Allah would never allow any opportunity for the non-Muslims to claim that the Koran contradicts itself, He included in the Koran information and examples, which could stand the test of time.

If the Koran were the product of Muhammad's hallucination as the enemies of Islam usually claim, then evidence of this would be apparent in the Koran. Is there such evidence? It must be understood that the Koran is a divine revelation, and as such all information in it is of divine origin. Allah revealed the Koran from Himself. It is the words of Allah, which existed before creation, and thus nothing can be added, subtracted or altered. In essence, the Koran existed and was complete before the creation of Prophet Muhammad, so it could not possibly contain any of the Prophet's own words or advice.

One cannot simply deny the Koran's authenticity without sufficient proof. The Koran offers something that is not offered by other religious scriptures. It is what scientists demand, a test of falsification. If you have a theory you should bring a way to prove whether you are wrong or not. This is exactly what the Koran has, falsification tests. Some are old, in that they have already been proven true, and some still exist today. A perfect example of how the Koran provides man with a chance to verify its authenticity is the verse in the 4th chapter, which states,

“Do they not consider the Koran? Had it been from any other than Allah, they would surely have found therein much discrepancy.” (Muhammad, 24).

This is a clear challenge to non-Muslims. Basically, it invites them to find a mistake. There is another interesting attitude that exists in the Koran, it informs the reader about different facts and then gives the advice; if you doubt what is said then ask those who have knowledge. There is also another attitude in the Koran, which is not found anywhere else. When it provides information it often tells the reader, *“You did not know this before.”* Indeed there is no scripture that exists which makes that claim. The Koran thus challenges the reader to research the information provided and verifies its authenticity (8).

The variety of subject matters dealt with in the Koran is in itself an uncontested proof that the Koran can not be the production of a human mind whose capability is restricted to only what it can observe experiment, analyze and see. Man is incapable to transcend his own intellectual limitations. The Koran discusses many a topic which lies beyond the human ken, and also describes various biological, astronomical, physiological, botanical, zoological, and also psychological truths about which the world of the 7th century, the time of Prophet Muhammad's life, was totally unaware and which have been discovered today.

Many centuries before the onset of Muhammad prophet hood, there was a theory of atomism advanced by the Greek philosopher, Democritus. He and the people, who came after him, assumed that matter consists of tiny, indestructible, indivisible particles called atoms. The Arabs too, used to deal with the same concept. The Arabic word 'dharrah' commonly refers to the smallest particle known to man. Now modern science has discovered that this smallest unit of matter, the atom, can split into its component parts. This is the development of the last century; yet interestingly enough, this information had already been documented in the Koran, which states:

...And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven, neither what is less than that, or greater, but in a Manifest Book (Yunus, 61).

Indeed, this is proof that the Koran is not outdated.

A few years ago a group of men in Saudi Arabia collected all of the verses in the Koran which discuss embryology - the growth of human being in the womb. In essence they took the advice of the Koran: "Ask the men who know." They chose a non-Muslim professor of embryology at the University of Toronto. His name is Keith Moore, and he is a world expert on the subject. They invited him to Saudi Arabia and gave him all the help that he needed in translation and all the cooperation he asked for.

The Professor found that the Koran described the embryological development in the mother's womb was so precise and exact in the light of modern scientific observation that it can not be imagined to have been stated by someone in the period of scientific ignorance.

The Koran describes the development of the embryo in the mother's womb in the following verses:

**We created man of an extraction of clay.
Then We set him, a drop, in a receptacle secure.
Then We created of the drop a *Alaqah* (leech), then We created of the leech a *Mudghah* (dented from a thing), then We created from the *Mudghah* bones, then We garmented the bones in flesh. Thereafter We produced him as another creature. So blessed be Allah, the fairest of creators (Al-Mu'minûm 13, 14).**

The Professor was so surprised that he changed his textbooks. In the second edition of one of his books about the history of embryology, he included some material that was not in the first edition because of what he found in the Koran. Dr. Keith acknowledged that the Koranic reference to the second *Alaqah* and the third *Mudghah* is so exact that only the Creator could be believed to have said it. The second and third fetal points are too minute to be observed by human eyes without microscope which was developed in the 18th century. *Alaqah* means leech and *Mudghah* signifies chewed and dented form of a thing. The human embryo is exactly in the form of a leech and chewed clot at the second and third stages, respectively. Such preciseness is possible only by the one who is All-Knowing and All-Wise, Allah.

Dr. Keith Moore mentioned that the Koranic statements about the development of human embryo were not known until thirty years ago. The Koran's description of the human being as a "leech-like clot" at one stage was new to him, but when he checked on it, he found that it was true, and so he added it to his book. When Dr. Moore presented this information in Toronto, it caused quite a stir throughout Canada. A newspaper reporter asked Dr. Moore that maybe the Arabs might have known about these things by making crude dissections on their own-carved up people and examined these things. Dr. Moore immediately pointed out that the leech-like clot could only be seen through a microscope, and that it does not matter if someone had

tried to discover embryology fourteen centuries ago, they could not have seen it. All of the descriptions in the Koran of the appearance of the embryo are of the item when it is too small to see with the eye.

When Dr. Moore was asked, "How do you explain this information in the Koran?" Dr. Moore's reply was, "It could only have been divinely revealed." (8).

This illustrates that the Koran was ahead of its time and that those who believe in the Koran know what other people do not know.

The Koran only mentions one item dealing with medical treatment, and it is not in dispute by anyone. It states that in honey there is healing.

In an article under the subject of the Koran, the Catholic Church states, "Over the centuries, many theories have been offered as to the origin of the Koran... Today no sensible man accepts any of these theories."! Now here is The Old Catholic Church denying these futile attempts to explain away the Koran. Indeed the Koran is a problem for the Catholic Church because it states that it is a revelation, so they studied it. Certainly, they would like to find proof that it is not, but they cannot find one viable explanation. But at least they are honest in their search and do not accept the first unsubstantiated interpretation that comes along.

A leading intellectual in the Catholic Church by the name of Hans studied the Koran and gave his opinion of what he had read. After careful scrutiny he reported his findings, concluding, "Allah has spoken to man through the man, Muhammad." The opinion of such reputed public figure must carry some weight in defense of the Muslim position.

If the enemies of Islam are going to insist that the Koran is a deception, then they must bring forth evidence to support such a claim. One verse in the Koran reads:

"Do not the unbelievers see that the heavens and the earth were joined together, then we clove them asunder, and made from water every living thing? Will they not then believe?" (Al-Anbiyah' 30).

Ironically, this very information is exactly what they awarded the 1973 Noble Prize to non-Muslim's couple. The Koran reveals the origin of the universe-how it began from one piece-and mankind continues to verify this revelation even up to now. Additionally, the fact that all life originated from water would not have been an easy thing to convince people of fourteen centuries ago. Proof of that was not available until the invention of the microscope. They had to wait to find out that cytoplasm, the basic substance of the cell, is made up of 80% water (8).

The Koran mentions that the female bee leaves its home to gather food. In Shakespeare's play, Henry the Fourth, some of the characters discuss bees as male soldiers having a king. That is what people thought in Shakespeare's time, that the bees that one sees flying around are male bees and that they go home and answer to a king. As the Koran stated, the bees are females not males. Yet it took modern scientific investigations in the last 300 years to discover that this is the case.

The Koran also discusses the sun and the manner in which it travels through space. When the sun moves through space, there are two options: it can travel just as a stone would travel if one threw it, or it can move of its own accord. The Koran states the latter, that it moves as a result of its own motion. To do such, the Koran uses a form of the word sabaha to describe the sun's movement through space. In order to understand the implications of this Arabic verb the following example is given:

If a man is in water and the verb sabaha is applied in reference to his movement, it can be understood that he is swimming, moving of his own accord and not as a result of a direct force applied to him. Thus when this verb is used in reference to the sun's movement through space, it in no way implies that the sun is flying uncontrollably through space as a result of being hurled or the like. It simply means that the sun is turning and rotating as it travels. This is what the Koran affirms, but was it an easy thing to discover? Only in modern times was the equipment made available to project the image of the sun on a tabletop so that one could look at it without being blinded. And through this process it was discovered that not only are there three spots on the sun but that these spots move once every 25 days. This movement is referred to as the rotation of the sun around its axis and conclusively proves that, as the Koran stated 1400 years ago, the sun does, indeed turn as it travels through space.

Seeing as back as fourteen centuries ago people probably did not understand much about time zones. The Koran's statements about this subject are considerably surprising. The concept that one family is having breakfast as the sun comes up while another family is enjoying the brisk night air is truly something to be marveled at, even in modern time.

In an interesting verse the Koran states that when history comes to an end and the Day of judgment arrives, it will all be occurring in an instant; and this very instant will catch some people in the daytime and some people at night. This clearly demonstrates Allah's divine wisdom and His previous knowledge of the existence of time zones, even though such a discovery was non-existent back fourteen centuries ago. Certainly, this phenomenon is not something that is obvious to one's eyes or a result of one's experience, and this fact, in itself, suffices as proof of the Koran's authenticity.

The French scientist Jacques Cousteau has discovered that the Mediterranean and the Atlantic Ocean differ in terms of their chemical and biological constitution. Captain Cousteau conducted various undersea investigations at the Straits of Gibraltar in order to explain this phenomenon. He concluded that there is unexpected fresh water springs issue from the Southern and Northern coasts of the Gibraltar. These water sprouts gush forth toward each other at angle 45°, forming a reciprocal dam like the teeth of a comb. Due to this fact, the Mediterranean and the Atlantic Ocean cannot intermingle. Cousteau was amazed to know that the Koran has mentioned this fact more than 1400 years ago:

**He let forth the two seas that meet together,
Between them a barrier they do not overpass (Ar Rahman, 19-20).**

One of the most interesting aspects of the authenticity of the Koran is the amount of scientifically accurate statements in it on subjects not even dreamed of more than 1400 years ago. A sample of these includes the following:

1- As stated above, a large explosion marking the start of creation (Big Bang), and the fact that the origin of life is based on water.

Have not the unbelievers then beheld that the heavens and the earth were joined together as one united piece, and then We parted them? And We have made from water every living thing? Will they not then believe? (Al-Anbiyâ', 30)

2- The initial smokey (nebulous) nature of the skies.

Then He lifted Himself to heaven when it was smoke, and said to it and to the earth, 'Come willingly, or unwillingly!' They said, 'We come willingly.' (Fussilat, 11).

3- The expansion of the universe.

And Heaven, We built it with might, and We extend it wide. And the earth, We spread it forth; how excellent spreader are We! (Az-Zâriyât 47,48).

4- The presence of a huge amount of time before the creation of mankind.

Has there come on man a while of time when he was a thing unremembered? (Al-Insân, 1).

5- The existence of sun and moon orbits.

It is He who created the night and the day, and the sun and the moon, each in an orbit floating (Al- Anbiyâ', 33).

6- The finite sun and moon lifetimes.

Allah is He who raised up the heavens without pillars you can see, then He sat himself upon the Throne. He subjected the sun and the moon, each one running to a term stated. He directs the affair; He distinguishes the signs; haply you will have faith in the encounter with your Lord (Ar-Ra'd, 2).

7- The final destination of the sun (Solar Apex).

And the sun, it runs to a fixed resting place; that is the ordaining of the All-Mighty, the All- knowing (Yâsîn, 38).

Allah states in the Koran that the amazing beauty and intricacy of the natural world around us, as well as our own complex biological makeup, will ultimately lead us to Him as we grow in understanding.

We shall show them Our signs in the horizons and in themselves, till it is clear to them that this (the Koran) is the truth. Is it not enough that your Lord is witness unto everything? (Ash-Shûra, 53).

One may wonder why the Koran mentions scientific matters like these that were not known to anyone at the time of revelation or even of centuries afterwards, unless Allah knows in His eternal knowledge that the time will come when man will immediately realize that the Koran is the Word of Allah and that Muhammad is His last Messenger.

Some people may require just one scientific sign to believe in the authenticity of the Koran, some may require even more, and some may obstinately reject the truth after being shown a thousand signs. The Koran condemns such a closed mentality:

Deaf, dumb, blind – so they shall not return (to the right path) (Al-Baqarah, 18).

The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf, dumb, blind – they do not understand (Al-Baqarah, 171).

What, do they not ponder the Koran? Or is it that there are locks upon their hearts? (Muhammad, 24).

The 89th chapter of the Koran mentions a certain city by the name of “Iram” (a city of pillars), which was not known in ancient history as far as historians were concerned. However, the 1978 edition of National Geographical introduced interesting information, which mentioned that in 1973, the city of Elba was excavated in Syria. The city was discovered to be 43 centuries old. Researchers found in the library of Elba a record of all of the cities with which Elba had done business. There on the list was the name of the city Iram. The people of Elba had done business with the people of Iram (8).

At no other time in history of Arabic language had the language ever achieved its highest potential than the time of Arabia during the 6th century - the time when the Koran was being revealed. The language reached its peak in richness, artistic value, and poetry during that time. With the Arabic language in its peak, and the best of Arabic writers, poets present in Arabia, it is impossible that non-Arabic speaking entity would write a book like the Koran and have such dynamite impact on the Arabs. So only an Arabic speaking entity could have written the Koran. With that in mind, we're left with three choices: 1) the Arabs wrote it. 2) Muhammad - peace be upon him - wrote it. 3) Allah the Almighty wrote it. Let's examine the three choices one by one.

What Koran teaches goes directly against the pagan Arab culture, religion, and Gods, that existed before the Koran was revealed. The Koran condemns idol worshipping, but the Arabs loved their idols, and worshipped them regularly. The Koran raised the

status of women; the Arabs treated women next to animals. The Koran goes against most of the social habits such as backbiting, slandering, name calling etc, which the Arabs were heavily indulged into. The Koran condemns and prohibits usury whereas the Arabs freely levied heavy interest rates in loans and business. The Koran condemns and prohibits alcohol drinking, whereas the Arabs consumed alcohol freely. The Koran condemns and prohibits gambling, whereas the Arabs were some of the worst gamblers. How can the Arabs then write something that would negate their entire society's norms and ideologies?

The Prophet Muhammad was the only Arabian who first practiced, explained, and preached the Koran, and ended up making a lot of Arab tribes enemies. Any historian, Muslim or non-Muslim would argue that the only possible source of the Koran can be the Prophet Muhammad, the man responsible to recite it, teach it, and explain it to the people of Arabia. In fact, many historians today still think that only Muhammad could possibly have written it.

This leads one to conclude that the Prophet Muhammad could possibly have written it, but did Muhammad actually wrote it?

First he was illiterate! How can an illiterate person come up with such a rich, poetic, intellectual and inspiring text that rocked the entire Arabia? Muhammad being illiterate couldn't possibly have written something so immaculate that it even exceeded the best of poetry, and literature in Arabic at the time of the language's peak development. Also, why would he write something going against almost the norms of the society, and lose his family, relatives, friends, and other loved ones, and not to mention all the wealth he lost.

Muhammad never went to school. No one taught him. He had no teacher of any kind in any subject. How can he have the knowledge of all the science; astronomy, oceanography, etc that is contained in the Koran?

The Koran was revealed over a period of 23 years, a very long time. Is it possible for someone to maintain the same exact style of Arabic speech, as demonstrated in the Koran, for over 23 years? It does not make sense that a man has two unique, distinguishable, and completely different styles of speech in public (9).

Also, what the Prophet Muhammad used to say is recorded in what we say Hadith (sayings) or Sunnah (sayings and deeds). If we look at the Arabic style of the Hadith and compare it with the style of the Koran, we can clearly see that they are totally different and distinguishable Arabic styles. The tone and style of Hadith differ completely from that of the Koran. The latter being the words of Allah is absolutely unique. The Holy Koran embodies a distinct form of eloquence and magnificence. The Koran is neither prose nor poetry; it is only the Koran and cannot be named otherwise. Evidently it is not poetry because it is not limited by the restriction of verification, and likewise it is not prose because it has its own conditions, not shared by other modes of expressions – like the commas at the ends of verses, and like the particular melody which dominates them.

The Holy Koran came down with more polished speech and more forceful style than the Hadith. In the verses of the Holy Koran the reader learns that Allah is Omnipotent,

Just, Wise and Merciful. Allah's tone of speech, as evident in the Holy Koran, never gets weak even when it expresses a sense of mercy. On the other hand, the style of the Prophet's speech as seen in the Hadith is conversational and instructive. The reader of Hadith feels the presence of a person speaking in the presence of Allah. Is it then possible to believe that the Prophet had anyhow managed to devise two basically varied methods of expression, one in the Koran and the other in Hadith? This proves that the Prophet could never be the author of the Holy Koran. He is only a Messenger, whom Allah had granted the opportunity to explain to mankind through the Hadith the divine Message of the Holy Koran.

The well known orientalist, Prof. A.J. Arberry disclosed the truth:

"I do not doubt at that the Koran was a supernatural production, in that it bears all marks of being the disclosure of exaltation." (vide: A.J. Arberry, *The Holy Quran: An Introduction with Selection*. London. 1953, P.15).

Allah himself has reiterated that the Koran is His word and none of His servants can bring the like of it.

And if you are in doubt concerning that We have sent down on Our servant, then bring a sura (Chapter) like it, and call your witnesses, apart from Allah, if you are truthful.

And if you do not – and you will not – then fear the Fire (Hell), whose fuel is men and stones, prepared for the unbelievers (Al-Baqarahh 23, 24).

This Koran could not have been forged apart from Allah; but it is a confirmation of what is before it, and a distinguishing of the Book, wherein is no doubt, from the Lord of All Being.

Or do they say, 'Why, he has forged it?'

Say: 'Then produce a sura (chapter) like it, and call on whom you can, apart from Allah, if you speak truly (Yûnus 37, 38)

Allah said in His Koran,

“Behold! The angels said: “O Mary! Allah has chosen you and purified you- Chosen you above the women of all nations.” (Al-Imran, 42).

Such an honor is not to be found given to Mary even in the Christian Bible! Why would the Prophet of Islam honor a woman from his opposition? A Jewess belonging to a race which had been looking down upon their Arab brethren since the advent of Islam and until today.

The Jews get their cock-eyed racism from their Holy Bible, where they are told their father, Abraham, had two wives, Sarah and Hagar. They say that they are the children of Abraham through Sarah, his legitimate wife, and that their Arab brethren have descended through Hagar, a concubine, and that as such, the Arabs are inferior breed. Will anyone explain the anomaly as to why Muhammad chose this Jewess for such honor? The answer is simple. He had no choice. He had no right to speak of his own desire. As the Koran said:

“It is no less than an inspiration sent down to him.” (An-Najm, 4).

There is a chapter in the Holy Koran named in honor of Mary, the mother of Jesus Christ peace be upon him (chapter Mary). Such an honor is not to be found given to Mary in the Christian Bible. Out of the 66 books of the Protestants and 73 of the Roman Catholics, not one is named after Mary or her son. There are books named after Matthew, Mark, Luke, John, Peter, Paul, but not a single one is that of Jesus or Mary!

If Muhammad was the author of the Holy Koran, then he would not have failed to include in it with the chapter of Mary- the mother of Jesus- his own mother Amena, or his dear wife Khadijah, or his beloved daughter Fatima. But no, this can never be. The Koran is not his handiwork, it is but a revelation revealed.

The Holy Koran predicted the destruction of the Persian Empire at the time when the later had a monumental victory over Rome. If the Prophet had written the Koran, then he would have put his future in jeopardy. Further, numerous details about many natural phenomena were detailed in the Koran and until recently, they were proven by experts to be amazingly accurate. Verses that give descriptions about the creation of the universe and the function of mountains in balancing earth and many other descriptions and explanations are available to be read and to be understood. If the Prophet was the author, wouldn't he be prone to make weak inferences similar to those who claim that earth is square and whoever says otherwise be killed?

The Prophet also has demonstrated many supernatural miracles not by his own power, but by the power of the Creator. He went to Jerusalem and came back in one night. In those days, it takes a month or so for a round trip. In another occasion, he provided water for an entire army from a small plate between his hands. It is therefore reasonable to assume that the Koran is not the prophet creation. He had no way to predict all these events and to be right all the time.

That leaves us to the third option: Allah wrote it! Allah challenges his creation in the Koran:

“And if you are in doubt as to what We have revealed to our servant, then produce a chapter like it; and call your helpers other than Allah, if your claims are true.”

“But if you cannot, and surely you cannot, then fear the fire whose fuel is men and stones, which is prepared for the unbelievers.” (Al-Baqarah, 23-24).

In the Koran there are parts that are meant to guide the Prophet himself, as well as reprimand him. If Muhammad had invented the Koran Allah wouldn't have spoken to him with clear reproach in certain instances. The idolaters and infidels of Makkah tried their best to tempt Muhammad to make concessions. They thought they almost seduced him to delete certain passages of the Koran, like the prostration in worship; the introduction of different passages which would honor their idols; forging new passages in Allah's name, and then they would have accepted Muhammad as a close friend in their political and social circles. Had Allah not confirmed him he would have gone along with them up to a point, thinking that with making a small concession he would succeed in persuading them to embrace Islam. If Muhammad had done that

Allah would have made him taste a double punishment in life and at death, and then he would have found none to help him against Allah. The words of reproach from Allah to Muhammad are clear evidence that the Koran is the Word of Allah descended upon Muhammad. The Koran said about this:

**Verily, they were about to tempt you away from that which We have revealed (Koran) to you, that you might forge against Us another, and then they would have surely taken you as a friend.
And had We not confirmed you, surely you would have inclined to them a little-
If you have done that, We would have let you taste a double chastisement in this life, and a double chastisement in the Hereafter; and then you would have found none to help you against Us (Al Isra, 73-75).**

**Had he invented against us any sayings,
We would have seized him by the right hand,
Then We would surely have cut his life-vein and not one of you could have withheld Us from him (Al Haqqah, 44-47).**

In another event the Prophet was conversing with one of the nobilities of his own tribe Quraish, talking him into adopting Islam. A blind man, already a Muslim walked in and interrupted the Prophet's conversation. This displeased the Prophet who frowned at the man. For such undesirable attitude, Allah reproached Muhammad:

**He frowned and turned away;
When there came to him a blind man;
And how would you know? He might have sought to purify himself;
Or he might have received admonition, and the admonition profits him?
But to the one who shows that he is in no need of you,
To him you give all attention;
Yet it is no blame on you if he chooses to remain impure;
But as to him who comes to you with eagerness;
And with fear in his heart;
To him you pay no heed. (Abasa, 1-10).**

One can wonder if the Prophet would have reprimanded himself!

Then Allah constructs Muhammad to make no distinction between rich and poor, strong and weak, men and women, young and old; it is a Message to all:

**No indeed, it is a Message;
And whoso wills, shall remember it.
It is (Koran) in records held in honor,
Exalted (in dignity), purified,
In the hands of scribes (angels),
Honorable and obedient (Abasa, 11-16).**

Non-Muslims claim that Muhammad is an imposter, a sorcerer or a magician!

When the Prophet began preaching, the ignorant nation turned against him. Abuses and stones were showered at his august person. Every conceivable torture and cruelty

was perpetrated on him. This continued not for a day or two but uninterruptedly for thirteen long troublesome years. Then they put him and his companions under siege for eight years, but he was not given respite even there. He was tormented in various ways in his abode of refuge. The whole of Arabia turned against him. He suffered it all, but he did not budge an inch from the stand he had taken. He was resolute, firm and inflexible in his purpose and stand. His nation offered to accept him as its king and to lay all the riches of the land at his feet if only he would leave preaching his religion and spreading his Message. But he chose to refuse the tempting offers and to suffer for his cause, instead.

Why was it that he cared not a jot for riches and luxury, kingship and glory and ease and plenty? One has to ponder over it deeply to find an answer.

Can any one imagine a higher example of self sacrifice, and kind heartedness towards his fellow beings than that a man ruin his own happiness for the good of others, while those very people for whose betterment he is striving his utmost should stone him, abuse him, banish him, and give him no quarter even in his exile, and that in spite of it all, he should refuse to abstain from striving for their well-being?

Can any sincere person undergo so much suffering for a false cause? Can any dishonest speculator exhibit such firmness and determination for his deal as to stick to his guns to the very last and remain unruffled and unperturbed in the face of dangers and tortures of every conceivable description when a whole nation rises up in arms against him?

This faith, this perseverance and this resolution with which he led his movement to ultimate success, is an eloquent proof of the supreme truth of his cause. Had there been the slightest touch of doubt and uncertainty in his heart, he could never have been able to brave the storm which continued in all its fury for twenty one long years. What more proof of perfect honesty of purpose, uprightness of character and sublimity of soul can there be?

All these facts lead to the irresistible conclusion that such a man was the true Messenger of Allah. Muhammad was a prodigy of extraordinary merits, a paragon of virtue and goodness, a symbol of truth and veracity, a great apostle of Allah, His Messenger to the entire world. His life and thoughts, his truth and straight-forwardness, his piety and goodness, his character and moral, his ideology and achievements – all stand as unimpeachable proofs of his Prophet Hood.

Any human being who studies without bias the life and teachings of the Prophet of Islam will conclude that verily he was the true Prophet of Allah, and the Koran is the last divine Revelation to the world. No unbiased and serious seeker after truth can escape this judgment (10).

It is a common allegation by Christians that the Koran is a mere copy of the Bible, and that Muhammad simply plagiarized it from the pages of the Bible.

It is true that Prophet Muhammad received the Koran after the Bible came into existence; and it is also true that the Bible and the Koran cover much common ground. But the accusation of the Christian critics that the Prophet had studied the

Bible in order to copy its verses and fabricate the Koran is really absurd and untenable for several reasons.

There was no Arabic translation of the Bible available during the Prophet's time. The first translations of the Hebrew Bible in Arabic appeared after the advent of Islam. The oldest dated manuscript of the Old Testament in Arabic dates from the first half of the ninth century. On the other hand, the oldest dated manuscript containing the Gospels (New Testament) in Arabic is Sinai Arabic MS 72. The MS was written by Stephen of Ramleh in the year 284 of the Arabs i.e., 897 AD, and Prophet Muhammad had died in the first half of the seventh century in 632 CE (11).

It is an undeniable reality that the Koran is too elevated a book to be the product of ideas held by a group of scholars. It is even more impossible for it to have been produced by a single individual who was unlettered, had not even studied, and had grown up in the degenerate environment of the Arabian peninsula at that time, an environment which was totally alien to science and philosophy.

When we consider the program of action proposed by the Koran for the uplift of the human being and compare it with the laws and systems of the past, we realize that it borrowed nothing from them and bore no resemblance to them. It represents an entirely new phenomenon, original and unprecedented in its fundamental nature, and among its lofty aims are the transformation of human societies and their restructuring on the bases of justice, equality, and freedom for the oppressed and deprived masses.

It would be ironic if the unlettered Prophet could have studied and assimilated all the sources – Christian, Jewish, Zoroastrian, Hanif, and ancient Arab beliefs – before he compiled the Koran. Indeed his illiteracy was acknowledged even by the enemies of Islam 1,400 years ago, and there is no record of the pagan Arabs in Makkah accusing Muhammad of pretending to be illiterate while actually being literate.

Allah the Almighty also answered this in the Koran:

Not before this didst thou recite any Book, or inscribe it with thy right hand, for then those who follow falsehood would have doubted. Nay; rather it is signs, clear signs in the breasts of those who have been given knowledge; and none denies Our signs but the evildoers (Al-Ankabut 48, 49).

The Koran speaks in detail of the history of earlier Prophets and their communities, referring constantly to the events that occurred during their missions. The events that the Koran relates take the reader into direct contact with reality, in an unparalleled fashion. It is, then, totally impossible that the narratives of the Koran had been borrowed from the Torah or the Gospels. The Koran always presents the stories of the Prophets in a positive framework by changing and modifying them so as to purge them of unworthy excesses contrary to pure monotheism, reason, and sound religious thinking. A copying would have resulted in mere imitation, and would have been entirely negative.

The language of Muhammad was Arabic and the Koran was revealed to him in Arabic. It is the original Arabic Koran that is always called the Koran, not any translation. The language of the Old Testament was ancient Hebrew, and Jesus was a

Jew who spoke Aramaic, which was a dialect of Hebrew, an Eastern Semitic language. But the books of the New Testament including the Gospels were in Greek, a Western language, some time after Jesus. Muhammad didn't speak ancient Hebrew or Aramaic languages.

The Bible does not contain self-reference; that is, the word "Bible" does not exist in the Bible. In fact, only certain Christian groups believe that the Bible in its entirety is the revealed word of Allah. The presence of so many contradictions and questionable ideas make this untenable.

In comparison, the Koran's claim to be the record of the word of Allah dictated to His Prophet is borne out by the fact that the speaker in the Koran is Allah talking directly to man, while the Sunnah (sayings and deeds of the Prophet), is recorded in other books. The Koran repeatedly says that it is the word of Allah. It has self-reference; i.e., it names itself 70 times as the Koran.

One of the foremost reasons for the Koran's continued incorruptibility is that it has been preserved in its original language, unlike the Bible. No one in the Muslim world has ever thought to supersede it with a translation. Thus the Koran we have today is the same Koran the Prophet received from Allah. Its authenticity and genuineness therefore, are unimpeachable.

One of the miracles of the Koran is the fact that it can be read and understood by the Arabic-speaking people living today. Every language undergoes changes as time passes, and one or two hundred years is long enough for a language to undergo substantial changes. Thus anyone who knows the rudiments of the history of languages knows that logically it should be impossible for the Arabic-speaking peoples of today to read and understand a book more than 14 centuries old. And yet, every day, every hour, every minute, in fact every second of the 24 hours of the 365 days of every year of the past centuries has been alive with the reading and study of the Koranic verses. And it goes on into the future. The volume and scope of it multiplies in every imaginable way with the new technology of multimedia. This started at the time of the Prophet and it has continued increasingly till the present day, making this the ever-present miracle of Prophet Muhammad rivaling all other miracles (11).

Allah says in the Koran:

That is the Book, wherein is no doubt, a guidance to the godfearing... (Al-Baqarah, 2).

In another verse we read:

And say: "The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish (Al-Isra, 81).

Another aspect of the miraculousness of the Koran which has had a great impact is the revolutionary transformation it brought about in human civilization. All the factors for changing the world, for putting forward an international law with the slogan of unity among races, peoples, and social classes, for creating a movement for the liberation of

thought and the ennobling of knowledge, were derived from the very text of the Koran and from the culture that emerged from it, and from the Islamic order. Islam never relied on a government or a power situated outside the society, but it had itself brought into being.

Even the aggressors, who attacked the Islamic lands and triumphed over the Muslims, lost their dominance in the end when they were confronted with the spiritual power of Islam and they adopted the religion of the people they had conquered. The history of nations does not record any other example of a victorious aggressor adopting the religion of the people it had defeated (12).

To this day no one has put forward a defensible explanation of how an unlettered caravan merchant of the early seventh century might have been able, by his own devices, to produce a text of such inimitable beauty, of such capacity to stir emotion, and which contained knowledge of wisdom which stood so far above ideas current among mankind at that time. The studies carried out in the West which try to determine the sources used by Muhammad, or bring to light the psychological phenomenon, which enabled him to draw inspiration from his subconscious, have demonstrated only one thing; the anti-Muslim prejudice of their authors.

We read in the Koran:

We reveal to you as We revealed to Noah, and the prophets after him, and as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus, Job and Jonah, Aaron and Solomon, and as We imparted the Psalms unto David. Messengers We have mentioned unto you before, and Messengers We have not mentioned to you. And Allah spoke unto Moses directly (An-Nisa 163, 164).

Many a Western scholars admitted the excellence of the Koran and its influence on human thought and sciences. Of such scholars there is Margoliouth, who was known for his prejudice against Islam, yet the greatness of the Koran did not deter him from telling the truth when he pointed out that: "Researchers are all agreed that the Koran occupied an outstanding rank among the dignified religious scriptures that made history, though the latest of them in revelation. It has surpassed all in its marvelous impact on man. It has created new human thought and established a unique moral school."

Jean Melia said about the Koran: "It is a must to discard the pretension of some French philosophizers. The Koran should be recited slowly and deliberately. It has nothing of the charges of opponents that it preaches bigotry. Islam is a heavenly revealed religion, a religion of love, affection and honor, and the most tolerant faiths."

Hart Wighischfield held that: "One need not feel surprised if it is said that the Koran has talked about, such as the earth, human life, trade and craft, was the subject-matter of study by scholars and commentators who shed light thereon in their books and commentaries on the Koran. This opened up broad latitude of research and reflection which paved the way for the advancement of science with Muslims. Its influence was not limited to Arabs. However, it caused Jewish philosophers to follow in steps of Arabs in metaphysical questions in religion. It is needless to mention the benefit that the Christian theology has derived from Arab research in theology."

The enemies of Islam give Muhammad too much credit, when allege that he wrote the Koran and authored more than six thousand verses. Allah says in the Koran:

By the star when it plunges, your comrade (Muhammad) is not astray, neither errs, nor speaks he out of caprice.

This is naught but a revelation revealed (An-Najm 1-4).

Exactly as it was prophesied by Jesus:

"for he shall not speak from himself; whatsoever he shall hear, that shall he speak..." (John 16: 13).

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