

Questions on the Qur'an by Pastor Thomas Mathai

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Hidden Proof That The Qur'an Is Fake

1. In one hand, Qur'an says that Allah took 6 (Six) days to create the heavens and the earth – Quran Surah 10, Ayat 3.

In other hand, Qur'an says that Allah took 8 (eight) days to create the heavens and the earth:–

- (a) 2 days to create the earth – Surah 41, Ayat 9.
 - (b) 4 days to create the mountains – Surah 41, Ayat 10.
 - (c) 2 days to create the heavens – Surah 41, Ayat 12.
2. (a) Allah's 1 day = 1,000 human days (Surah 22, Ayat 47)
- (b) Allah's 1 day = 50,000 human days (Surah 70, Ayat 4)
3. (a) Angels have 2 or 3 or 4 wings – Surah 35, Ayat 1.
- (b) Angels have 600 wings – Bukhari 4:54.
4. Allah created man from -
- (a) Dust – Surah 3, Ayat 59
 - (b) Clay – Surah 15, Ayat 26
 - (c) Nothing – Surah 19, Ayat 67
 - (d) Water – Surah 21, Ayat 30
 - (e) Blood – Surah 96, Ayat 2

5. Can Allah be seen?
 - (a) Yes – Surah 53, Ayat 10
 - (b) No – Surah 6, Ayat 103

6. Is there compulsion in religion?
 - (a) No – Surah 2, Ayat 256
 - (b) Yes – Surah 9, Ayat 29

7. For whom is salvation?
 - (a) For Muslims only – Surah 3, Ayat 85
 - (b) For all pious theists – Surah 5, Ayat 69

8. What to do with those who don't believe in the end of days?
 - (a) Fight them – Surah 9, Ayat 29
 - (b) Live and let live – Surah 45, Ayat 14

9. Where does grace come from?
 - (a) Muhammad – Surah 9, Ayat 74
 - (b) Allah – Surah 57, Ayat 29

10. Does only Allah forgive sins?
 - (a) Yes – Surah 3, Ayat 135
 - (b) No, Muhammad does too – Surah 4, Ayat 64 / Surah 33, Ayat 36

11. Who was / were the first Muslim(s)?

- (a) Abraham – Surah 2, Ayat 132
 - (b) Adam – Surah 3, Ayat 33
 - (c) Moses – Surah 7, Ayat 143
 - (d) Some Egyptians – Surah 26, Ayat 51
 - (e) Muhammad – Surah 39, Ayat 12
12. Did Noah's sons survive the Great Flood?
- (a) No – Surah 11, Ayat 42
 - (b) Yes – Surah 21, Ayat 76
13. Was Pharaoh drowned or saved?
- (a) Saved – Surah 10, Ayat 92
 - (b) Drowned – Surah 28, Ayat 40
14. The Qur'an contradicts itself -
- (a) Wine is Satan's handiwork – Surah 5, Ayat 90
 - (b) Heaven has rivers of wine for Muslims – Surah 47, Ayat 15
15. How many angels helped Muhammad?
- (a) 3000 angels – Surah 3, Ayat 124
 - (b) 1000 angels – Surah 8, Ayat 9
16. Who did Allah send as prophets?
- (a) Jinns and men – Surah 6, Ayat 130
 - (b) Only men – Surah 12, Ayat 12-109
 - (c) Angels and men – Surah 22, Ayat 75

17. How many angels spoke to Mary?
- (a) More than one – Surah 3, Ayat 42
 - (b) Only one – Surah 19, Ayat 19
18. Was Satan an angel or a jinn?
- (a) Angel – Surah 2, Ayat 34
 - (b) Jinn – Surah 18, Ayat 50
19. Are all Islamic prophets equal?
- (a) No – Surah 2, Ayat 253
 - (b) Yes – Surah 2, Ayat 285
20. Is Muhammad a prophet for all mankind?
- (a) No, he was only sent for the Arabs – Surah 14, Ayat 4
 - (b) Yes – Surah 33, Ayat 40
21. Who brought the revelation to Muhammad?
- (a) Archangel Gabriel – Surah 2, Ayat 97
 - (b) The Holy Spirit – Surah 16, Ayat 102
22. What is the Qur'an?

- (a) Confirmation of the old – Surah 2, Ayat 97
- (b) A substitution – Surah 16, Ayat 101

23. Are all prophets from Abraham's seed?

- (a) No – Surah 16, Ayat 36
- (b) Yes – Surah 29, Ayat 27

PS. I have received the above from one of my friends. Please give me your true opinion.



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Dear Pastor Thomas Mathai,

You have raised interesting points in understanding of certain Qur'anic verses.

The Qur'an is a profound document. It has startled a whole world of intellect and understanding over the centuries, and continues to do so even today, and it will challenge human intellect in the future too.

I will address your points one-at-a-time.

Instead of writing long texts, I will point you to already published material in the English language.

Here is the first of the series of your questions.

<<<

In one hand, Qur'an says that Allah took 6 (six) days to create the heavens and the earth – Quran Surah 10, Ayat 3.

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- (a) 2 days to create the earth – Surah 41, Ayat 9.
- (b) 4 days to create the mountains – Surah 41, Ayat 10.
- (c) 2 days to create the heavens – Surah 41, Ayat 12.

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For this explanation, please have a copy of Abdullah YusufAli's English commentary in front of you.

This book is easily available in libraries and book shops.

It is also available from amazon.com for a reasonable price --- see below:

https://www.amazon.com/Meaning-Holy-Quran-Explanatory-Comprehensive/dp/1590080793/ref=sr_1_3?s=books&ie=UTF8&qid=1531146932&sr=1-3&keywords=abdullah+yusuf+ali

Anyway, Abdullah YusufAli explains these three verses of Sura 41 at length. Please read footnotes number 4470-4479 with care and attention. Perhaps you would understand the meanings and the full implications of the said verses.

Thank you

Sincerely,

Syed-Mohsin Naquvi



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Here is the second set of questions in your series of question:

<<<. (a) Allah's 1 day = 1,000 human days (Surah 22, Ayat 47)

(b) Allah's 1 day = 50,000 human days (Surah 70, Ayat 4)

>>>

Time is a reality in the Universe as well as it is a human feeling. Our sense of time in this world is controlled by the movement of the Earth around the Sun, and the Earth's own rotation around its own axis. That gives us the sense of a day and the sense of a month and the sense of a year.

Now, imagine the movement of time in the absence of all those phenomena. How was time measured before those things existed? Obviously, time was moving even in those periods.

That has puzzled people starting from Socrates, Plato and Aristotle and before that. It was in that sense that Einstein gave his theory of relativity. He gave us the idea of time being a relative thing; until, Hawking produced his most celebrated work --- "*A Brief History Of Time*."

Can anyone claim that the concept of Time is now fully understood? No, it will continue to challenge human intellect.

That is exactly what the Qur'an has presented here in these verses.

Imagine yourself waiting for something eventful and you are looking at your watch repeatedly. Time does not seem to pass fast enough for that event to arrive.

Conversely, you have been waiting for something to happen. You waited for a few minutes, the event hasn't come about. It feels like years have passed in wait.

It is that feeling that the holy Qur'an presents and asks the believer to imagine that situation in these verses.

Let us look at how our commentators have handled these verses.
Going back to Abdullah Yusuf Ali:

Read the commentary on verse 22:47. Pay attention to note number 2825.

Read the commentary on 70:4. But also read the beginning verses from #1 and continue reading up to #9.

Pay attention to notes #5276, 5277, and 5278.

Thank you.

Sincerely,

Syed-Mohsin Naquvi

July 10, 2018

Here is the third set of questions in your series of questions.

- <<< 3. (a) Angels have 2 or 3 or 4 wings – Surah 35, Ayat 1.
(b) Angels have 600 wings – Bukhari 4:54.

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The Arabic word used in the verse is *ajnehatin*, which is plural for *janah*. The actual meaning of the word is “shoulder” or “wing”.

Metaphorically, it means man’s capability of any kind of load bearing, a sense of pride, and strength.

Angels are spiritual beings. But they can take any physical form.

Angels possess great strength to perform certain natural phenomena in obedience to Allah’s commands.

They are not like birds who need wings to fly.

Therefore, “wings” for angels represent their strength and their capabilities to perform the tasks assigned to them.

The varying number of wings mentioned for angels actually point to their domain of action, or the various tasks assigned to them by Allah.

That is why different numbers are mentioned.

Thank you.

Sincerely,

Syed-Mohsin Naquvi

11 July 2018



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Here is the fourth set of questions in your series of questions about the Quran:

4. Allah created man from -

- (a) Dust – Surah 3, Ayat 59
- (b) Clay – Surah 15, Ayat 26
- (c) Nothing – Surah 19, Ayat 67
- (d) Water – Surah 21, Ayat 30
- (e) Blood – Surah 96, Ayat 2

The beginning verses of Sura 3 are a discussion on issues regarding Jesus Christ. Historically, these verses were revealed around the 9th year of Hijra in Medina, when a delegation of the Christians from Najran (south Arabia) had visited the Prophet and had challenged the Qur’anic concept of Jesus and Mary.

The verses negated the Christian concept of Jesus being god. The Christians presented the reasoning that since Jesus was born to Mary in a virgin birth, he had no father – that was reason enough to believe that he was god.

The Qur’an countered that by explaining that Adam was born without a father and a mother. He was created out of dust. But his greatness was that Allah had breathed His spirit into the lifeless body of Adam, even though that body was made of dust (lowest of the low on Earth). Similarly, the greatness of Jesus was his creation out of *kun fa yakoon* – Allah’s command of Creation, not that he was born without a father. See note #398 in Yusuf Ali.

In Sura 15, the creation of the first man, Adam is discussed. The words *turab* (translated as dust) and *salsaal*, are essentially the same – the material of the Earth. See note #1968 in Yusuf Ali

In Sura 19 the discussion comes back to Mary, indeed the title of the Sura is Maryam. It points once again to the fact that the whole creation of the Universe, including man, is a miracle of Allah – He created all this out of nothing. See note # 2516 in Yusuf Ali.

Sura 21 verse #30 points to the way the Universe was created by just one command: *kun*. This is in parallel with the modern scientific concept of the Big Bang.

All life depends on water on this earth -- See notes #2690 and 2691 in Yusuf Ali.

Sura 96 verse 2 actually explains the biological development of the human embryo in the mother's womb. The word used is *alaq*. The actual word means something suspended, very much like a leach when it attaches itself to a warm blooded animal (or man). If you look at the x-rays of a fetus, you will see that the fertilized egg attaches itself to the wall of the uterus and it looks like a leach.

The concept of congealed blood had come about under some mis-understanding from the older commentaries. I suppose it happened because men in ancient times had seen an aborted fetus and it was just congealed blood.

Thank you

Sincerely,

Syed-Mohsin Naquvi

12 July, 2018

Here is the fifth set of question in your series of questions on the holy Qur'an:

<<<Can Allah be seen?

- (a) Yes – Surah 53, Ayat 10
- (b) No – Surah 6, Ayat 103 >>>>

The Qur'anic message is very clear about the vision of Allah. He cannot be seen by the human eye, He is to be perceived only by the inner eye, that is, *ma'arifa* or understanding. That is what the Islamic faith is. He is sublime (*lateef*), All Perceiving but not to be perceived with the seeing eye.

That is the concept that is expressed in Ayat #103 of Sura 6. That concept is repeated once again in the story of Hazrat Musa, when he is invited by Allah to accept his mission. Hazrat Musa asks Allah to show Himself to him. Allah responds “Never, ever, shall you see Me”, in verse 143 of Sura 7. See note #931 in Yusuf Ali.

Verse #10 from Sura 53 does not say that Allah can be seen. You are confused about the context and subject that is being discussed in Sura 53. Here the Qur'an is describing the very first vision of Archangel Gabriel that the Prophet of Islam had had. Pay attention to notes #5088-5091 in Yusuf Ali

There is no conflict here.

Thank you.

Sincerely,

Syed-Mohsin Naquvi

July 13, 2018



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Here is the sixth set of questions in your list of questions on the holy Qur'an:

<<< . Is there compulsion in religion?

(a) No – Surah 2, Ayat 256

(b) Yes – Surah 9, Ayat 29

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Verse number 256 from Sura 2 gives the true picture of Islam. It explains the concept of *oneness of Allah* and then goes on to explain the very basic element in the idea of Islam, that is *peace*.

Islam itself is derived from the Arabic root S-L-M which means “peace”; the greeting *salam* is also derived from the same root. When two Muslims meet in a face-to-face encounter, they wish each other peace, safety and security.

Islam gave the concept of a peaceful society, but it also enshrined the safety and security accorded to those fellow human beings who do not accept Islam as a religious ideology for their life but have decided to live within a Muslim society. They are accorded full safety and security for life, honour and property, provided that they are not working against the society. All human beings are created equal. Islam allows full rights to each human being to choose and practice the religion of their choice. That is the crux of the message contained in 2:256. Please pay attention to note #300 in Yusuf Ali.

However, Islam gives a complete package of social and political laws for the society. There is no guarantee that all human beings who come in contact with Muslims and an Islamic society would reciprocate that feeling of live and let live.

If that happens, what should the Muslim do? How should the society as a whole react to that kind of behavior?

Indeed, circumstances did arise in the very early Muslim society. That gave the law for that unusual circumstance.

The early Muslims under the threat to their life, safety, security and honour, had to leave Mecca and form a small society of their own in the city of Medina. However, history tells us that they were not left alone. Their enemies crowded up on them even while they lived away from Mecca.

In that situation, Islam being a balanced system had to give rules and regulations to defend their own territory, life, property and ideology.

Chapter 29 of the holy Qur'an discusses that period of Medina when the Muslims had to fight for their survival, and fight with arms.

They had to come up with answers to issues raised in that emergency situation not only to counter armed attacks, but also to counter both overt as well as covert subversive actions by their enemies. Even there, Islam does not leave the basic issue of justice for all.

The exhortations to fight the enemy elaborated in verse 29 of Sura 9 were revealed in those circumstances. Obviously, these things do not apply in a situation of peace, which Islam normally expects in a balanced society.

However, what Islam emphasizes even in a situation of war is the balance that it ordains in human rights.

It is essential to read other verses in Sura 9 where such explanation is found at length. For example, read verse #6.

Thank you

Sincerely,

Syed-Mohsin Naquvi

July 14, 2018



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