

# The QUR'AAN and the FALLACY of Computer Concoction

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## **Contents**

INTRODUCTION .....	11
THE BIG BANG FICTION .....	14
DEEDAT'S APOLOGETISM .....	18
DEEDAT'S LACK OF ISLAMIC ETIQUETTE .....	20
THEORIES OF THE KUFFAAR SCIENTISTS ON THE ORIGIN OF THE UNIVERSE ARE NOT FACTS .....	24
RASULULLAH (sallallahu alayhi wasallam), THE MUFASSIR--THE EXPOUNDER OF THE QUR'AAN .....	29
THE PEOPLE OF LEARNING .....	35
QUR'AANIC AAYAAT NOT DIRECTED SPECIFICALLY TO THE SCIENTISTS OF TODAY	39
UNDERSTANDING THE REAL IMPORT OF THE AAYAAT .....	42
GREATER RELIANCE ON THE COMPUTER .....	48
DEEDAT'S CONTRADICTORY 'LOGIC' .....	52
STUMBLING ACCROSS A NEW FACET OF THE HOLY QUR'AAN .....	55
THE ABILITIES OF THE EARLY ULAMA OF ISLAM .....	61
THE TOTAL NUMBER OF WORDS IN THE QUIVAAN SHAREEF.....	62
THE TOTAL NUMBER OF HUROOF (LETTERS) IN THE QUR'AAN .....	63

THE DIACRITICAL SIGNS OF THE QUR/AAN SHAREEF .....	64
SUPERSEDING RASULULLAH (sallallahu alayhi wasallam)?.....	68
KNOWLEDGE NOT A REQUISITE FOR DELVING INTO THE QUR'AAN ACCORDING TO DEEDAT	74
DEEDAT'S BLASPHEMY .....	78
INACCURATE MANIPULATION TO APPLY 19.....	82
SURAH ALAQ AND NUMBER 19.....	85
RASULULLAH'S (sallallahu alayhi wasallam) SEEING OF JIBRA-EEL (alayhis salaam) .....	88
DEEDAT'S INTERPRETATION OF AAYAT 5 OF SURAH MUZZAMMIL.....	90
OVER IT ARE NINETEEN .....	94
THE DIFFERENCES-- AN ESOTERIC FACET OF THE AAYAT .....	102
AAYAT NO.31 OF SURAH MUDDATHHIR- THE NUMBER OF THE MALAAIKAH, A TRIAL FOR UNBELIEVERS AND MEN DEFICIENT IN IMAAN .....	115
THE NUMBER OF ANGELS— —A FITNAH.....	118
THE NUMBER OF QUR'AANIC SURAHs AND THE NUMBER OF TASMIAHS .....	121
THE TASMIAH AS PART OF AAYAT 30 OF SURAH NAML .....	128
THE WORD ISM— اِسْم .....	130
THE IMAGINED PROBLEM.....	130

THE MUQATTA-AAT .....	131
THE NOONS ن OF SURAH QALAM— — DEEDAT CLAIMS 133 NOONS.....	133
DEEDAT'S FALLACIOUS AVERGAE.....	134
THE FICTION OF THE EXTRA QAAF ق.....	138
FURTHER DITREPENCIENCIES IN DEEDAT'S THEORY ON قَوْمُ لُوطٍ.....	144
THE ص (Saad) IN DEEDAT'S THEORY OF 19.....	146
DEEDAT'S 19 and المصن .....	148
DEEDAT'S 19 and كَهْلِيْعَصَن .....	148
THE WORD بَصْطَة AND DEEDAT'S THEORY.....	151
THE SO—CALLED "FINGER—PRINT" .....	153
FORMS OF QIRAA'T .....	156
THE QUR'AANIC SCRIPT AND بَسْطَة بَصْطَة.....	162
THE WORD ISM اسم .....	166
THE WORD الرَّحْمَن .....	167
THE WORD AR-RAHEEM الرَّحِيم .....	167
THE DECEPTIVE METHOD OF COUNTING THE HUROOF .....	167
MORE DECEPTION .....	168
CONCLUSION .....	170
BLIND TAQLEED OF THE ORIENTALIST ENEMIES OF ISLAM.....	172
IS IT KUFR? .....	173

**PREFACE**

**COMPUTERIZED ANALYSIS  
OF THE QUR'AAN—E—KAREEM**

**BY**

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Recently a certain man, purely on the basis of his personal opinion publicized a new style of proving the miraculous nature of the Qur'aan-e-Kareem. In this mode, he has resorted to the aid of a computer and has published some arithmetical points and subtleties. The news media have given prominence to this topic. In this regard, Janaab Mansuruz Zamaan has submitted a query to Allaamah Mufti Rashid Ahmad. The following is the answer to his query.

Muhtaram Janaab Muhammad Mansuruz Zamaan Sahib!

Your question regarding computerized analysis of the Qur'aan-e-Kareem has reached me. The answer follows hereunder.

Like with the tongue and the pen, I guard my eyes and ears as well from futility. However, inspite of this caution, some nonsensical talk find its way into the ears. In this regard is also some talk which managed to find its way into my ears. Sometime ago a certain man telephonically contaminated my ears and disturbed me with the news of this astonishing discovery. At the time of this conversation I had concluded that shaitaan had adorned such drivel and presented it as a

new model for the modern Muslim so as to despoil his understanding and cause him to become neglectful of the rooh of the Qur'aan. In fact, shaitaan has plunged modern man into this deception.

Later when I was apprised of the actual situation, that this deception has assumed the form of a movement and that moves are afoot to propagate this new mode of exposition extensively, I suspected some satanic force lurking in the background. I suspected that the enemies of Islam were involved in a conspiracy against the Deen in the guise of *I'jaaz-e-Qur'aan* (Miracle of the Qur'aan). This conspiracy may have two facets:

(1) In establishing that, the holy number 19 of the Bahai sect is the axis of the entire Qur'aan, the impression will be fostered that not only is Bahaism substantiated by the Qur'aan, but it (Bahaism) is the soul of the Qur'aan.

The Bahai sect acquired the holiness of the number 19 from the ancient ignorance of India. This number was accorded great significance because it is a combination of the lowest and highest digits, viz. 1 and 9.

The founder of the Bahai religion is Ali Muhammad Baab. In the belief of the Bahais, this Baab was the manifestation of Allah. After him, his followers split into various sects. Among them the followers of Bahaa-uddin are called Bahai. Thus, the Bahai sect is also the fruit of the evil tree of the Baabi religion.

Ali Muhammad Baab was born in the year 1819. The total of the digits in this number (1819) is 19, viz.  $1 + 8 + 1 + 9 = 19$ . In view of this sum, great holiness is attributed to this number in the bahai sect which considers 19 to be the axis of the universe. It is for this reason that the Bahais divide the year into 19 months, each month having 19 days. Their writings

commence with this very number and the walls of Bahai halls bear the number 19 prominently displayed. Their headquarters are located at Acca in Palestine and their propa-gational activities enjoy the patronage of the Israeli government. A substantial number of Bahais is to be found in America. It is quite possible that the computerized theory of Qur'aanic miracle is their conspiracy.

(2) The Other facade of this conspiracy is the scheme to engage in extensive and intensive propaganda in order to prove that the number 19 is the axis of the Qur'aan so that Muslims are ensnared into this deception. Once Muslims accept this erroneous theory of 19 as being the axis of the Qur'aan, an about turn will be made. Propaganda will then be initiated to establish the evil of this very same number, e.g. the angels of Jahannum are 19 the written letters of نَارِجَهْنَمُ هُمْ فِيهَا

فَرَعُونَ هَامَانَ are 19; the total of the written letters of خُلْدُونَ

is 19, etc. The motive which will be beneath this propaganda will be that the Qur'aan--Na oothubillah!-- is a fatal poison for spiritual life and happiness because of its emphasis on such ominous facts. May Allah Ta'ala protect us from such kufr. Once it has been established in the minds of Muslims that the number 19 is the axis of the Qur'aan, similar theories will be expound in relation to other works. In this way the authenticity and the miraculous nature of the Qur'aan will be assaulted.

If shaitaan has not deployed a human agent to execute this task (involving computerized concoction), then he (Shaitaan) must be personally directing and supervising this movement (of 19). The aforementioned two evils are

inherent in this movement whether any conspiracy of the enemies of Islam is involved or not.

A third detrimental consequence of this movement (of 19) is that Muslims will become more neglectful of the practice and call of the Qur'aan. The majority of Muslims of this age desires to retain with the Qur'aan such a relationship which will countenance physical pleasures instead of contemplation on the Call of the Qur'aan. In such a weak relationship they discern two benefits:

(1) Instead of reflecting on the Qur'aan, shunning evils and adhering to the limits of Allah, they may indulge in carnal pleasures without restraint.

(2) This method will deceive them into believing that they are discharging the rights of the love which believers have for the Qur'aan. They will labour under the notion that they are engrossed in the love of them Qur'aan while in reality they will be wholly devoid of such love and be in conflict with the Qur'aan.

The fourth harmful effect is the waste and destruction of intellect, time and other material resources. Rasulullah (sallallahu alayhi wasallam) said that the sign of a man having diverted himself from Allah Ta'ala is his engagement in futility. Rasulullah (sallallahu alayhi wasallam) further said that abstention from futility is the mark of the beauty of one's Islam. Rasulullah (sallallahu alayhi wasallam) sought refuge from knowledge which is of no benefit; from a heart which does not fear Allah; and from a dua which is not accepted. These three things mentioned by Rasulullah (sallallahu alayhi wasallam) are inter-related in that the acceptibility of dua is dependant on humility and fear of the heart. Humility and fear of the heart in turn are



dependant on abstention from knowledge which is of no benefit.

The claim that the number 19 is the axis of the Qur'aan and the basis of its miraculous nature is baseless and nonsensical and in open conflict with narration (naql) and intelligence (aql) for the following reasons:

(1) The Shariat has not attached any peculiarity or significance to this number. Intellectually too, there is no wonder in propounding the theories which centre around 19. Similar theories can be formulated, in the writings and speeches of any person. If such useless things are assumed to be the basis for a miraculous nature then, *Ma-aazallah!*:- the kalaam of Hareeri will be described as a greater miracle than the Kalaam of Allah. The numbers of the *huroof* (letters) have no significance in the Qur'aan and Hadith, neither in literature nor in eloquency. There is neither significance nor excellence in them from any other angle.

(2) The holiness of the number 19 has been inferred from the 19 letters of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Similarly can the evil of other phrases and sentences be inferred, e.g. the number of the letters in the sentence:

The Fire of Hell. They will dwell therein forever نارخهمنفيا

فرعون is 19: the number of the letters in the words

هامان شداد نمرود is 19 If both "holiness" and "evil" of a number could be inferred, what is the reason for preferring the "holiness" quality?

(3) On the assumption that the basis of the Qur'aan is the number of letters, then the letters of Isme Zaat, viz. الله would have been the established basis of the Qur'aan.

(4) During the age of the revelation of the Qur'aan the numbers 3,4,5,6,7, 10 and 1000 were used profusely because of mathematics. The number 7 was more proclaimed and because of its 'force' it was termed *Sab'un*. This is not the occasion for delving into the mathematical perculiarities of these numbers. However, if any number was the axis of the Qur'aan it would have been from among these numbers, especially since these are used in the Qur'aan and Hadith as idiomatic expressions representing quantity.

(5) The reality of the numbers of the letters and the calculation by the *Jumal* method (or the *ابجد* method) are nothing besides the demonstration of witty subtilities. If such witty calculations possessed any reality, a kaafir will be labelled a jannati by having calculated his birth date or death date to be مغفور له (meaning, Allah has forgiven him). Similarly, a Muslim could be labelled a jahannami if such calculations are accorded any importance. If two conflicting numbers are established for the same person, then what will be the result? (He will then be a Jannati as well as a jahannami).

Someone calculated the birth date of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) and came up with the title كرم عظيم (Superior Grace). Hadhrat said that the opponents (on the basis of the same

calculation) can say **مكر عظيم** (Great Cunning). I have seen the Arabic, Faarsi and Urdu poetry of a witty poet who has in his writings formulated rules on the basis of which the numbers of letters of any word can be manipulated to produce the Name **الله** and **محمد** (sallallahu alayhi wasallam).....

This is mere wit and has no relation to reality. If such witty calculations had any substance, the followers of all false religions will also be able to demonstrate such wit and perculiarities in favour of their gods, objects of worship and holy men.

I have again and again studied carefully the Urdu writings on this subject sent to me. Two aspects are apparent to me in this regard.

(1) Although the protagonists of this movement have not explicitly asserted the holiness of the number 19, nevertheless, fixing this number as the axis of the Qur'aan and the basis of all their theoretical calculations leaves no doubt in their proclamation of the holiness of this number. This is in fact admitted in the question sent to me. Moreover, in the daily paper, *Jung* dated 24th October, 1980, the writer of the article was at pains to prove that the number 19 is in fact Allah--Na oothubillah!

(2) Leaving aside the miraculous nature of the Qur'aan, it being a Miracle, a heavenly Book. and laving aside even the question of its preservation being established by the, manipulation of numbers, there is not even any special significance of the Qur'aan, which could be proven in this way.

*(Translated from Urdu)*

## INTRODUCTION

This is our reply in refutation of a baatil theory propounded by one Ahmed Deedat of Durban. Mr. Deedat has taken his cue from one modernist and deviated 'luminary', viz. one Rashad Khalifa of the United States. The fulcrum of Mr. Deedat's theory is the number 19. This number possesses a sinister dimension in that it is the holy number of the Bahai religion. When we say sinister, we do not thereby infer that any numbers in themselves possess any darkness or are indicative of ill-omens. By sinister we refer to the evil plots of kufr which people gone astray are endeavouring to introduce into Islam via the avenue of this numeral 19 which has immense 'religious' significance, albeit baatil, to a great many kuffaar, among whom are the Bahais as well. In his booklet, *Al-Qur'aan The Ultimate Miracle*, Deedat attempts to weave an aura of holy mystery around the number 19 which according to Deedat's theory is the axle around which the *i'jaaz* (miraculous nature) of the Qur'aan Shareef revolves.

From a Mu'min's point of view, the contents of Deedat's booklet in respect of his views, theories and opinions are pure drivel. The flimsiness of his computer-theory of 19 and the imbecility of his thinking added to the lack of Shar'i qualifications are so stark and manifest that no responsible and detailed refutation is warranted. However, the sinister dimension added to the baseless views expounded by Deedat calls for a solid rebuttal on Shar'i grounds. The number 19 has alerted us to a possible plot of kufr-- a conspiracy by international Bahaism which enjoys the patronage of the Zionists via the agency of the Israeli government. If it was not for this sinister aspect, we would

not have undertaken this refutation, for then, it would have amounted to the perpetration of injustice to time, material resources and intellect-- all sacred factors of amaanat(trust).

Since the number 19 is the holy number and god and axle of the Bahai religion, Deedat's projection of this number under Qur'aanic guise has alerted us to the danger inherent in the theory of Khalifa and Deedat. It bodes ill for the Imaan of unwary Muslims since it champions the cause of Bahaism.

Although Deedat has not covertly stated that he is championing the cause of Bahaism, nevertheless, conciously or unconsciously, he is covertly promoting the *baatil* and *kufr* cause of the Bahai cult by conferring Qur'aanic sanctity on the Bahai divine number in the same way as the Asad Qur'aan Sales Committee of Natal is promoting Qadianism by disseminating Asad's corrupted and kufr version of Qur'aanic commentary. Furthermore, Deedat's mentor in the field of this confounded computer-theory is, as stated earlier, the *gumrah* Rashad Khalifa of America who engineered the computer-concoction regarding the Qur'aan Shareef. Aligning the pieces in this kufr-puzzle conspiracy, we discern America-- a bastion of the Bahai cult—we see the number 19, Zionist patronage of Bahaism, Bahaism's Israeli headquarters at Acca, the Bahai Perdu who operated clandestinely in Durban some years ago, and now the latest addition of Mr.Deedat to this list, ring a bell of danger somewhere in the mind; hence this refutation. May Allah Ta'ala accept this humble effort directed against kufr, executed in an endeavour to protect the purity of Shari'

Imaan. This effort is not to enagage anyone in argument nor is it designed to assail Mr.Deedat unnecessarily. The prime motive of this treatise is to gain the Pleasure of Allah Ta'ala by unmasking the kufr, the *baatil* and the *dhalaal* which the unqualified Mr.Deedat is trading as Qur'aanic facts. May Allah Ta'ala protect our Imaan from the onslaught of baatil and kufr which is so much in vogue among Muslims who have strayed from *Seeraatul Mustaqeem*. This treatise is not an exhaustive refutation of the baatil propounded by Deedat in his booklet. There are many facets of Deedat's and Khalifa's *baatil* theories which are vulnerable to criticism. Insha'Allah, demolition of such aspects of *baatil* will be a service which Allah Ta'ala will extract from other servants (bandah) of his. And Salaam upon those who follow the *hidAayat* of Allah Ta'ala.

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## **THE BIG BANG FICTION**

Mr. Deedat, in his booklet subtly attempts to reconcile the Qur'aan with the kufr theories of the origin of the universe. There exists a variety of such baatil theories. Out of the various kufr theories of the universe's origin, Deedat chose the 'big bang' accident theory by means of which he fruitlessly attempts to align the following Qur'aanic Aayat:

*"What! Do not those who disbelieve see that the heavens and the earth were closed, then We opened them? And, We created from water every living thing. What! Will they then not believe?"*

*(Surah Ambiyaa, Aayat 30)*

The terms رَتَقَا (to be closed) and فَتَقَا (to open) which appear in this Aayat have been variously interpreted by the Mufasssireen (the authoritative Commentators of the Qur'aan Shareef). However, the interpretation of this Aayat given by the Sahaabah Kiraam and the *Jamhur* Mufasssireen is presented in *Ma'ariful Qur'aan* by Hadhrat Mufti Muhammad Shafee (rahmatullah alayh). He says:

*"The meaning according to the Sahaabah Kiraam and the Jamhur Mufasssireen is that the heavens were closed to rain and the earth was closed to vegetation; and both were later opened up--i.e. rain from the heavens and vegetation from the earth."*

In Tafseer Ibn Kathir, the following episode about Hadhrat Abdullah Bin Umar (radiallahu anhu) is narrated with the sanad (chain of transmission) of Ibn Abi Haatim:

A man came to Ibn Umar and enquired of him the tafseer of this Aayat. Ibn Umar referred the man to Hadhrat Ibn

Abbaas and told him to report back with his explanation of the Aayat. The man went to Ibn Abbaas and enquired the meanings of رتق and فتق which are in this Aayat. Hadhrat Ibn Abbaas (radiallahu anhu) informed him that in the beginning the heavens were closed, i.e. rain was not falling, and the earth was closed, i.e. vegetation was not growing. When Allah Ta'ala settled man on earth, He opened up the heavens with rain and the earth with vegetation. The enquirer then reported back this explanation to Ibn Umar (radiallahu anhu) who replied:

*I am now convinced that truly Ibn Abbaas has been awarded the knowledge of the Qur'aan. Hitherto, I had regarded his interpretations as audacious, and that did not appeal to me. It is now manifest that Allah Ta'ala has awarded him with the special faculty of Qur'aanic knowledge. Truly, he has presented the correct tafseer of the words RATQ and FATQ."*

In Ruhul Ma'aani this *riwaayat* of Hadhrat Ibn Abbaas (radiallahu anhu) is narrated on the authority of Ibn Munthir, Abu Na-eem and a group of Muhadditheen among whom is Haakim, the author of Mustadrak. Haakim has authenticated this narration.

Ibn Aatiyah, after having recorded this *riwaayat* comments that this tafseer is beautiful, solid and in accord with the trend and flow of the Qur'aan. In it is admonishment for, and evidence against the rejectors. In it is also the proclamation of the perfect and supreme power of Allah Ta'ala, which is the basis of ma'rifat and tauheed. The end of the Aayat, viz.

*'We created from water every living thing',*



likewise supports this meaning (expounded by Hadhrat Ibn Abbaas). Bahr Muheet also adopts the same tafseer. Qurtabi attributes the same tafseer to Ikramah, and said that the following Aayat supports this meaning as well:

*By the heaven which rains! By the earth which splits  
(when plants emerge)!*  
(Surah Taariq)

Tabari has also adopted this tafseer.

It should now be clear that the official and authoritative tafseer of the Shariat on this Aayat lends no support whatsoever for the "big-bang" theory of the origin of the universe. The Aayat is directed in particular to the kuffaar of the era of Rasulullah (sallallahu alayhi wasallam) and in general, to all kuffaar. It is indeed naked falsity and totally unauthorised by the Shariat for Deedat to make the following claim in regard to this Aayat which has been fully and finally explained by the illustrious Sahaabah of our Nabi (sallallahu alayhi wasallam):

*"Can't you see that these words are SPECIFICALLY addressed to YOU the men of science, the geographers, the astronomers,...."*

(Capitals in the term, specifically, ours.)

Deedat possesses no Shar'i qualifications which may permit him to pass any opinion on any matter pertaining to Shar'i Uloom. In so far as tafseer and other branches of Islamic knowledge are concerned, Deedat is ignorant and in terms of Allah's Law he is gate-crashing into the domain of

Qur'aan Tafseer. His action in this sphere is tantamount to kufr. What are Deedat's Shar'i grounds for his assertion that this Aayat is addressed 'specifically' to the men of modern science? Computerized fallacy of kufr is no basis for an opinion on Islamic matter. Deedat has blatantly rendered his fallacious opinion as Qur'aanic interpretation.

According to the Tafseer of the Aayat given by Rasulullah (sallallahu alayhi wasallam) and his noble Sahaabah (radiallahu anhum) the reference in the Aayat is not specific for the kuffaar scientists of the space age. The admonition of the Qur'aan is general to all kuffaar. However, this Aayat calls firstly to the kuffaar who denied the Nubuwwat of Rasulullah (sallallahu alayhi wasallam). It was therefore imperative that those to whom this Call of Imaan was sounded first, understood the argument presented by the Qur'aan-e-Hakeem in substantiation of the existence and sovereignty of Allah Azza Wa Jal. It is of no use to tell them about some "big-bang" of which they had not the haziest notion and then expect them to understand it as evidence for the Nubuwwat of Muhammadur Rasulullah sallallahu alayhi wasallam. Allah Ta'ala called them to Imaan, hence after presenting the argument of proof, He exclaims:

*What! Will they still not adopt Imaan?*

In other words, Allah Ta'ala informs them that after having realized and understood the evidence (of the heavens and the earth being initially closed then opened), there is absolutely no reason for them to refrain from Imaan. The argument presented in the Aayat is proof which is comprehensible to the kuffaar--all kuffaar, and not only to

a selected few--the scientists of this age. It was essential to first eliminate the kufr which prevailed at the time of Rasulullah (sallallahu alayhi wasallam). The Aayat, therefore, is addressed primarily to the kuffaar of that period and secondly to all kuffaar by virtue of its (Qur'aan's) general and unrestricted application and the finality of Nubuwwat. The proof therefore, had to be and must be comprehensible at all times to all those minds to which the Qur'aan is directed. But 'big bang' theories of the scientists are a conglomeration of such concoction and fallacy which remain incomprehensible to the scientists themselves. Such 'big bang' interpretation would never have served the purpose intended by the Aayat because to the kuffaar of that time --and to most of them today-- such theories, are incomprehensible fairy tales of which they possessed not the remotest idea --theories for which the scientists of this day fail to furnish explanation based on facts and proof.

### **DEEDAT'S APOLOGETISM**

Deedat's manipulation of the Qur'aanic Aayat to conform to some kufr big *bang theory* of the origin of the universe is just another example of the apologetic attitude of mental slavery which westernized Muslims have adopted. In order to appear progressive and scientific, Deedat hopelessly attempts to fit the kufr 'big bang' theories to the Qur'aan. Even upon accepting the interpretation that the heavens and the earth were joined together at one stage, there is absolutely no need to be apologetic and seek to impress kuffaar scientists by hammering out an interpretation which accomodates the kufr 'big bang' theories of the kuffaar scientists. The 'big bang' theories of the universe's origin

expounded by the scientists do not entertain or give credence to the Islamic conception of the heavens and the earth being joined together at one stage. The Qur'aanic meaning of heavens is totally at variance with the conception of heavens propounded by the kuffaar scientists. The scientists --Deedat's mental masters-- do not accept the the Islamic teaching on the meaning of the heavens. Hence, Deedat's attempt to reconcile the cleaving asunder of the heavens and the earth with the "big bang" theories of the kuffaar scientists is highly unbecoming of a claimant of Imaan, to say the least.

The kufr theories of evolution with its accidental 'bigbangs' and fortuitious apes find absolutely no accomodation in Islam. Islam is emphatic that the origin of the uhiverse was by the spontaneous act of creation by Allah Ta'ala. Do the scientists uphold this teaching of Divine Creation? How do the scientists explain the Islamic conception of creation? But the way in which Deedat seeks to reconcile the Qur'aanic Aayat of the closing and opening of the heavens and the earth with the 'big bang' kufr theories, conveys to an unwary and unknowledgeable Muslim the impression that the Qur'aan vindicates such theories of earth's origin. Even if there was some 'big bang' which we shall attribute to Allah Ta'ala, then too, a man of Imaan does not seek to strike a chord of co-operation with rejectors of Allah Ta'ala, by leading them to believe that the big bang created by Allah Ta'ala is the 'big bang' of their fallacious theories. There is absolutely no resemblance between the 'big bang' theories of the kuffaar scientists and a divinely created big bang which cleft asunder an earth joined to the firm and solid structure of the heavens-- heavens which are solid

material structures according to the Shariat. Implying acceptance of the kufr theories propounded by the scientists, Deedat says in his exercise of futility and fallacy:

*"Where on earth, could a camel driver in the desert have gleaned 'your facts' fourteen hundred years ago, except from the Maker of the BIG BANG Himself?"*

### **DEEDAT'S LACK OF ISLAMIC ETIQUETTE**

Mr.Deedat! Firstly, there is a dire need for you to develop Imaanic manners and Imaanic culture so that you learn how to respectfully refer to Rasulullah (sallallahu alayhi wasallam). When Muhammad (sallallahu alayhi wasallam) was transmitting the Wahi of Allah Ta'ala he was no 'camel driver' in the desert. You proudly speak of *"my zeal and enthusiasm"* in your booklet, but do your zeal and enthusiasm not induce you to refer to Nabi (sallallahu alayhi wasallam) with respect, dignity and reverence? Mr.Deedat sets himself up as an authority of the Shariat; but he lacks even the essential rudiments of Islamic and Sunnat etiquette. He does not know, or knows, but neglects, how to correctly and respectfully mention the auspicious name of Rasulullah (sallallahu alayhi wasallam). In his booklet he mentioned Rasulullah (sallallahu alayhi wasallam) more than eighty times. Only on two occasions does he mention some inadequate semblance of durood. On these two occasions he contents himself with the inadequacy of peace be upon him. But this is not the durood a Muslim has to recite when the holy name of Rasulullah (sallallahu alayhi wasallam) is mentioned. Deedat's form of durood does not befit the high and sacred rank of Nabi-e-Kareem (sallallahu alayhi wasallam). The Shariat emphasises the recitation of durood whenever the

mubaarak name of our Nabi (sallallahu alayhi wasallam) is mentioned. The Qur'aan Shareef whose cause Deedat is ostensibly espousing, itself commands Believers to recite durood. According to the Qur'aan Shareef, Allah Ta'ala Himself and the Malaa-ikah too recite durood and salaam upon Rasulullah (sallallahu alayhi wasallam), but Deedat considered it fit to omit the Shari durood formula. viz.,sallallahu alayhi wasallam, on more than eighty occasions in his booklet. It is in regard to such neglect and indifference that Rasulullah (sallallahu alayhi wasallam) said:

*"Be he disgraced and contemptible --he who refrains from sending durood upon me when my name is mentioned."*

(Tirmizi)

*'The miser is he who does not recite durood upon me when I am mentioned in his presence.'*

(Tirmizi)

Writing the durood in even an abbreviated form, e.g. S.A.W. or P.B.U.H., is despicable. It indicates lack of love for Rasulullah (sallallahu alayhi wasallam), hence the writer of such abbreviations finds it arduous to record the durood in full. The authorities of the Shariat have warned of the detrimental spiritual consequences of exhibiting such indifference for Rasulullah's (sallallahu alayhi wasallam) auspicious name. It is not permissible to abbreviate durood upon our Nabi (sallallahu alayhi wasallam).

The omission of the essential durood from over eighty occasions on which Deedat refers to Nabi (sallallahu alayhi wasallam), speaks volumes for Deedat's self-professed 'zeal' and 'enthusiasm'. It is a clear indictment of his lack of

respect for our Nabi (sallallahu alayhi wasallam). He could thus afford to be so brazen as to appellate Nabi-e-Kareem (sallallahu alayhi wasallam), the 'camel-driver', which on his own admission is the epithet of a '*venomous Jew uttered in hate*'. Deedat thus says on page 72 of his pamphlet:

*'These (i.e. the praises which a non-Muslim lauds on our Nabi-sallallahu alayhi wasallam) are the words of a friendly critic, but compare them with those of a venomous Jew, who writing on the history of medicine, has a sarcastic dig at his Semitic cousins --camel drivers and goat-herds sitting on the throne of the Caesars. What profound truth 'uttered in hate!'*

[Words in brackets in the above citation, ours.]

Deedat confesses that the terms, 'camel drivers' and 'goat-herds' are epithets of 'hate' which the 'venomous Jew' uses to describe the noble Sahaabah (ridwaanullahi alayhim), but nevertheless, he joins the 'venomous Jew' in ascribing the epithets of 'hate' to Rasulullah (sallallahu alayhi wasallam). Thus we find Deedat describing Rasulullah (sallallahu alayhi wasallam) on page- 10:

*"Where on earth, could a camel driver in the desert have gleaned your facts...."*

Regardless of his intentions, Deedat deserves the gravest censure of the Shariat for his disrespectful reference to Rasulullah (sallallahu alayhi wasallam). Mr.Deedat should now realize that --if he did not know before-- that when Muhammad (sallallahu alayhi wasallam) was calling man and jinn towards Imaan, when he was receiving and transmitting the Wahi of Allah Ta'ala, he was no camel driver in the desert. He was the Rasool of Allah Ta'ala --he

was the highest repository of Divine Revelation, the highest and noblest Representative of Allah Azza Wa Jal on earth.

On page 17 of his concoction, Deedat is at pains to exhibit his 'Islamic' manners and goes out of his way to impress readers with his 'zeal' and 'enthusiasm'. He says:

*'On the fourth visit Hazrat Jibrael-alai-his-salaam (for this is how we call Gabriel) gave our Nabee over half of the Sura Muddaththir...'*

In this statement Deedat allows himself the luxury or the burden of the correct Salaam invocation by saying : *Jibrael alai-his-salaam*. But, he could not equally afford this luxury for Nabi (sallallahu alayhi wasallam) in even a single of the more than eighty times he mentions Nabi's (sallallahu alayhi wasallam) name. In the very sentence wherein he states: *Jibrael alai-his-salaam*, he mentions: 'our Nabee', but he finds it arduous or of no significance to say: *sallallahu alayhi wasallam*. He vociferously explains 'our' way of describing Jibrael (alayhis salaam) and says: *'for this is how we call Gabriel'*. But he does not know or is indifferent to our way of addressing Rasulullah (sallallahu alayhi wasallam). Mr.Deedat, if it was important for you to proclaim to non-Muslims our way of addressing Jibrael (alayhis salaam), then why is it not important that you explain to them our way of addressing Rasulullah (sallallahu alayhi wasallam)? But, we cannot expect Mr.Deedat to know of this importance because he himself has refrained from addressing Rasulullah (sallallahu alayhi wasallam) in the correct Shar'i manner.

After having announced to the non-Muslims *'our way of calling Jibrael alai-his-salaam'*, Mr.Deedat in the very next



paragraph reverts to the kuffaar way and feels satisfied to refer to Jibraeel (alayhis salaam) as Gabriel. Deedat's inconsistency and lack of Islamic etiquette are due to lack of proper understanding of the Shariat.

On page 9 of his aberration Deedat describes Nabi (sallallahu alayhi wasallam) in the following terms:

*"An illiterate Arab in the desert over 1400 years ago..."*

Although Rasulullah (sallallahu alayhi wasallam) was not able to read and write, it is highly disrespectful of the Divine Office of Nubuwwat to refer to him (sallallahu alayhi wasallam) with the irreverential epithet, 'illiterate'. Literally, it is correct to say that one who cannot read and write is an illiterate, but the term in the English language has undignified connotations. Its under-tone is insulting in that it conveys the idea of *stupidity, uneducated, ignorance, unlearned* and *crude* in manners. It is not permissible to refer to Rasulullah (sallallahu alayhi wasallam) with such dubious and irreverential terms. The Qur'aan Shareef forbids this. Rasulullah's (sallallahu alayhi wasallam) state of not being able to read or write is respectfully and gracefully conveyed by the Arabic title, *Ummi*. If this state or attribute of Rasulullah (sallallahu alayhi wasallam) is to be conveyed, it should be confined to the word, *Ummi*, and if necessary, to be accompanied by an explanation of the term.

## **THEORIES OF THE KUFFAAR SCIENTISTS ON THE ORIGIN OF THE UNIVERSE ARE NOT FACTS**

Deedat, subtly -in a round about way- endeavours to give Qur'aanic sanction to the kufr theories on the origin of the

universe held by the kuffaar scientists. He thus says on page 9:

*"All right, I accept your facts for what you say, but when did you really stumble upon these facts?"*

He classifies their theories as 'fact' and believes these to be truly facts, hence he claims that Allah Ta'ala informed Rasulullah (sallallahu alayhi wasallam) fourteen hundred years ago of the facts pertaining to the big bang theory of the origin of the universe. Listen to Deedat:

*"An illiterate Arab in the desert over 1400 years ago could never have had your knowledge of the 'big bang' and your 'expanding universe', could he? we ask. No never."*

He then retorts in boast:

*"Well, then listen to what he uttered under inspiration from God."*

Deedat then proceeds to cite Aayat 30 of Surah Ambiyaa, implying thereby that this Aayat refers to the big bang and expanding universe theories of the origin of the universe. We have earlier already explained the fallacy of this claim. Deedat progresses further in upholding the theories of kufr of the scientists by reconciling the Qur'aan with the kufr concepts regarding the supposed evolutionary origin of the earth and life. The kuffaar scientists entertain various theories--notorious notions-- of the origin of life, the worst being the origination of man-- *Ashraful Makhluqaat*— from the ape which in turn originated from the amoeba which came into existence by some accidental big bang event. In support of the kuffaar theories of life's origin, Deedat cites the following portion of Aayat 30 of Surah Ambiyaa:

*"And we made from water every living thing."*

By no stretch of Islamic interpretation and Imaanic imagination does this Aayat or any other Aayaat pertain to the kufr conception of the origin of life conjectured by the kuffaar scientists. To understand the meaning of this Aayat one has to understand and accept the explanation and the tafseer of Nabi (sallallahu alayhi wasallam) and of his Sahaabah (ridwaanullahi alayhim). It is kufr to attribute one's whimsical and baatil interpretation to the Aayat so as to bring it into harmony with the ludicrous ape-theories of the atheists.

The developmennt of '*primaeval matter*' billions of years ago in the sea, giving rise to 'protoplasm' which in turn generated the 'amoeba'--according to the scientists-- is not even remotely hinted in the Aayat:

*"We made every living thing from water."*

Islam is explicit on the origin of man and does not speak of his creation in ambiguous terms. Aadam (alayhis salaam)--the FIRST MAN--was created in Jannat. His creation is described in the Hadith in the minutest detail. Islam negates and totally refutes the hypothetical theories of man's origin from the amoeba or the ape. Islam emphatically teaches us that the first man, viz., Aadam (alayhis salaam), appeared as man in the perfected state, in the best of moulds, endowed with profound knowledge and possessing the loftiest of intellectual and spiritual ranks and attributes. Man, at the very outset of his creation occupied a pedestal in close proximity to Allah Ta'ala. In short, he appeared on earth as the Khaalifah (Vicegerent) of Allah

Azza Wa Jal and not as some semi-beast. But, Deedat in tendering the Qur'aanic Aayat in support of the amoebic theory of life's origin, implies that the Qur'aan upholds this kufr fallacy. Nothing is remoter from the truth than this baatil allusion of Deedat.

Let us now see what the actual Shar'i tafseer of the Aayat is. Hadhrat Ibn Abbaas (radiallahu anhu), the eminent authority on Qur'aan tafseer among the Sahaabah, says in his Tafseer:

*("Verily, the heavens and the earth were closed), i.e. not a drop rained from the heavens and nothing grew on earth.*

*("Then We opened them up) i.e. separated them and brought about their development by means of rain and vegetation.*

*("And, We made from water every living thing), i.e. We created from the water, i.e. semen, of man and woman everything dependant (for its living) on water.*

*("What! Will they then not believe?), i.e. in Muhammad (sallallahu alayhi wasallam) and the Qur'aan. In other words, will the people of Makkah not believe?" (Tanweerul Miqbaas)*

It is quite clear that according to Hadhrat Ibn Abbaas (radiallahu anhu), the meaning of the term *water* which appears in the Aayat, is semen and not the *water* intended in the kuffaar theories of life's origin. According to this great Mufasssir of the Qur'aan Shareef, the meaning of the

earth and heavens being joined and their opening, is that initially there was no rain and no vegetation. Later the heavens opened up with rain and the earth with vegetation.

Tafseerul Mazhari states:

*(And We made from water every living thing), i.e. We opened up the heaven and it rained; and We opened up the earth and took out vegetation from it; and, We made every living thing from the water which We rained from the heaven.*

*Abul Aaliyah and the majority of the Mufasssireen said that the meaning of the Aayat is that every living thing is created from water. It has been reported from Abu Hurairah (radiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said: 'Every living thing was created from water.' I (i.e. the author of Mazhari) say that it means : from semen."*

Tafseer Baidhaawi states:

*(And We made every living thing from water) because water constitutes the major part of matter or because of their (living things) dire need of water and their deriving benefit from water. Every living thing is so dependant on water that it cannot survive without water."*

None of the numerous authoritative Tafseers of the Qur'aan Shareef supports the theories of life's origin propounded by the kuffaar scientists. Creation of all living things from water does not mean the progression of man or jinn or malaaiakah or the lowly animal kingdom from a *life-cell* as conceived by the kufr Darwinian theories of evolution. Each and every species of creation appeared in

## *The Qur'aan and the fallacy of computer concoction*

its perfected state by the creation of Allah Ta'ala, and not by billions of years of some evolutionary process.

Other authoritative narrations explain the meaning of the Aayat as follows:

*'The obvious meaning regarding the creation of everything from water is that which appears in certain narrations that Allah Ta'ala created the malaa-ikah from wind which He created from water; He created Aadam (Alayhis salaam) from soil which He created from water and He created the jinn from fire which He created from water.'* (Taleeqaat Jadeedah)

*And the meaning of its creation from water is either the indispensability of water for every living thing--its survival without water being impossible; or because every living thing is created from semen which is called water.'* (Taleeqaat Jadeedah)

It is clear from the different authentic and authoritative Shar'i interpretations of the Aayat that Islam in no way condones the kufr theories of the origin of life and the universe advanced by the atheist scientists.

## **RASULULLAH (sallallahu alayhi wasallam), THE MUFASSIR--THE EXPOUNDER OF THE QUR'AAN**

Rasulullah (sallallahu alayhi wasallam) being the sole repository of the Qur'aanic Wahi was the highest expounder of the Qur'aan-e-Hakeem. The expositions of Rasulullah (sallallahu alayhi wasallam) were divinely inspired and his words in the subject of Tafseerul Qur'aan

were final. His knowledge of Tafseer came directly from Allah Ta'ala and whatever aspect or dimension of Qur'aanic interpretation Allah Ta'ala desired man to know, was imparted to Rasulullah (sallallahu alayhi wasallam). It is inconceivable and an Islamic absurdity to accept that any man can ever unravel or understand any facet of the Qur'aan Shareef which had remained concealed from Nabi-e-Kareem (sallallahu alayhi wasallam). Such absurdity is of an aggravated nature when the distinction of having unravelled a new dimension is contended for men of Deedat's and Khalifa's like--men who are Islamically non-entities and unqualified in Shari knowledge. But Deedat ascribes to such kufr. He says:

*"The Alif and the Lam and the Mim of these 8 Suras amount to a staggering 26676! To suppose that Muhammad kept count for 23 years and divided this stupenduous number in his head and was satisfied only when his answer was  $19 \times 1404$ , is beyond belief. But still more startling is the fact, that he told nobody about his gigantic mathematical abilities--not even to Abu Bakr, his bosom friend and companion, not even to his dear wife Bibi Aisha Siddiqa (R.A.). He claimed no credit for it to his dying day. Can you account for this staggering silence?"*

In reality there is no 'staggering silence' to account for. This supposed 'staggering silence' is a figment of Deedat's imagination. The theory of Deedat has no Qur'aanic substance, hence the postulation of the supposed 'staggering silence' is pure fantasy of Deedat. It is a non-existing entity which Deedat attempts to cloak with reality in order to give credibility to his baatil theory forged about the 26676 total. If, indeed there was any such theory pertaining to the Qur'aan, we unequivocally maintain--the

Imaan of every true Mu'min will proclaim- that for Rasulullah (sallallahu alayhi wasallam), to mentally calculate any mathematical problem and for him to have possessed gigantic mathematical abilities which no computer can challenge, is not beyond belief as Deedat asserts. He has absolutely no understanding of the meaning of a Nabi, hence he can afford, to be so despicably brazen and disrespectful as to entertain such lowly opinions about Rasulullah (sallallahu alayhi wasallam).

The implication of Deedat's statement is that Dr.Khalifa and himself have unravelled a Qur'aanic mystery which was concealed from Nabi-e-Kareem (sallallahu alayhi wasallam). According to Deedat's fiction, if Rasulullah (sallallahu alayhi wasallam) was aware of the Qur'aanic dimension unravelled by the slaves of modernity, then he (sallallahu alayhi wasallam) would have revealed his mathematical abilities to atleast his close companions. The absence of such revelation, according to Deedat's theory of *baatil* indicates that Rasulullah (sallallahu alayhi wasallam) did not know the Qur'aanic dimension which he (Deedat) knows about. In other words, Rasulullah (sallallahu alayhi wasallam) was not fully cognizant of the various aspects and dimensions underlying the *i'jaaz* (miraculous nature) of the Qur'aan Shareef-- Nauthubillaah! If Rasulullah (sallallahu alayhi wasallam) was aware of such a Qur'aanic dimension (in terms of Deedat's fiction), he (sallallahu alayhi wasallam) would have known the purport of the 26676 total. The tacit kufr of Deedat's fictitious theory is that every child, every scientist and every atheist can verify a Qur'aanic facet-- a Qur'aanic aspect of *i'jaaz*-- of which Rasulullah (sallallahu alayhi wasallam) was not aware-- Nauthubillaah!



It is ludicrous to accept that men of dhalaal of this late age in proximity to Qiyaamat have been endowed with the ability to fathom the depths of Qur'aanic Uloom and unravel Qur'aanic mysteries and subtleties of which Rasulullah (sallallahu alayhi wasallam) was not aware. But Deedat entertains the idea that Rasulullah (sallallahu alayhi wasallam) and his noble Sahaabah were men who lacked the ability to understand the 'facts' which Dr.Khalifa and himself (Deedat) and every child readily comprehend. He thus shamelessly avers:

*"By the Grace of God, we see today, God's own mathematical scheme to guarantee His Word against corruption. A system so simple that even a child could follow. But how was it possible that our great commentators--ancient and modern--had overlooked these obvious and irrefutable facts? The answer is easy-- 'The Time Was Not Ripe' It was inopportune."*

Inopportune for what? The time was not ripe for what? Deedat and his ilk must be told that among our 'great commentators' were numerous Sahaabah-e Kiraam, men who sat at the feet of Rasulullah (sallallahu alayhi wasallam) to acquire their Shar'i knowledge, men who were dazzling Stars of Shar'i Uloom, men who were divinely fortified both intellectually and spiritually. How could any claimant of Imaan be so callous as to claim that the "time was not ripe", "the time was not opportune", for men of Rasulullah's [sallallahu alayhi wasallam] stature, men of Hadhrat Abu Bakr's, Umar's, Uthmaan's, Ali's, Ibn Abbaas's, Ibn Mas'ud's calibre to comprehend a dimension pertaining to the *i'jaaz* of the Qur'aan-e-Hakeem! How can this be possible in regard to the Nabi (sallallahu alayhi wasallam) who was the sole repository of the Qur'aanic

Wahi? How could this be possible about the first and direct students of Nabi (sallallahu alayhi wasallam)? Intelligence--Imaani intelligence--can never justify or tolerate such baatil thinking. Deedat has, indeed sunk to the lowest depth of ignominy by asserting that our great Mufasssireen (which include Rasulullah--sallallahu alayhi wasallam) overlooked Qur'aanic facts 'so simple that even a child could follow'--Qur'aanic matter which in Deedat's fiction every kaafir, every atheist and jaahil can understand, but which the illustrious authorities of the Shariat-- Nabi-e-Kareem (sallallahu alayhi wasallam) included-- could not discern!

If Deedat had a correct--an Islamic--understanding of the Shar'i conception of Nubuwwat and of the lofty stature and rank of Rasulullah (sallallahu alayhi wasallam) he would not have been so foolish to trumpet out ludicrous and baatil theories and opinions about Rasulullah (sallallahu alayhi wasallam) and the Mufasssireen who are all spiritually linked to the Fountain of the Knowledge which gushed forth from Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) on the Night of Mi'raaj physically traversed such realms of space and outer space which no space-craft will ever be able to attain even in the most infinitesimal degree; he (sallallahu alayhi wasallam) was shown the mysteries of the heavens and of places the distances of which are incalculable by any scientific means; he travelled physically beyond the realm of the Divine Arsh and was ushered into the Divine Presence with all Veils drawn; he conversed directly with Allah Azza Wa Jal; Rasulullah (sallallahu alayhi wasallam) was the Nabi whom Allah Ta'ala granted the the knowledge of the *awwaleen* and *aakhirteen*--how is it then possible for him (sallallahu

alayhi wasallam) and his Sahaabah to 'overlook' facts which every child and kaafir can comprehend? If Rasulullah's (sallallahu alayhi wasallam) physical ability was so stupendous that he could undertake without the aid of space-craft a physical journey to the realm beyond which there exists no other realm or space, then what was it that could prevent Nabi-e-Kareem (sallallahu alayhi wasallam) from possessing a stupendous intellectual ability by means of which he could comprehend 'gigantic mathematical' problems without the aid of a computer if such mathematics had a bearing on Qur'aanic *i'jaaz*?

It is indeed brazen dhalaal (deviation) to imply that Rasulullah (sallallahu alayhi wasallam) left the tafseer of the *muqat-ta-aat* to men of this belated century--to men who lack in entirety all Shar'i qualifications for the task. The deviation of such claimants is worsened by the insinuation that Rasulullah (sallallahu alayhi wasallam) and his Sahaabah 'overlooked' these 'facts' because 'the time was not ripe'. Let us now revert to the Aayat pertaining to the joining and the splitting of the heavens and the earth. Tafseer Jalaa-lain states:

*"(The heavens and the earth were joined), i.e. closed. (Then We split them), i.e. We made the heaven into seven; or the meaning of fatq of the heaven is that it did not rain (previously), but at a later stage it rained. Fatq of the earth is that it did not allow growth of vegetation, but at a later stage vegetation grew. (And We made from water) which descended from the heaven, and from growth of the earth*

## *The Qur'aan and the fallacy of computer concoction*

*(every living thing)--i.e.plants, etc. In other words, the existence of all life is dependant on water.*

From the aforementioned Tafseer as well as from various other Tafaaseer, it is abundantly clear that neither does the Qur'aan support the 'big bang' theories of the origin of the universe and life conjectured up by the kuffaar scientists nor do their theories correspond to the Qur'aanic conception of the splitting of the heavens and the earth into seven. Similarly, the Qur'aanic or Islamic conception of the origin of life and man is totally divergent from the theories of life propounded by the biologists and scientists.

### **THE PEOPLE OF LEARNING**

On page 12 of his booklet, Deedat quotes the Aayat:

*"Verily, in this are signs for people of knowledge."*

Deedat comments on this Aayat as follows:

*"What an irony! It is the people of learning who are actually rebellious! Their vast material knowledge has puffed them up with pride. They lack the genuine humility which goes together with all true knowledge."*

This is Deedat's explanation of the Aayat. But, he does not know whether he is coming or going. He flounders in an abyss of mental confusion because of his ignorance of true Qur'aanic Tafseer. In his explanation and understanding of the Aayat, Deedat refers to the atheist scientists as the 'people of learning'. He wishes to portray the kuffaar scientists as the Qur'aanic people of learning.

In the Aayat in question, Allah Ta'ala employs the terms ان and ؕ to emphasise that to the people of learning, the signs of Tauheed are readily and most assuredly discernable. This recognition leads them, to the acceptance of Shar'i Imaan based on the Shar'i meaning of Tauheed which in turn is coupled to the Risaalat of our Nabi (sallallahu alayhi wasallam). But, to Deedat's 'people of learning', viz. the kuffaar scientists, the signs mentioned by the Qur'aan Shareef are not recognizeable. Far from recognizing the signs of Allah, the scientists retrogress further and further into their atheism. In the context of the Aayat, the people of learning or knowledge recognize the signs of Allah and accept Imaan. In this regard, Allah Ta'ala says elsewhere in the Qur'aan Shareef:

*"And none but the people of knowledge understand it."*

The *aalimoon* - the people of knowledge- referred to by the Qur'aan Shareef are not the atheists propounding some ape-theory of man's origin. But, Deedat because of his erroneous conception of the term, knowledge and learning, wrongly believes that the scientists are the people of learning, mentioned in the Qur'aan Shareef. His conclusion is therefore in conflict with the Qur'aan which avers that the signs in Allah's creation are recognized and attested to by the people of knowledge. Thus they are men of belief--men of Imaan and not men of kufr. Exhibiting his inconsistency, Deedat is constrained to observe about his 'people of learning'-- the scientists:

*"They lack genuine humility which goes together with true knowledge."*

Deedat must have realised his inconsistency and the infirmity of his claim asserting *ilm* (knowledge) for the atheists, hence he attempts to wriggle out of this inconsistency by negating from the scientists only the attribute of humility while confirming for them 'true knowledge'. If genuine humility is a necessary corollary of true knowledge as Deedat correctly contends, then the lack of this attribute will imply the lack of true knowledge. It is therefore illogical to assert true knowledge for the atheists while negating genuine humility from them. It is clear even along the lines of Deedat's reasoning that the atheist scientists lack true knowledge, for if they did in fact possess such knowledge, they would have been imbued with true humility which would in turn have induced them to enter the fold of Shar'i Imaan.

Deedat commits the grave injustice of assigning the Qur'aanic designation of *aalimoon* (men of true intelligence and correct knowledge which strengthens Imaan) to the scientists who are the chief expounders of atheism. If the scientists possessed true knowledge and correct intelligence, they would most certainly have discerned the signs of Allah in the universe. In that case they would have been fertile ground for Imaan and Tauheed. This conclusion is the implication of the Aayat:

*"Verily, in this are signs for the aalimeen (the people of knowledge)."*

But there failure to recognize these manifest signs, brings to the surface their gross ignorance-- their jahl which men like Deedat depict as true knowledge-- Qur'aanic knowledge. The kufr of the scientists is ample evidence to indicate their exclusion from the Qur'aanic conception of ILM (knowledge). By no stretch of Islamic imagination do the

atheist scientists fall within the purview of the Aayat cited by Deedat.

The people of knowledge and learning in Qur'aanic language are those who possess the understanding, intelligence and the *ilm* which bring about true fear of Allah Ta'ala. Such intelligence leaves men of learning no alternative but to become believers in the Islamic sense of Imaan-- and not some vague conception of belief-- not some form of 'believers' professing some ambiguous concept of the existence of some *First Cause, Super Being, some Guiding Force, etc.* The fear which is inculcated into the heart by the appreciation of Allah's signs, induces the intelligent observer to accept Imaan in the restricted and defined Shari sense of the term propounded by Muhammadur Rasulullah (sallallahu alayhi wasallam), viz., the acknowledgement, acceptance and declaration of the Islamic *Shahaadat*. Anything short of this *Shahaadat* is false and kufr.

Regarding such noble fear (taqwaa) based on true *Ilm*, the Qur'aan Shareef declares:

*"Verily, only the Ulamaa among His servants fear Allah."*

The learning of the scientists does not induce fear of Allah Ta'ala. Their learning does not bring about recognition of Allah's signs which leads to the acceptance of Imaan. On the contrary, their learning magnifies their deviation and solidifies their atheism. It is therefore absurd to attribute the, Qur'aanic conception of knowledge to the kufr and baatil learning of the scientists as Deedat has attempted to do. The scientists have failed to recognize the signs of Allah

because of the lack of true knowledge and not because of the lack of humility which is merely the effect of true knowledge.

## **QUR'AANIC AAYAAT NOT DIRECTED SPECIFICALLY TO THE SCIENTISTS OF TODAY**

After having cited the aayaat regarding the joining and the cleaving of the heavens and the earth (Surah 21, Aayat 30), Deedat claims:

*"It will not be difficult for you to note that these words of the Omnipotent, Omniscient Creator of the Universe were addressed to YOU men of knowledge in answer to your scepticism TODAY, their real import was beyond the dwellers of the desert fourteen centuries ago. The Author is reasoning with YOU, you men of science."*

This is the baatil explanation of a man who is totally unqualified in the branches of Shar'i knowledge. He blurts out every *waswasah* which assaults his mind and then feels satisfied that he has made a great contribution to the Shariat. What is the Shari evidence to substantiate the claim that this Aayat is specifically directed to the scientists of this twentieth century? Explaining and interpreting the Qur'aan-e-Hakeem are extremely delicate tasks. One dabbles with Imaan in the process. Conjecturing and personal opinion have no part in the task of sacred exposition of the Qur'aan Shareef. Such unauthorised dabbling in the aayaat of the Qur'aan Shareef as Deedat has perpetrated is a crime of the utmost gravity. The punishment in the Aakhirat is severe and disgraceful for such wanton, crooked and unlawful intrusion into the



## *The Qur'aan and the fallacy of computer concoction*

Qur'aan. Rasulullah (sallallahu alayhi wasallam) has conveyed the sternest of warning for such errant and deviated 'tafseer' of unqualified men. Mr.Deedat will render himself a great favour if he contemplates on the following warnings sounded by Rasulullah (sallallahu alayhi wasallam):

*"Rasulullah (sallallahu alayhi wasallam) said: He who speaks about the Qur'aan with his opinion and opines correctly, verily he has sinned." (Tirmizi)*

*Rasulullah (sallallahu alayhi wasallam) said: He who voices himself on the Qur'aan (expounds the Qur'aan) while he has no knowledge (of the Shar'i branches of Uloom), should prepare his place in the Fire." (Tirmizi)*

Commenting on this hadith, the author of Mirkaat states:

*'He (the one who has opined correctly, but is not qualified in Shar'i knowledge) is errant in terms of Shar'i Law."*

The above discussion will show that Deedat is errant in terms of Shari Law. He has, therefore, to make taubah and desist from the haraam practice of interpreting Qur'aanic aayaat and ahaadith because he is not qualified in this field. According to Nabi-e-Kareem (sallallahu alayhi wasallam), opinion on the Qur'aan by unqualified men, even if correct, is unlawful since it emanated from an illegal source, viz., an unqualified person. If the Shariat rejects even correct opinion when it happens to be the product of *jahl*, then to a far greater degree will it prohibit and reject baatil opinion -- opinion which is manifest in its kufr and dhalaal. Such then

is the case with the opinions, theories and expositions of Deedat.

Deedat claims that these words (of the Aayat under discussion) are addressed to the men of science of this age, but Hadhrat Ibn Abbaas (radiallahu anhu) whom Rasulullah (sallallahu alayhi wasallam) designated the highest authority on Qur'aan Tafseer, says:

*'Its reference (i.e.the reference of the Aayat) is the people of Makkah.' (Tanweerul Miqbaas)*

Anyone with an understanding of the Arabic language will, after having recited the full ruku from which Deedat has quoted Aayat 30, realise to whom Allah Ta'ala refers in the statement:

*"Those who have disbelieved (those who have committed kufr)".*

Without even having any knowledge of the background and circumstances of the revelation of these aayaat, one will recognize from Aayat 36 that the reference is to the kuffaar of Makkah, who mocked and rejected Rasulullah (sallallahu alayhi wasallam). Aayat 36 of Surah Ambiyaa (the Surah from which Deedat has cited Aayat 30 and 33 and whose particular reference he has diverted to the scientists of our day reads:

*"And when the kuffaar see you (O Muhammad!) they do nothing but mock at you. (The kuffaar say) What! Is this the person who speaks (ill) of your gods?' And they most assuredly are the kaafiroon (rejectors) of the remembrance of Allah, The Merciful."*

It is clear from the Qur'aan Shareef that the unbelievers referred to in this ruku are the particular kuffaar of Makkah, who mocked and ridiculed Nabi-e-Kareem (sallallahu alayhi wasallam). Further on in the same ruku, in Aayat 40, Allah Ta'ala informs Rasulullah (sallallahu alayhi wasallam) that other Ambiya (alayhimus salaam) too were victims of kuffaar mockery, in the same way in which these kuffaar of Makkah are mocking 'you' (Nabi-- sallallahu alayhi wasallam). In this regard, Aayat 40, the last Aayat of this ruku discussing the non-recognition of Allah's signs by the kuffaar of Makkah in particular, says:

*"Verily, Messengers before you were mocked; but that which they mocked overtook those who mocked."*

There can be no doubt as to the person referred to by 'you' in this ayat. The reference is obviously to Rasulullah (sallallahu alayhi wasallam), for Allah Ta'ala states: *"Messengers before you"*.

In other words, the Aayat says: Just as you, the Rasool, is being mocked by these kuffaar of Makkah, so were the previous Ambiyaa mocked by the kuffaar of their times.

## **UNDERSTANDING THE REAL IMPORT OF THE AAYAAT**

Deedat's assertion that the 'real import' of the facts and signs mentioned in these aayaat was beyond the understanding of the people of Rasulullah's (sallallahu alayhi wasallam) age, is false and in conflict with Qur'aanic facts. If the signs which have been rehearsed in these Aayaat were beyond the understanding of the people of the

time, other examples and signs comprehensible to them would have been rehearsed. In fact the Qur'aan criticizes the kuffaar of that time for not reflecting about these signs. Such reflection would have dispelled the darkness of their kufr.

For Deedat's information, the 'dwellers of the desert fourteen centuries ago' were in closer contact with nature than Dr.Khalifa and himself. The movement and position of the stars were important beacons of direction to the 'dwellers of the desert'. Their calculation of time was by the moon and the sun. Their comprehension, therefore, of the signs of nature mentioned by the Qur'aan-e-Hakeem was superior to Deedat's understanding of such issues--understanding which he gleans from books of the atheists--the kuffar scientists.

The following Aayat confirms the observation of the signs of nature by the "dwellers of the desert fourteen centuries ago".

*"And, they question you (O Nabi!) about the (phases) of the moon. Tell (them) that it (the waxing and the waning of the moon) is time for people and for Hajj."*

*(Aayat 189, Surah Baqarah)*

Hadhrat Ibn Abbaas (radiallaahu anhu) in his Tafseer explains this Aayat as follows:

*(they ask) about the waxing and the waning of the moon--why it waxes and why it wanes?" "Tell (them) O Muhammad, it is time, i.e. indications for people for payment of their obligations, for the periods of*

*their women, for their fasting and for the cessation of their fasting."*

*And for Hajj. This Aayat was revealed in regard to Muaath Bin Jabal when he asked Nabi (sallallahu alayhi wasallam) about it." (Tanweerul Miqbaas)*

It will thus be clear that this Aayat regarding the phases of the moon, as well as other Aayaat pertaining to the Signs of Allah Ta'ala in the universe are not directed specifically to the astronomers and the scientists of our time. In the first instance these Aayaat applied in particular to the "dwellers of the desert fourteen centuries ago". Furthermore, the Signs of Allah Ta'ala stated in the Qur'aan-e-Hakeem are easily understood by all —be it primitive man or modern scientist; be it a jungle-dweller or the "dwellers of the desert fourteen centuries ago". The signs spoken of in the Qur'aan Shareef are:

the alternation of night and day, the seasons, creation of the heavens and the earth, the sailing of the ship on the oceans, the phases of the moon, the sun, the stars, rainfall, the movement of clouds, the flight of birds in space, the beauty of the firmament, etc.

All these signs of Allah's creation are well within the grasp of everyone's comprehension. Understanding these signs mentioned in the Qur'aan Shareef is not dependant on understanding any kufr theory of the origin of the universe. Understanding these natural signs--an understanding which fortifies Imaan—does not depend on any knowledge of physics, astronomy, biology and the host of other 'ologies'. The understanding of the cleaving of the heavens and the earth into seven after having been a single unit is not at all

dependent on some conjectured up 'big bang' fantasy--a theory impregnated with kufr and concoctions, e.g. the rejection of the Islamic conception of seven heavens and seven earths with an intervening space of 500 years distance between every two--Allah Ta'ala alone knows the vast distance signified by 500 years. To understand this, the information conveyed by a Nabi is sufficient for those of Imaan. When believers understand and accept an event such as the Physical Mi'raaj of Rasulullah (sallallahu alayhi wasallam)--a journey which involved the physical transportation of Nabi (sallallahu alayhi wasallam) beyond realms which the most powerful telescope of the scientists can discern; a journey which can never be accomplished by the rockets of this age or of any future age in even an infinitesimal measure; a journey, the distance of which cannot be calculated by any measure known -to the scientists of the age; a journey in which the speed of light is utterly of no significance; a journey at the end of which, our Imaan says, Muhammad (sallallahu alayhi wasallam) saw Allah Ta'ala and conversed with Him with all Veils withdrawn--then what difficulty is there in comprehending an event like the origin of the universe-- an event which in comparison to the wonderful events of Mi'raaj pales into insignificance.

Deedat should realise that by claiming that the "dwellers of the desert fourteen centuries ago" could not understand the "real import" of the Qur'aanic Aayat, he has denigrated the high and superior rank of the Sahaabah (radiallaahu anhum). In fact he has implied that he understands the "real import" of the Aayaat, but not so the Sahaabah (radiallaahu anhum) with their lofty intelligence and inspite

of obtaining their tuition from Rasulullah (sallallahu alayhi wasallam) to whom the origin of the universe, space, the stars, planets and the multitude of wonders of Allah's creation were no mysteries. The intelligence of the Sahaabah (radiallahu anhum) elevated by their suhbat (companionship) with Rasulullah (salallahu alayhi wasallam) is indeed too lofty for Deedat's comprehension stagnated by awe for the worldly progress of the kuffaar. The intelligence of even the Auliya is developed to such a high degree, that some among them recall with the greatest clarity the occasion when Allah Ta'ala extracted from the back of Aadam (alayhis salaam) the arwaah of the entire progeny of Aadam (alayhis salaam) and assembled them for the great pledge mentioned in the Qur'aan. That was a time long before man's appearance on earth. The Auliya understand such events, but Deedat wishes us to swallow the preposterous claim which he makes in regard to the illustrious Sahaabah (radiallahu anhum), "the dwellers of the desert fourteen centuries ago".

Even primitive man accepts and understands the existence of Allah Ta'ala--The Being Whose Import cannot be compared to the origin of the universe an event of trivial import in relation to Allah Ta'ala. If belief in Allah Ta'ala, in Jannat, Jahannum, the Siraat, Qiyaamat, Sidratul Muntahaa, Mi'r-aaj, the Malaa-ikah and numerous other objects and events of wonder is so simply grasped and accepted by every Muslim, whether he be a "dweller of the desert fourteen centuries ago" or a man of this space age, then what is there to debar comprehension and acceptance of a relatively less significant episode in time, viz. the temporal origin of the universe? The argument of the

Sahaabah not being able to have grasped the "real import" of the Qur'aanic verses is thus utterly false and insulting to Rasulullah (sallallahu alayhi wasallam).

The truth underlying the preposterous claim is Deedat's own inability to grasp the transcendental truths of Imaan. Smitten by materialistic culture of the kuffaar and dominated by the technological progress of the kuffaar, his thinking is anchored to the mental processes of the kuffaar experts of technology. He therefore laments:

*"...we Muslims would still be unable to catch up with Russia, China or America. For every step we advance in science and technology, in nuclear physics and space research, the abovementioned giants would be ten steps ahead of us. We will never be able to catch up with them."*

This woeful lament is a window into his mind. A window from which to view the imbecility of Deedat's thinking. He has absolutely no understanding of Imaan, hence knows not what he is speaking. He makes a great play of the Qur'aan--the "Ultimate Miracle of Al-Qur'an-- but he does not realise that Allah Azza Wa Jal controls the destiny of all creation, of every single atom in the universe and beyond the universe. He does not realise that the Qur'aan declares:

*"Say: Allah is the Sovereign of all dominion (of the entire universe). He gives power to whomever He pleases and He snatches power from whomever He pleases. He elevates whomever He pleases and He disgraces whomever He pleases. In His Hand is goodness. Verily, He is All-Powerful over everything."*



## *The Qur'aan and the fallacy of computer concoction*

The progress and material superiority of the kuffaar of our age are in the Scheme of Allah's Will and Control. Deedat again proclaims his mental inferiority by saying:

*"We are now living in the 'Age of the Computer'. Without this magical beast all our progress will come to a standstill."*

*"... the magic and marvel of this machine."*

One who lacks the understanding and appreciation of the value of Imaan and the purpose of our earthly sojourn is awed and stupified by computers and rockets. But, the Mu'min whose gaze is rivetted on the Aakhirat and strives to attain the Pleasure of Allah Ta'ala cannot afford to be impressed by technological diversions of ephemeral import. Men blinded by the superficial glitter of crass materialism of this transitory life stoop to the basest levels in their effort to submit the transcendental and divine truths and values of Imaan to materialistic interpretation. We thus witness such men mutilating the Qur'aan-e-Kareem by means of a computer which at the behest of men ignorant of the Shariat concocts interpretations totally at variance with the Tafseer of the Qur'aan handed to the Ummat by Muhammadur Rasulullah (sallallahu alayhi wasallam).

### **GREATER RELIANCE ON THE COMPUTER**

Declaring his profound belief in the computer, Mr.Deedat asserts:

*"And, astonishingly, it always gives you the right answer, whether Christian-owned or Communist-owned."*

Deedat accords greater importance and allegiance to the computer concoctions than to the Tafseer of Rasulullah (sallallahu alayhi wasallam)-- the Tafseer which has been

authoritatively and authentically transmitted to the Ummah. Deedat professes his confidence and faith in the infallibility of the computer and says:

*"it always gives you the right answer".*

Having assumed the computer to be infallible, Deedat feels free and confident to offer his own brand of corrupt 'tafseer' and to ignore the Tafseer of the great authorities of the Shariat. But, Deedat has failed to understand that a computer provides answers in subservience to its instructions (programming) which are fed to it by man. It 'makes' decisions (it selects) and *"follows instructions precisely as stored"*. It has to be *"instructed"* by man for every step it takes. The computer merely *"assesses the value of manipulations"* and furnishes its *"conclusions"* following *"rigorous instructions"* of man. If the instructor (the programmer) errs, the computer will obviously err as well, basing its answers on the erroneous instructions. In that case Mr.Deedat's almighty computer will not be so *"astonishingly always"* correct. For Mr.Deedat's information we cite here what the Encyclopedia Britannica says:

*"Although programs written in machine language are accepted by computers, they are tedious and long and provide the programmers with many possibilities for committing errors."*

The computer being always astonishingly correct is therefore wishful thinking motivated by the desire to trade computerized fiction and concoction as tafseer of the Qur'aan Majeed. Refuting Deedat's claim of infallibility of the computer, Encyclopedia Britannica says about one

## *The Qur'aan and the fallacy of computer concoction*

particular program for computing the square root of a "real positive number":

*"A guess is made for the true value or answer sought and the quantity by which the guess was in error is obtained by calculation. Repetitive guesses and calculations--a procedure termed iteration-- ultimately produces minimization of error, and hence the answer."*

Again it is said about the computer:

*"The first step in the Fortran program directs the computer to guess that the square root of the number is equal to one-half the number, which is ofcourse incorrect."*

*"...the number is divided by previous guesses to yield the error and a new guess is made..."*

*"The computer is instructed to cease iteration when the answer obtained falls within certain prescribed limits of accuracy..."*

Trial, error and guesswork are thus important aspects of the computer which according to Deedat *"astonishingly always gives you the right answer"*. This offspring of man's brain inherits man's error and fallibility. It is highly illogic and unreasonable to accept that a machine invented by man in which error is a natural and fundamental constituent, could be free of error and infallible. None besides Allah Azza Wa Jal is free from error and infallible. The accuracy of the computer too is prescribed by man. Thus the supposed astonishing accuracy of the computer is commensurate with the accuracy prescribed by man. Man's accuracy is limited, so too will be that of the computer, hence it is accepted by the authorities that the computer

functions within *"certain prescribed limits of accuracy"*. Deedat's claim of infallibility for the computer is therefore not borne out by material facts.

Rasulullah (sallallahu alayhi wasallam) informed us of the existence of seven heavens--physical, Material abodes-- and seven earths. Let the computer now inform Deedat on this matter. The scientists and their computers and perhaps Deedat, reject this Qur'aanic conception of the heavens and the earths. Nevertheless Deedat claims that the computer is always astonishingly right. The computer will answer according to the instructions of its kuffaar scientist-masters. It will not answer in support of Imaan's contentions. Ask Rasulullah (Sallallahu alayhi wasallam): *"What are the possibilities of a book (like the Qur'aan) equal in miraculous nature and inimitability being written?"* The answer is that the odds of such an occurrence are absolutely nil. This is the dictate of Imaan. Anyone believing the contrary is beyond the pale of Islam. But Deedat takes pride in asserting the kufr answer of the computer. He says:

*"The Computer's reply is--the odds of such a happening are: Six hundred and twenty-six Septillions to one against such a happening!"*

Deedat has claimed that the computer is always astonishingly correct in its answers. Regardless of the infinitesimal possibility of the Qur'aan being reproduced by man in the same degree of *i'jaaz*, the fact of Imaan avers that it is absolutely impossible to reproduce the Qur'aan or a book of equal splendour and *i'jaaz*. But the computer (Deedat's god) contests this Divine Verdict and registers a

contrary opinion in its recognition of such a possibility no matter how infinitesimal. Deedat is proud of the computer's answer and considers it to be a vindication of the *i'jaaz* of the Qur'aan Majeed. But let him open his ears and listen to the Queeanic proclamation:

*"Bring forth a Surah like it, and call (all) your helpers besides Allah, if indeed you are truthful. If you cannot--and never ever can you--then fear the Fire, the fuel of which will be people and stones. It has been prepared for the unbelievers."* (Surah Baqarah)

Compared to the possibility of a book like the Qur'aan being produced, the coincidence of life originating on earth is a greater possibility according to the computer (for some reason Deedat does not state the odds in favour of this incidence). In other words, according to the computer it is possible for life to originate by accident--without being created by Allah Ta'ala. Imaan says that such a belief is kufr--clear-cut kufr, the believer in such a possibility being suitable fuel for Jahannum. But Deedat says that the computer's answers are always astonishingly right. The error, dhalaal and programmed kufr of the computer should now be manifest. No Mu'min can accept Deedat's attribution of infallibility to a kufr-programmed machine.

### **DEEDAT'S CONTRADICTORY 'LOGIC'**

Either the computer--the "magic and marvel" in Deedat's imagination--is always astonishingly correct in furnishing answers (as Deedat has claimed) or it is not always correct. Let us now consider these two suppositions so as to exhibit Deedat's inconsistency and contradictory thinking.

## *The Qur'aan and the fallacy of computer concoction*

Supposition No.1--The computer is always astonishingly correct.

Supposition No.2-- The computer is not always astonishingly correct.

On the basis of supposition No.1 there is the possibility of duplicating the Qur'aan Shareef. Deedat has asserted that the computer registered such a possibility. But, acceptance of this possibility being the logical result of subscribing to supposition No.1 entertains a kufr belief. But, then while claiming infallibility for the computer, Deedat says:

*...not even the whole of mankind with all their Computers and Calculators could duplicate this Holy Book--"*

Deedat, by virtue of his inconsistency and self-contradiction has saved his skin from the proclamation of kufr against him on this particular score. If it was not for this categoric statement, made albeit in self-contradiction, Deedat would have been guilty of kufr for recognizing or portraying any possibility of duplication of the Qur'aan.

Although Deedat emphatically negates duplication of the Qur'aan Shareef here, his master, the Computer, acknowledges such a possibility in an infinitesimal degree. By presenting his rejection of this possibility, Deedat contradicts his own claim of the computer being "always astonishingly right". If the computer is supposed to be always astonishingly right then it will be illogic for Deedat to refute the possibility of duplication of the Qur'aan registered by the computer. Hence, in negating the possibility of Qur'aan being duplicated, Deedat is not resorting to any logic nor is he being faithful to his beast of

magic and marvel, but he has been constrained by the force of Imaan to blindly reject such a possibility.

If Deedat believes that the computer's recognition of the possibility of the Qur'aan being duplicated is erroneous, then it will logically follow that he subscribes to supposition No.2 (as stated above). This in turn negates his claim reflected in supposition No.1. The result of his statements is then contradiction. On one occasion he upholds the infallibility of the computer and then again he unconsciously is constrained to deny this infallibility which he has bestowed on the computer. Deedat should realise that the natural consequence of kufr is contradiction. Allah Ta'ala annihilates the Firaasat of Imaan (the inherent celestial insight embedded in Imaan) of one who strays and seeks to deviate others by means of his baatil interpretations regardless of whether such baatil and dhalaal are espoused conciously or unconsciously. It is essential that one who according to the Shariat is afflicted with compound jahl desist from dabbling in Shari matters about which he possesses absolutely no understanding and *Ilm* in this regard. Deedat must realise that Mu'mineen are not awed in the slightest degree nor are they amazed at the speed with which Mr.Deedat's "electronic wizard" churns up kufr. But it is indeed dismal to observe that Muslims - accord nowadays superiority and priority to the concoctions of a machine --concoctions based on concocted programming. Such concocted interpretations which are nothing but baatil, are being considered to have greater validity then the divinely-inspired Tafseer of Rasulullah (sallallahu alayhi wasallam) and of his illustrious Sahaabah (radiallahu anhum).

## **STUMBLING ACCROSS A NEW FACET OF THE HOLY QUR'AAN**

Deedat, the self-appointed commentator of the Qur'aan Shareef in this age of the '*miracle chip and the electronic wizards*', claims for himself the following achievement:

*"With the aid of the electronic computer we have just stumbled across a new facet of the Holy Qur'aan, which makes the Book of God the Ultimate Miracle of Creation."*

The dictionaries of the English language define the word, stumble, as follows: *"trip, stagger, pitch forward, fall, topple, reel, walk unsteadily, totter, sway, flounder, hobble, shamble, blunder, slip-up, make mistakes, falter, hash-up, botch, mess up, bungle"*

The whole computerized concoction being traded as tafseer of the Qur'aan Shareef is nothing but a bungled affair hashed-up by men floundering and reeling in a mental cesspool of error, blunder, *dhalaal* and *baatil*, all being the consequence of their swaying and tottering Imaan. In short, it is a total mess up in which these authors of deviation seek to entrap unwary Believers. They fall clearly within the scope of Nabi's (sallallahu alayhi wasallam) prediction about errant and devious "leaders":

*"They are astray and lead astray (others)."*

Qur'aanic truths are not attainable by stumbling, blundering and bungling like a computer which stumbles on an answer by a procedure known as iteration, i.e. by repetitive guesses and errors. The Encyclopedia Britannica says about this blundering and stumbling of Mr.Deedat's



## *The Qur'aan and the fallacy of computer concoction*

*"electronic wizard, the magic and marvel", which is supposed to be "always astonishingly right".*

*"A guess is made for the true value or answer sought and the quantity by which the guess was in error is obtained by calculation. Repetitive guesses and calculations ultimately produces minimization of error, and hence the answer."*

Such guessing, trial and error— stumbling and floundering— play absolutely no part in the meanings and the Divine explanations of the Qur'aan. The Deen based on Wahi does not admit such bungling and stumbling. All facets of Qur'aanic meaning are obtained via the mediums of *Wahi*, *Ilhaam*, *Kashf* and *Ma'rifat*. Stumbling is a quality of *Baatil*, not of *Haqq*. Deedat's process of stumbling and the computer's procedure of iteration are peculiarities of error and falsehood and not of *Yaqeen* (certainty) and *Haqq*. No facet of the Qur'aan Shareef is therefore attainable by dubious stumbling which is the exclusive characteristic of men of *dhalaal*. Explanation of the Qur'aan-e-Hakeem is the exclusive prerogative of Allah Ta'ala, hence the absolute correctness of Rasulullah's (sallallahu alayhi wasallam) Tafseer-- a Tafseer which does not admit the slightest vestige of doubt and stumbling; the process of Deedat's reasoning. Declaring this Divine Prerogative which negates the slightest possibility of error, the Qur'aan Shareef states:

*"Verily, upon Us (it is Our responsibility) is its (Qur'aan's) compilation and recitation. Therefore, when We recite it, follow its recitation. Then, verily, upon us is its explanation."*

*(Surah Qiyaamah)*

Correct Tafseer--exposition which excludes the slightest vestige of doubt and all forms of stumbling and computer-bungling-- is a necessary corollary of the above Qur'aanic pronouncement.

The Shariat of Allah Ta'ala loudly contends that no facet of the Qur'aan Shareef unknown to Rasulullah (sallallahu alayhi wasallam) can ever be known or unravelled by any other person, no matter how great and pious he may be--leave alone non-entities like Deedat and Khalifa. Indeed if any new facet of the Qur'aan Shareef, unknown to Rasulullah (sallallahu alayhi wasallam) was in Allah's Scheme for future discovery, the task of so doing would not have been assigned to men who are strangers to Shari Uloom, but would have been entrusted to men immersed in the Sunnat of Rasulullah (sallallahu alayhi wasallam)--men rich in the ma'rifat of Allah Ta'ala. It is inconceivable that such an important and sacred amaanat would have been entrusted to men who have no true relationship with Shari Knowledge.

Deedat's assertion of a 'new facet of the Qur'aan implies that Nabi (sallallahu alayhi wasallam) was unaware of certain tafseeri aspects of the Qur'aan Shareef, but Deedat, Dr.Khalifa and every child and kaafir scientist possess such knowledge. This inference is by implication, but in the following statement, Deedat unequivocally affirms this supposed unawareness of Rasulullah (sallallahu alayhi wasallam) regarding a matter pertaining directly to the Qur'aan:

*"To suppose that Muhammad kept count for 23 years and divided this stupendous number in his head and was satisfied only when his answer was  $19 \times 1404$ , is beyond belief. But still*

*more startling is the fact, that he told nobody about his gigantic mathematical abilities--not even to Abu Bakr, his bosom friend and companion, not even to his dear wife Bibi Aisha Siddiqa-R.A. He claimed no credit for it to his dying day. Can you account for this staggering silence?*

--a matter which according to Deedat, every kaafir, mushrik and child can understand, and which could be understood, according to Encyclopedia Britannica by laymen having no full computer-capability and understanding? It says:

*"The programming can be completed by people other than those skilled in management or engineering."*

*"Problem discoverers, analyzers and solvers who fully understand computer capability need not necessarily know the intricacies of computer operation or programming."*

Mr.Deedat may, therefore, consider himself to possess full understanding of computer-capability even if he lacks knowledge of intricacies of computer operation and programming. But, this method of "understanding" based on lack of knowledge of the intricacies of a subject is not transferable to Tafseerul Qur'aan or to any other branch of Shar'i Uloom. One who desires to voice himself on the Shariat, has to be fully versant and qualified in the intricacies of the Shari conditions and possess proper understanding and qualifications in the various branches of the Shariat. Allah Ta'ala created the human brain which spawned the electronic computer. It is fully within His Omnipotence to have created Rasulullah's (sallallahu alayhi wasallam) gracious intelligence with the ability to comprehend anything which the most sophisticated computer can manipulate and render. In fact, all Shari

indications lead to the conclusion that knowledge of all future developments was awarded to Nabi (sallallahu alayhi wasallam), for he was honoured by Allah Ta'ala with the bestowal of the knowledge of *awwaleen* and *aakhirdeen*. According to the Qur'aan Shareef, Nabi Aadam (alayhis salaam) was awarded the knowledge of all things. It is therefore only reasonable and proper to say that Rasulullah (sallallahu alayhi wasallam) was granted superior knowledge. Rasulullah's (sallallahu alayhi wasallam) physical body was fortified to undertake the Mi'raaj Journey without the aid of a space-craft. In a like manner, his (sallallahu alayhi wasallam) intelligence was fortified to comprehend the knowledge of *awwaleen* and *aakhirdeen*. Such superior intelligence, divinely-fortified, possessed the ability to comprehend fully calculations, manipulations and answers of any proportion and import without the aid of man-made computers. If, therefore, the so-called mathematical interpretation concocted by man-programmed computers possessed any Islamic substance and significance, it is inconceivable that it would have been a closed book to Rasulullah (sallallahu alyhi wasallam), the sole repository of the Qur'aanic Wahi.

The allegation of the time not being ripe to comprehend the drivel which Deedat so readily relishes, is utterly baseless. When the noble Sahaabah (radiallahu anhum) understood and accepted the import of the physical Mi'raaj with all its mind-boggling connotations, and that too at a time when philosophers (like the scientists of this day) rejected the possibility of such an occurrence, then there is absolutely no reason to believe that it was beyond their ability to count the number of *و* in a particular Surah of

the Qur'aan; to realise the number of letters in Bismillaahir Rahmaanir Raheem; to establish 'the number of times that the word الله appears in the Qur'aan; to understand any number being a multiple of another number, etc.

If the computerized fiction hoisted by Deedat as Qur'aanic interpretation had any Shar'i significance in regard to the *i'jaaz* of the Qur'aan Majeed, Allah Ta'ala would have awarded this knowledge first to Rasulullah (sallallahu alayhi wasallam) who would then have explained the various Qur'aanic *muqat-ta-aat* in a way comprehensible to all, and in a way which no computer could ever do. In that case, Rasulullah (sallallahu alayhi wasallam) would have pointed out the *Muqat-ta-aat* combinations and their relationship to the supposed "key number 19".

If Surah Baqarah has 4592 Alifs, 3204 Lams and 2195 Meems, and if the Alifs, Laams and Meems of several Surahs total up to 26676, then Deedat should realise that these do not constitute "*mind-boggling*" facts and figures. And, if the Bahai holy number 19 possessed any Islamic significance and was the supposed "key number", Rasulullah (sallallahu alayhi wasallam) and the great Ulama among the Sahaabah (radiallahu anhum) and in the Ummat after them, would have had absolutely no difficulty in understanding 19 being a basis on which a certain dimension of Qur'aanic *i'jaaz* rests. In that case it would have been simple for the Sahaabah and other Shari authorities to establish combinations and totals to be multiples of 19.

Regarding memory and intelligence of stupendous capabilities, let us not go so far as Rasulullah (sallallahu

alayhi wasallam). If Deedat has any sound knowledge of the history of the Muhaddith, Imaam Bukhaari (rakmatullah alayhi), then indeed, his mind would have been boggled at the incredible capacity of the great Imaam's memory. To men of such Islamic calibre, counting each and every letter in the Qur'aan Shareef and attaining to any miracle supposedly implied (as Deedat asserts), is no arduous, stupenduous and "garantuan" task.

### **THE ABILITIES OF THE EARLY ULAMA OF ISLAM**

Deedat lives in a space-age which has progressed to the "Age of the Miracle Chip"(Deedat's description). He is very proud and confident of the computers and 'electronic wizards', but his mind is boggled by a relatively small number such as 26676. In Deedaes opinion this number is so enormous that its manipulation is normally possible only by a computer. Incidentally, 26676 is the highest figure which Deedat presents in his booklet in regard to the computerized aberration. The following is the puerile 'tafseer' of Deedat on this number:

*"But before we leave the mathematical miracle, allow me to present to you my last diagram on the 'Muqatta-aat', dealing with the Suras with Alif, Lam, Mim combinations. Simply copy down on a sheet of paper the tabulated information and merely check up the totals. Leave the individual counting of the letters to the 'Electronic Wizards'--the Computers. You will immediately realize the gargantuan nature of this super-human task so wrongly attributed to Muhammad. The 'Alif' and the 'lam' and the 'Mim' of these 8 Suras amount to a staggering 26676."*

The puerility of the above nonsensical 'interpretation' demonstrates Deedat's lack of knowledge and understanding of the miraculous nature of the Qur'aan Shareef. He further displays his inability in simple arithmetic by professing that the number, 26676 being the total of certain letters, is 'staggering' and 'stupendous'. He believes that counting the Alifs, Laams and Meems of the eight Surahs individually and manually is a 'gargantuan' and 'super-human' task, hence he asserts: *"Leave the individual counting of the letters to the 'Electronic Wizards'-the Computers."*

It is only a man grossly ignorant of the Islamic Brains which decorated the firmament of Islamic Knowledge in the early epochs of Islamic history who will make the preposterous claims which Deedat has in the aforementioned passages cited from his booklet. If Deedat was aware of the accomplishments of the early Ulama of Islam, he would have been ashamed to have offered his ludicrous conclusions of computerized concoctions involving relatively small numbers. For those who are awed by the computer-nonsense traded as Qur'aanic interpretation, we shall here enumerate some of the truly stupendous accomplishments of Rasulullah's (sallallahu alayhi wasallam) representatives on whose shoulders Allah Ta'ala had entrusted the sacred Amaanat of guarding the Deen of Islam.

### **THE TOTAL NUMBER OF WORDS IN THE QUR'AAN SHAREEF**

According to Hadhrat Hameed A'raaj (rahmatullah alayhi) there are 76430 in the Qur'aan Shareef; according to Hadhrat Mujaahid (rahmatullah alayhi) there are 70250;

according to Hadhrat Ibraahim Tameemi (rahmatullah alayhi) there are 77439; according to Hadhrat Atwaa'i Khuraasaani (rahmatullah alayhi), also 77439; and according to Hadhrat Abdul Aziz Ibn Abdullah (rahmatullah alayhi) there are 77431 words.

The difference in the numbers mentioned by the various authorities does not indicate more or less Qur'aanic matter in the opinion of the different Ulama. The difference is because of the different styles of counting adopted by the Ulama. Some Ulama enumerated certain word combinations as a single word while others regarded these as two words. This explanation is specifically mentioned in *Zeenatul Qaari* to negate any suggestion that copies of the Qur'aan Shareef differ from one another.

### **THE TOTAL NUMBER OF HUROOF (LETTERS) IN THE QUR'AAN**

The total number of huroof in the Qur'aan Shareef according to Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) is 312690; according to Hadhrat Abdullah Ibn Abbaas (radiallahu anhu), 323671, and according to Hadhrat Mujaahid (rahmatullah alayhi), 321120. The differences in the numbers is attributed to a similar circumstance as mentioned in the differences in the numbers of the words.

The Ulama of Islam not only calculated the total number of huroof in the Qur'aan Shareef nor did they restrict themselves to the relatively simple task of counting the number of Alifs, Laams and Meems in only eight Surahs as Dr.Khalifa has done with the aid of a computer, but have established the truly stupendous accomplishment of



counting each and every harf (letter) in the Qur'aan Shareef.

### **THE DIACRITICAL SIGNS OF THE QUR/AAN SHAREEF**

The great efforts of the early Ulama of Islam were not restricted to only the words and letters of the Qur'aan Majeed, but were extended to cover even the diacritical signs. In analysing the Qur'aan Shareef, the Ulama even counted individually and manually the number of harkaat (Fathah, Kasrah, Dhammah), Niqaat (dots), Tashdeedaat and Maddaat.\*Due to a poorly printed copy of the Kitaab in our possession, these numbers could not be properly ascertained.

Not only this! The noble Ulama of Islam with their specially-endowed intelligences and capabilities established the total number of the huroof in each Surah. This may be ascertained from the authentic kitaabs on the subject.

Deedat who is so much enamoured with the calculations of a computer in regard to the Qur'aan Shareef should now realise that centuries ago the Ulama of Islam—the Muhaqqiqeen--the men of Haqq imbued with the Ma'rifat of Allah, calculated in the Qur'aan-e-Hakeem and worked with figures a dozen times larger than the 26676 presented by his 'electronic wizard'--a dozen times greater than a number which Deedat regards as gargantuan, stupendous and super-human. It is clear that to those noble Ulama the calculation of the letters, dots, etc., in the Qur'aan Shareef without the aid of any calculators and computers posed no 'super-human' task nor was it a 'stupendous' undertaking. Allah Ta'ala had created them specifically to guard the Deen and prepare the ground for future Ulama to tackle

baatil innovations and nafsaani interpretations such as computerized concoction which is now being passed off as Qur'aanic 'tafseer'.

In so far as the Qur'aan Shareef is concerned, no computer will be able to supersede the feats accomplished by the early Custodians of the Divine Book. On the foundations laid by the Ulama of the Ummat during the three noble epochs of Islam (Quroon-e-Thalaathah), we shall, Insha'Allah annihilate the kufr-corruption concocted by the Bahai orientated computer. The afore-mentioned accomplishments were the works of the servants of Muhammad (sallallahu alayhi wasallam). They calculated numbers far greater than the computerized 26676 presented by Khalifa and which is supposed by Deedat to be stupendous and gargantuan. If such were the accomplishments of Rasulullah's (sallallahu alayhi wasallam) servants, what marvellous and super mental capacity did the Master (sallallahu alayhi wasallam) possess? Truly, the intelligence, the divinely fortified intellectual abilities of Nabi (sallallahu alayhi Wasallam), are of such magnitude which no computer will ever be able to match, just like no space-craft ever will be able to traverse the realms of space and the heavens penetrated by our Nabi (sallallahu alayhi wasallam) on the Night of Mi'raaj. Thus, Deedat denigrates the lofty rank of Rasulullah (sallallahu alayhi wasallam) by saying:

*"To suppose that Muhammad kept count for 23 years and divided this stupendous number (26676) in his head and was satisfied only when his answer was  $19 \times 1404$ , is beyond belief."*

In this statement, Deedat betrays his gross ignorance of the most superior rank of Nubuwwat. He exhibits his total lack of comprehension of the Islamic conception of Nubuwwat. He has miserably failed to realise the Divine Force which permeates the Subject of Nubuwwat. He does not realise that the Nabi (sallallahu alayhi wasallam) had a direct connection with Allah Ta'ala. He cannot understand the mental, physical and spiritual perfection required for direct conversation, direct communion and direct vision of Allah Ta'ala. Deedat's mentality is an object of lament because he is a claimant to Imaan while lacking in entirety the understanding which a Mu'min should have about the pedestal of Nubuwwat. What does he think about a man who stood in the very Presence of Allah with all Veils removed? What does he think of a man who travelled through space and the heavens--physical travel—without man-made space-craft, and that journey being of such gigantic magnitude that its distance is immeasurable by any known means? What does he think of the man who was endowed with the knowledge of *awwaleen* and *aakhireen*? Does he think that such a man of Allah lacks the ability to comprehend small numbers and little arithmetical problems involving relatively small figures? His total lack of Islamic understanding constrains him to confine the limit of Rasulullah's (sallallahu alayhi wasallam) intellectual ability to those of ordinary mortals like himself (Deedat) bogged down in crass materialism and highly deficient in Imaan. Let Deedat now know that his implied denigration - whether he perpetrated in intentionally or not-- is kufr piled upon kufr. Let this man know that we bewail our lot that we are not living in the age in which the answer for his kufr was:

المنطق والسيف

*"The leather and the sword."*

The following words of Khalifah Haarun Ar-Rashid are most befitting for Deedat who has rendered the Qur'aan a great disservice by this computer-corruption:

والله ذنديق يظمن في كلامه عزوجل

*By Allah! The Zindeeq attacks the Kalaam of Allah Azza  
Wa Jal.*

Deedat should remember that the men of Islam who calculated the huroof, nikaat, harkaat, fathaat, kasraat, dhammaat, tashdeedaat and maddaat of the Qur'aan-e-Hakeem and in the process reached figures of hundreds of thousands compared to the meagre 26676 presented by Deedat's electronic wizard, were "dwellers of the desert" about whom Deedat concludes:

*"...their real import was beyond the dwellers of the desert fourteen centuries ago."*

Indeed, a poor and derisive impression Deedat holds of the illustrious Sahaabah (radiallahu anhum) who obtained their Qur'aanic tuition directly from Rasulullah (sallallahu alayhi wasallam). Their Sanad (Chain of Transmission) was golden and their narrations cannot be superseded for authenticity because between them (Sahaabah) and Allah Ta'ala was only one link--the link of Muhammadur Rasulullah (sallallahu alayhi wasallam)--and what a link!

## **SUPERSEDING RASULULLAH (sallallahu alayhi wasallam)?**

On page 13 of his booklet, Deedat says:

*"How can we prove to the satisfaction of every atheist and every agnostic; every Chrigtian and Communist that the Holy Qur'aan is the very Word of God and that it is a Miracle of Miracles? We will have to convince them with exact science, through mathematics, for mathematics is never partial and its appeal and language is universal"*

Deedat has set himself a task which was not even within the purveiw of Rasulullah (sallallahu alayhi wasallam) nor is it in Allah's Scheme of affairs. To prove the Haqq to every agnostic, atheist, Christian and Communist to the point of "satisfaction" is not within the scope of man's ability. Convincing to the point of satisfaction is dependant on *hidaayat*, the bestowal of which is the exclusive prerogative of Allah Ta'ala. Asserting this fact, the Qur'aan Majeed declares:

*"Verily, you (O Muhammad!) cannot guide those whom you love."*

Rasulullah (sallallahu alayhi wasallam) left no stone unturned in his effort to secure Imaan to his beloved uncle, Abu Taalib. Notwithstanding these endeavours and heart's desire, Abu Taalib died without the treasure of Imaan. This was the cause for overwhelming sorrow and grief to Rasulullah (sallallahu alayhi wasallam). Consoling him, Allah Ta'ala revealed the following Aayat:

*"Verily, you (O Muhammad!) cannot guide those whom you love."*

The reason for this inability to guide and prove to the point of "satisfaction", is stated by the Qur'aan:

*"But Allah guides those whom He pleases."*

And, who are the ones who will obtain *hidaayat*? The Qur'aan declares:

*"And, Allah knows best those who are to attain guidance."*

No amount of mathematics, science, technology and computers will be able to give *hidaayat* and "*prove to satisfaction*" anyone for whom Allah Ta'ala has decreed *dhalaal* and *kufr*. How is it possible for Deedat to convince every kaafir and mushrik to the point of satisfaction when not a single Nabi has achieved this distinction? Great Ambiyaa (alayhimus salaam) trod on this earth. Wahi descended upon them. They conversed with Allah Ta'ala. They were fortified by means of great and wonderful miraculous powers. They restored the dead to life with the permission of Allah; they cured the blind; they gave life to inanimate objects; the moon was visibly split in two by the sign of a finger; with the permission and command of Allah amazing manifestations were wrought at the hands of the Ambiyaa (alayhimus salaam). But, never was every kaafir, mushrik, atheist and Christian convinced. Never was every unbeliever satisfied with the most superb miracle demonstrated by the Ambiyaa (alayhimus salaam). Nabi Nooh (alayhis salaam) in his nine century mission managed to convince seventy persons. Some among the Ambiyaa (alayhimus salaam) in their entire lifetime could not convince a single person. But Deedat in his stupefying *jahl* seeks to "convince" and "prove to the point of satisfaction" every unbeliever!

In a childish and sarcastic stratagem of ridicule, Deedat remarks:

## *The Qur'aan and the fallacy of computer concoction*

*"If you ask the computer, even with your own preconceived notions-- 'What is one plus one plus one?' The unerring answer will always be 'three'. If you ask a Roman Catholic-owned computer, 'God the Father, God the Son and God the Holy Ghost—how many Gods do they make? It will immediately respond 'three', without blushing. It has no feeling or sympathy for its owners who desire to hear 'ONE'."*

The ignorance and mockery of Deedat are neither amusing nor Islamic. A man who wishes to propagate the Deen to non-Muslims requires to inculcate in him respect, dignity, honour and simple human manners. On the same page on which appears the above childish remarks, Deedat cites the Qur'aanic Aayat:

*"Invite [all] to the way of Thy Lord with wisdom..."*

(Translation is Deedats, not ours.)

Does Deedat regard his childish ridicule as the hikmat (wisdom) mentioned in the Aayat which he has cited? Howmany Roman Catholics will Deedat convince and prove to the point of satisfaction that the Qur'aan is the Word of Allah Ta'ala? Howmany kuffaar will Deedat convince and satisfy with stupid ridicule and sarcasm? All the 'electronic wizards' can in unision respond that one plus one plus one equal three, but never will this 'electronic' arithmetic known to a child convince a single Christian that the doctrine of trinity is a fallacy. Why should a computer be able to convince a Christian on this score when there is absolutely no dispute in the little sum,  $1 + 1 + 1 = 3$ ? The point at issue is not one of arithmetic or mathematics. Computer concoction cannot, therefore, provide any satisfaction to anyone subscribing to the doctrine of trinity. The matter is not one of electronics and figure-

manipulation by man-programmed computers. It is a matter of Imaan and kufr--*Hidaayat* and *Dhalaalat*. The Tareeqah of the Ambiyaa (alayhimus salaam) is therefore required and not the manipulations of a computer. Even the employment of the Tareeqah of the Ambiyaa (alayhimus salaam) does not guarantee total satisfaction and convincing since these aspects are dependant upon the bestowal of hidaayat which is the exclusive prerogative of Allah Ta'ala.

Deedat has claimed that the computer with its mathematical answers will 'prove to the satisfaction of every atheist and Christian' that the Qur'aan is the Word of Allah. So why has he not been able to prove to every Christian to the point of satisfaction on the basis of the computer answer that the doctrine of trinity is a fallacy? Why does every Christian refuse to accept the computer's answer regarding the error of trinity based on the little arithmetic sum of 1 plus 1 plus one. Why do they subscribe to trinity inspite of their understanding of the 'universal language' (Deedat's phrase) of mathematics and the computer's answer on the basis of this "universal language"? Mr.Deedat has audaciously claimed that the computer will convince and prove to every Christian and Communist. But the attitude of all the unbelievers remains negative towards the computer answers to Deedat's trivial questions. Deedat and the worshippers of the computers may concoct any amount of hash in their 'electronic wizards', but never will they be able to convince and prove to the satisfaction of every unbeliever that the Qur'aan is a Miracle of Miracles.

In saying, "*We will have to convince them with exact science*", Deedat detracts from the methods of Rasulullah



(sallallahu alayhi wasallam). The implied kufr of this statement is that the divinely-inspired Tareeqah of Rasulullah (sallallahu alayhi wasallam) was not exact and was imperfect, lacking in convincing capability. The conclusion of such kufr implications and reasoning is that the method of computer concoction supersedes the efficiency of the Tareeqah of the Ambiyaa (alayhimus salaam) whose sole mission on earth was to call mankind towards the guidance of Allah. Their mission was to call mankind towards Hidaayah-- a mission, the scope of which excludes the convincing of every kafir, mushrik and atheist to the point of satisfaction. Such total convincing is only within the Power of Allah Ta'ala. In spite of His All-Embracing Convincing Power, He, in His Infinite Wisdom, has not willed hidaayat and Imaan for everyone, hence shaitaan mardood was not convinced of his error in refusing to make the sajdah to Aadam (alayhis salaam), when the Speaker was even Allah Azza Wa jal. The Qur'aan informs us that Iblees was not convinced of his error even when Allah Ta'ala drew his attention to the error. Stating the scope of the mission of Nubuwwat, the Qur'aan Majeed declares:

*"And, upon us (the Ambiyaa) is only the clear delivery (of Allah's Message) "*

How can it be possible to convince everyone to the point of satisfaction with Deedat's methods, when the Qur'aan Shareef says:

## *The Qur'aan and the fallacy of computer concoction*

*(O Muhammad!) Just look how We explain various proofs [from different angles]-- perhaps they will understand (be convinced and accept Imaan).*

Allah Ta'ala, through the agency of Rasulullah (sallallahu alayhi wasallam) is doing the explanation from various angles. But what was the reaction of the kuffaar? I nstead of being convinced, the Qur'aan Shareef informs us:

*And, your [i.e.Nabi's] nation rejected it while (in reality) it is the truth.*

When the kuffaar rejected the Divine Attempt to "convince" them with proofs cast in a divine method, Allah Ta'ala unequivocally stated the scope of Rasulullah's (sallallahu alayhi wasallam) mission:

*Tell (them, O Muhammad!) I am not appointed over you as a wakeel (to enforce Imaan in you--to convince every unbeliever).*

The Qur'aan negates the idea of every unbeliever being satisfactorily convinced by even the divinely appointed Ambiyaa (alayhimus salaam) operating under the direct guidance and instructions of Allah Ta'ala. What are we then to make of the scope of the nonsensical computer-methods of Dr.Khalifa and Mr Deedat? Men who submit the Qur'aan Shareef to their playful and puerile fancies, truly flounder and stumble in a stupor of maddening baatil-- in the words of the Qur'aan-e-Kareem:

*(they stumble and totter).... like one who has been deviated by the shayaateen and thus wanders aimlessly in some wilderness.*

## **KNOWLEDGE NOT A REQUISITE FOR DELVING INTO THE QUR'AAN ACCORDING TO DEEDAT**

Rasulullah (sallallahu alayhi wasallam) said:

*'He who speaks about the Qur'aan with his opinion should prepare his place in the fire.'*

Rasulullah (sallallahu alayhi wasallam) said that the fire of Jahannum awaits those who subject the Qur'aan-e-Hakeem to their fanciful interpretations and opinions. But Deedat says in his booklet:

*"To be able to see, feel, touch and examine this Miracle of the Qur'aan, the American or the Chinese, the Russian, the African or the Asian does not have to know or master the language of the Qur'aan--Arabic. The only prerequisites are-- eyes to see and the ability to count at least up to 19 (10+9)."*

Deedat must be thinking that the Qur'aan Shareef is some toy--a magic box--to fiddle with and manipulate to form combinations--a pursuit to kill time. Deedat, therefore, feels that the Qur'aan Majeed could be subjected to ignorance and idle play and amusement. We are living in an age which is in close proximity to Qiyaamat. The manifestations of *jahl murakkab* (compound ignorance) are evident on all sides. One such manifestation is Deedat whose *jahl murakkab* is so stark and shocking that he can be audacious enough to claim that even a totally ignorant person--one who grovels in abject *jahl*-- is qualified to examine the Qur'aan Sharqef and pass opinions on it. Regarding such 'mufasssirs' and 'mujtahids of monstrous Shar'i ignorance, Nabi (sallallahu alayhi wasallam) said:

*People will accept the juhhaal (those-of monstrous ignorance) as leaders. They will then question them (the juhhaal) and they (juhhaal) will issue verdicts without knowledge. Thus they will be astray and lead (others) astray.*

Deedat lacks the necessary Shari qualifications for examining the Qur'aan Shareef. He, therefore, creates the smokescreen of *jahl* also being sufficient qualification to probe the Qur'aan so that he may justify his blatantly baatil interpretations which arise out of his *jahl*. Arabic and other branches of Shar'i Uloom being non-essentials in relation to understanding and examining the Qur'aan Shareef are a claim fabricated by Deedat to enable him to intrude into the domain of Qur'aan Tafseer. One requires some knowledge to even prepare a pot of soup or to mend shoes, but Deedat asserts that every Tom, Dick and Harry having absolutely no Shar'i qualifications can set themselves up as interpreters of the Kalaam of Allah. It is because of this cheap attitude that every ignorant modernist devoid of Shar'i knowledge and Imaani direction considers the tafseer of the Qur'aan Shareef to be within his scope of reasoning and understanding. In so doing, they have reduced the Kalaam of Allah to a mere play-thing-- a ball to be kicked by all and sundry.

The *i'jaaz* (miraculous nature) of the Qur'aan Shareef is inextricably interwoven with the Arabic language. Minus the Arabic language, there is no Qur'aan. A translated version is not the Qur'aan-e-Hakeem with its miraculous attributes. A computerized concoction has absolutely no substance in this regard. The effect of the Arabic composition of the Qur'aan is what is miraculous in the

main. It is precisely for this reason that Allah Ta'ala repeatedly mentions in His Kalaam, an *Arabic Qur'aan*. The miracle of the Qur'aan is enfolded in the Arabic composition which defied the most eloquent experts of the Arabic language. The most incorrigible enemies of Islam among the highly qualified experts of the Arabic language acknowledged their inability to answer the Qur'aan's challenge: "*Bring forth a Surah of its like*".

Numerous authoritative works have been written on the *i'jaaz* of the Qur'aan-e-Kareem, and the various facets of its miraculous nature have been fully explained. The responsible and authoritative explanations of the Ulama on the subject induce in the reader respect and reverence for the Qur'aan. But, the nonsense which Deedat blurts out so childishly diminishes the rank of the Kalaam of Allah Ta'ala. To say that the prerequisites of examining the Qur'aanic Miracle are only eyes and the ability to count up to 19 is--to say the least--extreme in absurdity. This claim is so preposterous that it does not warrant much comment. Even upon assuming for a fleeting moment validity of some facet of Qur'aanic miracle which the computer will bring to light, it does not follow that every moron capable of counting up to 19 will be able to comprehend the miracle.

If there was a miraculous facet revolving around the number 19, Allah Ta'ala would have ensured that such facet be easily detectable and readably understandable to every Muslim and non-Muslim capable of counting up to 19. There would not have been the difficulty of resorting to a computer to establish such a miracle, for counting up to 19 and simple arithmetic are open to the masses, whereas computers are not accessible to all and sundry.

## *The Qur'aan and the fallacy of computer concoction*

Emphasising the Arabic composition of the Qur'aan, Allah Ta'ala says:

*“Verily, We have revealed it as an Arabic Qur'aan. Perhaps you will understand.”*

*“Like this have We revealed it a Qur'aan in Arabic and We have explained in it warnings [of various kinds].”*

*“...an Arabic Qur'aan without any crookedness. Perhaps they will fear.”*

*“A Book, the ayaat of which have been explained; an Arabic Qur'aan for a people who know.”*

*“Like this have We revealed to you an Arabic Qur'aan...”*

*“And this Book is a testifier in the Arabic language so that it may warn the unjust ones, and be a glad tiding for the pious.”*

The repeated reference to the language of the Qur'aan by Allah Ta'ala is of much import. Allah Ta'ala stresses that the Qur'aan is in Arabic inspite of this being an obvious fact, but Deedat attaches no significance to this Arabic facet of the Qur'aan--the facet which is vital in relation to the *i'jaaz* of the Qur'aan Shareef. The miraculous nature of the Qur'aan can be appreciated only through the medium of the Arabic dimension.

Material and mundane sciences-- the 'exact science' mentioned by Deedat -are of no significance in convincing the kuffaar of the miraculous nature of the Qur'aan. Such 'exact science' is nowhere in the list of Shar'i qualifications and prerequisites for examining and probing the Tafseer of

the Qur'aan. There is a formidable list of qualifications essential for the one who is a Mufasssir of the Qur'aan. However, the scope of this booklet does not admit a discussion on these essentials which Deedat lacks.

## **DEEDAT'S BLASPHEMY**

*Baatil* and *dhalaal* engender spiritual blindness. One who grovels in a quagmire of *baatil* and *dhalaal* fails to discern the kufr inherent in many of his statements. Men of *baatil* cannot realise the targets against which they are wildly hurling their blasphemous statements. Deedat utters the following blasphemous statement:

*"...God Almighty knew what that '19' really implied. But if Muhammad wrote the Qur'aan, in that case he too would definately have known what he was talking about."*

It is only a man denude of Imaan, who could be so coarse as to utter in regard to Khaatamul Ambiyaa, Sayyidul Kaanaat (sallallahu alayhi wasallam) *"...in that case he too would definately have known what he was talking about."* The undertone of this statement is blatantly clear—that, (Nauthubillah!) Rasulullah (sallallahu alayhi wasallam), because he was not the author of the Qur'aan did not know what he was talking about when he conveyed to the Believers the Aayat:

عليها تسعة عشر

*"Over it are nineteen."*

Insha'Allah, we shall present Rasulullah's (sallallahu alayhi wasallam) Tafseer of the Aayat further on. Here, it has to be pointed out that the statement made by Deedat is extremely blasphemous. The implication of Deedat's

statement is that Rasulullah (sallallahu alayhi wasallam) was unaware of the meaning of the above-mentioned Aayat. Deedat's statement implies that Rasulullah (sallallahu alayhi wasallam) would have known the real import and meaning of the Aayat only if he (sallallahu alayhi wasallam) was the author of the Qur'aan, but since he was not, he did not know the real meaning. This is a blatant falsity of grave import. The authentic Tafseer of all Shar'i authorities bear ample testimony to the fact that Rasulullah (sallallahu alayhi wasallam) explained the Aayat. The illustrious Ulama among the Sahaabah (radiallahu anhum) have explained the Aayat as well, leaving no scope for ambiguity and false interpretation.

Deedat aggravates his blasphemy by insinuating that the entire Ummat of Rasulullah (sallallahu alayhi wasallam), right from the inception of Islam to this day, has failed to grasp and understand the meaning of the Aayat: '*Over it are nineteen.*'

But he has understood the true meaning because one Mr. Rashad Khalifa of the United States of America has unravelled by means of the computer some facet of the Qur'aan which explains the meaning of the Aayat in a way in which neither Rasulullah (sallallahu alayhi wasallam) nor his Sahaabah (radiallahu anhum) did not. May Allah Ta'ala save us from thinking such blasphemy. Deedat's theory implies that the true meaning of the Aayat, *عليها تسعة عشر*

remained shrouded in mystery for the past fourteen centuries--the entire Ummat being ignorant of its meaning. Deedat thus says:



*"It is strange that though Muslims have been repeating the sentence- 'Over it are Nineteen', for 1400 years, no secondary meaning has become attached to it? "*

For the purpose of his baatil theory of 19, Deedat seeks to invent a 'secondary meaning' for the Aayat. But, the Aayat requires no such imagined 'secondary meaning', for it has its own primary meaning. The Aayat has its actual and original meaning--the meaning expounded by Rasulullah (sallallahu alayhi wasallam). Those who reject the Tafseer of Rasulullah (sallallahu alayhi wasallam) and are interested in trading their opinions and motives under cover of the Quraan, are the ones ready to fabricate secondary and tertiary meanings which conflict with and negate the divinely-inspired Tafseer of the Authorities of the Shariat.

In order to justify the computerized fabrication pertaining to the Aayat concerned, Deedat attempts to convey the impression that Rasulullah (sallallahu alayhi wasallam) and the Sahaabah (radiallahu anhum) were silent on the meaning of the Aayat. But, this is false. The full Tafseer of the Aayat has been given, and this will become apparent in the ensuing pages, Insha'Allah.

## **THE CHRONOLOGICAL ORDER OF THE SURAHS AND DEEDAT'S FANCY**

For the purpose of weaving the flimsy fabric of the computer-fiction, the fundamental aim of which is to project the Bahai holy number 19, Deedat states the chronological order of the Qur'aanic revelation as follows:

First revelation	The first 5 Aayaat of Surah Alaq
Second revelation	The first 4 Aayaat of Surah Qalam
Third revelation	The first 5 Aayaat of Surah Muzzammil
Fourth revelation	The first 30Aayaat of Surah Muddaththir

Firstly, there are differences of opinion regarding the chronological order of the aayaat, and the position is not exactly as Deedat has listed. The overwhelming majority of the authorities of the Shariat present the order of the above revelations as follows:

First revelation	The first 5 Aayaat of Surah Alaq
Second revelation	The first 5 Aayaat of Surah Muddaththir
Third revelation	We have been unable to establish this
Fourth revelation	Unable to establish

The first 30 aayaat of Surah Muddaththir were not revealed on the fourth visit of Hadhrat Jibraeel (alayhis salaam) as alleged by Deedat. The first five aayaat of Surah Muddaththir were the second revelation. These five aayaat of Surah Muddaththir were revealed after the first Wahi, viz., the first five aayaat of Surah Alaq. The other 25 aayaat of Surah Muddaththir, viz., aayaat 6 to 30, were not revealed on the same occasion as the first five aayaat of the Surah.

Since there exists authoritative difference of opinion in the chronological order of the Wahi, Deedat cannot employ this to serve his theory of 19. Accepting one view and discarding another without any valid Shar'i determinant (*murajjih*) and proof (*daleel*), is a baneful exercise of the nafs. Choice of a particular opinion even if valid and authoritative is dependant on valid Shar'i grounds, and cannot be used merely because it fortuitously accomodates one's theory or conception. There is no Shar'i evidence to indicate that there is any relationship among the number of verses, the letters and the chronological order. Deedat has attempted to strike up such a relationship to further his theory, but he has presented no Shari basis for this attempt. There is absolutely no support for Deedat's theory in the chronological order of the Wahi.

### **INACCURATE MANIPULATION TO APPLY 19**

It is imperative for the worshippers of the Bahai holy number 19 to present certain figments of their imagination as Qur'aanic facts so as to project their theory of computerized interpretation as being a valid exposition of the Qur'aan Shareef. If their enumerations, calculations and numbers are factually proven to be incorrect, the fallacy of their conclusions should then be manifest to themselves. But, imagined meanings blundered by man's nafs seem too 'scientific' to these manufacturers of a new brand of Islam. It is therefore not expected that they will accept their folly even after having realized the fallacy of their arguments. They are men who come within the purview of the Aayat:

*"Who is more unjust than one to whom, when the Aayaat of his Rabb are rehearsed, turns away therefrom (and stumbles in deviation) and*

## *The Qur'aan and the fallacy of computer concoction*

*forgets that which his hands have despatched ahead. Verily, We have fixed on their hearts a seal so that they cannot understand; and in their ears (have We plugged) corks. Hence, if you call them to the Hidaayat (of Allah), never will they then obtain guidance."*

*(Surah Kahaf)*

In pursuance of the futile effort to raise the pedestal of the number 19 and to cloak it in hallowed mystery which can then be utilized to unravel some fictitious secrets supposedly linked with the miraculous nature of the Qur'aan Majeed, Deedat says:

*"But did you know that the first five verses of the very first Revelation (96:1-5) have just 19 words? That is 19x1. How did this happen?"*

Even if these five aayaat consist of 19 words, it proves nothing in so far as the Qur'aanic Mu'jizah is concerned. The first five verses having supposedly 19 words is of no significance in regard to the miraculous nature of the Qur'aan Shareef in the same way as the first Surah having 72 words is of no significance in this regard; and in the same way as the number of words of all successive groups of Wahi is of no significance regarding proof for the miraculous nature of the Qur'aan Shareef. Similarly, there is no relationship between the supposed 19 words of the first revelation and the Aayat: *"over it are nineteen(surah muddaththir)."* The one who claims any Shar'i relationship between these two circumstances should furnish his Shar'i evidence. Far from possessing any Islamic proof for his claim, Deedat can venture only figments of his opinion in support of his baseless interpretation. But the Shariat accords no rank of validity to individual fallacies and

opinions arising at the behest of *jahl* and *nafs*. On the contrary, the Qur'aan designates such unwanted, unwarranted and baatil opinions as pride and kufr.

*"Verily, those who dispute in the Aayaat of Allah without any (Shar'i) proof which has come to them--there is in their breasts nothing but a pride which they will not attain."*

The unqualified 'luminaries' desire fulfilment of their heart's pride--their craving for aggrandizement-- but their heart's hankering after such pride will not be realised. Allah Ta'ala will thwart them in their pernicious attempts of trifling and tampering with His Kalaam. The end of such men of dhalaal is ignominious.

The foregoing has been said on the basis of the assumption that the first five Aayaat of Surah Alaq have 19 words as contended by Deedat. However, in actual fact, these five aayaat do not consist of 19 words. On the basis of a word consisting of more than one letter (harf), there are 20 words in the first five aayaat of Surah Alaq. In terms of Nahw (a branch of Arabic grammar), there are 25 words in these five Aayaat since a word (mufrad or kalimah) in Nahw applies to single letters (huroof) as well. This glaring error in Deedat's calculation throws out of gear Deedat's arithmetical theory of Bahai 19. The number of words not being 19 negates the relationship which Deedat has endeavoured to strike up between Aayat 30 of Surah Muddaththir and the first five Aayaat of Surah Alaq in which Deedat imagined 19 words. Since the first five Aayaat of Surah Alaq were the first revelation, Deedat attempted to strike up the relationship so as to accord the honour of priority to the Bahai number 19. But this 'honour

of priority' is negated by the fact that the number of words in the first revelation is either 20 or 25, and none of these is a multiple of 19.

Pursuing his theory further, Deedat claims:

*"Those nineteen words consist of exactly 76 letters, which is a multiple of 19, i.e.  $19 \times 4$ "*

Again Deedat displays his stumbling and blundering, the process by means of which he negotiates the 'tafseer' of his imagination. The first five Aayaat of Surah Alaq do not consist of "exactly 76 letters" as Deedat wishes us to believe. It is obvious that Deedat is not cognizant with the Arabic huroof (letters). Even if all the mushaddad huroof in these five Aayaat are enumerated as single letters, then too there will be 78 letters. But, in actual fact, there are 84 letters since each mushaddad in these five Aayaat represents two letters. On page 34 of his booklet, in fig.6, Deedat, himself counts the Laam Mushaddad of the word **ا** as two Laams.

In order to ensure that his theory of 19 sticks by hook or by crook, Deedat has imagined 76 letters and 19 words whereas the correct numbers are 78 or 84 letters and 20 or 25 words. None of these numbers is a multiple of 19. The fallacy of Deedat's theory will now be more evident.

## **SURAH ALAQ AND NUMBER 19**

Throughout his booklet Deedat resorts to profuse conjecturing and conjuring with the bahai holy number. He has endeavoured to manipulate the first five Aayaat of Wahi to conform to the theory of 19, but he has failed in

this attempt. If the number 19 had possessed such mysterious significance as Deedat labours to depict and if it constituted the supposed- 'key' to some 'interlocking mathematical' concoction imagined by Deedat and Khalifa, then why did the first-revealed Surah not occupy position 19 in the Queaan or why was it not placed at the 95th position in the order of the Surahs? After all 95 is a multiple of 19 and it is only proper that the theory of 19 be accorded due priority and validity by making the various links in its chain conform to 19. But instead of Surah Alaq being given the 95th position it is assigned to number 96-- just one number more, defeating the Bahai theory of 19. Why upset a "beautiful" and an 'interlocking mathematical system' by just 1, especially since the Surah involved is the very first revelation which the votaries of 19 contend to be the first link in their 'mathematical' theory of 19? The simple answer is that the number 19 holds absolutely no substance in relation to the *Qur'aanic Mu'jizah*.

In a frantic bid to achieve the trick of 19, after having realised the discrepancy (viz. the position of Surah Alaq being 95 and not 96), Deedat resorts to the crayfish tactic of swimming backwards. Since his whole conception is based on stumbling, he thinks backwardly-- his mental process operates in reverse gear--in total retrogression--hence he appeals to readers to follow him "backwards". He thus says:

*"If we start counting backwards from the last chapter 114, to 113 and 112 and 111 and so on, we find when we reach this Chapter 96, that it is in the 19th Chapter from the end. How did it happen that the Chapter with 19 verses is interlocked in the 19th position from the end?"*

Deedat is scraping the bottom of the barrel in his futile attempt to assert the sanctity of the the Bahai holy number. Of what significance is the 19th position of a Surah in relation to the *i'jaaz* of the Qur'aan--and that counting from the end, backwards? If such a ridiculous method of counting had any credibility in determining rank, sanctity, and inherent mystery of a number in relation to the Qur'aan Shareef, then to a greater degree counting normally and intelligently, viz. forwards, serves the purpose. But counting intelligently does not serve the requirements of Deedat's theory because in that case Surah Alaq will be in the 96 position, which is not a multiple of 19. Deedat had therefore to abandon normality and resort to abnormality in order to bolster his tottering Bahai theory of 19.

On the very basis of Deedat's theory of 19 it is prudent to enquire: why Surah Maryam 'interlocked' in the 19th position from the front? Deedat's theory would have been rendered greater justice and favour if the first Surah was 'interlocked' in the 19th position from the front of the Qur'aan and not from the back. If Surah Alaq (the first revealed Surah) had occupied the 95th position from the front of the Qur'aan Shareef, Deedat could perhaps have claimed a point in his favour. But, his theory is defeated by just 1, for Surah Alaq lies in the 96th position. The Qur'aan thus offers no co-operation for the theory which is being spun around the Bahai holy number 19.

Furthermore, Surah Alaq having 19 Aayaat is not unanimou's among the authorities of the Qur'aan-e-Hakeem. If Deedat wishes that it be accepted that Surah Alaq conclusively consists of 19 verses, he should tender his



Shar'i evidence for his claim. There are three authentic and authoritative versions regarding the number of aayaat in Surah Alaq, viz., 18, 19, and 20 Aayaat.

(The difference of opinion among the authorities regarding the number of Aayaat should not be misunderstood. According to all authorities--unanimously-- the content matter of Surah Alaq is the same, exactly as it appears in the Qur'aan Shareef. The difference is in regard to the grouping of the contents of the Surah into Aayaat.)

It will now be clear that Surah Alaq offers no refuge and confers no sanctity to the number 19 which Deedat is striving to hoist so sanctimoniously. The number of words, the number of letters and the number of Aayaat of Surah Alaq have no relationship to the number 19. Neither are they 19 nor are they multiples of 19--the solitary exception being the one view that the number of verses in this Surah is 19. But, there exist no grounds for attaching any importance to this coincidence just as there are no grounds for attaching any importance to the 18 Aayat and 20 Aayat views of Surah Alaq.

### **RASULULLAH'S (sallallahu alayhi wasallam) SEEING OF JIBRA-EEL (alayhis salaam)**

Deedat explains Rasulullah's (sallallahu alayhi wasallam) seeing Jibra-eel, (alayhis salaam) on the occasion of the first Wahi in the following way:

*"He saw a vision in which the Archangel Gabriel commanded him in his mother tongue, 'Iqra!'"*

The impression conveyed by this statement is that Rasulullah (sallallahu alayhi wasallam) visualised Jibra-eel

(alayhis salaam) in a trance; that Nabi (sallallahu alayhi wasallam) was not in the state of awakefulness; that he did not see Jibra-eel (alayhis salaam) with his corporeal eyes; that the incidence of the First Revelation was an intellectual experience. These are impressions which the reader will draw from the words: *"a vision in which the Archangel Gabriel commanded"*. But these impressions stemming from Deedat's phraseology are erroneous.

Rasulullah (sallallahu alayhi wasallam) did not see Jibra-eel (alayhis salaam) in a vision or trance. He saw Jibra-eel (alayhis salaam) with his physical eyes and in the state of full awakefulness. Jibra-eel (alayhis salaam) like all Malaa-ikah, has physical form. Malaa-ikah are not spiritual experiences, but are real, physical forms of creation. They have been created from a very fine form of physical substance termed noor which has its origin in water in the same way as fire (from which the Jinn were created) and sand (from which man was created) have their origins in water.

The Hadith describes in detail the manner in which Jibra-eel conversed and embraced Rasulullah (sallallahu alayhi wasallam) on the occasion of the revelation of Surah Alaq. The Hadith refutes the suggestion that Jibra-eel's (alayhis salaam) appearance was in the form of a vision.

## **DEEDAT'S INTERPRETATION OF AAYAT 5 OF SURAH MUZZAMMIL**

*"Verily, soon shall We reveal upon you (O Muhammad!) a weighty statement.*

*(Surah Muzammil, Aayat 5)*

Presenting his personal opinion on this Aayat, Deedat comments:

*"Here, I only wish to draw your attention to the fifth verse where the Almighty says: 'Soon shall We send down to thee a weighty Message.' To Muhammad, the humble servant of the Lord, everything he was receiving was good, beautiful, important, weighty. But the Author of Revelation had really something extraordinary for His Messenger. On the fourth visit Hazrat Jibrael alai-his-salaam gave our Nabee over half of Sura Muddaththir, the 74th Chapter of the Holy Qur'aan....*

*So far, Muhammad is now given the biggest volume of verses at any one sitting. He was being attuned, so to say, from the First Revelation of five verses to verses now reaching thirty."*

Thus according to Deedat قولا ثقيلا

(the heavy word or the weighty weighty message) is a batch of 30 verses revealed in "one sitting." This "biggest volume of verse" is Deedat's tafseer of the Aayat. But he cannot show from whence he dug up this interpretation. He cannot adduce the slightest Shar'i evidence in support of his conjecture. His interpretation is utterly baseless and is void of any Islamic substance. Since the time of Rasulullah (sallallahu alayhi wasallam) not a single Mufassir or authority of the Qur'aan Shareef, interpreted the Aayat with the meaning assigned to it by Deedat. Deedat's

interpretation is in opposition to the official and authoritative Tafseer of the Aayat. It is only reasonable to infer from the conflict that Deedat has rejected the Tafseer of the Aayat tendered by Rasulullah (sallallahu alayhi wasallam).

Deedat's ignorance in regard to Tafseeri matters must indeed be colossal to admit within its scope the notion that the Sahaabah, the great Aimmah, the Mufasasireen, the Muhadditheen, the Auliya and the countless Ulama of the Deen down the long corridor of 14 centuries had not enjoyed the correct meaning of the Aayat while he (Deedat), inspite of being devoid of Shar'i qualifications, has so belatedly blundered on the correct interpretation. But if he labours under the notion that Believers are all so naive as to swallow his theories of fallacy, then it is best that he divests himself of this notion. On what Shar'i grounds can Deedat even conceive that the true meaning of

قَوْلًا ثَقِيلًا

(a weighty word) was not understood by the Sahaabah (radiallahu anhum), but the correct interpretation was "stumbled" upon by self-styled 'mufasssireen' of this belated century?

According to Deedat, the "weighty message" referred to in the Aayat means the "biggest volume of verses" revealed "at any one sitting". But, Hadhrat Ibn Abbaas, the eminent Sahaabi and Leader of the Mufasssireen presents the following Tafseer of Aayat 5 of Surah Muzzammil:

*Verily, we will bring down upon you, i.e. We will reveal to you Jibra-eel; A WEIGHTY WORD,*

## *The Qur'aan and the fallacy of computer concoction*

*i.e. with a heavy speech regarding command, prohibition, warning, halaal and haraam.*

*"And it has been said that it (the weighty word) means heavy upon those who oppose it."*

*Tafseer Ibn Abbaas*

According to Hadhrat Ibn Abbaas (radiallahu anhu) and the other Ulama among the Sahaabah (radiallahu anhum) the "Weighty Message" is the Shariat-- the Law of Allah Ta'ala-- the Law which was revealed over the entire period of Nubuwwat. It does not refer to any specific batch of verses revealed "at any one sitting" as Deedat has claimed. The reference is to the whole Qur'aan which was to be revealed with constancy throughout the life of Rasulullah (sallallahu alayhi wasallam).

Rasulullah's (sallallahu alayhi wasallam) comments on the weightiness and heaviness of the Qur'aanic Wahi throw abundant light on the meaning of قَوْلًا ثَقِيلًا

Tafseerul Mazhari states:

*"Hence, (because of the Wahi being weighty) Rasulullah--sallallahu alayhi wa-sallam--said: Surah Hood and its sister Surahs have aged me."*

*In another narration, Nabi (sallallahu alayhi wasallam) said: "Surah Hood, Waaqiah, Mursalaat, Amma Ya ta Saa Aloon, and Ithash-sham-su Kuwwirat have made me old."*

## *The Qur'aan and the fallacy of computer concoction*

*(Tirmizi narrated this on the authority of Ibn Abbaas; and Haakim from Abu Bakr; and Ibn Mardawiyyah from Sa'd.)*

.....These ahaadith as well as others clarify the meaning of قولا ثقيلا, and offer no sanctuary for the interpretation advanced by Deedat. Among the list of heavy Surahs mentioned by Rasulullah (sallallahu alayhi wasallam), no reference is made to Surah Muddaththir or to the group of verses claimed by Deedat to be the "weighty message".

The Qur'aan Shareef too explains the meaning of the heavy word elsewhere in its pages. In regard to its weightiness, the Qur'aan says:

*"If We had to reveal this Qur'aan on a mountain, surely you would have seen it (the mountain) flattening and splitting because of the fear of Allah."*

Commenting, the author of Tafseerul Mazhari states:

*"This is the meaning of what has been said, i.e. It (the Qur'aan) is a weighty word which He will reveal to him (Muhammad)."*

In his description of the nature and weighty physical effect exercised by Wahi, Rasulullah (sallallahu alayhi wasallam) further elaborated on the meaning of the Weighty Message. In this regard Nabi (sallallahu alayhi wasallam) said:

*"Sometimes the Wahi comes to me like the ringing of a bell, and that form is the heaviest on me." Bukhaari*

Describing the extreme stress and weightiness of the Wahi--قولا ثقيلاً -- Aishah (radiallahu anhaa) says:

*"Verily, I saw him on an extremely cold day as Wahi was descending on him. When it (Wahi) ceased, his forehead was dripping with perspiration." Bukhaari*

It will now be clear that according to the Ahadith the physical effect of Wahi was extremely weighty upon Rasulullah (sallallahu alayhi wasallam). The physical stress of Wahi as well as the profound effect of its commands, prohibitions, exhortations and warnings along with the weighty effect the Qur'aan had on the kuffaar, are in fact the meaning of:

قَوْلًا ثَقِيلًا

### *THE WEIGHTY MESSAGE*

Deedat's interpretation of this Aayat is thus baatil and in conflict with the Tafseer of the Aayat given by the Authorities of the Qur'aan Shareef.

### **OVER IT ARE NINETEEN**

The great play of kufr which Deedat has enacted around the number 19 entails the total rejection of the actual and unambiguous Tafseer of Aayat 30 of Surah Muddaththir. In his rejection of Rasulullah's (sallallahu alayhi wasal-lam) explanation of this Aayat, Deedat has been quite shameless. He interprets the Aayat as follows:

*"What is THIS NINETEEN? Our great commentators of the past had conjectured beautiful guesses as to what this '19' implied. Some said it referred to the 19 angels who will be in*

*control of the inmates of Hell.....But every commentator ends his conjecture with the expression, 'But Allah knows best'..... But why 'Allah knows best?' Because our Holy Prophet did not explain the real implication of the figure 19.*

Deedat accuses the great Mufasssireen of the Qur'aan Shareef of the crime of conjecturing. In his opinion the illustrious authorities of the Qur'aan were unaware of the meaning of this Aayat, hence they resorted to figments of their imagination. But such gimmicking in the Qur'aan is far far below the dignity and lofty rank of knowledge and spirituality of the noble authorities of the Deen. Conjecturing, guessing and stumbling --examining the Qur'aan without the Shar'i prerequisites-- is a favourite and corrupted past-time of the modernists in whose camp Deedat belongs. Deedat is an adept at conjecturing and stumbling in Shar'i matters, but he is brazen enough to accuse the illustrious Ulama of the great ages of Islam of this baneful pursuit of guesswork. Deedat compounds his false accusation against the Mufasssireen by perpetrating a graver falsity, viz., accusing Rasulullah (sallallahu alayhi wasallam) of not explaining the Aayat. On the basis of this untrue allegation against Nabi-e-Ka-reem (sallallahu alayhi wasallam), Deedat builds up his false charge of conjecturing against the Mufasssireen. But, the falsity of his assertions is manifest--as clear as daylight. Deedat re-inforces and aggravates his accusation against Rasulullah (sallallahu alayhi wasallam) by making the following irreverential observation:

*"But if Muhammad wrote the Qur'aan, in that case he too would definately have known what he was talking about."*



The inference is stark in kufr: if Muhammad (sallallahu alayhi wasallam) did not write the Qur'aan (as he most assuredly did not) then he (sallallahu alayhi wasallam) did not know what he was speaking--Nauthubillah! This means that Rasulullah (sallallahu alayhi wasallam) --because he was not the author of the Qur'aan-- did not know what he was talking about--Nauthubillah! This is the conclusion of kufr inherent in this blasphemous allegation of Deedat. It is hard to accept that this vile statement ensues from a man who knows who Muhammad (sallallahu alayhi wasallam) is. This cannot be the utterance of one in whose heart Imaan lies embedded. No Mu'min --no matter if he has sunk into the lowest pit of immoral degeneration, will ever dare to write, say or think that Rasulullah (sallallahu alayhi wasallam) did not know what he was talking about. The emotion of Imaan calls for the leather and the sword against the utterer of such vile kufr. But, let us set aside our emotion and revert to hard and dry facts.

Let us ask the Zindeeq: Is it necessary to be the author of the Qur'aan to know what one is talking about? Did Rasulullah (sallallahu alayhi wasallam) not know what he (sallallahu alayhi wasallam) was talking about merely because he was not the author of the Qur'aan Shareef? Does the *mulhid* think that the statements which emanated from the auspicious lips of Rasulullah (sallallahu alayhi wasallam) are of lesser significance than the dumb and baatil concoctions of a man-programmed machine?

Deedat covertly makes the allegation that Rasulullah (sallallahu wasallam), the Sahaabah and the noble authorities of the Deen were all ignorant of the true

meaning of *عليها تسعة عشر*. But he who possesses no proper Islamic knowledge nor Islamic understanding, he who is totally unfit to speak on Shar'i subjects, purports to know the meaning. He implies that he supersedes Rasulullah (sallallahu alayhi wasallam) in Knowledge. He implies that he surpasses the innumerable authorities of the Shariat in Knowledge. He dwells in an extreme state of *baatil* and *kufr*. Let us examine the divine Tafseer of the Aayat in question and thereby reveal the stark ignorance of Deedat on this matter.

In the first instance Deedat in mutilating the correct meaning, severs the connection of the Aayat:

*عَلَيْهَا تِسْعَةَ عَشَرَ*

*Over it are Nineteen.*

from the preceding aayaat, viz.Nos. 26, 27, 28 and 29 as well as from the succeeding Aayat, No.31. He takes Aayat 30 out of the context of the preceding and succeeding Aayaat and then attributes the figments of his imagination to the Aayat as being the correct meaning of it. Let us cite the Aayat for better understanding of the sentence, "*Over it are nineteen*".

AAYAT 26

*سَأُصَلِّيهِ سَقَرَ*

"Soon will I enter him into Saqar."

Who is "he" and what is "Saqar"? Hadhrat Ibn Abbaas (radiallahu anhu) explains in his Tafseer:

*i.e. Walid Bin Mugheerah*

Thus, the reference in this Aayat is specifically to Mugheerah Bin Walid who was among the top kuffaar aligned against Nabi-e-Kareem (sallallahu alayhi wasallam). Mugheerah Bin Walid was extremely wealthy and proud. In these verses Allah Ta'ala forcefully rebuts this rejector who was absolutely certain in his heart that the Qur'aan was the true Word of Allah. Mugheerah had no doubt in the fact that Muhammad (sallallahu alayhi wasallam) was the Nabi of Allah. However, inspite of this certainty he chose the path of kufr. In order to beguile others, he proposed to his co-partners in kufr that Rasulullah (sallallahu alayhi wasallam) be branded as a magician (saahir) so that the Qur'aan Shareef be labelled as the product of magic.

In rejection of the falsehood concocted by Mugheerah, certain Aayaat of Surah Muddaththir were revealed. These Aayaat exclude the first five Aayaat of Surah Muddaththir. The verses pertaining to Jahannum (in Surah Muddaththir) were not revealed along with the first five Aayaat of Surah Muddaththir.

But Deedat erroneously claims that the first thirty Aayaat of Surah Muddath-thir were revealed all at once. This is not so. The occasion and circumstances of the revelation of the first five Aayaat differ from that of the other Aayaat (i.e. until Aayat 30).

The group of verses in which appears Aayat 30, viz.,

عَلَيْهَا تِسْعَةَ عَشَرَ

*Over it are Nineteen*

was not revealed on Jibra-eel's fourth visit as Deedat alleges in his booklet. This discrepancy will be dealt with in a later chapter, Insha'Allah.

In Aayat 25 of Surah Muddaththir, Allah Ta'ala notifies Rasulullah (sallallahu alayhi wasallam) that Mugheerah Bin Walid will be thrown into *Saqar* which according to Rasulullah (sallallahu alayhi wasallam) is the fourth entrance or gateway of Jahannum. Hadhrat Ibn Abbaas (radiallahu anhu) states this Tafseer:

*"(SAQAR): It is the fourth gate of the Fire."  
(Tanweerul Miqbaas)*

After presenting a concise description of the terror of Saqar, Allah Ta'ala states in Aayat 30 of Surah Muddaththir (these aayaat were not revealed on the fourth visit of Jibra-eel--alayhis salaam-- as Deedat has claimed):

عَلَيْهَا تِسْعَةَ عَشَرَ

*Over it are Nineteen*

This "nineteen" mentioned in Aayat 30 of Surah Muddaththir is what Deedat is using as the fulcrum for his theory of 19. But let us study the explanation which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah (radiallahu anhum) gave to the Ummat on this particular Aayat. Hadhrat Ibn Abbaas (radiallahu anhu), in his Tafseer, informs us of the divine Tafseer of the Aayat. He says:

*"OVER IT: i.e. Over the Fire are NINETEEN angels,  
the guards of the Fire."*

*(The words in capitals are those of the Aayat.)*

Hadhrat Ibn Abbaas (radiallahu anhu) is reporting the Tafseer of Rasulullah (sallallahu alayhi wasallam). In presenting the Tafseer he was not conjecturing and guessing as Deedat falsely accuses. The Sahaabah, especially one of Hadhrat Ibn Abbaas's calibre, the Leader of the Mufasssireen were fully aware of the Tafseer of the Aayat because the explanation was given by Rasulullah (sallallahu alayhi wasallam). They were not men who pursued conjecture and guesswork. Such methods of stumbling and floundering are the specialities of Deedat and his mentor, Rashad Khalifa of the U.S.A. Such dubious and baatil methods of manipulating the Qur'aan Shareef belong to men who blunder and stumble in a valley of nafsaani deception.

Tafseerul Mazhari explains the Tafseer of our Nabi (sallallahu alayhi wasallam) on this Aayat as follows:

*"OVER IT, i.e. over the Fire, ARE NINETEEN malaa-ikah. They are the guards of it (Jahannum); Maalik, (the Chief) and eighteen others."*  
*(Words in capitals, those of the Aayat.)*

*"Ibn Wahab reported on the authority of Zaid Bin Aslam that Rasulullah (sallallahu alayhi wasallam) said: 'The distance between the two shoulders of one among them (the nineteen angels guarding Jahanrum) is a distance of one year (of journeying). Mercy has been eradicated from them....'"*

By what speed is the year's journey to be calculated, only Allah Ta'ala knows. The vast span between the shoulders of an angel in this group of nineteen boggles the mind in the contemplation of the actual size of these malaa-ikah.

## *The Qur'aan and the fallacy of computer concoction*

Describing further the enormous physical power of these nineteen angels mentioned in Aayat 30, Rasulullah (sallallahu alayhi wasallam) said:

*"A single one among them can lift 70 thousand persons and fling them into Jahannum in whichever place he intends."*

Tafseer Jalaalain states:

*"Over it are nineteen angels, the guards of it (Jahannum)."*

All the authentic and authoritative Tafaaseer of the Qur'aan-e-Hakeem unanimously state that the nineteen mentioned in Aayat 30, refer to the nineteen angels whom Allah Ta'ala appointed over Jahannum. The above references will suffice to indicate this indisputable fact. There is no difference of opinion among the Shar'i authorities regarding the meaning of Aayat 30 (Over it are nineteen.) Deedat attempts to present a confused picture of ambiguity in this regard, but the Tafseer of the authorities speaks with the greatest of clarity on the meaning of the NINETEEN stated in Aayat 30 of Surah Muddaththir. In view of the unambiguous explanation of the nineteen given by Nabi-e-Kareem (sallallahu alayhi wasallam) himself, we find no dispute and difference among the authorities on this subject. Thus Deedat's claim that *"some (commentators) said it referred to the 19 angels who will be in control of the inmates of Hell"*, is blatantly misleading. All Mufasssireen are unanimous in claiming that the nineteen mentioned in this Aayat refer to the nineteen malaa-ikah appointed over Jahannum. There is no conjecturing and no guessing among the authorities. Every Shari authority has merely reported the Tafseer of Rasulullah (sallallahu alayhi wasallam).

## **THE DIFFERENCES-- AN ESOTERIC FACET OF THE AAYAT**

Certain different subtleties, wisdoms and finer points pertaining to Aayat 30 have been explained by the Ulama. But such explanations are in no way negatory of the Tafseer given by Rasulullah (sallallahu alayhi wasallam). Various reasons have been tendered as to the number of the angels over the Fire. Why were nineteen appointed? Why not more or less? The Ulama have presented various explanations for this Divine Choice of nineteen angels. Deedat seeks to subtly employ these different hikmats (intrinsic wisdoms) presented by the various authorities, to draw a picture of ambiguity based on alleged conjecture and guesswork. However, the different explanations given by the authorities regarding the intrinsic value and wisdom underlying the choice of 19 angels in no way contradict or negate the Tafseer of Rasulullah (sallallahu alajthi wasallam). All the authorities who presented their versions of the intrinsic wisdom accept the indisputable fact that the only correct and unanimous Tafseer of the Aayat is that which Rasulullah (sallallahu alayhi wasallam) gave, viz., the nineteen mentioned in Aayat 30 refers to the nineteen angels appointed over Jahannum. No authority of the Deen differed with this explanation.

Deedat has attempted to scuttle the unambiguous and categoric—*mansoos Tafseer* by confusing the secondary meanings (the intrinsic wisdoms) presented by the Ulama as the Tafseer of the Aayat. In this way he endeavours to conceal the explanation given by Rasulullah (sallallahu alayhi wasallam) and then proceed with his allegation of

conjecturing and guessing opening the way for his own *baatil* version of the Aayat.

The various other meanings (other than the acknowledged and only Tafseer) advanced by the Mufasssireen are in addition--extras-- to the categoric Tafseer of the Shariat, and fall within the purview of the following statement of Rasulullah (sallallahu alayhi wasallam):

*"Every Aayat has an external facade and an internal facade."*

Probing and penetrating the realm of the internal facade (baatini) of the Qur'aanic Aayaat is not within the ability of chancers and unqualified luminaries, self-appointed "muffassirs" and "mujtahids" who in reality are mulhid and zindeeq. Attaining the baatini meanings is not by way of 'stumbling', the speciality of Deedat and Khalifa. The *baatini* meanings of the Qur'aan are the product of *ilhaam* and *kashf*. Such inner meanings are inspired into the hearts of the Ulam-e-Haqq and the Auliya by Allah Ta'ala. Such inner spiritual meanings are not attainable by the manipulations of a metal contraption dependant upon the programming concocted by stumblers and flounders operating on the basis of conjecture and guesswork. Only men imbued with Ma'rifat, men whose *zaahir* and *baatin* are mirrors of Divine Knowledge and Shar'i Practice, men who see with the Eyes of Allah, who hear with the Ears of Allah, who talk with the Tongue of Allah and who reflect with the Intelligence of Allah--are fully qualified to present such inner meanings belonging to the baatini facade of the Aayaat. Such men are of such purified souls and lofty ranks, who neither conjecture nor guess. They do not stumble and flounder in a valley of deception in the way Deedat and his mentor do. Such men of stumbling--the men who are the



slaves of their own metal contraptions--dwell in *roohaani* gloom and intellectual retrogression.

Another point of great importance and significance is that the various versions regarding the *baatini* meanings presented by the authorities, do not contradict one another. The *baatini* meanings are not restricted to one particular meaning in the way in which the *zaahiri* (external) meanings are confined to a particular explanation given by Rasulullah (sallallahu alayhi wasallam). The *zaahiri* meanings are the categoric Shar'i Tafseer, acceptance of which is incumbent upon Believers. The vast ocean of *baatini* meanings contain a multitude of dimensions and explanations. Each Aalim imbued with the *ma'rifat* of Allah, each Wali and each Mufasssir who has attained the ability to swim in this ocean of esoteric spiritual knowledge and wisdom has emerged with treasures of various kinds. The abilities of the various Ulama differ, hence the degree of their knowledge in the esoteric ocean too differs. Every qualified man of the Shariat will present his finding of Haqq. But none of the different findings contradict one other. All are complementary in a vast limitless field of authoritative interpretation based of *ma'rifat* and not on *nafsaani* opinion on which the "interpretation" of Deedat is based. Not a single meaning pertaining to the *baatini* facade, given by the Ulama contradicts or refutes the official and categoric interpretation of Rasulullah (sallallahu alayhi wasallam).

In his endeavour to negate the official Shar'i Tafseer of the Aayat in question, Deedat blurts out the following enormity:

*"But every commentator ends his conjecture with the expression, 'But Allah knows best.'... But why 'Allah knows best'? Because our Holy Prophet did not explain the real implication of the figure 19. If he had explained it there would have been no reason for us to surmise."*

But, Deedat has "surmised" and conjectured and guessed in spite of the clear-cut explanation of Rasulullah (sallallahu alayhi wasallam). It is a travesty of the truth to accuse Rasulullah (sallallahu alayhi wasallam) of not explaining *"the real implication of the figure 19"*. It is a notorious falsehood which Deedat has hoisted in the name of the Qur'aan. He and Khalifa are guilty of baatil surmising and not the Sahaabah and the great Mufasssireen. It has already been explained that in addition to the Mufasssireen accepting the Tafseer of the Aayat given by Rasulullah (sallallahu alayhi wasallam) they presented certain inner meanings which Allah Ta'ala inspired into their hearts. The allegation of "surmising" which Deedat makes must not be understood as to refer to the Mufasssireen although that is precisely the impression which Deedat seeks to create. The 'us' in the above-mentioned statement of Deedat refers to incompetent and unqualified men like Rashad Khalifa and Deedat himself. Such self-appointed 'authorities' have the laughable audacity of regarding themselves as competent commentators of the Qur'aan-e-Kareem. Those who constitute the 'us' in Deedat's statement dwell in an abyss of surmising and stumbling.

Secondly: It is a blatant lie to claim that Nabi (sallallahu alayhi wasallam) did not explain the meaning of the Aayat in which appears the number nineteen. If he did not explain the inner meaning or wisdom in Allah's choice of 19 angels, then that is a question entirely apart from the

Tafseer of the Aayat presented by Nabi-e-Kareem (sallallahu alayhi wasallam). For example, Allah Ta'ala has ordained 5 daily Salaat. On this fact there is no dispute. But why 5? Why not more or less? The Divine Wisdom in this choice of only five is a matter apart from the indisputable fact that five Salaat are compulsory daily. If different authorities present different wisdoms underlying the choice of five, such a variety of wisdoms will not contradict the official Tafseer of the Aayaat pertaining to the compulsion of Salaat nor will such explanation in any way detract from the fact that 5 Salaat are compulsory. Similarly, Rasulullah (sallallahu alayhi wasallam) did explain the meaning and the real implication of the number nineteen, which merely and simply means that Allah Ta'ala has appointed nineteen angels as the guards of Jahannum. The variety of inner meanings of the Aayat does not disqualify the Tafseer of Nabi (sallallahu alayhi wasallam).

The categoric divine meaning of Aayat 30 of Surah Muddathir has been authoritatively transmitted in the Ummat and has been authentically preserved in the Books of the Shariat. Such books are extant and will remain so until Qiyaamat. No new-fangled computerized concoction stemming from the slaves of opinion and modernity can supersede or cancel what constitutes an integral part of the Shariat. Sayyiduna Umar (Radiallahu anhu) aptly describes the men of personal and nafsani opinion as "the enemies of the Sunnah".

Thirdly: It is false to assert that *"every commentator ends his conjecture with the expression, 'But Allah knows best.'"* In this claim Deedat further professes his ignorance of the

authoritative works of Tafseer. If he possessed true knowledge, he would not have disgraced himself by this exhibition of *jahl* and *buhtaan* (slander) against the Mufasssireen. Not a single Mufasssir has expressed any doubt in the explanation given by Rasulullah (sallallahu alayhi wasallam). All state categorically--without expressing the sentence, '*Allah knows best.*'-- that the nineteen refers to the nineteen angels of Jahannum. Tafseer Ibn Abbaas, Tafseer Ibn Katheer, Tafseer Jalaalain, Tafseer Baidhaawi, Tafseer Mazhari, Tafseer Haqqaani, Tafseer Fathul Aziz, etc., all belie what Deedat has asserted. He claims "every" commentator has expressed uncertainty, but in reality not a single authoritative Mufasssir is guilty of the falsehood which Deedat assigns to them.

Certain Mufasssireen who said:

والله اعلم

"And Allah knows best."

did so in regard to the various wisdoms which they presented in relation to Allah's choice of the number of the angels, and not in regard to the Tafseer of Rasulullah (sallallahu alayhi wasallam), which is that the nineteen in the Aayat means nineteen angels. Even in regard to the additional meanings not mentioned by, Nabi-e-Kareem (sallallahu alayhi wasallam), some Mufasssireen do not mention, *And, Allah knows best.*

Fourthly: Not a single Mufasssir of the Qur'aan perpetrated conjecturing as Deedat alleges. The lofty rank, the piety, the profound knowledge and *ma'rifat* with which these august men of Islam were endowed do not admit any conjecturing with the Word of Allah Azza Wa Jal.

Conjecturing is the occupation and past-time of idle men, of men devoid of Shar'i Uloom, of men deficient in Imaan and A'maal, of men who are given to stumbling and floundering--in the words of the Qur'aan:

*"...like one who has been deviated by the devils and thus he wanders aimlessly in some wilderness."*

The various secondary meanings which the Mufasssireen have presented in relation to Allah's choice of nineteen angels, are based on sound Islamic grounds, but Deedat is incapable of understanding these, hence his accusation of conjecture so unjustly hurled against the great and pious authorities of Qur'aan Tafseer.

Fifthly: The allegation that Rasulullah (sallallahu alayhi wasallam) *"did not explain the real implication of the figure 19"*, is, besides being false, seemingly motivated by a desire to confuse two separate questions, viz.,

- (1) The meaning of the Aayat: *"Over it are nineteen."*, and
- (2) The innate wisdom of Allah's choice of nineteen angels to guard the Fire.

If Deedat's allegation is directed to the first question, then his claim is manifestly false since Rasulullah (sallallahu alyhi wasallam) did unambiguously explain the meaning of the Aayat. If Deedat's allegation is referred to the second question, it will be dismissed as of no significance and of no consequence regarding the meaning, purpose and effect of the Aayat. This insignificance will be similar to the insignificance of a claim that Rasulullah (sallallahu alayhi wasallam) did not explain the real implication of the figure

12 regarding the Islamic calendar, or the real implication of the figure 5 regarding the Salaat, or the real implication of the figure 200 regarding the nisaab of silver, or the real implication of the figures 2, 4, 4, 3 and 4 of the Fardh Salaat of Fajr, Zuhr, Asr, Maghrib and Isha respectively.

The motive underlying the claim that Rasulullah (sallallahu alayhi wasallam) DID NOT EXPLAIN THE REAL IMPLICATION of the figure 19, is to convey the baseless impression that the Aayat:

عَلَيْهَا تِسْعَةَ عَشَرَ

"Over it are nineteen."

is ambiguous, having no clear and defined meaning--that Rasulullah (sallallahu alayhi wasallam) was silent on this issue. But these are false notions, far far from the truth. The ahaadith of our Nabi (sallallahu alayhi wasallam), describe in detail the size and power of these nineteen angels. The specific function of each one of this group of nineteen has also been stated by Nabi-e-Kareem (sallallahu alayhi wasallam).

After denying Rasulullah's (sallallahu alayhi wasallam) Tafseer of Aayat 30 Deedat proudly presents his personal opinion on Aayat and says:

*"In answer to this false assumption, the Author (God Almighty) delivers a dire warning--'Soon will I cast him into Hell Fire!'...Ending the warning with the final sentence:*

عَلَيْهَا تِسْعَةَ عَشَرَ

*OVER IT ARE NINETEEN.*

*In other words, if anyone makes the false accusation against the Holy Prophet that he is the author of the Book of God, that person will have, among other things 'Nineteen' imposed upon him. He will have to reckon with Nineteen."*

Deedat is merely mutilating the meaning of the Words of Allah Ta'ala by piling one distortion on another. The Qur'aan states explicitly:

عَلَيْهَا تِسْعَةَ عَشَرَ

*OVER IT ARE NINETEEN.*

But Deedat ignores or does not understand the feminine pronoun, haa (ها) translated as 'it' in the context of this Aayat, and fabricates his own meanings and says:

*"...that person will have, among other things, 'Nineteen' imposed on him. He will have to reckon with 'Nineteen.'"*

He proceeds further with his mutilation of the meaning of the Aayat by imagining his own opinion to be Allah's intention. He thus says:

*"Over it are nineteen"— 'I will make you to reckon 'with nineteen; nineteen will be imposed upon you.'"*

He then states the conclusion of his interpretation:

*...that system will be based on the numeral 19."*

According to Deedat the nineteen mentioned in the Aayat refers to the figure 19 which is the key to some imagined theory of his, and not the nineteen malaa-ikah of Jahannum

stated by Rasulullah (sallallahu alayhi wasallam). It will be observed that Allah Ta'ala says: *"Over IT are nineteen"* whereas Deedat says: *"upon you", "nineteen imposed on him", "you will have to reckon with nineteen."*

The Qur'aan uses the feminine pronoun *ها* and says:

عَلَيْهَا تِسْعَةَ عَشَرَ

What is the reference of this feminine pronoun? In the context of the Aayat its reference is clear-- untainted and unambiguous. Let us examine the relevant verses in this group of aayaat.

*"Soon will I enter him into Saqar (Jahannum)."* (Aayat 26)

*"And, what will make you understand what Saqar is?"* [Aayat 27]

*"It (Saqar) does not preserve nor does it leave."* (Aayat 28)

*"It is scorching unto man."* (Aayat 29)

*"Over it are nineteen."* (Aayat 30)

It will be seen that Aayat 30 is not an Aayat aloof from the context of the preceding four verses, viz., No's. 26, 27, 28, and 29, nor is it detached from the succeeding Aayat, No.31 as will be shown later. The narration in the five above-cited verses is about the Fire of Jahannum (Saqar, the fourth Gateway of Jahannum). The grammatical gender of *Saqar* is feminine, hence the Qur'aan Shareef brings feminine words in aayaat 28, 29 and 30 to refer to *Saqar*. Thus, "

لا تذّر لا تبقى عليها لواح



are all feminine. If Aayat 30 was not a reference to *Saqar* or *Jahannum*, and was some mysterious, disjointed and out of context verse then it would have been said:

عليه تسعة عشر

Over HIM are nineteen.

i.e. with a masculine pronoun thus negating any reference to *Saqar*, the gender of which is feminine. In Aayat 26 (cited above), Allah Ta'ala uses the masculine pronoun for the object and says:

سَأُصْلِيهِ سَقَرَ

"Soon will I enter HIM into Saqar."

According to Rasulullah (sallallahu alayhi wasallam) the pronoun *him* in this Aayat refers to the unbeliever, Walid Bin Mugheerah. If "*he*" (Walid) who attributed the Qur'aan to magic, was the object in Aayat 30, it would then have read:

عليه تسعة عشر

Over HIM are nineteen.

In that case the Aayat would not have said: Over IT are nineteen (using a feminine pronoun to denote '*it*'). Deedat may perhaps have then located some fertile soil in which to plant the seed of his theory spun around the Bahai holy number 19.

The Arabic grammatical construction of Aayat 30 as well as its context in the group of verses in which it appears make

nonsense of Deedat's interpretation of *alayhaa* (عَلَيْهَا) to mean: 'over him', 'on him', 'upon you'. Deedat being ignorant of Arabic, moreso Qur'aanic Arabic, fails to discern the stupidity of his translations and interpretation. If the nineteen mentioned in Aayat 30 referred to some supposed mysterious key in a theory based on Bahai 19, then the meaning of 'it' in the Aayat: '*Over IT are nineteen.*', in relation to Deedat's fallacious theory will be: '*over the Qur'aan are nineteen.*'. But the error of referring the 'it' to the Qur'aan is manifest to those who are versed in Arabic grammar. The term 'it' is the translation of the Arabic pronoun *haa* which appears in the combination *alayhaa* (Over it). The pronoun *haa* is feminine in gender and cannot be referred to the Qur'aan (قرآن) -because its gender is masculine. Even the substitutes used for the Qur'aan in verses 24 and 25 to which are related the succeeding verses are masculine in gender. Allah Ta'ala states:

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُّؤْتَرٌ

"Then he (Walid) said: 'Verily, this (هذا) is nothing but magic which has been transmitted (down the ages).'"

The term *haathaa* (هذا) which refers to the Qur'aan Shareef is Masculine. It will now be clear that the feminine pronoun *haa* in Aayat 30 neither refers to the Qur'aan nor to "him" or "you" as Deedat asserts, but refers to Jahannum. The correct translation of Aayat 30 is therefore, "*Over it are nineteen*", "*over him*", "*on him*" and "*upon you*" being manifestly erroneous and false.

Furthermore, if the nineteen mentioned in Aayat 30 was a reference to the figure 19 as Deedaes theory posits, then why does his translation reads: "Over it ARE Nineteen." ? The auxiliary verb, *are*, is plural, but the numeral 19 is singular. If the Aayat referred to the figure 19 as Deedat claims, he should have translated: *Over it is (the figure) 19*. Although this translation is also devoid of substance and will not be able to fit in with the context of the verses, nevertheless it is in line with Deedat's theory. But Deedat could not avail himself of this translation, because the distortion is too glaring. He believes that the Qur'aan's miraculous nature is guarded by the numeral 19, but he accepts a translation in which the plural term, *are*, is used whereas he should have translated, *is*. Deedat being unqualified in Arabic understands nothing of the Arabic Qur'aan. He therefore blindly adopts Yusuf Ali's translation even though the latter's translation and commentary conflict with Deedat's theory of fallacy. Although Deedat is a staunch '*muqallid*' of Yusuf Ali, he resorts to wholesale omission of such sections of Yusuf Ali's translation which contradicts his theories. He therefore does not give Yusuf Ali's translation of Aayat 31 which Yusuf Ali correctly translates as follows:

*"And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers--"*

This Aayat makes abundantly clear to whom the nineteen mentioned in Aayat 30 refers-- the nineteen angels of Jahannum. This Aayat will Insha'Allah, be discussed later. Here it will suffice to make the observation that Deedat's

ignorance of the Arabic language makes a mockery of his personal examination of the verses of the Qur'aan Shareef.

### **AAYAT NO.31 OF SURAH MUDDATHHIR- THE NUMBER OF THE MALAAIKAH, A TRIAL FOR UNBELIEVERS AND MEN DEFICIENT IN IMAAN**

The manner in which Deedat has presented Aayat 30, viz., *"Over it are nineteen."*, suggests that this Aayat is enveloped in an aura of mystery; the Shariat-- the Qur'aan, Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the various authorities of the Deen-- having remained silent, merely transmitting the Aayat down the ages minus the real meaning. We have already outlined the Tafseer which refutes Deedat's assertion. Now we shall present what the Qur'aan itself says about Aayat 30 of Surah Muddaththir. Aayat 31 reads:

*"And, We have not made the guards of the Fire any, but angels."*

This clarification of the nineteen (mentioned in Aayat 30) follows on immediately in Aayat 31. The meaning of the nineteen is thus explicit even without reference to the Tafseer given by Rasulullah (sallallahu alayhi wasallam). The correct meaning of the two inter-linking Aayats (30 and 31) hence is: *Over the Fire are appointed nineteen beings and We have made these beings none, but angels.*

The revelation of Aayat 30 and 31 is not surrounded in mystery nor is the topic of Aayat 30 different from that of Aayat 31. The Tafseer of these two verses emphatically establishes their relationship. When Aayat 30 (Over the fire are nineteen.) was revealed, the kuffaar of Makkah mocked

at this small number of guards of Jahannum. Baghawī states:

*"Ibn Abbaas, Qataadah and Dhuhhaaq; and similarly, Baihqi on the authority of Ibn Ishaq said that when this Aayat (No.30) was revealed, Abu Jahl said: 'May your mothers be deprived of you!' (This is a figurative exclamation of surprise in Arabic.) Listen to Ibn Abu Kabshah (a derisive reference to our Nabi-- sallallahu alayhi wasallam)! He informs that the guards of the Fire are nineteen. But you are a great and brave group. What! Will every group of ten among you be unable to apprehend one among the guards of Jahannum?' Abul Asaha Bin Kaldah Jami' (a famous wrestler of the time) said: 'I am sufficient for seventeen of them-- ten on my back and seven on my stomach. You take care of the (other) two.' Allah Ta'ala then revealed the Aayat: 'We have not made the guards of the Fire any but angels....'"*

It is therefore clear that Aayat 31 was revealed in answer to the jesting and mocking of the kuffaar who regarded-Aayat 30 jocularly. In Aayat 31 Allah Ta'ala warns them that they will not have any power over the guards of Jahannum since such guards are not human beings, but are angels, (الاملاءكة). Here Allah Ta'ala, Himself has provided the Tafseer of the nineteen stated in Aayat 30. The Qur'aan Shareef asserts with emphasis that the nineteen referred to in Aayat 30 are malaa-ikah, but Deedat has chosen to ignore the Qur'aanic Tafseer and hoist his own private and *baatil* interpretation in the interests of the Bahai holy number 19. A significant fact regarding the clarification of

of the meaning of the nineteen is the statement of Abu Jahl, which he made on the occasion of the revelation of the Aayat: *Over it are nineteen*. When this Aayat was revealed, Abu Jahl remarked:

*"Listen to what Muhammad says. He informs that the guards of the Fire are nineteen."*

Although the Aayat in question states merely, nineteen, the meaning is evident and Abu Jahl has no difficulty in understanding the reference of the nineteen. Because of its obvious meaning, Abu Jahl says: *"the guards of the Fire"*. Since the number of the guards was small, Abu Jahl was confident that he and his colleagues will be able to overpower this small group of guards if and when confronted by them on the Last Day. The kuffaar of Makkah, who were masters of the Arabic language clearly understood the real implication of the Aayat. Allah Ta'ala corroborates their conclusion that the nineteen refers to the nineteen guards of Jahannum by revealing Aayat 31 in which it is said that although the guards of Jahannum are only nineteen, nevertheless they are malaa-ikah—not human beings with whom Abu Jahl and his colleagues will be able to deal. Abu Jahl and his compatriots, unlike Deedat, were experts of the Arabic language, hence had no difficulty in grasping the meaning of the nineteen mentioned in Aayat 30. Although they were prepared to barter away their salvation of the Aakhirat, they by nature would never stoop to the level of public disgrace by proffering an explanation for the Arabic verses, the meaning of which is explicit to all those versed in the language. Being experts of the language, the pride of the kuffar did not permit them to foolishly disgrace themselves with interpretations which were glaringly erroneous and could not fit in with the sense of the verses.

Only those who possess no understanding of the Arabic language, will venture such foolhardy interpretations which make no sense in the context of the Aayat concerned.

### **THE NUMBER OF ANGELS— —A FITNAH**

The number of the malaa-ikah stated in Aayat 30 is, according to the Qur'aan Shareef, a fitnah (a trial) for the unbelievers. The Divine Purpose in mentioning the number of the angels guarding Jahannum is to throw the kuffar into mental disarray which causes them to drift further from the Path of Imaan. In this regard Allah Ta'ala states in Aayat 31 of Surah Muddaththir:

*And, We have not made their number but as a fitnah for the  
unbelievers...*

The Qur'aan Shareef explicitly says that the reason for mentioning the number of the angels guarding Jahannum is fitnah for the kuffaar. All those who indulge in personal and irresponsible conjecture regarding the number of the malaa-ikah thus come within the purview of this fitnah which Allah Ta'ala imposes on the kuffaar and those faltering in Imaan. Deedat in adopting the kuffaar attitude of speculation and conjecture in respect of the number mentioned in Aayat 30 must beware of the grave danger to Imaan since he is resorting to baseless suppositions and expositions under the spell of the very fitnah stated in Aayat 31.

While the number mentioned in the Aayat is a fitnah for the defaulters in Imaan, it is a reassurance of faith for those who possess the truth. The Qur'aan-e-Hakeem avers thus:

*(We have stated the number) so that the Ahle Kitaab will believe.*

In the books of the Ahle Kitaab the number of the angels of Jahannum was also stated to be nineteen. This was long before the revelation of the Qur'aan Shareef. When they heard the Qur'aan corroborating this fact, they had no choice other than accepting it. The meaning of believing by the Ahle Kitaab in the context of this Aayat is not Shar'i Imaan. It merely means their acceptance of this Aayat as a statement confirming their own view. They, therefore, could not afford to jest and mock as Abu Jahl and his colleagues did.

For the Mu'rnineen, the mentioning of the number solidified their Imaan. In the words of the Qur'aan:

*...and so that the Believers increase in Imaan; and the Ahle Kitaab and the Mu'minoon do not doubt. '*

Their increase of Imaan is by way of their acceptance of additional information conveyed by Rasulullah (sallallahu alayhi wasallam). They accept and believe without resorting to conjecture and personal opinion. Allah Ta'ala informs that nineteen malaah-ikah are the guards of Jahannum-- the Believers accept this Divine Pronouncement without subjecting it to their personal brands of reasoning. They believe in its truth regardless if the wisdom underlying the Divine Choice of the number meets with the approval of their logic and understanding or not. The duty of the Mu'min is to at all times proclaim: *We believe and we acknowledge.*

The end of Aayat 31 sounds a dire warning to Deedat and all those who conjecture about the number of the angels guarding Jahannum. This concluding portion of the Aayat



mentions another purpose for the number having been mentioned. That purpose is the exhibition of the diseased spiritual condition of the defaulters of Imaan. Thus the relevant portion of the Aayat reads:

*...and so that those in whose hearts there lurks a disease, (of kufr, doubt and scepticism) and the kuffaar say: 'What has Allah intended by this (amazing) narration?'*

They express surprise and amazement over the information that there are nineteen angels over jahannum. The spiritually undeveloped hearts refuse to accept the literal meaning-- the clear meaning-- of the Qur'aanic Aayat, hence as a forerunner to their subtle (in case of those who profess Imaan) and categoric (in the case of those who are declared kuffaar) rejection of the Qur'aanic news they proclaim:

"What has Allah intended by this *mathl*?" (*Mathl* in the context of this Aayat means an amazing and a surprising bit of information.)

They thus exhibit their own state of kufr.

Here, Allah Ta'ala has mentioned two groups, viz., those with diseased hearts and the kuffaar. Those with diseased hearts are the ones who conjecture in the Aayaat of the Qur'aan-e-Hakeem; those who side-step the Tafseer of Rasullullah (sallallahu alayhi wasallam) and offer their own oblique and concocted veiws as being the correct interpretation of the Qur'aan. But Allah Ta'ala repels their baatil in Aayat 31 which declares that the Divine Intention underlying the *mathl* is to cast into spiritual and Imaani confusion and disarray the diseased hearts:

*'In this way (by mentioning the number of the angels) Allah leads  
astkay whom He desires and guides whom He desires,'*

Those who indulge in futility (like the futility of computerized concocted tafseer) and kufr speculation--those who subject the Aayaat of Allah Ta'ala to nafsaani conjecture are astray--far astray, plodding wearily the path of *baatil* and *dhalaal*.

## **THE NUMBER OF QUR'AANIC SURAHS AND THE NUMBER OF TASMIAHS**

In his attempt to hoist the Bahai holy number 19 as the axis of the Qur'aanic miracle, Deeciat embarks on a futile exercise of matching up the number of Tasmiahs (i.e. the Aayat بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). He describes the *Tasmiah* as a seal or "stamp of God", and says:

*"For the 114 Suras there must be 114 Seals, one for every Chapter of the Qur'aan."*

On the assumption that the *Tasmiah* is a seal as Deedat asserts, what is the necessity for 114 such 'seals'? In Deedat's opinion "there must be 114 Seals". The Qur'aan is the Word of Allah Ta'ala and all aspects of Allah's Word are divine as well in that the Kalaam of Allah is inseparable from Allah Ta'ala. In claiming the imperativeness of 114 Seals Deedat has of a necessity to produce his Shari evidence since the claim is made in relation to the Eternal Kalaam of Allah Ta'ala -- a Kalaam which is not subject to man's *baatil* opinion. Deedat has come to know that the Qur'aan-e-Kareem as compiled in the *Uthmaani* form has 114 Surahs. He therefore, on the mere grounds of his opinion, claims that 114 Surahs must have 114 *Tasmiahs*.

What will be Deedat's opinion in the matter if the Qur'aan Shareef had 113 or 115 or 116 Surahs? Although the majority view is 114 Surahs, other authoritative opinion differs with this view. According to the eminent Sahaabi, Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu), the number of the Surahs is 112. According to him there are 111 *Tasmiahs* taking into account the absence of the *Tasmiah* from Surah Baraa'at. And, 111 is not a multiple of 19. Even if Deedat's baseless theory pertaining to the *tasmiah* appearing inside Surah Naml be momentarily considered valid, then too the number of *Tasmiahs* according to Ibn Mas'ood (radiallahu anhu) will be 112 which is not a multiple of 19.

Similarly, Hadhrat Mujaahid (rahmatullah alayhi) says that there are 113 Surahs-- and 113 is not a multiple of 19. According to Hadhrat Ubay Bin Ka'b (radiallahu anhu) the number of Surahs is 116 which again is not a multiple of 19. Even on the basis of the 114 Surah view, Deedat's theory of the number of *Tasmiahs* being a multiple of 19 is not borne out because of the non-appearance of the *Tasmiah* from the beginning of Surah Taubah. Realizing this difficulty, Deedat resorts to plain conjecturing-- unwarranted and baseless theorizing-- and says:

*"By a masterstroke of genius, our Author accomplishes His task of completing the 114 'SEALS' by so deftly inserting the 'Bismillah'. (i.e. inside Surah Naml).*

Surah Taubah does not commence with the *Tasmiah*. Deedat is therefore confronted with the problem of 113 *Tasmiahs* for 114 Surahs which shatters his theory of 19 as well as his assertion that for 114 Surahs "there must be 114 Seals". Like a drowning man clutching every straw floating

by, Deedat in a vain bid to support his theory, digs out the بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ which is part of an Aayat (Aayat 30) of Surah Nam1 and claims that this portion of the Aayat in Surah Nam1 is the missing "seal" which was supposed to have appeared at the head of Surah Taubah. According to Deedat, the fundamental purpose of the appearance of the *tasmiah* as portion of the Aayat in Surah Nam1 is to make up the total number of *Tasmiahs* to conform to his theory of 19, i.e. the number of *Tasmiahs* must be 114-- a multiple of 19.

Indeed, if the importance of having 114 *Tasmiahs*--one for each Surah-- was so overriding then surely Divine Provision would have seen to the insertion of the so-called "seal" inside Surah Taubah, the very Surah from which the *Tasmiah* is missing. The 'desperate' need for an additional *Tasmiah* to pay homage to the Bahai holy number 19 would not have been post-poned for insertion "so deftly" (deftly according to Deedat) in Surah Nam1-- 18 Surahs after Surah Taubah, the juncture at which the *Tasmiah* is found to be missing.

Deedat's theory implies that Allah Ta'ala was on the look-out for an opportunity to deposit a 'missing' *Tasmiah* sorely required to uphold the 19 number hypothesis, and that opportunity arose only 18 Surahs after Surah Taubah. This ridiculous theory further posits that the prime purpose of the appearance of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ as portion of Aayat 30 of Surah Nam1 is to uphold his (Deedat's) theory of 19 whereas the Qur'aan explicitly states this *tasmiah* to be the

commencement of the letter written by Nabi Sulaimaan (alayhis salaam) to Queen Bilquees.

The above is argument on the assumption that the *Tasmiahs* are the so-called "seals" claimed by Deedat. All the so-called seals appear at the beginning of the Surahs, but Surah Taubah is without its "seal". Deedat in his imagination links the authenticity of the Qur'aan Shareef to his imagined "seals", viz. the *Tasmiahs*. If the authenticity of the Qur'aan is based on the *Tasmiahs*, then on what is the authenticity of the *Tasmiahs* based? Surely the authenticity of the *Tasmiah* cannot be based on the *Tasmiah* itself, for such a conclusion is absurd. Deedat claims:

*"But for a Book to be from God, it must carry some proof of its authenticity. Every authentic document carries the seal, of its source."*

He claims that the *Tasmiah* is the "seal" or the "proof of the Qur'an's authenticity", But, before he can reasonably make this claim he has to establish proof of the *Tasmiah's* authenticity. If indeed the *Tasmiahs* are the proof of the authenticity of the Qur'aan, the argument will be that one Surah lacks its "seal" of authenticity. A serious doubt thus arises in the authenticity of Surah Taubah. This ofcourse is the consequence of expounding the holiness of the Bahai number 19.

If the *Tasmiah* was the "seal of authenticity" as alleged by Deedat, then the insertion of the "seal" in Surah Naml -- 18 Surahs after Surah Taubah -- will be far from the "deft insertion" claimed by Deedat. On the contrary, its appearance in one Surah as a seal of another Surah is not acceptable nor conducive to the theory of authenticity

formulated by Deedat. The appearance of a *tasmiah* in its capacity as the "SEAL" of a Surah eighteen Surahs prior to its appearance is incomprehensible, leave alone it being "deft". The seal on one document attests for the authenticity of the document on which it appears. It does not authenticate another document. Similarly, if the *Tasmiah* was the type of seal Deedat alleges it to be, then Surah Taubah would not have been without its proof of authenticity. Its "seal of authenticity" would not have been concealed in the middle of a Surah eighteen Surahs away from the Surah which "lacks" its "seal of authenticity".

It is indeed a step fraught with dire consequences to the authenticity of the Qur'aan Shareef to remove a "seal of authenticity" of one of its Surahs. But the fact is that Allah Ta'ala chose the commencement of Surah Taubah without the *Tasmiah*. This Divine Choice in itself is sufficient to negate the claim of the *Tasmiahs* being the "seal of authenticity" of the Surahs. Why was the *Tasmiah* not inserted at the beginning of Surah Taubah? And, if it had to be there as the case is with the other Surahs, then it follows that its non-appearance at the said juncture amounts to the removal of the "seal of authenticity" of the Surah concerned. What was the need to remove the "seal of authenticity" of Surah Taubah to such a far off Surah (Surah Naml)? If the *Tasmiah* was the "seal of authenticity" as Deedat asserts, then why was it not fitted in somewhere within Surah Taubah itself? Why in another far off Surah--and that too inconspicuously as a portion of an Aayat and not as an independant Aayat as is the case with the other *Tasmiahs*. The most that could be said on the basis of Deedaes baseless theory is that Surah Naml has two "seals

of authenticity". Not the whole of Surah Taubah is warning and ultimatum to the kuffaar. The *Tasmiah* (seeing that it is the "seal of authenticity", hence of vital importance) could have been deftly inserted somewhere inside Surah Taubah itself, lending some support to Deedaes theory. Surah Taubah is a lengthy Surah and offered ample scope for the accomodation of the *Tasmiah*, especially in veiw of its imperativeness in that it is the "seal of authenticity" (on the basis of Deedat's claim). But we see that no deft and dexterous attempt was made to insert the *Tasmiah* inside Surah Taubah. This goes to show the invalidity of Deedat's claim pertaining to the so-called seals of authenticity. As mentioned earlier, not the whole of Surah Taubah is belligerent in mood and attitude. The argument of belligerency cannot therefore be cited as cause for the preclusion of the "vital seal of authenticity" from the whole of the Surah. The argument of the belligerent mood of the Surah will hold substance only in so far as the commencement of the Surah is concerned and not in relation to the entire body of the Surah. There are sufficient passages of grace, kindness, reward, Divine Pleasure, bounties, etc. to have offered scope for the inclusion of the *Tasmiah* if it was the "seal of authenticity" as is being claimed. Thus the inclusion of the *Tasmiah* in Surah Taubah presented absolutely no problem to Allah Ta'ala Who had absolutely no need to be on the lookout to carry out some "deft" mission in regard to the insertion of the *Tasmiah* in the capacity as the seal of authenticity.

Furthermore, if the *Tasmiah* was the seal attesting the authenticity of a Surah, the mere belligerent mood or tone of the Surah would not have excluded it. There are other

Surahs of dire warning and commencing in an angry tone, but such Surahs commence with the "beautiful auspicious prayer of Grace and Mercy" (Deedat's description), viz. the *Tasmiah*. Such Surahs are Surah Lahab, the whole of which is Supreme Wrath; Surah Kaafiroon, Surah Maa-oon, Surah Humazah, etc. If, therefore, belligerency in mood was the only determining factor in excluding the *Tasmiah* from the beginning of Surah Taubah, the same would have applied to the other Surahs, beginning in a Divinely Angry mood. If then the *Tasmiah* was in fact the "seal of authenticity" of a Surah, such seal by virtue of its vital importance would not have been excluded from Surah Taubah because in that case a grave doubt would have been created regarding the authenticity of the Surah.

It should now be clear that the *Tasmiahs* are not the "seals of authenticity" stated by Deedat, Divine Wisdom has not considered it appropriate to commence Surah Taubah with the *Tasmiah*, hence its absence. It is manifest that the various authentic and authoritative views in respect of the number of Qur'aanic Surahs refute the claim that the number of *Tasmiahs* is a multiple of 19. This is simply the factual position. Assuming that the number of *Tasmiahs* was a multiple of 19, then too, it would not have been of any significance regarding the authenticity of the Qur'aan Shareef. A number like 114 while it is a multiple of 19 is also a multiple of 2, a multiple of 3 and a multiple of 6. Multiples of numbers bear no relevance in the field of Qur'aanic authenticity. The claimant of such baatil theories must produce Shar'i evidence for his claims if he is truthful. His personal opinions of fancy and imagination



bogged down by an innate reverence for technology have no field of operation in matters of Shar'i Proofs.

## **THE TASMIAH AS PART OF AAYAT 30 OF SURAH NAML**

It has already been pointed out that the بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in Surah Naml appears as a portion of Aayat 30 and not as an independant Aayat as are the rest of the *Tasmiahs* with which the Qur'aanic Surahs commence. Its appearance here in Aayat 30 merely conveys some factual information regarding the letter which Nabi Sulaimaan (alayhis salaam) wrote to Queen Bilqees. The Aayat informs us that Nabi Sulaimaan (alayhis salaam) commenced his letter with the *Tasmiah*. Rasulullah (salfallahu alayhi wasallam) warned that matters not commenced with the *Tasmiah* will be shorn of success. This then, is the precise function of the *Tasmiah*. Its function is not in the capacity of some mysterious key as Deedat claims. But Deedat in his exercises of futility and *baatil* seeks to misuse this portion of Aayat 30 of Surah Naml to comply with his theory. In this direction he makes the following misleading statements:

*"By a masterstroke of genius our Author accomplishes His task of completing the 114 SEALS by so deftly inserting the Bismillah in the middle of the Sura. At the same time He fulfills His numerous other objectives in just three verses."*

Among these objectives according to Deedat are:  
His 114th Seal

The 19 إسم "Name" words of Qur'aan.

The 2698 الله "Allah" words of Qur'aan.

The 57 الرَّحْمَن "Ar-Rahman" words of Qur'aan.

The 114 الرَّحِيم "Ar-Rahim" words of Qur'aan.

Whether there are exactly 2698 الله words, 57 الرحمن, 114 الرحيم, words in the Qur'aan Shareef is subject to scrutiny. However, even if this is so, it carries no weight in relation to the theory of 19 propounded by Deedat, for like these numbers are multiples of 19, they are multiples of several other numbers as well.

The above-cited statement of Deedat misleads the reader into believing that بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ which is part of Aayat 30 of Surah Naml fits in *deftly* at such a juncture at which appears the completion of 114 *Tasmiahs*, the 2698th الله word, the 57th الرحمن word and the 114th الرحيم word. The falsity of this implied claim is manifest because at this juncture (viz., Aayat 30 of Surah Naml) the *Tasmiah* has appeared only 26 times; the Word, الله appears many times after this Aayat. The *Tasmiah* which appears another 87 times after this Aayat No.30 of Surah Naml, contains each time the words

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Deedat makes another irrelevant observation:

*"Without this one "SEAL" in the middle of verse 30 above, we should have been short of one each of all these words as well as the complete Seal missing in Sura 9."*

So what? Let there be one "seal" missing; let there be a shortfall of one each of the words Deedat wishes to be multiples of the Bahai 19. Such imagined missings and shortfalls in no way detracts from the authenticity and the *i'jaaz* of the Queaan-e-Hakeem. In actual fact there is no missing seal and no shortfall of words which could have occasioned and demanded the so-called "deft insertion" of the *Tasmiah* so clandestinely in Surah Naml nor did there ever exist any "problem" in this regard as Deedat imagines. The Qur'aan is the uncreated Word of Allah Azza Wa Jal. That is our Imaan on this issue. The Word of Allah Ta'ala is eternal. The "creation" of "problems" and the provision of "solutions" thus have no reality in respect of the Eternal Kalaam of Allah Ta'ala.

### THE WORD ISM — اِسْم

Deedat says that the word *Ism* appears 19 times in the Qur'aan Shareef. How could this be possible in terms of Deedat's admission that in the Qur'aan are 114

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and each *Tasmiah* contains the word *Ism* ؟ اِسْم

### THE IMAGINED PROBLEM

The non-appearance of the *Tasmiah* at the beginning of Surah Taubah is construed by Deedat as a "problem". He therefore displays his childish attitude by saying:

*"Create a problem and then solve the problem. But how did the problem arise in Sura 9 in the first place?"*

This supposition of Deedat implies, Na-oothubillaah!, that Allah Ta'ala was faced with a problem of reconciling the usual *Tasmiah* with the belligerent style of the opening verses of Surah Taubah. The "problem" could not be satisfactorily solved to conform to the normal practice in the Qur'aan of inserting the *Tasmiahs* at the beginning of the Surahs, hence Allah Ta'ala was obliged to depart from the set rule and insert the *Tasmiah* inconspicuously deep inside Surah Naml-- 18 Surahs after the incidence of the missing *Tasmiah*— and then too, as a portion of an Aayat. Na-oothubillaah! Indeed, if there had existed any such "problem" as contended by Deedat's imagination, it could have been immediately and appropriately solved by inserting the belligerent verses further on in the Surah and thereby not commencing the Surah in a belligerent mood. In this way the so-called "seal of authenticity" could have been retained in position in conformity with the normal rule thus precluding any possible doubt as to the authenticity of Surah Taubah-- a doubt which could be the consequence of the non-appearance of the supposed "seal". A doubt arising in the wake of the "missing seal" is of a greater magnitude than the "problem" which Deedat has posited. However, the fact is that such doubts and suppositions are raised only on the basis of the imagined nonsense of Deedat.

## **THE MUQATTA-AAT**

Regarding the muqat-ta-aat (the groups of letters at the beginning of certain Surahs), Deedat says:

*"Out of a total of 28 letters of the Arabic alphabet exactly half of them are involved in these Qur'aanic 'Initials'."*

Why half? Why not 19? If 19 was of such overriding importance in relation to the miraculous nature of the Qur'aan Shareef why not incorporate such a number of the muqat-ta-aat in the theory, which could uphold the supposed pattern of 19 outlined by Deedat? Deedat says:

*"These 14 letters are constituted into 14 different Combinations."*

Why 14? Why not 19? Again Deedat says:

*"These 14 different Combinations are repeated in the Holy Qur'aan in 29 chapters."*

Why 29? Why not in 19 or 38 or 57 or a number which is a multiple of 19? Why is the pattern of 19 not maintained consistently through the Qur'aan and in all forms of combinations which the people of *baatil* conjure up? If the *i'jaaz* of the Qur'aan-e-Hakeem was woven around 19 then why has 19 to be obtained so laboriously? Mark the labour Deedat has to undergo in striking up a link with 19:

*"If we add the 14 'Initials' to the 14 'Combinations' to the 29 'Suras', we obtain the total of 57, which happens to be an exact multiple of 19."*

Deedat has resorted to a labyrinthal way in which to achieve the desired multiple of 19. What is the compulsion to add unrelated numbers the way Deedat has done? A thousand such curious and broken factors can be added and subtracted, multiplied and divided to produce multiples of any numbers. But such forced relationship forged among various oddities and unrelated factors to conform to one's imagined theories play no role in so far as the miraculous

nature of the Qur'aan is concerned. The Qur'aan Shareef is no magic-box for kids to manipulate and manouvre to establish various combinations. The Kalaam of Allah Ta'ala is not the plaything of men who dwell and grovel in baatil.

If 19 was the key number--the almighty number-- in the *i'jaaz* of the Qur'aan-e-Kareem, its supposedly lofty rank would have been better vindicated if the muqat-ta-aat had appeared consistently at such numbered Surahs whose numbers are multiples of 19, e.g. Surah 19, Surah 38, Surah 57, Surah 76, Surah 95, and so on. But of the 29 Surahs in which these letter-groupings appear, only two happen to be at a 19 multiple juncture, viz. Surah 19 and Surah 38. None of the other 27 Surahs is at a position which happens to be a multiple of 19. This fact in itself amply demonstrates the insignificance of the number 19 in respect of the *i'jaaz* of the Qur'aan-e-Kareem.

### **THE NOONS ۞ OF SURAH QALAM— — DEEDAT CLAIMS 133 NOONS**

About the number of Noons in Surah Qalam, Deedat says:

*"But since we have found the number "19" as a convenient key in our discoveries of the miraculous nature of the Holy Qur'aan, why not try and count the letters ۞, "N" which is really the first letter of Chapter 68. The answer is 133. Divide by 19. The answer is 7!  $19 \times 7 = 133$ . But please do not take my word for it, do yourself a favour by visually counting the ۞ for yourself. You will get a spiritual exhilaration in doing so!"*

Certainly we cannot accept the word of one who has no Shar'i qualifications and who has no right to delve in

matters pertaining to the exegesis of the Qur'aan Hakeem. Indeed, we have found "spiritual exhilaration" in counting the number of NOONS in Surah Qalam, but such spiritual exhilaration was in establishing the *dhalaal* and the *baatil* of Deedat's claim. Surah Qalam does not have 133 Noons as Deedat claims. There are 142 Noons in Surah Qalam, and this number is not a multiple of 19. Even if the number of Noons was a multiple of 19, it would have had no relevance to the miraculous nature of the Qur'aan-e-Kareem since there is absolutely no Shar'i basis for theorizing that 19 is "a convenient key" in relation to the *i'jaaz* of the Qur'aan Shareef.

## **DEEDAT'S FALLACIOUS AVERGAE**

Deedat alleges:

*"You remember the 2698 ﷻ 'Allah' words in the Qur'aan? On the average of 1 ﷻ 'Allah' word for every 21/2 verses, if a single sentence was added or deleted even in Allah's Name, Allah's Own preserving system would have come to nothing."*

Before proceeding with the work of demolishing Deedat's theory, it is appropriate here to state Imam Abu Hanifah's (rahmatullah alayhi) advice regarding the kufr of a person. According to Imaam Abu Hanifah (rahmatullah alayhi) an utterance in which there are 99 possibilities of kufr and one possibility of Imaan shall not be utilized to proclaim the utterer thereof a kaafir. The man who makes such a vile statement will be given the benefit of doubt and the proclamation of kufr will be withheld from him in view of the single possibility of another meaning which could be construed. Deedat's statement cited above is impregnated with kufr, nevertheless, Imaam Abu Hanifah's (rahmatullah

alayhi) verdict saves his face from the axe of the ultimate proclamation. But such face-saving is restricted to this ephemeral world. In the Aakhirat everything will be thrown open and masks will be ripped off. Deedat has no alternative but to retract his kufr and make Taubah. Failing to do so will bring about the most disastrous spiritual calamities which will utterly efface the Imaan in the heart. In propounding his theory, Deedat has, Na-oothubillah, stripped Allah Azza Wa Jal of His Attribute of Omnipotency. Allah Ta'ala declares over and over in the Qur'aan Shareef:

*"Verily, Allah is powerful over everything."*

But Deedat exhibits his disrespect for Allah Ta'ala by audaciously saying:

*"...Allah's Own preserving system would have come to nothing."*

(Full statement appears above.)

In his imagination Deedat regards Allah's system of preserving the authenticity of the Qur'aan Shareef as being inextricably and irrevocably interwoven with the imagined "THEORY OF AVERAGE". viz., 1 Allah word for every  $2^{1/2}$  verses-. The inference is that if Allah Ta'ala mentioned the word 'Allah' one time less or one time more in the Qur'aan Shareef, the latter could not have been authentically preserved by even Allah Ta'ala— Na-oothubillah! Deedat's theory implies that Allah Ta'ala lacks—Na-oothubillah!-- the ability to accomplish a task although no irrationality and absurdity are involved. If Allah Ta'ala had mentioned the word, 'Allah' once more or once less in the Qur'aan Shareef, no absurdity would have been involved. Deedat's theory posits a restraining influence



upon Allah Ta'ala in that He had no alternative other than submitting to the theory of 19 to preserve the authenticity of the Qur'aan Shareef. In terms of Deedat's theory Allah Ta'ala had no choice other than employing the imagined system of 19 to plot the miraculous nature of the Qur'aan Shareef. Hence Deedat says: *"...Allah's Own preserving system would have come to nothing."*

Thus according to Deedat's theory, Allah Ta'ala has no option and no power of preserving the authenticity of His Kalaam other than the the system conjectured up by Deedat-- Na-oothubillah! Allah Ta'ala has Himself undertaken the responsibility of safeguarding the authenticity of the Qur'aan Shareef. The appearance, it appears presently in the Qur'aan has absolutely no bearing in respect of the *i'jaaz* of the Qur'aan Shareef nor is Allah Ta'ala bound or under any compulsion to employ the method fabricated by Deedat.

Let us now examine Deedat's theory of average which supposes "1 'Allah' word for every  $2^{1/2}$  verses". Thus according to Deedat's theory of average there are 6745 verses in the Qur'aan Shareef: 2698 (Allah words) multiplied by  $2^{1/2}$  gives us 6745. On what authority does Deedat assert this number of verses for the Qur'aan-e-Hakeem? He has just averred on the basis of his imagined theory of preservation:

*"if a single sentence was added, or deleted even in Allah's Name, Allah's Own preserving system would have come to nothing."*

But Deedat's theory of average postulates for the Qur'aan a false number of verses. The Qur'aan Shareef does not have 6745 Aayaat as Deedat's theory indicates. Difference of opinion exists among the authorities regarding the number of Aayaat in the Qur'aan Shareef, but not a single authority from the time of Rasulullah (sallallahu alayhi wasallam) to our day supports the baseless theory of 6745 verses. Hereunder appears the list of authoritative *ikhtilaaf* (difference of opinion) of the Authorities of Islam.

Number of verses	Authority
6236	Hadhrat Ali
6218	Hadhrat Abdullah Ibn Mas'ood
6616	Hadhrat Ibn Abbaas
6666	Hadhrat Aishah
6214	Hadhrat Ismail Ibn Ja'far Madani
6216	The Basri veiw
6250	The Shaami veiw
6212	The Makki view

It will be observed from this list that Deedat's veiw of 6745 verses has no authoritative support. The falsehood of his theory is thus evident.

For a moment let us assume the existence of some 'average' theory pertaining to the number of 'Allah' words appearing in the Qur'aan Shareef. If so, what is the compulsion for establishing an average of one 'Allah' word for every two and a half verses? Any other average applicable to the number of Aayaat could have been established. As an

example: If the number of 'Allah' words in the Qur'aan Shareef was 3000 and the number of Aayaat 6110, we would have had an average of 2. And, in this way the authenticity of the Qur'aan would not have been comprised since there is no factor which can compel Allah Ta'ala to adhere to an "average" fabricated by Deedat. Anyhow, the fact is that the theory of average has no significance in relation to the *i'jaaz* and the preservation of the Qur'aan Shareef. Besides having no significance, it possesses no existence in the Qur'aanic domain.

Furthermore, it would have been more in line with Deedat's overall theory of Bahai 19 if the "average" was 19 and not  $2^{1/2}$ . If 19 is the all-embracing number and the axis of the Qur'aanic miracle as Deedat asserts then there was an absolute need for a consistent and a conspicuous pattern of 19 operating throughout the Qur'aan and from every angle. But the theory of 19 is fallacious from beginning to end.

### THE FICTION OF THE EXTRA QAAF ق

The number of *Qaaf* ق in Surah Qaaf is 57 and the number of *Qaaf* in Surah Shuraa is also 57. This gives a total of 114 Qaaf in the two Surahs. This total is cause for the ecstatic glee of Deedat because it happens to be a multiple of 19. But Deedat's glee is unwarranted because 114 is also a multiple of 2 and 3. After having established that the two Surahs combined contain 114 Qaaf, Deedat lapses into the following bit of fiction:

*"...if a human being had written the Qur'aan, and even if everything went well with him, he would still be left over with an extra ق. You see, after having written the two ق containing*

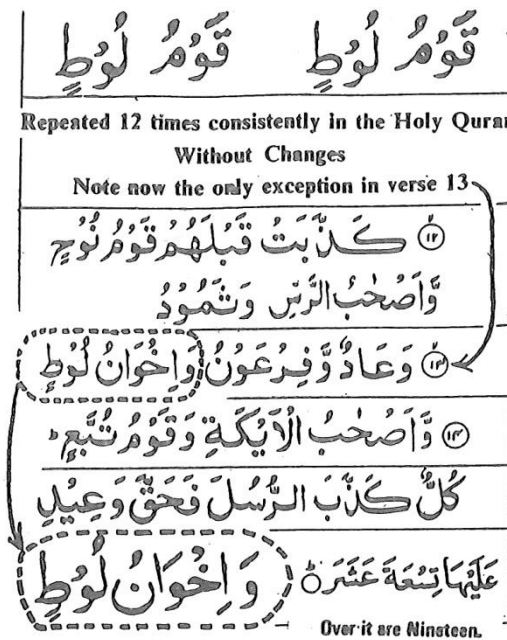
*Suras and counting them, he would have been confronted with 115 ق Qafs and not 114 as we find them now."*

The above supposition is both baseless and ridiculous. Imaanic intelligence does not permit one to indulge in such ludicrous fiction in respect of the Qur'aan-e-Hakeem. This fictitious hypothesis postulates that some human being possessing a unique and amazing ability of being able to compile two Surahs exactly as Allah's compilation of Surah Qaaf and Surah Shuraa. The only difference being the number of Qaaf. Whereas Allah's compilation contains 114 Qaaf, the human author's (postulated in the theory) compilation will contain 115 Qaaf. Thus the only superiority which the divine compilation will enjoy over the human compilation (in the theory) is one Qaaf less—if this is superiority at all!

Deedat then heightens the absurdity of his supposition by assuming that a man with the ability to compile two long Surahs exactly as Allah's compilation, lacks the ability to eliminate a single Qaaf in order to bring it in line with the Divine Compilation. If the theory of Deedat can accept such a super intelligent person who compiled two Surahs in the Divine Style, there is absolutely no rational argument to deny that this super-intelligence possesses the ability to eliminate the unwanted Qaaf.

In the first place, there would not have been an unwanted Qaaf since the super-intelligence in Deedat's fictitious theory would have seen to it that the two Surahs he has compiled contain exactly 114 Qaaf as the Divine compilation.

In an attempt to present the imagined extra Qaaf in the exposition of his theory which is remarkable in absurdity, Deedat presents the following figure consisting of some Aayaat of Surah Qaaf (Surah 50):



Regarding the Qaaf appearing in these verses he says:  
*"Around verse 13 he comes across the biggest cluster of Qafs. Five to be exact. He must eliminate one of these. Let us examine Fig. 19 Page 58 and read verses 12, 13 and 14. There are only 4 ق Qafs here. Yes, but there were supposed to be 5. "Do you mean to say that the Qur'aan has been changed?" You ask. "No," I say. "Then, how can you account for your contradictory*

statements?" You see, the Author — God or Muhammed — had intended 5 ق Qafs between these 3 verses. The clue is in verse 13. Look at the encircled word إِخْوَانُ لُوطٍ "Ikhwano Lūṭ" (Brethren of Lūṭ). It ought to have been قَوْمُ لُوطٍ "Qawmu Lūṭ" (People of Lūṭ). Why قَوْمُ لُوطٍ "Qawmu Lūṭ"? Because the Author has consistently described the people of Lot as قَوْمُ لُوطٍ "Qawmu Lūṭ," 12 times throughout the Qur'aan in different places. Why should the Author Who is so unvarying in His description of this abominable people, who were destroyed for their unnatural lust, described them the "thirteenth" time in the "thirteenth" verse as إِخْوَانُ لُوطٍ "Ikhwano Lūṭ" (Brethren of Lūṭ). An Author who can give you 3 synonyms between 2 verses as in verses 12 and 13, to describe a "group of people," and even convey the idea of "a people" without any adjective, is the same Who adhered to that unchanging phrase قَوْمُ لُوطٍ "Qawmu Lūṭ." Any attentive reader would have noticed the changed formula in verse 13. Any human author, knowing the beauty of using synonyms and yet remaining consistent a dozen times would have naturally repeated قَوْمُ لُوطٍ "Qawmu Lūṭ," and made His baker's dozen (13). In that case there would have been 58 ق Qafs in Sura ق and 58 is not a multiple of 19. Did He not say — 'I will make you to reckon with 19?')

To say the least, Deedat is guilty of blatant audacity in claiming:

*"...the Author--God or Muhammad--had intended 5 ق Qafs between these three verses."*

*"There are only 4 ق Qafs here. Yes, but there were supposed to be 5."*

Here we have a man wholly incompetent in the branches of Shar'i Uloom saying that Allah Ta'ala inserted only 4 Qaafs inspite of His intention being 5 Qaafs. Allah Ta'ala revealed four Qaafs in these verses, but Deedat avers: *"there were supposed to be 5"*. Attempting to explain this blasphemous theory of his, Deedat says that the phrase which he has encircled in his figure 19 was supposed to have been:

قَوْمٌ لُّوطٌ

but Allah Ta'ala was constrained by this imaginary theory of 19 to depart from His consistency (viz., the consistency of describing the people of Loot—alayhis salaam-- as قَوْمٌ لُّوطٌ) and to excise the word قَوْمٌ from the phrase قَوْمٌ لُّوطٌ and substitute in its place إِخْوَانٌ لُّوطٌ, Na-oothubillah! According to Deedat, this "inconsistency" in Allah's description of the people of Loot (alayhis salaam) was compulsorily occasioned by the theory of 19. So overriding is the importance of the Bahai number 19 to Deedat that he could venture a hypothesis which postulates inconsistency and defect for Allah Azza Wa Jal.

If the baseless theory of 19 is momentarily assumed to have any validity (for agument's sake) then too there is absolutely no need for Allah Ta'ala to be "inconsistent" in His descriptions. Allah Ta'ala Whose Kalaam the Qur'aan

is, had innumerable options open by means of which He could have the number of Qaafs conform to the theory of 19 while at the same time retaining His consistency of description. But Deedat lacks proper knowledge of the Qur'aan Shareef, hence he cannot understand the variety of ways in which one Qaaf could have been eliminated without destroying the imagined consistency which he posits for the description of the people of Loot (alayhis salaam).

If Allah Ta'ala had desired the phrase قَوْمٌ لُوط in this place instead of إِنْخَوَانٌ لُوط He would have said so. However, the Divine Wisdom and Will desired إِنْخَوَانٌ لُوط at this juncture, not قَوْمٌ لُوط. The Divine Choice of إِنْخَوَانٌ لُوط, or any other words anywhere in the Qur'aan is not anchored to Deedat's concocted theory of 19. The allegation of departure from "consistency" is extremely grave, for it attributes defect to Allah Ta'ala in that the only manner in which He could conform to the imagined theory of 19 was to compromise His Consistency, thereby becoming inconsistent in the description which He had intended. Na oothubillah!

Indeed consistency could have been achieved by deleting the term قَبْلَهُمْ in Aayat 12. In this case the phrase قَوْمٌ لُوط could have been used in Aayat 13, if any such "consistency" imagined by Deedat was required. This is but just one example of Qaaf elimination to maintain "consistency" if such imagined consistency was desired by Allah Ta'ala. There are a variety of ways in which Allah Ta'ala could have



achieved this elimination if He had so desired---if He had wished to use the word قوم for اخوان in Aayat 13.

## **FURTHER DITREPENCIES IN DEEDAT'S THEORY ON**

### **قَوْمٌ لُّوطٍ**

Deedat asserts that the phrase قَوْمٌ لُّوطٍ is "repeated 12 times consistently in the Holy Qur'aan without changes". This claim is incorrect. The phrase (without changes) appears 7 times in the Qur'aan Shareef—not 12 times. What exactly does Deedat mean by "consistently"? Consistent with what? Certainly not with 19. If Allah Ta'ala describes anything in a particular style a number of times and then adopts another descriptive title, such choice of words cannot be regarded as "inconsistent". He who claims variations in description to be "inconsistent" should furnish his Shar'i evidence. Such change of words and phrases in the Qu'raan Shareef is the effect of Allah's Choice, Will and Wisdom, and not the consequence of some external influence or force such as Deedat's imaginary theory of 19. To convey that his theory is correct, Deedat asks:

*"Why should the Author Who is urwarying in His description of the abominable people described them the 'thirteenth' time in the 'thirteenth' verse as إِنْخَوَانٌ لُّوطٍ?"*

As stated earlier, the phrase قَوْمٌ لُّوطٍ appears 7 times in the Qur'aan Shareef, but Deedat says 12 times. In the above statement he implies:

- (a) This is the thirteenth time the people of Loot (alayhis salaam) are mentioned.
- (b) This is the last and thirteenth time they are mentioned.
- (c) All reference to the people of Loot (alayhis salaam)

appears before this Aayat, viz. Aayat 13 of Surah Qaaf, the fiftieth Surah.

However, all three implications are wrong. This is not the thirteenth time the people of Loot (alayhis salaam) are mentioned with the supposed 12 titles of قَوْمُ لُوط preceding this mention of إِخْوَانُ لُوط. Nor is this the last time that the people of Loot (alayhis salaam) are referred to. In Surah 54 (Surah Qamar), the Qur'aan Shareef again says: قَوْمُ لُوط (Aayat 33), thus refuting the claim that إِخْوَانُ لُوط appears at juncture which has been preceded by the appearance of the phrase قَوْمُ لُوط 12 times. Deedat attempts to introduce significance for his theory by asserting: *"thirteenth time in the thirteenth verse."*

In relation to Deedat's theory of 19, the appearance of the phrase قَوْمُ لُوط in the thirteenth verse of Surah Qaaf is of no significance. Firstly, this is not the thirteenth occasion that the people of Loot (alayhis salaam) are referred to. Deedat's theory conveys the impression that before this "thirteenth" mention, 12 descriptions of قَوْمُ لُوط, have already preceded. Deedat has not unravelled any Queaarkic point of mystery by making the claim of the double appearance of "thirteen"--viz., the appearance of the title the thirteenth time (in his imagination) in the thirteenth verse.

Secondly, in the 38th Surah (Surah Saad) the phrase, قَوْمُ لُوط appears in the 13th Aayat. If Surah Qaaf (the 50th Surah),

contains the mention of the people of Loot (alayhis salaam) in the style of إخوان لوط, in Aayat 13 at the supposedly 13th juncture, then obviously the mention of قَوْمُ لُوط in Surah Saad (Surah 38) will not be also at the 13th juncture. To be exact it is the 6th juncture in spite of the fact that it also appears in Aayat 13. Deedat's claim regarding the "13th time" is now thoroughly disposed of. Deedat would have been more faithful to his theory if he had endeavoured to accommodate the phrase إخوان لوط at a juncture which could have upheld his 19 multiple theory.

Furthermore, if the appearance of the phrase إخوان لوط and قَوْمُ لُوط had any relevance to the imagined theory of 19 these would have been interwoven into the 19-fabric and not some awkward number like 13 which has no relationship to the 19 multiple theory of Deedat.

### **THE ص (Saad) IN DEEDAT'S THEORY OF 19**

Deedat lumps together three Surahs in which the ص (Saad) appears in the *muqat-ta-aat* at the beginnings. These three Surahs are the 7<sup>th</sup>, 19<sup>th</sup> and the 38<sup>th</sup>, commencing respectively with ص كَيْعَصَ النَّص

Regarding the letter ص in these Surahs, he says that the 7<sup>th</sup> Surah has 98 *Saad*; the 19<sup>th</sup> Surah has 26 *Saad* and the 38<sup>th</sup> Surah has 28 *Saad*. Although the 19<sup>th</sup> and 38<sup>th</sup> Surahs are at positions whose numbers, viz. 19 and 38, are multiples of 19, the 7<sup>th</sup> Surah despoils his theory in that 7 has no relationship with 19. Although these three Surahs have, according to Deedat, a "common denominator", viz.

## *The Qur'aan and the fallacy of computer concoction*

*Saad*, Surah No.7 is out of step with his theory of 19 as mentioned above.

Besides the numbers of the Surahs, the number of the letter *Saad* appearing in each Surah of this group is in conflict with Deedat's theory. Deedat says that the 7th Surah has 98 *Saad*, but 98 is not a multiple of 19. If 19 was the almighty number, why is this number of *Saad* (Deedat's common denominator) in Surah 7 not a multiple of 19? Why does it not conform to the imagined pattern conjectured by Deedat?

Surah 19 according to Deedat has 26 *Saad*. Again this is not a multiple of 19. According to Deedat, Surah Saad 38 has 28 *Saad*, but this too is not a multiple of 19. Having failed to apply his theory of 19 to the *Saad* letters of these three Surahs (7th, 19th and 38th), Deedat takes a desperate chance to force the application of his theory by adding up the *Saad* letters of the three Surahs concerned. Like a conjurer, Deedat produces a conjectured total of 152 *Saad* and expects Believers to concede the validity of his theory on the basis of this deception. His total of 152 is a multiple of 19. He proudly presents what he considers an accomplished trick of 19. But the baatil cannot hold. His 152 *Saad* are obtained as follows:

Surah 7 .....	98 <i>Saad</i>
Surah 19 .....	26 <i>Saad</i>
Surah 38 .....	28 <i>Saad</i>

This produces a total of 152 *Saad*, but Surah 38 has 29 *Saad* letters and not 28 as Deedat claims. The total number

of *Saad* letters of these three Surahs chosen by Deedat to demonstrate the operation of his theory of 19, is 153 which is not a multiple of 19. Deedat has in the process of forcing the application of his theory deleted one *Saad* from Surah 38. His theory once again has failed miserably.

### DEEDAT'S 19 and المّصّ

Surah No.7, viz. Surah A'raaf, commences with المّصّ. Attempting to apply his theory of 19 to these letters, viz. المّصّ, Deedat says that the Surah contains 2572 Alifs (ا), 1528 Laams (ل), 1165 Meems (م) and 98, *Saads* (ص). We have not had the occasion to establish the correctness of these figures. Assuming these figures to be correct, none of these is a multiple of 19. There is therefore no pattern of 19 as Deedat claims.

### DEEDAT'S 19 and كهيّصّ

Surah Maryam (Surah19) begins with the letters كهيّصّ. Deedat tells us that in this Surah there are 137 Kaafs, 168 Haas, 345 Yaas, 122 Ains and 26 *Saads*. But none of these numbers is a multiple of 19. Again the pattern of 19 is missing from the very Surahs which Deedat presents in his picture. Adding these numbers of letters, Deedat obtains the total 798 ( $19 \times 42$ ). Deedat thus feels satisfied that he has proven his theory. If 19 had been the wonderful and mysterious "key-number" on which the authenticity and miraculous nature of the Qur'aan are based, this 19 would have invariably permeated all of these groups of letters. The total of every single letter would have been a multiple of

19. But, both the abovementioned Surahs cited by Deedat negate his theory of 19 in that none of the *muqat-ta-aat* with which these Surahs commence is a multiple of 19. Besides the fact that none of these numbers is a multiple of 19, even the total of

ص ع ي ه ك

of this Surah Maryam is not a multiple of 19 as claimed by Deedat. The following is Deedat's diagram regarding the *muqat-ta-aat* at the beginning of Surah Maryam:

ك	"Kāf"	137
ه	"Hā"	168
ي	"Yā"	345
ع	"'Ain"	122
ص	"Sād"	26
		<hr/>
		= 798 ( 19 x 42)

Let us examine just one number in this diagram and we will discover that Deedat's theory is upset. The number of ع (Ain) in the Surah according to Deedat is 122. But the actual number of the harf ع appearing in this Surah is 117. The combined total of the letters listed above is therefore 793 assuming the other figyres in his diagram to be correct. But 793 is not a multiple of 19. Deedat's theory has now floundered miserably in regard to the *muqat-ta-aat* of this Surah as well.

Let us now discard the above assumption and examine the factual position of the *huroof-e-muqat-ta-aat* of Surah Maryam. Deedat and his mentor in the field, Rashad

Khalifa have claimed that the number of ق (Kaaf) in Surah Maryam is 137; the number of ه (Haa) 168; the number of ی (Yaa) 345; the number of ع (Ain) 122; and the number of ص (Saad) 26. This gives a grand total of 798 which in turn is a multiple of 19 (19 X 42). However, besides the Kaaf and the Saad the numbers for the other three letters, viz, ه ی ص are all wrong. The following table will indicate the error of Deedat and Khalifa.

Number according to Deedat and Khalifa		The actual number
ك	137	137
ه	168	144
ی	345	321
ع	122	117
ص	26	26
	798	745

The actual number of the *huruf-e-muqat-taat* of Surah Maryam is thus 745 and not 798, and 745 is not a multiple of 19. What credence can now be attached to the baseless theories of the propounders of 19?



**THIER ARGUMENT BY THEIR RABB IS FALLACIOUS.  
ON THEM IS WRATH AND FOR THEM IS A DREADFUL  
PUNISHMENT.  
(QUR'AAN)**



## بَصَّطَة

### THE WORD بَصَّطَة AND DEEDAT'S THEORY

In theorizing on the word بَصَّطَة Deedat places the seal on his ignorance in respect of the Qur'aan-e-Hakeem. In regard to this word, Deedat comments:

*"... but on top of that ص 'Sad' is a tin س sin, to tell us that though ص 'Sad' is written, we must pronounce it as س 'Sin'."*

But Deedat furnishes absolutely no Shar'i grounds for his claim that "we must pronounce it as س. There is absolutely no Shar'i evidence to back up this sweeping claim. Since Deedat lacks knowledge of Qiraa't he could afford to make such a fallacious and silly claim and so unabashedly. According to Deedat the word بَصَّطَة in the Qur'aan Shareef have been wrongly spelt. He therefore avers:

*"In the language of the Arabs, a hundred million of them, in their numerous dialects there is not a word بَصَّطَة. 'Bastatan' with a Sad." "Why write ص when you wish to pronounce س? Did the scribes not know how to spell? Certainly they knew how to spell..."*

In terms of Deedaes theory and imagination if the word بَصَّطَة was "correctly" spelt with a س, the result would have



been one *ص* short in his total of the letter *Saad* of the three Surahs, viz. Surahs 7, 19 and 38. This, on Deedat's count would have given 151 *Saad* which is not in accord with his theory of 19 because 151 is not a multiple of 19. It has already been shown that the number of *Saad* in the three Surahs combined is 153, not 152 as Deedat claims (See page 148 ).

Let us for a short while accept the shortage of one *Saad* if the word was spelt "correctly", i.e. بسطة and not بصطة . In this acceptance the conclusion is absurd in terms of Imaan. In accepting Deedat's opinion of deliberate mis-spelling we shall be compelled to conclude—Na-oothubillah--that Allah Ta'ala had no way by means of which to insert an additional *Saad* in the entire Surah other than mutilating the word--spelling it wrongly--thereby bringing defect and imperfection in the wonderful and inimitable language and style of the Qur'aan-e-Kareem. How can error and imperfection support the miraculous nature of the Divine Kalaam? How is it possible for a Mu'min to accept that the only avenue open to Allah Ta'ala for the insertion of an additional *Saad* was mis-spelling--resorting to imperfection? Once again Deedat is guilty of postulating an attribute of defect for Allah Azza Wa Jal. This inference which is the logical conclusion of Deedat's opinion is impregnated with kufr, viz. the falsehood that in such a long Surah of 206 verses, Allah Ta'ala lacked the ability to insert an extra *Saad* and the only option available to the Divine Will was to mis-spell the word—  
Na-oothubillah!

**بَصْطَة THE SO—CALLED "FINGER—PRINT"  
(which appears in Surah 7, Verse 69)**

Regarding the "tiny" (س) (*Seen*) appearing above the *Saad* in the above word, Deedat says:

*"In the first Sura of the 'set' under discussion, i.e. Chapter 7, we find another clue, tell-tale mark or "finger-print" of its Divine Author....*

*Note that it (بَصْطَة) is spelt with a 'Sad', but on top of that 'Sad' is a tiny 'Sin', to tell us that though ص is written, we must pronounce it as 'sin'."*

According to Deedat the purpose of the "tiny" *Seen* on top of the *Saad* is to indicate that the word has been wrongly spelt to accomodate the theory of 19, hence the appearance of the '*Seen*'. The reader should while reciting ignore the deliberate "error" and recite the word correctly by reciting only the *Seen*, the *Saad* being totally disregarded. This "tiny" *Seen* is thus the "finger-print" of Allah Ta'ala in Deedat's imagination.

It will be in Deedat's interests if we educate him in this simple rule of correct Qur'aanic recitation pertaining to the "tiny" *Seen* above the *Saad*. Perhaps knowledge of this rule will dispel his jahl regarding the supposedly mysterious "tiny" *Seen*. If the purpose of the "tiny" *Seen* was to indicate that the correct spelling is with a *Seen*, the insertion of a *Saad* being solely to bring the number of *Saad* in the Surah in line with the theory of 19 espoused by

Deedat, the same should be applicable to the other tiny *Seens* on top of the *Saads* elsewhere in the Qur'aan Shareef. The harf س appears on top of the harf ص in four different places of the Qur'aan Shareef and not only in Surah A'raaf (Surah No.7) which according to Deedat is one of the *Saad* "common denominator" Surahs. The four tiny *Seens* above *Saads* appear in the following positions:

Surah Baqarah, Aayat 245 يَبْضُطُ

Surah A'raaf, Aayat 69 بَضْطَةٌ

Surah Toor, Aayat 38 الْمُضْطَرُونَ

Surah Ghaashiyah, Aayat 22 يَمْضِطِرْ

It is permissible to recite these four words with either *Seen* or *Saad*. It is not incumbent to recite these words with only *Seen*. The books of Tajweed explain this rule clearly. In the fourteen hundred years of Islam's existence Deedat has been the first person to present the baseless suggestion that the word has been wrongly spelt in the Qur'aan Shareef and the tiny *Seen* indicates this error which was the only option open to Divine Omnipotence to conform to a theory of 19 concocted by some none-entity.

If the tiny *Seen* on top of the *Saad* of بَضْطَةٌ is indicative of the supposed erroneous appearance of the *Seen* in this word of Surah 7, Aayat 69, then the same conclusion will apply to the other three words which also have tiny *Seens* on their respective *Saad*. If the tiny *Seen* on بَضْطَةٌ is a so-called "finger-print" (being a clue indicating the erroneous *Saad*), the tiny *Seen* of يَمْضِطِرْ, الْمُضْطَرُونَ, يَبْضُطُ will likewise be "finger-prints" of error in the Qur'aan-e-Hakeem--Na-oothubillah!

According to Deedat's theory the supposedly erroneous *Saad* in the word- *بَصْطَة* (Surah 7, Aayat 69) was occasioned by the fact that the Surah is a *Saad* "common denominator" Surah which by virtue of the theory of 19 requires the number of *Saads* to be a multiple of 19. The (imagined) shortage of a *Saad* to fulfil the requirement of the theory was thus made-up by the erroneous insertion of a *Saad*. What type of "miraculous nature" does Deedat conceive for the Qur'aan Shareef? A "miraculous nature" which contains error, defect and imperfection? Only jahl can theorize such an imperfect conception of *i'jaaz* for the wonderful and eternal Kalaam of Allah Azza Wa Jal. For pursuing our argument if we accept this claim of Deedat momentarily, he will have to answer the question:

What necessitated the tiny *Seen* on the *Saad* of the other three words which appear in three different Surahs none of which belong to the *Saad* "common denominator" class?

Surah Toor (Surah 52) in which appears the word *الْمُضْطَرُونَ* with its tiny *Seen* above the *Saad*, has 12 *Saads* besides the *Saad* of *الْمُضْطَرُونَ*. Now which dictate of the theory of 19 does the 12 *Saad* of this Surah abide by? The introduction of an additional *Saad* into this word raises the number of *Saad* to 13 which has no relation to Deedat's 19. Similarly, Surah Ghaashiyah (Surah 88) has only 4 *Saads* besides the *Saad* which is to be found in the word *بُخْبَارٍ* in which the tiny *Seen* appears on top of the *Saad*. What demand of the theory of 19 constrained the "erroneous" introduction of a *Saad* here?

In an attempt to prove that the *Saad* of بَسْطَةٌ in Surah 7, Aayat 69 is erroneous, Deedat refers the reader to the word بَسْطَةٌ in Aayat 247 of Surah Baqarah and sarcastically remarks: "*So the Scribes knew how to spell!*" Since there is no *Saad* in this بَسْطَةٌ Aayat 247 of Baqarah, Deedat considers that he has proven that the *Saad* of بَسْطَةٌ in Surah 7, Aayat 69 is an error simulated by Allah Ta'ala to conform to his (Deedat's) theory of 19. This preposterous notion can never be entertained on the basis of Imaan and *Aql*. If indeed this was the case, then why in just two Aayats earlier, viz. Aayat 245 of Surah Baqarah, does the word يَبْسُطُ appear with a *Saad* accompanied by a tiny *Seen*?

The rootword (masdar) of both بَسْطَةٌ and يَبْسُطُ contain the letters ط , س , ب . Yet in the same Ruku' the Qur'aan has بَسْطَةٌ without *Saad* and يَبْسُطُ with *Saad*. How does the theory of 19 fit in here?

## FORMS OF QIRAA'T

Far, far from being indications of error in the interests of an utterly baatil theory imagined by incompetent and Islamically uneducated persons, the *Saad* merely shows the forms of recital permissible in these words. In the tafseer of يَبْسُطُ, Tafseerul Baidhaawi states:

*"Naafi, Kasaa-i, Bazee and Abu Bakr recited it (يَبْسُطُ) with a Saad. Similarly, in Surah A'raaf in Allah's statement:*

فِي الْخَلْقِ بَسْطَةٌ

Tafseerul Mazhari states:

*Abu Amr, Qumbal, Hafs, Hishaam and Hamzah recited-يَبْصُط...here and بَسْطَة in Surah A'raaf with a Seen. The others (other authorities) recited these with Saad.*

Sirraajut Tanweer states:

*"Naafi, Bazee, Sh'bah a d Kassa-i recited it with a Saad. Abu Amr, Hish-aam, Qumbal, Hats and Khalf recited it with a Seen whereas Ibn Thakwaan and Khallaad recited it with a Seen and a Saad.*

Another Tafseer says:

*"And البسط is البِسط. Its Seen has been transformed into a Saad because of its proximity to a harf (letter) of Itbaaq and Tafkheem, viz. ط.*

Regarding the ص in the words يَبْصُط, and بَسْطَة, Sharh-e-Shaatibi gives the following detailed esplanation:

*"And يَبْصُط (Surah Baqarah, Ruku--with a Saad ) according to the others (i.e. authorities of Qiraa't) besides Qumbal, has become elevated in relation to Seen Mustafalah by virtue of the Isti'laa or by conforming to rasm (normal practice). On the basis of popular practice ص is best. (The others refer to Naafi', Bazee, Abu Bakr and Kasaa-i).*

The other authorities of Qiraa't recite it with *Seen*, i.e. according to Qumbal, Basri, Shaami, Hafs and Hamzah the recitation is with *Seen*.

Regarding *بَصْطَة* في الخلق (Surah A'raah, Ruku 9) the same explanation (i.e. according to some authorities *Seen* will be recited and according to others *Saad*).

Among those who recite *Seen*, Khallaad and Ibn Thakwaan recite *Seen* as well as *Saad* in both *بَصْطَة* and *بَصْطَة*. The summary of this explanation is that there are four versions among the Qurraa (authorities of Qiraa't) regarding *بَصْطَة* and *بَصْطَة*:

- (1) Naafi, Bazee, Abu Bakr and Kasaa-i aver only *Saad*.
- (2) Qumbal, Basri, Hishaam, Hafs and Khalf say that only *Seen* applies in both words.
- (3) Khallaad recites in both *Seen* and *Saad*.
- (4) Nazeem narrated the view of Ibn Thakwaan that both *Seen* and *Saad* are correct in both *بَصْطَة* and *بَصْطَة*, nevertheless, according to popular practice only *Seen* applies to *بَصْطَة* in Surah Baqarah and in *بَصْطَة* in Surah A'raaf only *Saad*.

.....In A'raaf (i.e. the word *بَصْطَة* in Surah A'raaf) none of the Shaikhs of Daani recited with *Seen*. In short, according to Thakwaan, *Seen* applies to *بَصْطَة* in Surah Baqarah; and only *Saad* applies to *بَصْطَة* in Surah A'raaf. This is the aulaa (best) method according to him."

From the foregoing explanations cited from the authoritative Kitaabs on the subject it will be abundantly clear that the "tiny" *Seen* on top of the *Saad* of the word *بَصْطَة* (as well as that of the other three words) is no indication and no "finger-print" of error. It is purely a form of recitation. It belongs to the domain of Qiraa't and not some imagined opinion of Deedat. This form of Qiraa't takes into consideration certain tribes as well. It also takes

into account the *harf-e-isti'laa*, viz. the ط (Taa) appearing as its neighbour in the word. This is a matter of Tajweed which shall not be explained here. Deedat may search for an Ustaad to teach him these simple facts of Tajweed.

Inspite of the authoritative explanations pertaining to بَصْطَة in the books of the Deen, Deedat says:

*"In the language of the Arabs, a hundred million of them, in their numerous dialects, there is not a word-بَصْطَة "Bastatan" with a Saad."*

Deedat's knowledge of Arabic and the numerous dialects is infinitesimal, hence he could risk to be so blatantly audacious in making this baseless claim.

The fact that the word بَصْطَة with a *Saad* appears in the Qur'aan Shareef should have been sufficient proof of its validity and correctness. It is inconcievable that Allah Ta'ala will perpetrate the defect of error in support of some man-conjectured theory. A theory which requires error to uphold it is manifestly *baatil*. We cannever, accept that the Divine Omnipotence can be subjected to such imperfection. A Mu'min requires to go no further than the Qur'aan-e-Hakeem to establish the validity of the word--the correctness of the word. The authorities of the Shariat as well as of the Arabic language uphold the correctness of the word, but Deedat has considered it appropriate to subtly contest its correctness. This he does covertly in the attempt to substantiate his pattern of 19 for the Qur'aan Shareef.



The authorities of Qiraa't have explained that the proximity of the ط which is one of the root letters of بَصْطَة and which is described in Tajweed as *harf isti'laa*, to the س (also one of the root letters) induces the introduction of the ص which is also *harf isti'laa* (Shaatibi). In addition, the Taa in the word is also *harf itbaaq*, hence the generation of the *Saad*. This discussion will not seem intelligent to Deedat who is not qualified in Tajweed. Nevertheless it has been briefly mentioned here to merely convey to readers that there exists Shar'i grounds for the appearance of the tiny *Seen* above the *Saad* in certain words, and that the baseless suggestions of Deedat in this matter are not worthy of audience or consideration. The above explanation is stated in the books of Tajweed as follows:

*"And البسط is البصط. Its Seen has been transformed into a Saad because of its proximity to a harf (letter) of Itbaaq and Tafkheem, viz. ط."*

It should now be clear that the purpose of the transformation of the *Seen* into *Saad* is to introduce the qualities (Sifaat) of the adjacent Taa--and this is one form of valid Qiraa't. Such transformation was never occasioned by Some concept of a "missing" *Saad*.

Deedat brazenly asserts that "in the numerous dialects" of the Arabs there is no such word as it بَصْط . What credentials does he possess to speak so "authoritatively" on the dialects of the Arabic language? In simple terms, what does Deedat know of Arabic? Let us consult the authorities

of the Arabic language in this regard. The following is recorded in Volume 9 of *Lisaanul Arab*, the voluminous and authoritative work of Imaam Allaamah Abul Fadhl Jamaaluddin (Ibn -Manzoor):

(بسط)....وبا الصا ايضا

..and it is also with a *Saad* . (بسط)

(بسط) البسطة با ليصاد لغة في البسطة وقرئ وزاد ه بسطة ومصيطر با لصاد

والسين واصل صا ه سين قلبت مع الطاء صادا لقرب مخرجها

(البسطة) with a *Saad* is a dialect of (البسط) - (بسط). And it has been recited and وزاد ه بسطة with *Saad* and *Seen*. The basis of its *Saad* is the *Seen* which has been transformed into *Saad* by virtue of the *Taa* because of its close proximity."

Another encyclopedic dictionary of the Arabic language states in this regard:

البسط البسط في جميع معانيه

البسط *has all the meanings of* البسط

Various dictionaries of the Arabic language also lists the word بسط, with a *Saad*. Bayaanul Lisan says:

بسط بمعنى بسط

بسط *has the meaning of* بسط.

It shall now be abundantly clear that البسطة is a correct word in the Arabic language. The authorities of the language never regarded it as a queer and mysterious word of inexplicable proportion as Deedat has endeavoured to project. Therefore, there exists no basis whatever for the claim made by the proponents of 19 that the word بسطة, is not a correct word in Arabic.

## THE QUR'AANIC SCRIPT AND بَسْطَة بِصْطَة

Arguing on the basis of his principles of blundering and stumbling, Deedat says:

*"Not a single copy of the millions (of qur'aans) written by hand has a 'revised' spelling."*

The question of "revised" spelling does not arise in so far as the authentic and correct Qur'aanic scripts are concerned. If a particular script does not fit in with any man-thought up theory, such script will not be said to be "revised". Thus a script in which the tiny *Seen* does not appear will not be said to be "revised" since it would be correct. Furthermore, did Deedat undertake a study of the "millions" of copies of the Qur'aan which were written in the past fourteen centuries? What then are his grounds for making this sweeping claim? Deedat's claim is another addition to his list of fallacies. Numerous copies of the Qur'aan Shareef had and have *Seen* instead of *Saad* in the word بَصْطَة of Surah A'raaf. Jalaalain writes the Aayat No.69 of Surah A'raaf as follows:

وزادكم فى الخلق بَسْطَة

Here it has been written with a *Seen*. And, 245 of Surah Baqarah is written

والله يقبض ويبسط

The word is written with a *Seen* and not *Saad* as is the popular style.

Baidhaawi too writes this ayyat, viz. - والله يقبض ويبسط - with a *Seen* although the popular mode of writing is with a *Saad* . The author of Sirajut Tanweer writes the Aayat 69 of Surah A'raaf:

### وزادكم فى الخلق بسطة

Here a *Seen* has been written, not a *Saad* in the popular style known to Mr. Deedat. In the same way, many have written the word بسطة - with a *Seen*, i.e. - بسطة which refutes the claim made by Deedat of the non-existence of this script. Deedat should do himself the favour of visiting some library and checking the various of the Qur'aan Shareef. In this way he will be divested of his claim that there is no copy of the Qur'aan in which the word بَسْطَةٌ appears with a *Seen*.

Since Deedat is not versed in the etymological rules and construction of Arabic words, he finds the words shrouded in mystery. He therefore endeavours to engage such words in serving the requirements of his theory of 19. The Arabic language abounds in words which have undergone etymological (sarfi) transformation. Only one well-versed in Arabic grammar, especially *ilmus sarf*, will be able to recognize the origins of such transformed words. An example of such etymological change is to be found in the following Aayat:

(قل ان الله اصطفاه عليكم وزاده بسطة فى العلم والجسم)  
الطاء فى الصطفا ه بدل من التاء لمكان الصاد الساكنة

The word اصطفاه in the very Aayat in which appears the term بسطة has a ط, whereas a ت had previously occupied this position. Due to a certain rule of etymology the ت has been replaced with a ط. Such changes belong purely to the domain of etymology and have no concern with theories imagined and conjectured by unqualified persons. There is absolutely no mystery involved, in such etymological

## *The Qur'aan and the fallacy of computer concoction*

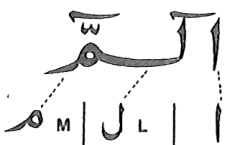
changes which are the effects of hard and fast rules of the language.

We have presented this one example merely to facilitate understanding--to show that substitution of letters in words is the product of rules of the language and has no truck with Deedat's theory of Bahai 19.

Deedat makes the following claim in the elaboration of his theory of 19:

*"Every Chapter of the Qur'aan which has 'Initials' affixed at the head of it, follows this same wonderful, awe-inspiring pattern. Count the number of times the 'Initials' occur in the Suras and divide them by 19, and without exception the answer is- always exact multiple of 19!"*

As a sample of his theory, Deedat presents the diagram which appears below:



<u>Sura</u>	M	L	A
2 Al-Baqara ...	2195	3204	4592
3 Al-Imran ...	1251	1885	2578
7 Ar-ra'f ...	1165	1523	2572
13 Ra'd ...	260	479	625
29 'Ankabut ...	347	554	784
30 Rum ...	318	396	545
31 Luqman ...	177	298	348
32 Sajda ...	158	154	268
	5871	8493	12312 A
		8493 L	
		5871 M	
		19 x 1404 =	<u>26676</u>

Let us examine Deedat's diagram on the basis of his own theory of 19. It will be found that not a single number of any particular letter in a particular Surah is a multiple of 19. For instance, Deedat's diagram gives the number of Meems in Surah Baqarah as 2195; the number of Laams as 3204; the number of Alifs as 4592. But none of these numbers is a multiple of 19. Similarly, examine all the other numbers and it will be seen that none is a multiple of 19. In order to force the application of the theory of 19, Deedat conglomerates the totals of the three columns and obtains a grand total of 26676 which happens to be a multiple of 19, i.e.  $19 \times 1404$ . Assuming the grand total of Alifs, Laams and Meems in the 8 Surahs listed in the diagram was truly 26676--a multiple of 19--then too it serves absolutely no purpose regarding the authenticity of the Qur'aan Majeed. However, the fact is that the number of Alifs, Laams and Meems in the eight listed Surahs do not total 26676 as Deedat claims. We shall, Insha'Allah, examine just one number in the diagram and upset Deedat's theory of 19 which he sought to make applicable to the grand total after failing to obtain confirmation from the totals of the numbers individually.

According to the diagram Surah Sajda has 158 Meems when in actual fact it has 155 Meems. Without bothering to check the other numbers contained in the diagram, the grand total will now be 26673 since Surah Sajdah has three less Meems than the number asserted for it. And, 26673 is NOT a multiple of 19. We are certain that Deedat's diagram has more errors--his booklet is replete with errors, discrepancies and fallacies. A random check of some of the

huroof (letters) mentioned by Deedat in his diagram revealed the following errors:

- (a) Surah Luqmaan has 165 Meems and not 177.
- (b) Surah Ra'd has 248 Meems and not 260.
- (c) Surah Sajdah has 146 Laams and not 154.
- (d) Surah Sajdah has 234 Alifs and not 268.

The other huroof in the diagram were not checked. If checked, we are certain, the diagram will throw up many more errors to aggravate the already mutilated theory of 19. The many discrepancies in the diagram establish that:

(1) The grand total of Alifs, Laams and Meems in the Surahs listed in the diagram is not 26676.

(2) The three sub-totals in the columns, viz. 5871, 8493 and 12312 are all erroneous.

(3) Certain numbers given for letters in the vertical columns are incorrect-perhaps most of the totals are incorrect.

(4) In all probability almost every number in the vertical columns is incorrect. The many errors in the booklet compels one to this conclusion.

## **THE WORD ISM** اسم

Deedat says:

*“Let us then scrutinize the computerized data. The first word meaning, 'NAME' occurs 19 times in the Qur'aan (19x1).”*

The error is glaring. In the Qur'aan Shareef the word *Ism* does not appear less than 116 times. We state 116 because we have not checked the exact number. There are alone 114 *Tasmiahs* in the Qur'aan Shareef, including the *tasmiah* which happens to be a portion of an Aayat in Surah Naml. Each *Tasmiah* contains the word *Ism*

## THE WORD الرَّحْمَن

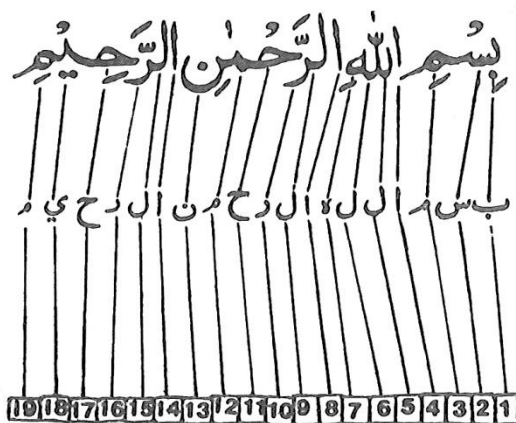
Deedat claims that the word الرحمن appears 57 times (a multiple of 19) in the Qur'aan Shareef. But it does not appear less than 160 times. This word appears more than 160 times--the exact number has not been checked by us. Every *Tasmiah* contains the word *Ar-Rahmaan*.

## THE WORD AR-RAHEEM الرَّحِيم

According to Deedat, the word الرحيم appears 114 times (19 x 6) in the Qur'aan Shareef. But the number in actual fact is far in excess of 114, for every *Tasmiah* sentence contains the word *Ar-Raheem*.

## THE DECEPTIVE METHOD OF COUNTING THE HUROOF

Mention has to be made of the deceptive method of counting the letters. In this process, deception is an essential ingredient for forcing the totals to correspond to the theory of 19. The following diagram appears in Deedat's booklet:





It will be seen that in the Aayat, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ certain *huruf* are *mushaddad*, i.e. a letter with a tashdeed. In this Aayat, three letters are *mushaddad*, viz. the ل in the word اللَّهُ; the ر in الرَّحْمَنِ; and the ر in الرَّحِيمِ. But in totalling the letters of the whole Aayat, Deedat enumerates only the *Laam mushaddad* in the word اللَّهُ as two letters. He counts the *Raa mushaddad* of both الرَّحْمَنِ and الرَّحِيمِ as one letter each. In this way he obtains his 19. However, should he adhere to a straightforward and uniform principle by either enumerating a *mushaddad* as two letters (as some authorities have) or counting a *mushaddad* as a single letter, then he will miserably fail in the presentation of his theory of 19.

If the first method (i.e. a *mushaddad* equals two letters) is employed, the Aayat,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

will have 21 letters and not 19. If the second method (i.e. a *mushaddad* equals one letter) is employed then the Aayat will have 18 letters, not 19. Both methods of counting letters reject Deedat's theory of 19.

## **MORE DECEPTION**

The way in which Deedat achieves a number which is a multiple of 19 is by fusion of the two methods of counting explained above. Such fusion of methods is resorted to when a multiple of 19 cannot be yielded by the application of a single rule or method of counting. However, even the hybrid (realised by fusing the two methods) does not always yield the result which the theory of 19 desires. In

## *The Qur'aan and the fallacy of computer concoction*

such cases of failure, all rules are abandoned and a statement is blindly made to conform to 19 in the hope that no discerning eye will detect the flaw and deception. An example of such blind error is Deedat's claim:

*"But did you know that the first five verses of the very first Revelation (96:1-5) just 19 words? That is 19x1. Those 19 words consist of exactly 76 letters, which is a multiple of 19, i.e. 19X 4."*

The first five verses of the first revelation are:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ \* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ \*  
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ \* الَّذِي عَلَّمَ بِالْقَلَمِ \*  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ \*

Counting by the first method, the number of huroof in these five aayaat is 84. Counting by the second method, the number is 78. Deedat's theory of 19 cannot find accomodation in any of these two numbers. The third method (i.e. the hybrid method) cannot be utilized here since Deedat requires 76 letters for his 19 multiple theory, and the lowest number obtained by the single letter method is 78. The only way, therefore, to salvage the theory of 19 is to blindly state that the first five verses consist of 76 letters. But this is manifestly erroneous—an error which could not have hoped to escape detection.

Most assuredly, those who dispute in the Aayaat of Allah without proof (Islamic Knowledge) having come to them-- there is in their breasts nothing but a (desire and goal) of pride which they will not attain.

## CONCLUSION

By the fadhl of Allah Ta'ala it has been shown that Deedat's theory of 19 is a fallacy conjectured by his imagination. He possesses not an iota of Shar'i evidence for his ludicrous theory so inconsistently expounded in his booklet in which abound kufr, discrepencies, gross errors and baseless claims.

The authenticity of the Qur'aan-e-Hakeem is divinely preserved through the institution of Huffaaz and not on the basis of 19, the holy number of the Bahai cult whose cause Deedat is promoting. Whether he is espousing the Bahai cause conciously or unconciously, we do not know. The *i'jaaz* or miraculous nature of the Qur'aan Shareef is borne out in several ways, but the Bahai holy number 19 is not included among these ways of *i'jaaz*. However, the scope of this treatise does not permit a discussion on this subject.

The contents of Deedat's booklet are pure drivel from the Shar'i point of view and no person of Imaan can or should accept such *baatil* as the booklet contains. Deedat's attempt to 'defend' the Qur'aan and prove its authenticity is puerile since he lacks the ability and the qualifications for his self-imposed task. Even non-Muslims will laugh at the childish exposition presented by Deedat in his 'compendium' of drivel. Deedat's drivel--drivel according to the Shariat--is not worthy of attention, less worthy of intelligent and responsible reply. Nevertheless, the Bahai figure 19 has given it a sinister dimension, hence this reply by us. Since the cause of Bahaism could be promoted by Deedat's booklet, we felt it incumbent upon us to expose the fallacies of Deedaes theories.

The Muslim public is hereby informed that Deedat is not an AALIM of the Deen. He Possesses no Shar'i qualifications. In terms of the Shariat he is wholly incompetent in Deeni matters. The Shariat does not authorise him to assume the role of an exponent of Shar'i Uloom. His baseless 'expositions' are in conflict with the Deen. His personal opinions and imaginations can find no accomodation in the Shariat. Muslims should therefore beware! Beware of the dhalaal and the kufr which modernists and men gone astray are propagating in the name of Islam. In voicing himself on matters of Qur'aan Tafseer, Deedat falls within the purview of Rasulullah's (sallallahu alayhi wasallam) warning:

من قال فى القرآن فاصا بفقد اخطا

من قال فى الران بغير علم فليتبوا ء مقعده منال نار

*"He who voices (himself) about the Qur'aan with his opinion and then opines correctly, verily, he has sinned (notwithstanding the correctness of his opinion which was not the product of correct Ilm.)."*

*"He who voices (himself) in the Qur'aan without knowledge should prepare his abode in the Fire."*

**HADHRAT Maulana Rashid Ahmad Gangohi (R.A.) once informed a gathering of disciples that the faces of people who denigrate and criticize the Fuqaha (Jurists of Islam) are turned away from the Qiblah in the grave.  
May Allah save us.**

## **BLIND TAQLEED OF THE ORIENTALIST ENEMIES OF ISLAM**

An amazing phenomenon is the blind following of the kafir, orientalist enemies of Islam by the lovers of modernity who criticize the *Aimma-e-Mujtahideen*. These blind followers of the orientalists accept without demanding proof the "islam" presented by these enemies of the Deen. In every question the group of modernists follow blindly the orientalists. Our lovers of modernity lay down (in awe and admiration) their intelligence, understanding, ability, knowledge and even their Deen at the feet of the research of the orientalist scholars. But when the exposition and research of the Deen by the *Aimma-e-Mujtahideen* are presented to them, they consider acceptance of it a belittlement of their dignity and label such acceptance as "mental slavery." The perversity and obstinacy of their minds do not permit them to accept the research of the great *Aimma*. In rejecting the expositions of the Fuqaha, the protagonist of "reasoning" asserts the need for a "Modern" ijtehad to suit these modern times.

Here on earth the penalty which the modernists are suffering for dishonouring the Ahle Haqq is the imposition on them of the "taqleed" of the kuffar enemies of Islam. They have accepted such kuffar as the ImAams of their "deen". What greater ignorance and deception could there be?

### **IS IT KUFR?**

**DOES REJECTION OF THE BELIEF IN NABI ISAA'S BEING ALIVE AND IN HIS NUZOOOL (DESCENT) TO EARTH AGAIN IMPLY KUFR?**

The great authorities of Islam reply with an emphatic YES to this question.

Belief in the fact that Nabi Isaa (alayhis salaam) is alive and that he will return to earth is established on the basis of the Quraan and Ahaadith Mutawaatur which is the highest category of Ahadith. Shariah laws such as the 'Fardhiat' (compulsory nature) of the five daily Salaat, the number of Raka'ts, khatme nubuwwat (Seal of Prophethood), physical resurrection in the Hereafter, etc. are all established on the Proof of *Ahadith Mutawaatur*. Rejection of *Ahadith Mutawaatur*, rejection of beliefs and teachings established on the basis of *Ahaadith Mutawaatur* as well as '*ta-weel-e-baatil*' (wrong and false interpretation) of *Ahaadith Mutawaatur* to conflict with the opinion of the *Ahle Sunnah Wal Jamaa'* have all been labelled as Kufr. This is the unanimous opinion of the Ahle Sunnah.

The beliefs pertaining to Nabi (Isaa (alayhis salaam)) are founded on this basis of *Tawaatur*, hence, rejection of such beliefs, whether overtly or covertly on the basis of '*ta-weel baatil*' is branded as Kufr unhesitatingly and categorically by the great authorities of Islam.

*"O Allah! Show us the haqq as haqq  
and endow us the ability to follow  
it. And, show us baatil as baatil and  
guide us so that we abstain from  
it."*

*(Hadhrrat Masihullah)*

*Rasulullah (sallallahu alayhi wasallam) said: He who speaks about the Qur'aan with his opinion and opines correctly, verily he has sinned." (Tirmizi)*

*Rasulullah (sallallahu alayhi wasallam) said: He who voices himself on the Qur'aan (expounds the Qur'aan) while he has no knowledge (of the Shar'i branches of Uloom), should prepare his place in the Fire." (Tirmizi)*