

*In the Name of Allah, Most Gracious, Most Merciful.*

*I bear witness that there is none worthy of worship except Allah, and that Muhammad, upon whom be peace, is his final Messenger.*

*I seek Allah's blessings in making these responses available, and ask His forgiveness for my human failings. I was accused by the questioner of running away from answering his most insulting insinuations, and took a few days to draft this comprehensive response. If he was sincere in asking his questions, then I ask Allah to guide him. If he was simply out to make mischief, then I fear for a miserable outcome for him in this world and the next.*

*May Allah protect His Truth against those who spread mischief.*

*Regards*

*Anwar*

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## **RESPONSES**

### **1. Are there verses in the Quran that say that Jews and Christians should be killed?**

**[Is daar verse in die Qur'an wat se dat Christene en Jode doodgemaak moet word? ]**

The implication here is that Jews and Christians are victimized by virtue of holding different beliefs from that espoused by the holy Quran. It's a false allegation, and can be proven by listing many relevant verses from the holy Quran.

The first important extract from the Quran refers to a great war between Zoroastrian Persia and Christian Rome that took place during the lifetime of the Prophet. Christian Rome lost the war, which is known to have caused despair with the Muslims around the Prophet when the news reached them. A Quranic verse was revealed on the occasion, to give hope to those who despaired. The revelation is translated as follows, by Yusuf Ali:

Quran chapter 30, verses 2-5:

“The Roman Empire has been defeated in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice with the help of Allah. He helps whom He will, and He is exalted in might, most merciful.”

These verses come as a clear repudiation of anyone that claims that Muslims harbored hate and vengeance towards Christians at the time of the Prophet. How can Muslims hate Christians, and despair when Christians are defeated, while rejoicing when Christians achieve victory?

Here are some other verses that reflect the views on Christians espoused by the Quran (as translated by Yusuf Ali):

Chapter 2, verse 62: “Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.”

No further explanation needed. Note especially the words: “on them shall be no fear, nor shall they grieve.” There is no way that anyone can cause grieve and fear in Christians without defying the Quran.

Another verse says: "Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things" (Quran 22:17)

Allah, Almighty declares here that He, Allah, holds the ultimate right to judge between all these nations on the Day of Judgment.

Here is another verse that clarifies:

Chapter 5, verse 82:

"Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant."

If we are told that Christians are closest in love to Muslims, how can they be regarded as an enemy?

Let's take the discussion a bit further.

The Quran establishes the fact that Christians are well regarded and worthy of respect, but the Quran does also establish very clearly the errors in the beliefs of Christians. There is absolutely no contradiction in the position that the Quran holds. It in fact established the principle of having a serious difference with someone, and still maintaining a healthy respectful relationship. This attitude is revolutionary for its time, as continues to be the cornerstone of civilized societies up to today.

The final issue must now be dealt with, namely the Quranic verses that call on Muslims to fight or kill Christians and Jews. Clearly the early Quranic society took a kind view of Christians as is borne out in some verses. It is a fact however that certain Jewish and Christian tribes assumed an aggressive posture towards the early Muslim society.

The first verse that must be considered here is the following one:

"O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust." (Quran 5:51)

This verse could not be fully understood until two centuries ago. At the time when Christianity was founded, it was clearly not in alliance with Judaism. Strong mutual dislike continued between Christians and Jews throughout the dark ages, right until the time of the Enlightenment in Europe. In fact, Jews felt safer under Muslim rule in places like Spain, where Jewish culture flourished under the Moors.

The modern Jewish-Christian alliance, reflected by the strong ties between the West and Israel, is undoubtedly a departure from a centuries-long trend of animosity between the Jews and Christians. The verse above is therefore more clearly understood when it makes the rejection of Jews and Christians as a reliable partner, **ONLY** when these two strike a mutual alliance. An alliance between Christians and Jews can be none other than an unholy alliance. The Jews belie every single belief that Christians hold precious and holy. This means that such an alliance can only take place when either of the two commits a serious betrayal on its own basic principles.

The verse above therefore makes rejection of good ties with Jews and Christians on condition that these two do not strike an unholy alliance at the expense of Truth and justice. Christians are also definitely **NOT** a monolithic group. Many Christians do not support the alliance at the expense of

their core beliefs today, such as most Orthodox Christians, or Westerners who reject the unholy alliance with Israel.

What about verses that call for war against Christians?

No verse ever calls for Muslims to randomly kill Christians. There are verses that call on Muslims to “kill” in the course of war. An out-of-context extract can be abused as follows by making a quote like this: **“slay them wherever you catch them”** (Qur'an 2:191). This sound violent and cruel, but if placed in its context, it reads as follows:

“Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors. And **slay them wherever you catch them**, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter, But if they cease, God is Oft-forgiving, Most Merciful, If they cease, let there be no hostility except to those who practice oppression” (2:190-193).

Now look at these words from Nelson Mandela:

“Only through hardship, sacrifice and militant action can freedom be won. The struggle is my life. I will continue fighting for freedom until the end of my days.” (From a press statement issued by Mandela, explaining his decision to continue his political work underground, 26 June 1961) [ Found at [http://www.mandela.gov.za/mandela\\_quotes/index.html](http://www.mandela.gov.za/mandela_quotes/index.html) ]

Does the fact that Mandela engaged in deadly military action detract from the righteousness of his struggle? Can it ever in future be claimed that Mandela fought Whites randomly and as a rule? Of course his words can be abused to falsely ascribed to him something that was very, very far from his main aim, namely to claim back the rights of a people in distress. Most White South Africans do not see Mandela as a racist random killer on Whites. The views in the Quran that speak about fighting must be seen in the same light, as a response to attack and oppression. Only a devious mischief maker will abuse the Quran to claim that Islam hates Christians and commands Muslims to slay them.

## **2. Are the verses in the Quran that say that you have to kneel in front of the daughters of Allah?**

**[Is daar verse in die Qur'an wat se dat jy Muhammad moet volg as hy voor die dogters van Allah moes kniel. ]**

No, not a single verse makes such a nonsensical claim that contradicts the entire message of the Quran.

## **3. Did your prophet speak the words of Satan?**

**[Het jou profet die woorde van Satan gespreek?]**

No, the Quran relates the message from Allah, Almighty to mankind. At a few places the Quran relates a dialogue between Allah Almighty and the evil Satan. These dialogues refer to Satan as a mischievous detractor from the harmonious noble system of Allah. Satan is clearly not a creature, but rather an inner human propensity to give preference to their lower, carnal desires, at the expense of their own good, or the good of others. Those who claim that Satan is an actual being have a lot of explaining to do. A creature that will live forever? When the Quran says, “every soul will taste death...” A creature that is ever-present and ever-hearing? When Allah is The Omnipresent and the All-Hearing? A creature that be present at all places simultaneously!?



**4. What bothers me the most about your prophet is that he had sex with a little girl before she menstruated. What kind of prophet does that?**

**[Dan wat my die meeste kwel oor jou Profeet, Muhammad id dat hy seks gehad het met 'n dogtertjie voordat sy menstrueer het. Watter profeet doen dit? ]**

These words are slanderous and false. Even those Muslims who believe this error, accept that Ayesha was already menstruating when the marriage was consummated. Unfortunately, this ugly mistake was first spread by Muslims themselves in some history and hadith books. It refers to the wrongly related marriage of the Holy Prophet Muhammad (upon whom be peace), to Ayesha, when she was a child of seven, and the consummation of the marriage when she was nine. A rational and historically well-constructed study of historical events at the time of the Prophet has disproven this Hadith.

In defense of the sound reputation of the Prophet Muhammad, I publish the full study by TO Shanavas here:

*A Christian friend asked me once, "Will you marry your seven year old daughter to a fifty year old man?" I kept my silence. He continued, "If you would not, how can you approve the marriage of an innocent seven year old, Ayesha, with your Prophet?" I told him, "I don't have an answer to your question at this time." My friend smiled and left me with a thorn in the heart of my faith. Most Muslims answer that such marriages were accepted in those days. Otherwise, people would have objected to Prophet's marriage with Ayesha.*

*However, such an explanation would be gullible only for those who are naive enough to believe it. But unfortunately, I was not satisfied with the answer.*

*The Prophet was an exemplary man. All his actions were most virtuous so that we, Muslims, can emulate them. However, most people in our Islamic Center of Toledo, including me, would not think of betrothing our seven years daughter to a fifty-two year-old man. If a parent agrees to such a wedding, most people, if not all, would look down upon the father and the old husband.*

*In 1923, registrars of marriage in Egypt were instructed not to register and issue official certificates of marriage for brides less than sixteen and grooms less than eighteen years of age. Eight years later, the Law of the Organization and Procedure of Sheriah courts of 1931 consolidated the above provision by not hearing the marriage disputes involving brides less than sixteen and grooms less than eighteen years old. (Women in Muslim Family Law, John Esposito, 1982). It shows that even in the Muslim majority country of Egypt the child marriages are unacceptable.*

*So, I believed, without solid evidence other than my reverence to my Prophet, that the stories of the marriage of seven-year-old Ayesha to 50-year-old Prophet are only myths. However, my long pursuit in search of the truth on this matter proved my intuition correct. My Prophet was a gentleman. And he did not marry an innocent seven or nine year old girl. The age of Ayesha has been erroneously reported in the hadith literature. Furthermore, I think that the narratives reporting this event are highly unreliable. Some of the hadith (traditions of the Prophet) regarding Ayesha's age at the time of her wedding with prophet are problematic. I present the following evidences against the acceptance of the fictitious story by Hisham ibn 'Urwah and to clear the name of my Prophet as an irresponsible old man preying on an innocent little girl.*

**EVIDENCE #1: Reliability of Source**

*Most of the narratives printed in the books of hadith are reported only by Hisham ibn `Urwah, who was reporting on the authority of his father. First of all, more people than just one, two or three should logically have reported. It is strange that no one from Medina, where Hisham ibn `Urwah lived the first 71 years of his life narrated the event, despite the fact that his Medinan pupils included the well-respected Malik ibn Anas. The origins of the report of the narratives of this event are people from Iraq, where Hisham is reported to have shifted after living in Medina for most of his life.*

*Tehzibu'l-Tehzib, one of the most well known books on the life and reliability of the narrators of the traditions of the Prophet, reports that according to Yaqub ibn Shaibah: "He [Hisham] is highly reliable, his narratives are acceptable, except what he narrated after moving over to Iraq" (Tehzi'bu'l-tehzi'b, Ibn Hajar Al-`asqala'ni, Dar Ihya al-turath al-Islami, 15th century. Vol 11, p. 50).*

*It further states that Malik ibn Anas objected on those narratives of Hisham which were reported through people in Iraq: "I have been told that Malik objected on those narratives of Hisham which were reported through people of Iraq" (Tehzi'b u'l-tehzi'b, Ibn Hajar Al-`asqala'ni, Dar Ihya al-turath al-Islami, Vol.11, p. 50).*

*Mizanu'l-ai'tidal, another book on the life sketches of the narrators of the traditions of the Prophet reports: "When he was old, Hisham's memory suffered quite badly" (Mizanu'l-ai'tidal, Al-Zahbi, Al-Maktabatu'l-athriyyah, Sheikhpura, Pakistan, Vol. 4, p. 301).*

**CONCLUSION:** *Based on these references, Hisham's memory was failing and his narratives while in Iraq were unreliable. So, his narrative of Ayesha's marriage and age are unreliable.*

**CHRONOLOGY:** *It is vital also to keep in mind some of the pertinent dates in the history of Islam:*

*pre-610 CE: Jahiliya (pre-Islamic age) before revelation*

*610 CE: First revelation*

*610 CE: Abu Bakr accepts Islam*

*613 CE: Prophet Muhammad begins preaching publicly.*

*615 CE: Emigration to Abyssinia*

*616 CE: Umar bin al Khattab accepts Islam*

*620 CE: Generally accepted betrothal of Ayesha to the Prophet*

*622 CE: Hijrah (emigration to Yathrib, later renamed Medina)*

*623/624 CE: Generally accepted year of Ayesha living with the Prophet*

**EVIDENCE #2: The Betrothal**

*According to Tabari (also according to Hisham ibn `Urwah, Ibn Hunbal and Ibn Sad), Ayesha was betrothed at seven years of age and began to cohabit with the Prophet at the age of nine years.*

However, in another work, Al-Tabari says: "All four of his [Abu Bakr's] children were born of his two wives during the pre-Islamic period" (*Tarikhul-umam wa'l-mamluk*, Al-Tabari (died 922), Vol. 4, p. 50, Arabic, Dara'l-fikr, Beirut, 1979).

If Ayesha was betrothed in 620 CE (at the age of seven) and started to live with the Prophet in 624 CE (at the age of nine), that would indicate that she was born in 613 CE and was nine when she began living with the Prophet. Therefore, based on one account of Al-Tabari, the numbers show that Ayesha must have been born in 613 CE, three years after the beginning of revelation (610 CE). Tabari also states that Ayesha was born in the pre-Islamic era (in *Jahiliya*). If she was born before 610 CE, she would have been at least 14 years old when she began living with the Prophet. Essentially, Tabari contradicts himself.

**CONCLUSION:** Al-Tabari is unreliable in the matter of determining Ayesha's age.

### **EVIDENCE # 3: The Age of Ayesha in Relation to the Age of Fatima**

According to Ibn Hajar, "Fatima was born at the time the Ka`bah was rebuilt, when the Prophet was 35 years old... she was five years older than Ayesha" (*Al-isabah fi tamyizi'l-sahabah*, Ibn Hajar al-Asqalani, Vol. 4, p. 377, Maktabatu'l-Riyadh al-haditha, al-Riyadh, 1978).

If Ibn Hajar's statement is factual, Ayesha was born when the Prophet was 40 years old. If Ayesha was married to the Prophet when he was 52 years old, Ayesha's age at marriage would be 12 years.

**CONCLUSION:** Ibn Hajar, Tabari and Ibn Hisham and Ibn Humal contradict each other. So, the marriage of Ayesha at seven years of age is a myth.

### **EVIDENCE #4: Ayesha's Age in relation to Asma's Age**

According to Abda'l-Rahman ibn abi zanna'd: "Asma was 10 years older than Ayesha (*Siyar A'la'ma'l-nubala'*, Al-Zahabi, Vol. 2, p. 289, Arabic, Mu'assasatu'l-risalah, Beirut, 1992).

According to Ibn Kathir: "She [Asma] was elder to her sister [Ayesha] by 10 years" (*Al-Bidayah wa'l-nihayah*, Ibn Kathir, Vol. 8, p. 371, Dar al-fikr al-'arabi, Al-jizah, 1933).

According to Ibn Kathir: "She [Asma] saw the killing of her son during that year [73 AH], as we have already mentioned, and five days later she herself died. According to other narratives, she died not after five days but 10 or 20, or a few days over 20, or 100 days later. The most well known narrative is that of 100 days later. At the time of her death, she was 100 years old." (*Al-Bidayah wa'l-nihayah*, Ibn Kathir, Vol. 8, p. 372, Dar al-fikr al-'arabi, Al-jizah, 1933)

According to Ibn Hajar Al-Asqalani: "She [Asma] lived a hundred years and died in 73 or 74 AH." (*Taqribu'l-tehzib*, Ibn Hajar Al-Asqalani, p. 654, Arabic, Bab fi'l-nisa', al-harfu'l-alif, Lucknow).

According to almost all the historians, Asma, the elder sister of Ayesha was 10 years older than Ayesha. If Asma was 100 years old in 73 AH, she should have been 27 or 28 years old at the time of the hijrah.

*If Asma was 27 or 28 years old at the time of hijrah, Ayesha should have been 17 or 18 years old. Thus, Ayesha, being 17 or 18 years of at the time of Hijra, she started to cohabit with the Prophet between at either 19 to 20 years of age.*

*Based on Hajar, Ibn Katir, and Abda'l-Rahman ibn abi zanna'd, Ayesha's age at the time she began living with the Prophet would be 19 or 20. In Evidence # 3, Ibn Hajar suggests that Ayesha was 12 years old and in Evidence #4 he contradicts himself with a 17 or 18-year-old Ayesha. What is the correct age, twelve or eighteen?*

**CONCLUSION:** *Ibn Hajar is an unreliable source for Ayesha's age.*

#### **EVIDENCE #5: The Battles of Badr and Uhud**

*A narrative regarding Ayesha's participation in Badr is given in the hadith of Muslim, (Kitabu'l-jihad wa'l-siyar, Bab karahiyati'l-isti`anah fi'l-ghazwi bikafir). Ayesha, while narrating the journey to Badr and one of the important events that took place in that journey, says: "when we reached Shajarah". Obviously, Ayesha was with the group travelling towards Badr. A narrative regarding Ayesha's participation in the Battle of Uhud is given in Bukhari (Kitabu'l-jihad wa'l-siyar, Bab Ghazwi'l-nisa' wa qitalihinna ma`a'lrijal): "Anas reports that on the day of Uhud, people could not stand their ground around the Prophet. [On that day,] I saw Ayesha and Umm-i-Sulaim, they had pulled their dress up from their feet [to avoid any hindrance in their movement]." Again, this indicates that Ayesha was present in the Battles of Uhud and Badr.*

*It is narrated in Bukhari (Kitabu'l-maghazi, Bab Ghazwati'l-khandaq wa hiya'l-ahza'b): "Ibn `Umar states that the Prophet did not permit me to participate in Uhud, as at that time, I was 14 years old. But on the day of Khandaq, when I was 15 years old, the Prophet permitted my participation."*

*Based on the above narratives, (a) the children below 15 years were sent back and were not allowed to participate in the Battle of Uhud, and (b) Ayesha participated in the Battles of Badr and Uhud*

**CONCLUSION:** *Ayesha's participation in the Battles of Badr and Uhud clearly indicates that she was not nine years old but at least 15 years old. After all, women used to accompany men to the battlefields to help them, not to be a burden on them. This account is another contradiction regarding Ayesha's age.*

#### **EVIDENCE #6: Surat al-Qamar (The Moon)**

*According to the generally accepted tradition, Ayesha was born about eight years before hijrah. But according to another narrative in Bukhari, Ayesha is reported to have said: "I was a young girl (jariyah in Arabic)" when Surah Al-Qamar was revealed (Sahih Bukhari, kitabu'l-tafsir, Bab Qaulihi Bal al-sa`atu Maw`iduhum wa'l-sa`atu adha' wa amarr).*

*Chapter 54 of the Quran was revealed eight years before hijrah (The Bounteous Koran, M.M. Khatib, 1985), indicating that it was revealed in 614 CE. If Ayesha started living with the Prophet at the age of nine in 623 CE or 624 CE, she was a newborn infant (sibyah in Arabic) at the time that Surah Al-Qamar (The Moon) was revealed. According to the above tradition, Ayesha was actually a young girl, not an infant in the year of revelation of Al-Qamar. Jariyah means young playful girl (Lane's Arabic English Lexicon). So, Ayesha, being a jariyah not a*

*sibyah (infant), must be somewhere between 6-13 years old at the time of revelation of Al-Qamar, and therefore must have been 14-21 years at the time she married the Prophet.*

*CONCLUSION: This tradition also contradicts the marriage of Ayesha at the age of nine.*

#### *EVIDENCE #7: Arabic Terminology*

*According to a narrative reported by Ahmad ibn Hanbal, after the death of the Prophet's first wife Khadijah, when Khaulah came to the Prophet advising him to marry again, the Prophet asked her regarding the choices she had in mind. Khaulah said: "You can marry a virgin (bikr) or a woman who has already been married (thayyib)". When the Prophet asked the identity of the bikr (virgin), Khaulah mentioned Ayesha's name.*

*All those who know the Arabic language are aware that the word bikr in the Arabic language is not used for an immature nine-year-old girl. The correct word for a young playful girl, as stated earlier, is jariyah. Bikr on the other hand, is used for an unmarried lady without conjugal experience prior to marriage, as we understand the word "virgin" in English. Therefore, obviously a nine-year-old girl is not a "lady" (bikr) (Musnad Ahmad ibn Hanbal, Vol. 6, p. .210, Arabic, Dar Ihya al-turath al-`arabi,Beirut).*

*CONCLUSION: The literal meaning of the word, bikr (virgin), in the above hadith is "adult woman with no sexual experience prior to marriage." Therefore, Ayesha was an adult woman at the time of her marriage.*

#### *EVIDENCE #8. The Qur'anic Text*

*All Muslims agree that the Quran is the book of guidance. So, we need to seek the guidance from the Quran to clear the smoke and confusion created by the eminent men of the classical period of Islam in the matter of Ayesha's age at her marriage. Does the Quran allow or disallow marriage of an immature child of seven years of age?*

*There are no verses that explicitly allow such marriage. There is a verse, however, that guides Muslims in their duty to raise an orphaned child. The Quran's guidance on the topic of raising orphans is also valid in the case of our own children. The verse states: "And make not over your property (property of the orphan), which Allah had made a (means of) support for you, to the weak of understanding, and maintain them out of it, clothe them and give them good education. And test them until they reach the age of marriage. Then if you find them maturity of intellect, make over them their property..." (Quran, 4:5-6).*

*In the matter of children who have lost a parent, a Muslim is ordered to (a) feed them, (b) clothe them, (c) educate them, and (d) test them for maturity "until the age of marriage" before entrusting them with management of finances.*

*Here the Quranic verse demands meticulous proof of their intellectual and physical maturity by objective test results before the age of marriage in order to entrust their property to them.*

*In light of the above verses, no responsible Muslim would hand over financial management to a seven- or nine-year-old immature girl. If we cannot trust a seven-year-old to manage financial matters, she cannot be intellectually or physically fit for marriage. Ibn Hambal (Musnad Ahmad ibn Hambal, vol.6, p. 33 and 99) claims that nine-year-old Ayesha was rather more interested in playing with toy-horses than taking up the responsible task of a wife. It is difficult to believe, therefore, that AbuBakr, a great believer among Muslims, would*

*betroth his immature seven-year-old daughter to the 50-year-old Prophet. Equally difficult to imagine is that the Prophet would marry an immature seven-year-old girl.*

*Another important duty demanded from the guardian of a child is to educate them. Let us ask the question, "How many of us believe that we can educate our children satisfactorily before they reach the age of seven or nine years?" The answer is none. Logically, it is an impossible task to educate a child satisfactorily before the child attains the age of seven. Then, how can we believe that Ayesha was educated satisfactorily at the claimed age of seven at the time of her marriage?*

*AbuBakr was a more judicious man than all of us. So, he definitely would have judged that Ayesha was a child at heart and was not satisfactorily educated as demanded by the Quran. He would not have married her to anyone. If a proposal of marrying the immature and yet to be educated seven-year-old Ayesha came to the Prophet, he would have rejected it outright because neither the Prophet nor AbuBakr would violate any clause in the Quran.*

*CONCLUSION: The marriage of Ayesha at the age of seven years would violate the maturity clause or requirement of the Quran. Therefore, the story of the marriage of the seven-year-old immature Ayesha is a myth.*

#### *EVIDENCE #9: Consent in Marriage*

*A women must be consulted and must agree in order to make a marriage valid (Mishakat al Masabiah, translation by James Robson, Vol. I, p. 665). Islamically, credible permission from women is a prerequisite for a marriage to be valid.*

*By any stretch of the imagination, the permission given by an immature seven-year-old girl cannot be valid authorization for marriage.*

*It is inconceivable that AbuBakr, an intelligent man, would take seriously the permission of a seven-year-old girl to marry a 50-year-old man.*

*Similarly, the Prophet would not have accepted the permission given by a girl who, according to the hadith of Muslim, took her toys with her when she went live with Prophet.*

*CONCLUSION: The Prophet did not marry a seven-year-old Ayesha because it would have violated the requirement of the valid permission clause of the Islamic Marriage Decree. Therefore, the Prophet married an intellectually and physically mature lady Ayesha.*

#### *SUMMARY:*

*It was neither an Arab tradition to give away girls in marriage at an age as young as seven or nine years, nor did the Prophet marry Ayesha at such a young age. The people of Arabia did not object to this marriage because it never happened in the manner it has been narrated.*

*Obviously, the narrative of the marriage of nine-year-old Ayesha by Hisham ibn `Urwah cannot be held true when it is contradicted by many other reported narratives. Moreover, there is absolutely no reason to accept the narrative of Hisham ibn `Urwah as true when other scholars, including Malik ibn Anas, view his narrative while in Iraq, as unreliable. The quotations from Tabari, Bukhari and Muslim show they contradict each other regarding Ayesha's age. Furthermore, many of these scholars contradict themselves in their own*

*records. Thus, the narrative of Ayesha's age at the time of the marriage is not reliable due to the clear contradictions seen in the works of classical scholars of Islam.*

*Therefore, there is absolutely no reason to believe that the information on Ayesha's age is accepted as true when there are adequate grounds to reject it as myth. Moreover, the Quran rejects the marriage of immature girls and boys as well as entrusting them with responsibilities.*

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## **5. How on earth can a person follow a religion that simply says that all infidels should be killed, boggles my mind.**

**[Hoe op aarde kan mens 'n godsdien volg wat eenvoudig se dat alle "infedels" doodgemaak moet word, gaan enige mens se verstand na bowe. ]**

This claim is based on taking the relevant verses out of context. An out-of-context extract can be abused as follows by making a quote like this: "**slay them wherever you catch them**" (Qur'an 2:191). This sound violent and cruel, but if placed in its context, it reads as follows:

"Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors. And **slay them wherever you catch them**, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter, But if they cease, God is Oft-forgiving, Most Merciful, If they cease, let there be no hostility except to those who practice oppression" (2:190-193).

It would indeed be immoral to call for fighting or killing any person unjustly. The Quran in fact states:

"Nor take life which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law)" (Quran 17:33)

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment" (Quran 25:68)

"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land. " (Quran 5:32)

**6. Is it moral to say, as in your scriptures that people should be killed because they are not Muslims. (unintelligable part omitted.)**

**[Is dit moreel om te se in jou Skrif, die Quer'an dat sg anti Islam bewerings se dat mense gedood moet word omdat hulle nie Moslems is nie?]**

Again, I repeat, this claim is based on taking the relevant verses out of context. An out-of-context extract can be abused as follows by making a quote like this: "**slay them wherever you catch them**" (Qur'an 2:191). This sound violent and cruel, but if placed in its context, it reads as follows:

"Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors. And **slay them wherever you catch them**, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter, But if they cease, God is Oft-forgiving, Most Merciful, If they cease, let there be no hostility except to those who practice oppression" (2:190-193).

It would indeed be immoral to call for fighting or killing any person unjustly. The Quran in fact states:

"Nor take life which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law)" (Quran 17:33)

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment" (Quran 25:68)

"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land. " (Quran 5:32)

**7. Is it moral to say that it's okay to have sex with a small girl?**

**[Is dit moreel om te se dat dit OK is om seks te he met 'n dogtertjie? ]**

Yes, that would be most abominable. No verse in the Quran sanctions such abomination. I cannot think of any Muslim, except one that is criminally or perversely minded that will condone such an abomination. If I made the statement that "Afrikaner South Africans are prone to pedophilia", would you as an Afrikaner not feel offended? I ask you the same respect for Islam and Muslims.

**8. Is it moral that the Quran says that Allah deceived Christians for more than 600 years, by saying that someone with the likeness of Jesus Christ was crucified?**

**[Is dit moreel dat die Qur'an se dat Allah Christene vir meer as 600 jaar "deceive" het deur om te se dat iemand wat gelyk het soos Christus gekruisig is? ]**

The words from the Holy Quran that you refer to are the following:

Chapter 4, verse 157:

"That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-"

Notice that Allah, Almighty does not say "I (God) made it appear such to them", but rather "...so it was made to appear to them...". Allah will definitely not deceive people, then send them to hell after they were deceived. Many Muslims falsely claim that Allah replaced Jesus (Peace be upon him) with an identical lookalike. Some even go further and falsely claim that Allah replaced Jesus with Judas, who was changed by Allah to resemble Jesus.

Allah in fact says:

"The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all." (Quran 6:115)

and

"Allah is never unjust to His servants" (Quran 8:51)

Getting back to the story of Jesus' claimed crucifixion. Jesus had several men of the enemy actually on his side at the time of his planned execution. The first of these men was **Pontius Pilate**.

The following words illustrate my point (found at [http://en.wikipedia.org/wiki/Pontius\\_Pilate](http://en.wikipedia.org/wiki/Pontius_Pilate) )

*"In all four gospel accounts, Pilate lobbies for Jesus to be spared his eventual fate of execution, and acquiesces only when the crowd refused to relent. He thus seeks to avoid personal responsibility for the death of Jesus. In the Gospel of Matthew, Pilate washes his hands to show that he was not responsible for the execution of Jesus and reluctantly sends him to his death. The Gospel of Mark, depicting Jesus as innocent of plotting against the Roman Empire, portrays Pilate as reluctant to execute Jesus. In the Gospel of Luke, Pilate not only agrees that Jesus did not conspire against Rome, but Herod Antipas, the Tetrarch of Galilee, also finds nothing treasonable in Jesus' actions. In the Gospel of John, Pilate states "I find no guilt in him [Jesus]," and he asks the Jews if Jesus should be released from custody."*

The second of these men was **Joseph of Arimathea**, the wealthy man who got permission to remove Jesus from the cross and perform his burial. (Joseph was a member of the Sanhedrin, a group of Jewish seniors who plotted Jesus' execution.

John 19, verse 38 states:

"After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight...."

The other person, on the Roman side that underwent conversion was the **soldier in charge at the foot of the cross** when Jesus was placed on the cross.

The following extract comes from <http://oca.org/saints/lives/2013/10/16/102980-martyr-longinus-the-centurion-who-stood-at-the-cross-of-the-lord>

“ When our Savior Jesus Christ was crucified, it was the detachment of soldiers under the command of Longinus which stood watch on Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eyewitnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events shook the centurion’s soul. Longinus believed in Christ and confessed before everyone, *‘Truly this was the Son of God’ (Matthew 27:54).*”

Note that this soldier is today regarded as a saint by Christians.

Three key men were thus keen to NOT see Jesus die that day. The Quran offers an explanation that can be very rational if one can accept the possibility that these key men could have removed a seriously injured Jesus from the cross, in a comatose state and found a secret place (an airy tomb) where Jesus could be resuscitated. These men would have had to act in absolute secrecy to ensure that the Sanhedrin would not find out about this.

The Quranic verse “they killed him not, nor crucified him, but so it was made to appear to them” would make complete sense in this case. It is important to realize that the word “Crucifixion” means “execution through being nailed or bound to a cross”, the same as “drowning” means “die through submersion in and inhalation of water.” (These two definitions were taken from Google Dictionary.

The Quranic verse can therefore be interpreted that clearly that they did not kill him by crucifixion, and they did not kill him (in any other way), but it was made to look like that to them (by some men, on the enemy side, who favoured Jesus.)

Can we then say that Allah deceived all Christians? Not at all. If you accept that argument then you must also say that Allah deceived all Jews by not giving them enough proof that Jesus was indeed sent by Allah. People deceive themselves by trying to blend in with everyone else is saying; instead of using their sound minds.

***9. Let's have a bit of a laugh together: You laugh at my questions. The earth is egg-shaped .. is that laughable or not?***

***[Kom ons lag bietjie saam met jou. Jy lag mos lekker vir my vrae. Die aarde is eievormig...is dit 'n ha-ha of nie?..]***

This charge is based on an interpretation of Chapter 79 verse 30 of the Holy Quran that reads:

”And the Earth, afterwards, He made Egg-shaped “ (۳۰) وَالْأَرْضَ بَعْدَ ذَلِكَ جَعَلَهَا

I just went to Wikipedia and quickly checked this out. On the article “Earth”, found at this url

<http://en.wikipedia.org/wiki/Earth>

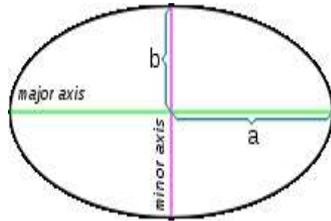
I found these words:

“The shape of the Earth approximates an oblate spheroid, a sphere flattened along the axis from pole to pole such that there is a bulge around the equator.”

The I looked at what an Oblate Spheroid was, also at Wikipedia, at the following url

[http://en.wikipedia.org/wiki/Oblate\\_spheroid](http://en.wikipedia.org/wiki/Oblate_spheroid)

and amazingly found this egg shaped image, illustrating the way this shape (and therefore the shape of the earth is:



Here are a few eggs, just for completeness' sake”



*God is Great, and His word is proven true, again!*

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## 10. Sperm comes from the spine and the ribs ... is that worth laughing at?

[Sperms is van die ruggraad en ribbes...is dit 'n ha-ha werd?]

The verses referred to here are in chapter 86 of the Holy Quran, verses 5 to 7.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

“Then let Insaan (The Human Being) see from what it is created. It is made from Maa (Water) emitted. Proceeding from between the ribs and the spine.”

The word for sperm in Arabic is “Manee”. The word used in this verse is “Maa” or water. The connection between the two is purely the erroneous assumption of interpreters and translators. After all, it’s just silly to argue that a human is made from sperm. You could say that a human “originates” from a sperm cell, but the word that the Almighty Allah used here was not “originate” or “Badee”, but “Khalaqa” which means created/made/comprised of etc.

So I looked up stuff like water, creation, shaping, genesis of the human foetus/ embryo, and found the following at the following url:

[http://en.m.wikipedia.org/wiki/Amniotic\\_fluid#Development\\_of\\_amniotic\\_fluid](http://en.m.wikipedia.org/wiki/Amniotic_fluid#Development_of_amniotic_fluid)

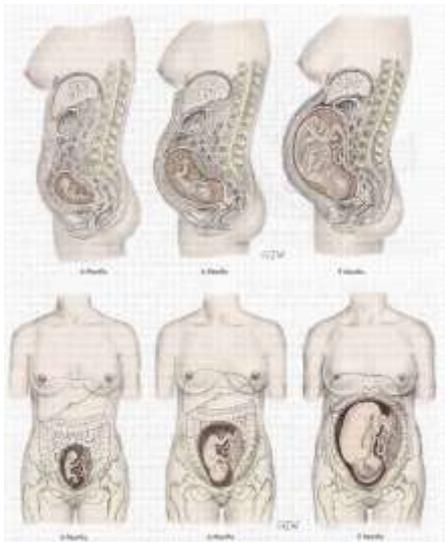
“Amniotic fluid [AF] can be detected from the very beginning of formation of the gestational sac (extra-embryonic coelom or chorionic cavity). This firstly water-like fluid originates from the maternal plasma, and passes through the fetal membranes by osmotic and hydrostatic forces.”

"At first, amniotic fluid is mainly water with electrolytes, but by about the 12-14th week the liquid also contains proteins, carbohydrates, lipids and phospholipids, and urea, all of which aid in the growth of the fetus.”

“The volume of amniotic fluid is positively correlated with the growth of fetus.”

Where does this watery substance proceed from? The image below comes from

[http://intranet.tdmu.edu.ua/data/kafedra/internal/gynecology2/classes\\_stud/en/nurse/adn/ptn/2/Nursing%20Care%20of%20Childbearing%20Family\\_Practicum/01.%20Anatomy%20and%20physiolog%20of%20pregnancy.files/image003.gif](http://intranet.tdmu.edu.ua/data/kafedra/internal/gynecology2/classes_stud/en/nurse/adn/ptn/2/Nursing%20Care%20of%20Childbearing%20Family_Practicum/01.%20Anatomy%20and%20physiolog%20of%20pregnancy.files/image003.gif)



It is very clear that the watery amniotic sack clearly is located in the region between the ribs and the spine of the mother!

*God is Great, and His word is proven true, again!*

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**11. Salty and sweet water have a barrier, as Mr Naik alleged. What I mean is that sweet and salty water do not mix... ha-ha**

**[Sout en soet water het 'n "barrier" soor Mr. Naik beweer. Wat ek meen is dat soet en sout water nie meng nie...ha-ha.]**

The Quranic verse referred to is chapter 25, verse 53.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا (٥٣)

Shakir's translation of the verse reads as follows:

“And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.”

Shakir translated “Bahr” to “sea.” It is very plausible to use, as other translators have used, the word “Body of Water” instead of “sea”.

The question is: Is the level of the two types of water (Salty and Sweet) on Planet Earth constant? After all, sweet water and salty water are in constant contact at a planetary level. This contact takes place at estuaries and at the polar caps, where most of the earth's fresh water supply lies locked up. The salt water makes up 97% of all water, while sweet water makes up only 3%. Is there any chance that gradually, over time, millions of years, say, fresh water could be “contaminated” by the salty water? This verse says “No!”. There will always be a constant division between the two.

This verse, in my view, is not ridiculous at all. It indicates the constancy of fresh water amidst 97% salty water on our planet. Without fresh water, human beings would not survive, so Allah, Almighty, is reminding us of His greatness in creating an anomalous situation where gradual long term diffusion of salty and fresh water is not allowed to occur.

*God is Great, and His word is proven true, again!*

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## 12. The sun sets in a muddy pool.. ha-ha

[Dan, die Son sak in 'n modderpoel...ha-ha. ]

This verse comes from a historical narrative in the Holy Quran about the travels of a famous person called “Dhul Qarnayn.” There is agreement that the journeys took place around the Eastern European and Central Asian regions. The exact words of the Quran are:

Chapter 18, verse 86, as translated by Yusuf Ali: “Until, when he reached the setting of the sun, he found it set in a spring of murky water...”

The Arabic is as follows:

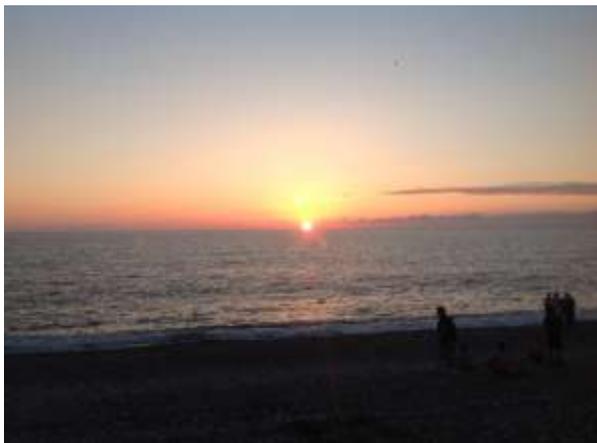
حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

There is strong consensus that the particular point that this verse refers to, is the Eastern shore of the Black Sea. If you travel on the East shore of the Black Sea, you would indeed see the Sun setting over it's waters. There is some speculation over why the Black Sea is called “Black.” Some say it is because of the murky waters, some say it is the high level of fog, and other again say that it is because of the presence of barbaric people on it's shores before the area became more civilized under Greek influence.

The other funny thing about the verse is that it refers to the Black Sea (assumed) as a “spring”, and not an “ocean.” In this respect, it is interesting to note that the Black Sea is a net contributor of water with a lower salt level as compared to the Mediterranean in which it runs. Furthermore, the Black Sea has at times in the past become land-locked when its water level had dropped sufficiently. See this article in Wikipedia: [url: [http://en.wikipedia.org/wiki/Black\\_Sea](http://en.wikipedia.org/wiki/Black_Sea) ]

“The Black Sea has a positive water balance; that is, a net outflow of water 300 km<sup>3</sup> (72 cu mi) per year through the Bosphorus and the Dardanelles into the Aegean Sea. Mediterranean water flows into the Black Sea as part of a two-way hydrological exchange. The Black Sea outflow is cooler and less saline...”

Sunset over the Black Sea:



*God is Great, and His word is proven true, again!*

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### 13. Earth has a canopy... ha-ha...

[Die aarde het 'n dak...ha-ha..]

The Quran translation of the verse in question is (Yusuf Ali translation): Chapter 21, verse 32:

“And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!”

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۗ وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿٣٢﴾

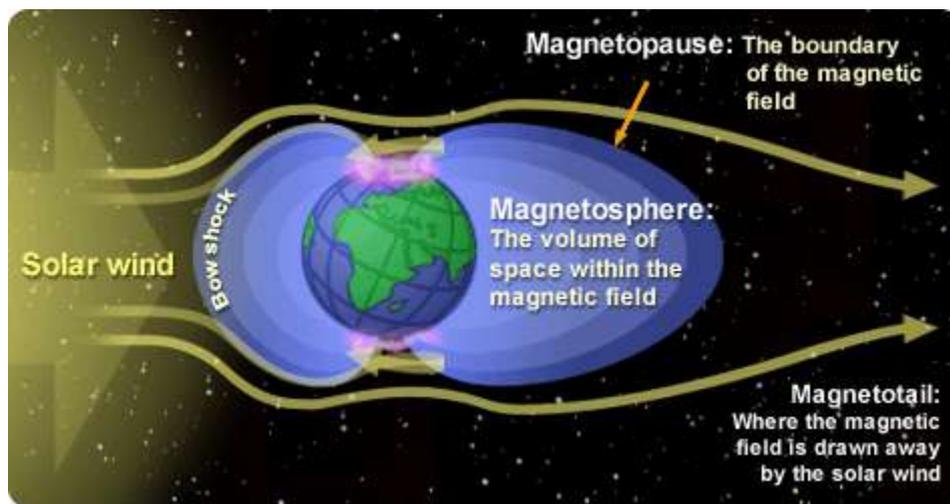
The following well-accepted scientific facts come from the url

<http://spacefellowship.com/news/art21780/how-earth-s-magnetosphere-protects-the-planet-from-the-solar-wind.html>

“It has long been known that the Earth’s magnetic field provides a protective barrier for life on Earth. As energetic particles stream outward from the Sun in the form of the solar wind, they are deflected by a “force field” created by the Earth’s magnetosphere.”

Is there any doubt as to the truth of the verse then? The Earth itself throws up a magnetic shield into the heavens above it, that protects life on it. Just as the roof of a house protects its inhabitants from the elements of nature such as wind, rain and the sunshine, the Magnetosphere around the Earth protects life on Earth from the harmful radiation or “solar wind” from outer space.

The Magnetosphere, acts as a canopy or a shield to protect life on Earth!



*God is Great, and His word is proven true, again!*

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#### 14. A woman does not possess an egg cell ...ha-ha

[ 'n Vrou het nie 'n eiersel nie...ha-ha. ]

This is scientifically impossible, basically nonsense, and appears nowhere in the Holy Quran.

*God is Great, far is He from that which they try to ascribe to Him!*

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#### 15. Shooting stars are missiles that are pelted against Satan... ha-ha?

["Vesketende sterre is missiele wat teen Satan gegooi word..ha-ha? ]

Quran 67:5:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

Shakir translates the verse thus:

“And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.”

Chapter 15 from verse 16 also read:

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾  
إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

Shakir's translation:

“And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders. But he who steals a hearing, so there follows him a visible flame.”

I don't think we are at the point where these verses can be clearly understood in a scientific astronomical sense. My own view is that human knowledge has not developed to such an extent where cosmic intelligences are known of or understood. I will however mention some speculative scientific thinking on the topic, in particular the concept Boltzmann Brains.

Go to [http://en.wikipedia.org/wiki/Boltzmann\\_brain](http://en.wikipedia.org/wiki/Boltzmann_brain) And you will see the following scientific discussion:

“A Boltzmann brain is a hypothesized self aware entity which arises due to random fluctuations out of a state of chaos. The idea is named for the physicist Ludwig Boltzmann (1844–1906), who advanced an idea that the universe is observed to be in a highly improbable non-equilibrium state because only when such states randomly occur can brains exist to be aware of the universe[citation needed].

The Boltzmann brains concept is often stated as a physical paradox. (It has also been called the "Boltzmann babies paradox".) The paradox states that if one considers the probability of our current situation as self-aware entities embedded in an organized environment, versus the probability of stand-alone self-aware entities existing in a featureless thermodynamic "soup", then the latter should be vastly more probable than the former if both scenarios are to be created out of random fluctuations. The usual resolution of the Boltzmann brain paradox is that we and our environment

exist in a universe that is far from thermodynamic equilibrium and are the products of a long process of natural selection, which can produce complex and improbable outcomes without violating the laws of thermodynamics[citation needed].”

I believe that future scientific advances will confirm the existence of cosmic intelligences. The Quran has already confirmed “obedient heavenly intelligences” [i.e.in compliance with nature] in its description of angels. The concept of a Jinn, also mentioned in the Quran, extends non-matter based intelligence forms to “disobedient” forces [i.e. in disharmony with nature.]

These verses would, in this case refer to cosmic occurrences that kept in check the harmful effects of such forces.

*God is Great, and He knows best!*

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#### **16. A Muslim cannot own a dog as a pet? .. ha-ha**

**[’n Moslem mag nie ’n hond as troeteldier he nie?..ha-ha. ]**

This rule appears nowhere in the Holy Quran. The basis of this is a Hadith from a human being ascribed to the Prophet through a lengthy chain of narrators. It is therefore far from divine in origin, and I do not have to defend this belief. Millions of Muslims own dogs as pets.

On the contrary, the Quran, in Chapter 18 verse 18 speaks in a praising way about the companions of a cave, who owned a pet dog, that shared the cave with them:

“Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: “

#### **17. No Muslim may touch his penis with his right hand.. ha-ha**

**[Geen Moslem man mag sy penis met sy regterhand aanraak nie..ha-ha. ]**

Nonsense, with no basis in the Quran

#### **18. A Muslim is allowed to beat his wife... ha-ha?**

**[’n Moslem magn mag sy vrou slaan..ha-ha?]**

The verse referred to here is Quran chapter 4 verse 34:

Those who argue that the verse sanctions “beating”, interprets the Arabic word “daraba” (**Idribuhunna** in the verse) to mean “strike” or “beat”. Imagine a person issues an instruction: “If they are guilty of rebellion, then **Chastise** them!” The word “Chastise” has several meanings, as the word “daraba” had several meanings at the time of the revelation of the Holy Quran. Chastise would of course generally be regarded in a non-physical way, except by a violent and cruel person, or except if the crime was absolutely extreme.

The word **idribūhunna** comes from the root **ḍaraba** (Arabic: ضرب). The word has been used many times in the Quran to mean: to hit, to travel the earth, to set up, to condemn and to give examples. Thus scholars interpret **idribūhunna** differently. Whereas many interpret it to mean "to strike", others hold that the term means "to separate" or to “severely rebuke”.

Here is a recognized alternative translation of the chapter 4, verse 34:

"Men are guardians of women, because Allah has made one superior to the other, and (also) because men spend their wealth (on them). So the pious wives are obedient. They guard (their chastity) in the absence of their husbands with the protection of Allah. But those women whom you fear will disobey and defy, admonish them; and (if they do not amend) separate them (from yourselves) in beds; and (if they still do not improve) turn away from them, striking a temporary parting. Then if they become cooperative with you, do not seek any way against them. Surely, Allah is Most High, Most Great." - Translation by Muhammad Tahir-ul-Qadri

**19. You are not allowed to wipe yourself with your right hand... ha-ha?**

**[Jy mag nie jousef "affee met jou regterhand nie..ha-ha? ]**

This appears nowhere in the Quran, but has been adopted as a civilized and polite convention by Muslims, just as other nations have developed civilized conventions. This convention fits in with another Muslim convention to eat with the right hand. These practices reduce the risk of exposure to harmful bacteria through touch, or when eating. [As I write, the word is seeing the greatest outbreak of the deadly Ebola, which spreads through personal contact.]

**20. A fly possesses both a toxin and the antidote, under each of its two wings? .. ha-ha?**

**['n Vlieg het beide gif in sy een vlerk en teegif in sy ander vlerk?..ha-ha?]**

This appears nowhere in the Quran. It is mentioned in the book authored by Bukhari and ascribed to the Prophet Muhammad (Upon whom be peace.) This is a Hadith, ascribed to the Prophet (peace be upon him), and there are many Hadiths that ascribe lies to the Prophet. I do not have to defend this.

**21. A Muslim may marry a woman for a few hours.. Muta? ha-ha.**

**[ 'n Moslem man mag vir 'n paar ure of dae met 'n ander vrou trou...MUTA?ha-ha.]**

I don't believe in this, and neither does 90% of the Muslim world. The Iranian Law permits it in situations where a regular marriage is impossible, and only with a legal permit.

**22. A Muslim is not allowed to play chess?... ha-ha**

**[ 'n Moslem mag nie skaak speel nie?..ha-ha/ ]**

Untrue. I personally love a good game of chess. There is no Quranic verse that prohibits the game. We are however warned against become so captivated by any sport to the point where we become forgetful or heedless of our Lord and Creator.

**23. A Muslim may marry his own daughter? .. ha-ha..**

**[ 'n Moslem man mag met sy dogter trou?..ha-ha..]**

Untrue slander. The Quran explicitly forbids this. Allah, Almighty says: "Prohibited to you (For marriage) are Your mothers, **daughters**, sisters;..." (Quran 4:23)

Some religious leaders have insulted the Quran by claiming that a man may marry his daughter, if she was the product of an extra-marital affair. This opinion is scandalous, repulsive and clearly in conflict with the words of the Quran. A man's daughter does not cease to be his biological child simply because she is conceived out of wedlock.

#### **24. What did I read just now...Muhammad had sex with his aunt...is this true?**

"I heard you were a pedophile." If I told you I knew you molested a certain family member's child when she was a small child, would you not demand some proof from me? Would you like it if I went around asking people if it's true? Now what if I spread such trash about your father or your grandfather? You need to refrain from this, or you will be severely punished in this world and the next my dear brother in humanity. (You never added a reference for this ugly question, and I know of no such accusation by any anti-Islamic person even.)

The Holy Quran says "Prohibited to you (for marriage) are your mothers, daughters, sisters; father's sisters (**paternal aunts**), mother's sisters (**maternal aunts**); brother's daughters, sister's..." (4:23)

**25. Seriously what is a burden towards me is the discussion between Iblis and Allah as written in the Qur'an. Iblis said to Allah that he(satan)will never be able to touch one of Alla's followers. Alla answerd and told Satan that he(Satan) will never ever touch his(Allahs)followers. What I cant understand here is WHY the "main" follower of Allah, Muhammad, spoke the words of Satan. Now really, who lied here? Please help me out. .**

The Holy Quran is a dialectic book. It quotes the arguments of the rejecters of Truth at numerous places. Think about this: You have quoted much of the Quran to me, in your rage against Islam. Does that make you a Muslim?