

## Why Mohammad Is Not The Author Of Quran

Some non-Muslim historians claim and have concluded that Mohammad of Arabia is the author of the Quran. However, this is a false claim, based on conjecture and speculation. In this article, I will show why Mohammad is not the author of Quran. All historians and Muslims agree that Quran was written in the 7th century, and the present day Quran is the identical copy of the original Quran. There are many proofs of this, and no one has ever argued that Quran as we know it today, is not the original one, of the 7th century.

Sir William Muir, the well known critic of Islam, says about the Quran: "We may, upon the strongest presumption, affirm that every verse in the Quran is the genuine and unaltered composition of Mohammad himself." Again, "There is otherwise every security, internal and external, that we possess the text which Mohammad himself gave forth and used." Again, "To compare (as the Muslims are fond of doing) their pure text with the various readings of our Scriptures, is to compare things between which there is no analogy." (Introduction to "The Life of Mohammad").

Professor Noldeke, the great German Orientalist writes as follows: "Slight clerical errors there may have been, but the Quran of Othman contains none but genuine elements, though sometimes in very strange order. Efforts of European scholars to prove the existence of later interpolations in the Quran have failed." (Enc. Brit.).

Professor Nicholson, says in his "Literary History of the Arabs": "Here (in the Quran we have materials of unique and incontestable authority for tracing the origin and early development of Islam -- such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion."

We have now established the fact that the present day Quran is the same identical and original Quran that was written in Arabia, 7th century.

Mohammad (pbuh) could neither read or write. Mohammad (pbuh) never went to school. No one ever taught him. He had no teachers of any kind in any subjects. There are verses in Quran which detail the development of human embryo in mother's womb, with stunning accuracy. Such information and knowledge was discovered in this century, with the help of Microscopes, and other technology. In order to establish and prove this statement, consult the renowned scientist, embryologist, Chariman of Anatomy Department of Toronto University, Dr. Keith Moore:

"The Developing Human. Clinically Oriented Embryology" K.L. Moore 5th Edition, Philadelphia, W.B. Saunders Co. (1982) ISBN 07216 4662-X

The work by Prof. Keith Moore is probably the most detailed study of the subject. Prof. Keith Moore is Professor and Chairman of the Department of Anatomy, University of Toronto.

His books on anatomy and on embryology are used at many medical schools as standard instruction books. The Yale Medical school uses both his books.

Dr. Keith is the authority on embryology. I strongly recommend the latest edition of the latter book as it mentions how accurately the Qur'an describes embryo development.

Prof. Moore has said:

"It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammed from God or Allah because almost all of this knowledge was not discovered until many centuries later. This proves to me that Mohammed must have been a messenger of God or Allah."

Prof. Marshal Johnson, Professor and Chairman of the Department of Anatomy and Director of the Daniel Baugh Institute, Thomas Jefferson University, Philadelphia

He says:

"The Qur'an describes not only the development of external form but emphasizes also the internal stages -- the stages inside the embryo of its creation and development, emphasizing major events recognized by contemporary science.... If I were to transpose myself into that era, knowing what I know today and describing things, I could not describe the things that were described. I see no evidence to refute the concept that this individual Mohammed had to be developing this information from some place, so I see nothing in conflict with the concept that Divine Intervention was involved...."

How could a man, neither able to read nor write, possess such knowledge? Such knowledge was "discovered" by the modern science, and was made possible through the use of modern technology and microscopes, none of which were even heard of in 7th century. An illiterate man is simply not capable of writing such a book.

Quran also has several verses on the concept of Time, and how Time is not absolute for all time and space in the universe. Quran states that Time for Man is not the same as Time for God, and the Angels. As a matter of fact, a Hadeeth (saying) of Mohammad [pbuh] states that "God is Time Absolute". In this connection, Consider the following short article by Tufail: Tufail@bbs.c4system.com

Isaac Newton thought that he knew what Time was. He wrote in his Principia Mathematica that Time as "absolute, true, mathematical time, of itself and from its nature, flows equably without relation to anything external."

Newton was wrong. Centuries before Newton the Qur'an said that Time is relative as far as man is concerned. However there is only one absolute Time that belongs to God. According to saying of the Prophet (S): "God says, 'I am Time Absolute (ad-dahr)'".

The Qur'an states:

"...verily a day in the sight of thy Lord is like thousand years of your reckoning." [22:47]

"...He administers the affairs of the world from heavens to the earth, and the reports of his administration ascend to Him in a day whose length, according to your reckoning, a thousand years..." [32:5]

"The angels and the spirit ascend to Him in a day, measure of whereof is as fifty thousand years." [70:4]

>>>>The day (time) mentioned in these verses are relative times (days) of four independent entities--God, man, angels, and transfer of information. This verses shows that every entity has its own time.

Centuries later, Albert Einstein proved to the world the relative nature of time. He said that Time is elastic and can be stretched and strung by motion. Each observer carries around his own personal time, and it does not generally agree with anybody else's. In our own frame, time never appears to be distorted, but relative to another observer, who is moving differently our Time can be wrenched out of step with their Time. That is, Time between two events is greater for an earth-bound observer than for a space-travelling observer.

>>>> A great Muslim Sufi understood this from the Qur'an in 1200 A.D. He wrote:

"In the spaceless realm of light of God, the past, present and future does not exist. Past and future are two things in relation to you; in reality they are one.

"Thy thought is about the past and future; when you get rid of these two the difficulty will be solved."  
[Mathnawi of Rumi]

>>>>Rumi learned the nature of time from verses quoted above and from the verse following verse:

"...He knoweth what appears as His creatures as before, after or behind..."[2:255]

>>>>According to the above verse our past, present and future are strung to God's "NOW or PRESENT". This verse and other verse quoted earlier also suggest that many specially separated events can be seen by one person [in this instance God] at one moment; but for a man, same events appear as occurring one after another over a long period of Time.

>>>>Centuries after the Qur'an revelation and Rumi, Albert Einstein said:

"You have to accept the idea that subjective time with its emphasis on "now" has no objective meaning ...the distinction between past, present, and future is only an illusion, however persistent."

>>>>Conclusion: One person's past is another person's present another person's future. Modern physics has shown us that there is no universal "NOW OR PRESENT." So, Allah's "NOW OR PRESENT" encompasses all events that we call our past, present and future. It means whatever happens to us in our past, present and future in our Time frame is seen by God as happening in his "NOW OR PRESENT" in HIS ABSOLUTE TIME (AD-DAHR) frame. Once we understand this created nature of Time, it becomes clear that there is no

predestination in Islam and event though God knows man's past, present, and future. And there is free will for man. And also there is justice and mercy in His judgement.

Wallahu Ahlam {God knows better}

Peace

Tufail --

I ask the rational reader: Could this concept of Time have come from a man who could neither read or write ?

Let's consider another angle to this argument:

Here's what our famous Muslim Scholar, Ahmad Deedat said:

[From Ahmed Deedat]

**WAS QURAN WRITTEN OR INSPIRED?**

"Behold! The angels said: "O Mary! God has chosen you and purified you - Chosen you above the women of all nations." Qur'an-3:42

**THE SOURCE OF HIS MESSAGE**

"Chosen you above the women of all nations." Such an honour is not to be found given to Mary even in the Christian Bible! ..... Knowing full-well, and believing as we do, that the whole Quran is the veritable Word of God, we will nevertheless agree, for the sake of argument, with the enemies of Muhammed (pbuh) for a moment, that he wrote it. We can now expect some cooperation from the unbeliever.

Ask him, "Have you any qualms in agreeing that Muhammed (pbuh) was an Arab?" Only an opinionated fool will hesitate to agree. In that case there is no sense in pursuing any discussion. Cut short the talk. Close the book!

With the man of reason, we proceed. "That this Arab, in the first instance, was addressing other Arabs. He was not talking to Indian Muslims, Chinese Muslims, or Nigerian Muslims. He was addressing his own people - the Arabs. Whether they agreed with him or not, he told them in the most sublime form - words that were seared into the hearts and minds of his listeners that Mary the mother of Jesus -A JEWESS- was chosen above the women of all nations. Not his own mother, nor his wife nor his daughter, nor any other Arab woman, but a Jewess! Can one explain this? Because to everyone his own mother or wife, or daughter would come before other women.

Why would the Prophet of Islam honour a woman from his opposition! and a Jewess at that! belonging to a race which had been looking down upon his people for three thousand years? Just as they still look down upon their Arab brethren today.

**SARAH AND HAGAR**

The Jews get their cock-eyed racism from their Holy Bible, where they are told their father, Abraham, had two wives -Sarah and Hagar. They say that they are the children of Abraham through Sarah, his legitimate wife; that their Arab brethren have descended through Hagar, a "bondwoman", and that as such, the Arabs are inferior breed.

Will anyone please explain the anomaly as to why Muhammed (pbuh) (if he is the author) chose this Jewess for such honour? The answer is simple - HE HAD NO CHOICE - he had no right to speak of his own desire. "IT IS NO LESS THAN AN INSPIRATION SENT DOWN TO HIM." (Qur'an, 53:4).

**SURA MARYAM**

There is a Chapter in the Holy Quran, named Sura Maryam "Chapter Mary" (XIX) named in honour of Mary, the mother of Jesus Christ (pbuh); again, such an honour is not to be found given to Mary in the Christian Bible. Out of the 66 books of the Protestants and 73 of the Roman Catholics, not one is named after Mary or her son. You will find books named after Matthew, Mark, Luke, John, Peter, Paul and two score more obscure names, but not a single one is that of Jesus or Mary!

If Muhammed (pbuh) was the author of the Holy Quran, then he would not have failed to include in it with MARYAM, the mother of Jesus, his own mother - AMINA, his dear wife - KHADIJA, or his beloved daughter - FATIMA. But No! No! this can never be. The Quran is not his handiwork!

Below are some more verses (among many) that any intellectual individual would be surprised to see in a 7th century text. A text first given to desert Arabs, most of whom could neither read or write, let alone do Astronomical observations. This further adds to the proof of Quran being simply not from Muhammad (pbuh, let alone any human source. It is simply impossible that Arabs, or Mohammad [peace on him] of 7th century could possess such advanced knowledge of science which humanity has learned in the 20th century.

Quran (21:30-33) Have not the people, who have disbelieved (the Message), ever considered this: the heavens and the earth were at first one mass; then We parted them [1], and created every living thing from water [2] ? Do they not acknowledge (that this is Our Creation?) And We set mountains firmly in the earth lest it should tilt to one side along with them [3], and We left therein open paths [4], so that they may find their way [4]. And We made the sky a safe canopy [5], but in spite of this they do not pay due heed to its signs . And it is Allah, Who has made the night and the day and created the sun and the moon; all of them are floating, each in its own orbit [6]

[1] From the word of the Text, it appears that at first the whole universe was a single mass of matter; then it was split into different parts and the earth and the other heavenly bodies were formed.

[2] From the word of the Text, it appears that Allah made water the cause and origin of life.

[3] This shows that the real function of mountains is to regulate the motion and speed of the Earth. We have come to this conclusion for the Quran has made this benefit of mountains very prominent in many places. Therefore, their other benefits should be regarded as incidental.

[4] "Open paths" are the passes between high mountains and the valleys and ravines made by the rivers in the mountains regions and other natural ways that connect different regions on the earth.

[5] This is a very meaningful sentence. It may mean that the people may find paths for traveling on the earth, and it may also mean that the wisdom that underlies the skill and the system of their creation may guide them to the Reality.

[6] That is, "Those signs which are in the sky".

Translations/Explanations from Maududi's Tafseer.

QURAN: The Universe is Expanding

The following is a verse of the Quran (51:47) where God is speaking, may perhaps be compared with modern ideas:

"The heaven, We have built it with power. Verily, We are expanding it." Quran, 51:47

'Heaven' is the translation of the Arabic word 'sama' and this is exactly the extra-terrestrial world that is meant.

'We are expanding it' is the translation of the plural present participle musu'una of the verb ausa'a meaning 'to make wider, more spacious, to extend, to expand'.

Some translators were unable to grasp the meaning of the latter provide translations that appear to me to be mistaken, e.g. "we give generously" (R. Blachere). Others sense the meaning, but are afraid to commit themselves: Hamidullah in his translation of the Quran talks of the widening of the heavens and space, but he includes a question mark. Finally, there are those who arm themselves with authorized scientific opinion in their commentaries and give the meaning stated here. This is true in the case of the Muntakab, a book of commentaries edited by the Supreme Council for Islamic Affairs, Cairo. It refers to the expansion of the Universe in totally unambiguous terms.

Taken from: Maurice Bucaille The Bible The Quran And Science 'La Bible, le Coran et la Science'

Final Destination of the Sun

"(God) subjected the sun and the moon: each one runs its course to an appointed term." Quran,35:13

"The Sun runs its course to a settled place. This is the decree of the All Mighty, the Full of Knowledge."  
Quran,36:38

"Settled place" is the translation of the word 'mustaqarr' and there can be no doubt that the idea of an exact place is attached to it.

How do these statements fare when compared with data established by modern science?

The Quran gives an end to the Sun for its evolution and a destination place. It also provides the Moon with a settled place. To understand the possible meanings of these statements, we must remember what modern knowledge has to say about the evolution of the stars in general and the Sun in particular, and (by extension) the celestial bodies that automatically followed its movement through space, among them the Moon.

The Sun is a star that is roughly 4.5 billion years old, according to experts in astrophysics. It is possible to distinguish a stage in its evolution, as one can for all the stars. At present, the Sun is at an early stage, characterized by the transformation of hydrogen atoms into helium atoms. Theoretically, this present stage should last another 5.5 billion years according to calculations that allow a total of 10 billion years for the duration of the primary stage in a star of this kind. It has already been shown, in the case of these other stars, that this stage gives way to a second period characterized by the completion of the transformation of hydrogen into helium, with the resulting expansion of its external layers and the cooling of the Sun. In the final stage, its light is greatly diminished and density considerably increased; this is to be observed in the type of star known as a 'white dwarf'.

The above dates are only of interest in as far as they give a rough estimate of the time factor involved, what is worth remembering and is really the main point of the above, is the notion of an evolution. Modern data allow us to predict that, in a few billion years, the conditions prevailing in the solar system will not be the same as they are today. Like other stars whose transformations have been recorded until they reached their final stage, it is possible to predict an end to the Sun.

The second verse quoted above (36:38) referred to the Sun running its course towards a place of its own.

Modern astronomy has been able to locate it exactly and has even given it a name, the Solar Apex: the solar system is indeed evolving in space towards a point situated in the Constellation of Hercules (alpha lyrae) whose exact location is firmly established; it is moving at a speed already ascertained at something in the region of 12 miles per second.

All these astronomical data deserve to be mentioned in the relation to the two verses in Quran, since it is possible to state that they appear to agree perfectly with modern scientific data.

Taken From: Maurice Bucaille The Bible The Quran And Science 'La Bible, le coran et la Science'

**QURAN: Orbits Are Set for The Sun and The Moon**

"The sun must not catch up the moon, nor does the night outstrip the day. Each one is traveling in an orbit with its own motion." Quran,36:40

"(God is) the One Who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Quran,21:33

Here an essential fact is clearly stated: the existence of the Sun's and Moon's orbits, plus a reference is made to the traveling of these bodies in space with their own motion.

A NEGATIVE fact also emerges from a reading of these verses: it is shown that the Sun moves in an orbit, but no indication is given as to what this orbit might be in relation to the Earth. At the time of the Quranic Revelation, it was thought that the Sun moved while the Earth stood still.

The Arabic word 'falak' has here been translated by the word 'orbit'; many French translators of the Quran attach to it the meaning of a 'sphere'. This is indeed its initial sense. Hamidullah translates it by the word 'orbit'.

The word caused concern to older translators of the Quran who were unable to imagine the circular course of the Moon and the Sun and therefore retained images of their course through space that were either more or less correct, or hopelessly wrong. Si Hamza Boubekour in his translation of the Quran cites the diversity of

interpretations given to it: "A sort of axle, like an iron rod, that a mill turns around; a celestial sphere, orbit, sign of the zodiac, speed, wave...", but he adds the following observation made by Tabari, the famous Tenth century commentator: "It is our duty to keep silent when we do not know." (XVII, 15). This shows just how incapable men were of understanding about this concept of the Sun's and Moons' orbit. It is obvious that if the word had expressed an astronomical concept common in Muhammad's day, it would not have been so difficult to interpret these verses. A new concept therefore existed in the Quran that was not to be explained until centuries later.

Taken From: Maurice Brucaille The Bible The Quran And Science La Bible le Coran et la science

"O assembly of Jinns (spirits) and Men, if you can penetrate regions of the heavens and the earth, then penetrate! You will not be able to penetrate them except with a Power. So O Jinn and men, which of your Lord's powers will you deny? If you try to escape, a flame of fire and smoke shall be let loose upon you, which you will not be able to withstand." Quran 55:33-36

Commentary & Analysis:

The word "if" expresses in English a condition that is dependent upon a possibility AND either an achievable or an unachievable hypothesis. Arabic is a language which is able to introduce a nuance into the condition which is much more explicit. There is one word to express the possibility (ida), another for the achievable hypothesis (in), and a third for the unachievable hypothesis expressed by the word 'lau'. The verse in question has it as an achievable hypothesis expressed by the word 'in'. The Quran therefore suggests the material possibility of a concrete realization. This subtle linguistic distinction formally rules out the purely mystic interpretation that some people have (quiet wrongly) put on this verse.

God is addressing the spirits (jinn) and humans (ins), and not essentially allegorical figures.

To penetrate is the translation of the verb 'nafada' followed by the preposition 'min'. According to Kazimirski's dictionary, the phrase means 'to pass right through and come out on the other side of a body'. For example, an arrow that comes out on the other side. It therefore suggests a deep penetration and emergence at the other end into the regions in question.

The Power (sultan) these men will have to achieve this enterprise would seem to come from the All-Mighty.

There can be no doubt that this verse indicates the possibility men will one day achieve what we today call (perhaps rather improperly) 'the conquest of space.'. One must note that the text of Quran predicts not only penetration through the regions of the Heavens, but also the Earth, i.e. the exploration of its depths.

The Arabic word 'shuwaz', as used in the original, means the pure, smokeless flame, and 'nuhas' is the the gross smoke without a flame. These two things, one after the other, will be let loose upon the men and jinn, when they try to penetrate the regions.

Explanation/Translations from:

'La Bible, le coran et la Science' Maurice Bucaille (The Bible, The Quran, And Science)

The Meaning of Quran S. Abul A'la Maududi

The Source of the Constituents of Animal Milk

This is defined in the Quran in strict accordance with the data of modern knowledge (Sura 16, verse 66). The translation and interpretation of this verse given here is my own because even modern translations habitually give it a meaning which is, in my opinion, hardly acceptable. Here are two examples:

-R.Blachere's translation of Quran 16: 66 : Verily, in your cattle there is a lesson for you! We give you a pure milk to drink, excellent for its drinkers; (it comes) from what, in their bellies, is between digested food and blood." -Professor Hamidullah's translation of Quran 16:66 : Verily, there is food for thought in your cattle. From what is in their bellies, among their excrement and blood, We make your drink pure milk, easy for drinkers to imbibe."

IF these texts were shown to a physiologist, he would reply that they were extremely obscure, the reason being that there hardly appears to be much agreement between them and modern notions, even on a very elementary level. These translations are the work of highly eminent Arabists. It is a well known fact

however, that a translator, even an expert, IS LIABLE TO MAKE MISTAKES IN THE TRANSLATION OF SCIENTIFIC STATEMENTS, UNLESS HE HAPPENS TO BE A SPECIALIST IN THE DISCIPLINE IN QUESTION.

The most valid translation seems to me to be the following:

QURAN 16:66:

"VERILY, IN CATTLE THERE IS A LESSON FOR YOU. WE (ALLAH) GIVE YOU TO DRINK OF WHAT IS INSIDE THEIR BODIES, COMING FROM A CONJUNCTION BETWEEN THE CONTENTS OF THE INTESTINE AND THE BLOOD, A MILK PURE AND PLEASANT FOR THOSE WHO DRINK IT."

This interpretation is very close to the one given in the Muntakab, 1973, edited by the Supreme Council for Islamic Affairs, Cairo, which relies for its support on modern physiology.

From the point of view of its vocabulary, the proposed translation may be justified as follows:

I have translated 'inside their bodies' and not, as R.Blachere and Professor Hamidullah have done, 'inside their bellies'. This is because the Arabic word 'batn' also means 'middle', 'interior of something', as well as 'belly'. The word does not here have a meaning that is anatomically precise. 'Inside their bodies' seems to concur perfectly with the context.

The notion of a 'primary origin' of the constituents of milk is expressed by the Arabic word 'min' (in English 'from') and the idea of a conjunction by the Arabic word 'baini'. The latter not only signifies 'among' but also 'between' in the other translations quoted. It is however also used to express the idea that two things or two people are brought together.

From a scientific point of view, physiological notions must be called upon the grasp the meaning of this verse.

The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On the arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systemic circulation. This passage is effected in two ways: either directly, by what are called 'lymphatic vessels', or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systemic circulation. In this way everything passes through the bloodstream.

The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the bloodstream. Blood therefore plays the role of collector and conductor of what has been extracted from food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ.

Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally UNKNOWN at the time of the Prophet Muhammad and has been understood only in recent times. The discovery of the circulation of the blood, was made by Harvey roughly ten centuries after the Quranic Revelation.

I consider that the existence in the Quran of the verses referring to these concepts can have no human explanation on account of the period in which they were formulated.

Taken from:

LA BIBLE, LE CORAN ET LA SCIENCE by Maurice Bucaille (A French Physician)

Translated from French by Alastair D. Pannel & The Author

(The Bible the Quran and Science)

(To receive a copy of the article that Moore wrote about 'Highlights of Human Embryology in the Koran and Hadith' please e-mail me. Also to see a paper on this topic presented at Famsy Conference, please e-mail me)

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