

القسم الثامن

القسم الإفرنجي

(حقائق الإسلام وأباطيل خصومه)

SECTION EIGHT

ENGLISH SECTION

(The realities of Islam and the fallacy of his enemy)

the points Ghazali raised.

Other influential Muslim philosophers include al-Jahiz, a pioneer of evolutionary thought and natural selection; Ibn al-Haytham (Alhacen), a pioneer of phenomenology and the philosophy of science and a critic of Aristotelian natural philosophy and Aristotle's concept of place (topos); Abū Rayhān al-Bīrūnī, a critic of Aristotelian natural philosophy; Avicenna, a critic of Aristotelian logic and the founder of Avicennism and Avicennian logic; Averroes, the founder of Averroism; Fakhr al-Din al-Razi, a critic of Aristotelian logic and a pioneer of inductive logic; and Ibn Khaldun, considered the father of the philosophy of history and sociology and a pioneer of social philosophy.

Philosophy

Main articles: Islamic philosophy and Early Islamic philosophy

Further information: Logic in Islamic philosophy, Judeo-Islamic philosophies (٨٠٠ - ١٤٠٠), and List of Muslim philosophers

See also: Early Muslim sociology and Historiography of early Islam

Averroes, founder of the Averroism school of philosophy, is regarded as a founding father of modern secular thought.

Arab philosophers like al-Kindi (Alkindus) and Ibn Rushd (Averroes) and Persian philosophers like Ibn Sina (Avicenna) played a major role in preserving the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim worlds. They would also absorb ideas from China, and India, adding to them tremendous knowledge from their own studies. Three speculative thinkers, al-Kindi, al-Farabi, and Avicenna (Ibn Sina), fused Aristotelianism and Neoplatonism with other ideas introduced through Islam.

From Spain the Arabic philosophic literature was translated into Hebrew, Latin, and Ladino, contributing to the development of modern European philosophy. The Jewish philosopher Moses Maimonides, Muslim sociologist-historian Ibn Khaldun, Carthage citizen Constantine the African who translated Greek medical texts, and the Muslim Al-Khwarzimi's collation of mathematical techniques were important figures of the Golden Age.

One of the most influential Muslim philosophers in the West was Averroes (Ibn Rushd), founder of the Averroism school of philosophy, and who is regarded as a founding father of secular thought in Western Europe.[١٢٥]

Ghazali, the famous Persian jurist and philosopher, wrote a devastating critique in his Tahafut al-Falasifa on the speculative theological works of Kindi, Farabi and Ibn Sina (Avicenna). Philosophy in the Muslim world never recovered from this critique, even though Ibn Rushd (Averroes) responded strongly in his Tahafut al-Tahafut to many of

Abubacer's *Philosophus Autodidactus*. Both of these narratives had protagonists (Hayy in *Philosophus Autodidactus* and Kamil in *Theologus Autodidactus*) who were autodidactic individuals spontaneously generated in a cave and living in seclusion on a desert island, both being the earliest examples of a desert island story. However, while Hayy lives alone with animals on the desert island for the rest of the story in *Philosophus Autodidactus*, the story of Kamil extends beyond the desert island setting in *Theologus Autodidactus*, developing into the earliest known coming of age plot and eventually becoming the first example of a science fiction novel.[١٢١][١٢٢] A Latin translation of Abubacer's work, *Philosophus Autodidactus*, first appeared in ١٦٧١, prepared by Edward Pococke the Younger. The first English translation by Simon Ockley was published in ١٧٠٨.

Theologus Autodidactus, written by the Arabian polymath Ibn al-Nafis (١٢١٢-١٢٨٨), is the first example of a science fiction novel. It deals with various science fiction elements such as spontaneous generation, futurology, the end of the world and doomsday, resurrection, and the afterlife. Rather than giving supernatural or mythological explanations for these events, Ibn al-Nafis attempted to explain these plot elements using the scientific knowledge of biology, astronomy, cosmology and geology known in his time. His main purpose behind this science fiction work was to explain Islamic religious teachings in terms of science and philosophy through the use of fiction.[١٢٣]

The Moors had a noticeable influence on the works of George Peele and William Shakespeare. Some of their works featured Moorish characters, such as Peele's *The Battle of Alcazar* and Shakespeare's *The Merchant of Venice*, *Titus Andronicus* and *Othello*, which featured a Moorish Othello as its title character. These works are said to have been inspired by several Moorish delegations from Morocco to Elizabethan England at the beginning of the ١٧th century.[١٢٤]

11th century, first by Antoine Galland.[117] Many imitations were written, especially in France.[118] Various characters from this epic have themselves become cultural icons in Western culture, such as Aladdin, Sinbad and Ali Baba. Part of its popularity may have sprung from the increasing historical and geographical knowledge, so that places of which little was known and so marvels were plausible had to be set further "long ago" or farther "far away"; this is a process that continues, and finally culminate in the fantasy world having little connection, if any, to actual times and places.

A number of elements from Arabian mythology and Persian mythology are now common in modern fantasy, such as genies, bahamuts, magic carpets, magic lamps, etc.[118] When L. Frank Baum proposed writing a modern fairy tale that banished stereotypical elements, he included the genie as well as the dwarf and the fairy as stereotypes to go.[119] The Shahnameh, the national epic of Iran, is a mythical and heroic retelling of Persian history. Amir Arslan was also a popular mythical Persian story, which has influenced some modern works of fantasy fiction, such as The Heroic Legend of Arslan. However, while written during the Islamic Golden Age, Ferdowsi was not a Muslim, and the book is largely based upon Zoroastrian history.

A famous example of Arabic poetry on romance (love) is Layla and Majnun, dating back to the Umayyad era in the 7th century. It is a tragic story of undying love much like the later Romeo and Juliet, which was itself said to have been inspired by a Latin version of Layla and Majnun to an extent.[120]

Ibn Tufail (Abubacer) and Ibn al-Nafis were early pioneers of philosophical fiction and they wrote two of the earliest novels. Abubacer wrote the first fictional Arabic novel Philosophus Autodidactus as a response to al-Ghazali's The Incoherence of the Philosophers, and then Ibn al-Nafis also wrote a fictional novel Theologus Autodidactus as a response to

constructed the mausoleum of Taj Mahal for Mumtaz Mahal in the 1600s, though this time period is well after the Islamic Golden Age.

An Arabic manuscript from the 12th century depicting Socrates (Soqrāt) in discussion with his pupils.

Arts

Main article: Islamic art

Further information: Islamic calligraphy, Arabesque, Iranian art, and Persian miniature

See also: Islamic music, Arabic music, and Persian traditional music

The golden age of Islamic (and/or Muslim) art lasted from 600 to the 17th century, when ceramics, glass, metalwork, textiles, illuminated manuscripts, and woodwork flourished. Lustrous glazing became the greatest Islamic contribution to ceramics. Manuscript illumination became an important and greatly respected art, and portrait miniature painting flourished in Persia. Calligraphy, an essential aspect of written Arabic, developed in manuscripts and architectural decoration.

Literature

Main article: Islamic literature

Further information: Arabic literature, Arabic epic literature, and Persian literature

The most well known fiction from the Islamic world was The Book of One Thousand and One Nights (Arabian Nights), which was a compilation of many earlier folk tales. The epic took form in the 10th century and reached its final form by the 15th century; the number and type of tales have varied from one manuscript to another.[121] All Arabian fantasy tales were often called "Arabian Nights" when translated into English, regardless of whether they appeared in The Book of One Thousand and One Nights, in any version, and a number of tales are known in Europe as "Arabian Nights" despite existing in no Arabic manuscript.[121]

This epic has been influential in the West since it was translated in the

Some of the most famous scientists from the Islamic world include Geber (polymath, father of chemistry), Muhammad ibn Mūsā al-Khwārizmī (father of algebra and algorithms), al-Farabi (polymath), Abu al-Qasim (father of modern surgery),[١١٦] Ibn al-Haytham (polymath, father of optics, founder of experimental psychology, pioneer of scientific method, "first scientist") [١١٧], Abū Rayhān al-Bīrūnī (polymath, father of Indology [١١٧] and geodesy, "first anthropologist"), [١١٨] Avicenna (polymath, father of momentum [١١٩] and modern medicine), [١٢٠] Nasīr al-Dīn al-Tūsī (polymath), and Ibn Khaldun (father of demography, [١٢١] cultural history, [١٢٢] historiography, [١٢٣] the philosophy of history, sociology, [١٢٤] and the social sciences), [١٢٥] among many others.

Architecture

Main article: Islamic architecture

The Great Mosque of Xi'an in China was completed circa ٧٤٠, and the Great Mosque of Samarra in Iraq was completed in ٨٤٧. The Great Mosque of Samarra combined the hypostyle architecture of rows of columns supporting a flat base above which a huge spiraling minaret was constructed.

The Spanish Muslims began construction of the Great Mosque at Cordoba in ٧٨٥ marking the beginning of Islamic architecture in Spain and Northern Africa (see Moors). The mosque is noted for its striking interior arches. Moorish architecture reached its peak with the construction of the Alhambra, the magnificent palace/fortress of Granada, with its open and breezy interior spaces adorned in red, blue, and gold. The walls are decorated with stylized foliage motifs, Arabic inscriptions, and arabesque design work, with walls covered in glazed tiles.

Another distinctive sub-style is the architecture of the Mughal Empire in India in the ١٥-١٧th centuries. Blending Islamic and Hindu elements, the emperor Akbar constructed the royal city of Fatehpur Sikri, located ٢٦ miles (٤٢ km) west of Agra, in the late ١٥٠٠s and his son Shah Jahan had

revolutionibus was adapted from the geocentric model of Ibn al-Shatir and the Maragha school (including the Tusi-couple) in a heliocentric context,[۱۱۴] and that his arguments for the Earth's rotation were similar to those of Nasir al-Din al-Tusi and Ali al-Qushji.[۱۱۵]

Mathematics

Main article: Islamic mathematics

Among the achievements of Muslim mathematicians during this period include the development of algebra and algorithms (see Muhammad ibn Musa al-Khwarizmi), the invention of spherical trigonometry,[۱۱۶] the addition of the decimal point notation to the Arabic numerals, the discovery of all the trigonometric functions besides sine, al-Kindi's introduction of cryptanalysis and frequency analysis, al-Karaji's introduction of algebraic calculus and proof by mathematical induction, the development of analytic geometry and the earliest general formula for infinitesimal and integral calculus by Ibn al-Haytham, the beginning of algebraic geometry by Omar Khayyam, the first refutations of Euclidean geometry and the parallel postulate by Nasir al-Din al-Tusi, the first attempt at a non-Euclidean geometry by Sadr al-Din, and numerous other advances in algebra, arithmetic, calculus, cryptography, geometry, number theory and trigonometry.

Other sciences

Main article: Islamic science

Further information: Early Muslim sociology and Historiography of early Islam

Many other advances were made by Muslim scientists in biology (anatomy, botany, evolution, physiology and zoology), the earth sciences (anthropology, cartography, geodesy, geography and geology), psychology (experimental psychology, psychiatry, psychophysics and psychotherapy), and the social sciences (demography, economics, sociology, history and historiography).

especially those of Avicenna[٩٦] and Ibn Bajjah.[١٠٤]
Maragha Revolution

Main article: Islamic astronomy

Further information: Maragheh observatory, List of Muslim astronomers,
and Islamic astrology

Some have referred to the achievements of the Maragha school and their predecessors and successors in astronomy as a "Maragha Revolution", "Maragha School Revolution" or "Scientific Revolution before the Renaissance".[٢] Advances in astronomy by the Maragha school and their predecessors and successors include the construction of the first observatory in Baghdad during the reign of Caliph al-Ma'mun,[١٠٥] the collection and correction of previous astronomical data, resolving significant problems in the Ptolemaic model, the development of universal astrolabes,[١٠٦] the invention of numerous other astronomical instruments, the beginning of astrophysics and celestial mechanics after Ja'far Muhammad ibn Mūsā ibn Shākir discovered that the heavenly bodies and celestial spheres were subject to the same physical laws as Earth,[١٠٧] the first elaborate experiments related to astronomical phenomena and the first semantic distinction between astronomy and astrology by Abū al-Rayhān al-Bīrūnī,[١٠٨] the use of exacting empirical observations and experimental techniques,[١٠٩] the discovery that the celestial spheres are not solid and that the heavens are less dense than the air by Ibn al-Haytham,[١١٠] the separation of natural philosophy from astronomy by Ibn al-Haytham and Ibn al-Shatir,[١١١] the first non-Ptolemaic models by Ibn al-Haytham and Mo'ayyeduddin Urdi, and the first empirical observational evidence of the Earth's rotation by Nasīr al-Dīn al-Tūsī and Ali al-Qushji.[١١٢]

Several Muslim astronomers also considered the possibility of the Earth's rotation on its axis and perhaps a heliocentric solar system.[١١٢][٦٧] It is known that the Copernican heliocentric model in Nicolaus Copernicus' De

movement of the heart, the heart is the first organ to form in a fetus' body, and the bones forming the skull can grow into tumors.[٨٩] Ibn Khatima and Ibn al-Khatib discovered that infectious diseases are caused by microorganisms which enter the human body.[٩٠] Mansur ibn Ilyas drew comprehensive diagrams of the body's structural, nervous and circulatory systems.[٩١]

Experimental physics

Further information: Islamic science: Optics and Islamic science: Mechanics

The study of experimental physics began with Ibn al-Haytham,[٩١] the father of optics, who pioneered the experimental scientific method and used it to drastically transform the understanding of light and vision in his Book of Optics, which has been ranked alongside Isaac Newton's *Philosophiae Naturalis Principia Mathematica* as one of the most influential books in the history of physics.[٩٢]

The experimental scientific method was soon introduced into mechanics by al-Biruni,[٩٣] and early precursors to Newton's laws of motion were discovered by several Muslim scientists. The law of inertia, known as Newton's first law of motion, and the concept of momentum, part of Newton's second law of motion, were discovered by Ibn al-Haytham (Alhacen)[٩٤][٩٥] and Avicenna.[٩٦][٩٧] The proportionality between force and acceleration, a fundamental law of classical mechanics foreshadowing Newton's second law of motion, was discovered by Hibat Allah Abu'l-Barakat al-Baghdaadi,[٩٨] while the concept of reaction, foreshadowing Newton's third law of motion, was discovered by Ibn Bajjah (Avempace).[٩٩] Theories foreshadowing Newton's law of universal gravitation were developed by Ja'far Muhammad ibn Mūsā ibn Shākir,[١٠٠] Ibn al-Haytham,[١٠١] and al-Khazini.[١٠٢] It is known that Galileo Galilei's mathematical treatment of acceleration and his concept of *impetus*[١٠٣] grew out of earlier medieval Muslim analyses of motion,

of sight and visual perception for the first time in his Book of Optics.[V٧]

Avicenna, considered the father of modern medicine, introduced experimental medicine, discovered contagious diseases, introduced quarantine and clinical trials, and described many anaesthetics and medical and therapeutic drugs, in The Canon of Medicine.

Avicenna, the father of modern medicine, wrote The Canon of Medicine, and was responsible for introducing systematic experimentation and quantification in physiology,[Vo] the discovery of contagious disease, introduction of quarantine to limit their spread, introduction of experimental medicine, evidence-based medicine, clinical trials,[V٦] randomized controlled trials,[VV][VA] efficacy tests,[V٩][٨٠] and clinical pharmacology,[٨١] the first descriptions on bacteria and viral organisms,[٨٢] distinction of mediastinitis from pleurisy, contagious nature of phthisis and tuberculosis, distribution of diseases by water and soil, skin troubles, sexually transmitted diseases, perversions, nervous ailments,[٦٩] use of ice to treat fevers, and separation of medicine from pharmacology.[V٢]

Ibn al-Nafis, the father of circulatory physiology,[٨٢] was the first to describe the pulmonary circulation and coronary circulation,[٨٤] which form the basis of the circulatory system, for which he is considered one of the greatest physiologists in history.[٨٥] He also described the earliest concept of metabolism,[٨٦] and developed new systems of physiology and psychology to replace the Avicennian and Galenic systems, while discrediting many of their erroneous theories on humorism, pulsation,[٨٧] bones, muscles, intestines, sensory organs, biliary canals, esophagus, stomach, etc.[٨٨]

Ibn al-Lubudi rejected the theory of humorism, and discovered that the body and its preservation depend exclusively upon blood, women cannot produce sperm, the movement of arteries are not dependant upon the

Razi was the first to prove both Aristotle's theory of classical elements and Galen's theory of humorism false using an experimental method.[٦٥] Nasir al-Din al-Tusi stated an early version of the law of conservation of mass, noting that a body of matter is able to change, but is not able to disappear.[٦٦] Alexander von Humboldt and Will Durant regarded the Muslim chemists as the founders of chemistry.[٦٧][٦٨]

An Arabic manuscript describing the eye, dating back to the ١٢th century
Experimental medicine

Main article: Islamic medicine

Further information: Ophthalmology in medieval Islam and Bimaristan
Muslim physicians made many significant advances and contributions to medicine, including anatomy, experimental medicine, ophthalmology, pathology, the pharmaceutical sciences, physiology, surgery, etc. They also set up some of the earliest dedicated hospitals, including the first medical schools and psychiatric hospitals.[٦٩]

Al-Kindi wrote the *De Gradibus*, in which he first demonstrated the application of quantification and mathematics to medicine and pharmacology, such as a mathematical scale to quantify the strength of drugs and the determination in advance of the most critical days of a patient's illness.[٧٠] Al-Razi (Rhazes), the father of pediatrics,[٧١] discovered measles and smallpox, and in his *Doubts about Galen*, proved Galen's humorism false.[٦٥]

Abu al-Qasim (Abulcasis), the father of modern surgery,[٧٢] wrote the *Kitab al-Tasrif*, in which he invented numerous surgical instruments, including the first instruments unique to women,[٧٢] as well as the surgical uses of catgut and forceps, the ligature, surgical needle, scalpel, curette, retractor, surgical spoon, sound, surgical hook, surgical rod, and specula,[٧٤] and bone saw.[٤٤] Ibn al-Haytham (Alhacen) made important advances in eye surgery, as he correctly explained the process

empirical orientation. Ibn al-Haytham (Alhazen) wrote the Book of Optics, and he is known as the father of optics for empirically proving that vision occurred because of light rays entering the eye, as well as for inventing the camera obscura to demonstrate the physical nature of light rays.[٥٢][٥٤]

Ibn al-Haytham has also been described as the "first scientist" for his introduction of the scientific method,[٥٥] and some also consider him the founder of psychophysics and experimental psychology,[٥٦] for his pioneering work on the psychology of visual perception.[٥٧][٥٨]

Peer review

The first documented description of a peer review process is found in the Ethics of the Physician written by Ishaq bin Ali al-Rahwi (٨٥٤–٩٣١) of al-Raha, Syria, who describes the first medical peer review process. His work, as well as later Arabic medical manuals, state that a visiting physician must always make duplicate notes of a patient's condition on every visit. When the patient was cured or had died, the notes of the physician were examined by a local medical council of other physicians, who would review the practising physician's notes to decide whether his/her performance have met the required standards of medical care. If their reviews were negative, the practicing physician could face a lawsuit from a maltreated patient.[٥٩]

Chemistry

Main article: Alchemy (Islam)

Geber is considered the father of chemistry,[٦٠][٦١] for introducing an early experimental scientific method, as well as the alembic, still, retort, and the chemical processes of pure distillation, liquefaction, crystallisation, purification, oxidisation, evaporation, and filtration.[٤٤]

The study of traditional alchemy and the theory of the transmutation of metals were first refuted by al-Kindi,[٦٢] followed by Abū Rayhān al-Bīrūnī,[٦٣] Avicenna,[٦٤] and Ibn Khaldun. In his Doubts about Galen, al-

Muslim cities also had advanced domestic water systems with sewers, public baths, drinking fountains, piped drinking water supplies,[٤٦] and widespread private and public toilet and bathing facilities.[٤٧] By the ١٠th century, Cordoba had ٧٠٠ mosques, ٦٠,٠٠٠ palaces, and ٧٠ libraries.[١٢]

Muslim Scientific Revolution

Main article: Islamic science

Further information: Timeline of science and technology in the Islamic world and List of Muslim scientists

Ibn al-Haytham (Alhazen) has been described as the "father of optics", the "pioneer of the modern scientific method", and the "first scientist". He also invented the camera obscura and pinhole camera, was the first to discover the principle of least time and first law of motion, and laid the foundations for telescopic astronomy.

A number of modern scholars, notably Robert Briffault, Will Durant, Fielding H. Garrison, Alexander von Humboldt, Muhammad Iqbal, and Hossein Nasr, consider modern science to have begun from Muslim scientists, who were pioneers of the scientific method and introduced a modern empirical, experimental and quantitative approach to scientific inquiry. Some scholars, notably Donald Routledge Hill, Ahmad Y Hassan,[٤٨] Abdus Salam,[٤٩] and George Saliba,[٥٠] have referred to their achievements as a "Muslim scientific revolution".[٥٠][٥١]

Scientific method

Further Information: Islamic science: Scientific method

The modern scientific method was first developed in the Muslim world, where significant progress in methodology was made, especially in the works of Ibn al-Haytham (Alhazen) in the ١١th century, who was the pioneer of experimental physics.[٥٢] The most important development of the scientific method was the use of experimentation and quantification to distinguish between competing scientific theories set within a generally

The programmable automata of al-Jazari, the father of robotics. A significant number of inventions were produced by medieval Muslim scientists and engineers, including inventors such as Abbas Ibn Firnas, Taqi al-Din, and especially al-Jazari, who is considered the "father of robotics"[٤٤] and "father of modern day engineering".[٤٥]

Some of the other inventions and discoveries from the Islamic Golden Age include the camera obscura, coffee, hang glider, flight controls, soap bar, shampoo, pure distillation, liquefaction, crystallisation, purification, oxidisation, evaporation, filtration, distilled alcohol, uric acid, nitric acid, alembic, crankshaft, valve, reciprocating suction piston pump, mechanical clocks driven by water and weights, programmable humanoid robot, combination lock, quilting, pointed arch, scalpel, bone saw, forceps, surgical catgut, windmill, inoculation, smallpox vaccine, fountain pen, cryptanalysis, frequency analysis, three-course meal, stained glass and quartz glass, Persian carpet, modern cheque, celestial globe, explosive rockets and incendiary devices, torpedo, and artificial pleasure gardens.[٤٤]

Urbanization

Further information: Muslim Agricultural Revolution:

Urbanization

As urbanization increased, Muslim cities grew unregulated, resulting in narrow winding city streets and neighborhoods separated by different ethnic backgrounds and religious affiliations. These qualities proved efficient for transporting goods to and from major commercial centers while preserving the privacy valued by Islamic family life. Suburbs lay just outside the walled city, from wealthy residential communities, to working class semi-slums. City garbage dumps were located far from the city, as were clearly defined cemeteries which were often homes for criminals. A place of prayer was found just near one of the main gates, for religious festivals and public executions. Similarly, Military Training grounds were found near a main gate.

۱۸th century Europe.[۳۹]

Many Industries were generated due to the Muslim Agricultural Revolution, including the earliest industries for agribusiness, astronomical instruments, ceramics, chemicals, distillation technologies, clocks, glass, mechanical hydropowered and wind powered machinery, matting, mosaics, pulp and paper, perfumery, petroleum, pharmaceuticals, rope-making, shipping, shipbuilding, silk, sugar, textiles, water, weapons, and the mining of minerals such as sulfur, ammonia, lead and iron. The first large factory complexes (tiraz) were built for many of these industries. Knowledge of these industries were later transmitted to medieval Europe, especially during the Latin translations of the ۱۲th century, as well as before and after. For example, the first glass factories in Europe were founded in the ۱۱th century by Egyptian craftsmen in Greece.[۴۰] The agricultural and handicraft industries also experienced high levels of growth during this period.[۱۸]

Labour

Further information: Muslim Agricultural Revolution - Labour

The labour force in the Caliphate were employed from diverse ethnic and religious backgrounds, while both men and women were involved in diverse occupations and economic activities.[۴۱] Women were employed in a wide range of commercial activities and diverse occupations[۴۲] in the primary sector (as farmers for example), secondary sector (as construction workers, dyers, spinners, etc.) and tertiary sector (as investors, doctors, nurses, presidents of guilds, brokers, peddlers, lenders, scholars, etc.).[۴۳] Muslim women also had a monopoly over certain branches of the textile industry.[۴۴]

Technology

Further information: Inventions in the Muslim world and Muslim Agricultural Revolution: Industrial growth

See also: Timeline of science and technology in the Islamic world

Islamic economic jurisprudence and communism, including the Islamic ideas of zakat and riba.[٢٥]Industrial growth

Further information: Muslim Agricultural Revolution: Industrial growth and Inventions in the Muslim world

Jabir ibn Hayyan (Geber) is considered the father of chemistry, particularly for introducing the experimental method in chemistry. He also established the chemical industry and perfumery industry.

Muslim engineers in the Islamic world were responsible for numerous innovative industrial uses of hydropower, the first industrial uses of tidal power, wind power, steam power,[٢٦] and fossil fuels such as petroleum, and the earliest large factory complexes (tiraz in Arabic).[٢٧] The industrial uses of watermills in the Islamic world date back to the ٧th century, while horizontal-wheeled and vertical-wheeled water mills were both in widespread use since at least the ٩th century. A variety of industrial mills were first invented in the Islamic world, including fulling mills, gristmills, hullers, paper mills, sawmills, shipmills, stamp mills, steel mills, sugar mills, tide mills, and windmills. By the ١١th century, every province throughout the Islamic world had these industrial mills in operation, from al-Andalus and North Africa to the Middle East and Central Asia.[٢٨] Muslim engineers also invented crankshafts and water turbines, first employed gears in mills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines.[٢٩] Such advances made it possible for many industrial tasks that were previously driven by manual labour in ancient times to be mechanized and driven by machinery instead in the medieval Islamic world. The transfer of these technologies to medieval Europe later laid the foundations for the Industrial Revolution in

and traders during this time. Such innovations included the earliest trading companies, credit cards, big businesses, contracts, bills of exchange, long-distance international trade, the first forms of partnership (mufawada) such as limited partnerships (mudaraba), and the earliest forms of credit, debt, profit, loss, capital (al-mal), capital accumulation (nama al-mal),[٢٥] circulating capital, capital expenditure, revenue, cheques, promissory notes,[٢٩] trusts (waqf), startup companies,[٢٠] savings accounts, transactional accounts, pawning, loaning, exchange rates, bankers, money changers, ledgers, deposits, assignments, the double-entry bookkeeping system,[٢١] and lawsuits.[٢٢] Organizational enterprises similar to corporations independent from the state also existed in the medieval Islamic world.[٢٢][٢٣] Many of these early capitalist concepts were adopted and further advanced in medieval Europe from the ١٢th century onwards.[٢٥] The systems of contract relied upon by merchants was very effective. Merchants would buy and sell on commission, with money loaned to them by wealthy investors, or a joint investment of several merchants, who were often Muslim, Christian and Jewish. Recently, a collection of documents was found in an Egyptian synagogue shedding a very detailed and human light on the life of medieval Middle Eastern merchants. Business partnerships would be made for many commercial ventures, and bonds of kinship enabled trade networks to form over huge distances. Networks developed during this time enabled a world in which money could be promised by a bank in Baghdad and cashed in Spain, creating the cheque system of today. Each time items passed through the cities along this extraordinary network, the city imposed a tax, resulting in high prices once reaching the final destination. These innovations made by Muslims and Jews laid the foundations for the modern economic system. Though medieval Islamic economics appears to have been closer to capitalism, some scholars have also found a number of parallels between

levels, urban growth, the distribution of the labour force, linked industries, cooking and diet, clothing, and numerous other aspects of life in the Islamic world.[٢١]

During the Muslim Agricultural Revolution, sugar production was refined and transformed into a large-scale industry by the Arabs, who built the first sugar refineries and sugar plantations. The Arabs and Berbers diffused sugar throughout the Islamic Empire from the ٨th century.[٢٢] Muslims introduced cash cropping[٢٣] and the modern crop rotation system where land was cropped four or more times in a two-year period. Winter crops were followed by summer ones, and in some cases there was in between. In areas where plants of shorter growing season were used, such as spinach and eggplants, the land could be cropped three or more times a year. In parts of Yemen, wheat yielded two harvests a year on the same land, as did rice in Iraq.[٢٤] Muslims developed a scientific approach to agriculture based on three major elements; sophisticated systems of crop rotation, highly developed irrigation techniques, and the introduction of a large variety of crops which were studied and catalogued according to the season, type of land and amount of water they require. Numerous encyclopaedias on farming and botany were produced, with highly accurate precision and details.[٢٥]

Capitalist market economy

Main article: Islamic economics in the world

The origins of capitalism and free markets can be traced back to the Caliphate,[٢٦] where the first market economy and earliest forms of merchant capitalism took root between the ٨th-١٢th centuries, which some refer to as "Islamic capitalism".[٢٧] A vigorous monetary economy was created on the basis of the expanding levels of circulation of a stable high-value currency (the dinar) and the integration of monetary areas that were previously independent. Innovative new business techniques and forms of business organisation were introduced by economists, merchants

Asia and Africa and much of Europe, with their trade networks extending from the Atlantic Ocean and Mediterranean Sea in the west to the Indian Ocean and China Sea in the east.[18] This helped establish the Islamic Empire (including the Rashidun, Umayyad, Abbasid and Fatimid caliphates) as the world's leading extensive economic power throughout the 8th-12th centuries.[19] Several contemporary medieval Arabic reports also suggest that Muslim explorers from al-Andalus and the Maghreb may have travelled in expeditions across the Atlantic Ocean, possibly even to the Americas, between the 9th and 12th centuries.[19]

Muslim Agricultural Revolution

Main article: Muslim Agricultural Revolution

The valve-operated reciprocating suction piston pump with crankshaft-connecting rod mechanism invented by al-Jazari, the father of modern day engineering.

The Islamic Golden Age witnessed a fundamental transformation in agriculture known as the "Muslim Agricultural Revolution", "Arab Agricultural Revolution", or "Green Revolution".[20] Due to the global economy established by Muslim traders across the Old World, this enabled the diffusion of many plants and farming techniques between different parts of the Islamic world, as well as the adaptation of plants and techniques from beyond the Islamic world. Crops from Africa such as sorghum, crops from China such as citrus fruits, and numerous crops from India such as mangos, rice, and especially cotton and sugar cane, were distributed throughout Islamic lands which normally would not be able to grow these crops.[21] Some have referred to the diffusion of numerous crops during this period as the "Globalisation of Crops", [22] which, along with an increased mechanization of agriculture (see Industrial growth below), led to major changes in economy, population distribution, vegetation cover, [22] agricultural production and income, population

Renaissance period. Polymath scholars were so common during the Islamic Golden Age that it was rare to find a scholar who specialized in any single field at the time.[١٥]

Ziauddin Sardar writes:

"Polymaths such as al-Biruni, al-Jahiz, al-Kindi, Abu Bakr Muhammad al-Razi, Ibn Sina, al-Idrisi, Ibn Bajja, Omar Khayyam, Ibn Zuhri, Ibn Tufayl, Ibn Rushd, al-Suyuti and thousands of other scholars are not an exception but the general rule in Muslim civilization. The Islamic civilization of the classical period was remarkable for the number of polymaths it produced. This is seen as a testimony to the homogeneity of Islamic philosophy of science and its emphasis on synthesis, interdisciplinary investigations and multiplicity of methods." [١٦]

Other notable Muslim polymaths included Muhammad, Jafar al-Sadiq, Geber, al-Khwarizmi, the Banū Mūsā, Abbas Ibn Firnas, al-Farabi, al-Masudi, al-Muqaddasi, Alhacen, Omar Khayyām, al-Ghazali, al-Khazini, Avempace, al-Jazari, Ibn al-Nafis, Nasir al-Din al-Tusi, Ibn al-Shatir, Ibn Khaldun, and Taqi al-Din, among many others.[١٥]

Economy

Age of discovery Further information:

Muslim age of discovery

See also: Muslim navigational technology, Ibn Battuta and Pre-Columbian Islamic contact theories

The earliest forms of globalization began emerging during the Islamic Empire and the Islamic Golden Age, when the knowledge, trade and economies from many previously isolated regions and civilizations began integrating due to contacts with Muslim explorers, sailors, scholars, traders, and travelers. Some have called this period the "Pax Islamica" or "Afro-Asiatic age of discovery", in reference to the Muslim Southwest Asian and North African traders and explorers who travelled most of the Old World, and established an early global economy[١٧] across most of

Glubb wrote:[١١]

"By Mamun's time medical schools were extremely active in Baghdad. The first free public hospital was opened in Baghdad during the Caliphate of Haroon-ar-Rashid. As the system developed, physicians and surgeons were appointed who gave lectures to medical students and issued diplomas to those who were considered qualified to practice. The first hospital in Egypt was opened in ٨٧٢ AD and thereafter public hospitals sprang up all over the empire from Spain and the Maghrib to Persia."

The Guinness Book of World Records recognizes the University of Al Karaouine in Fez, Morocco as the oldest university in the world with its founding in ٨٥٩.[١٢] Al-Azhar University, founded in Cairo, Egypt in the ١٠th century, offered a variety of academic degrees, including postgraduate degrees, and is often considered the first full-fledged university.

By the ١٠th century, Cordoba had ٧٠٠١ mosques, ٦٠,٠٠٠ palaces, and ٧٠ libraries, the largest of which had ٦٠٠,٠٠٠ books, while as many as ٦٠,٠٠٠ treatises, poems, polemics and compilations were published each year in al-Andalus.[١٣] The library of Cairo had more than ١٠٠,٠٠٠ books, while the library of Tripoli is said to have had as many as three million books before it was destroyed by Crusaders. The number of important and original Arabic works on science that have survived is much larger than the combined total of Greek and Latin works on science, though only a fraction of these surviving scientific Arabic works have been published.[١٤]

Another common feature during the Islamic Golden Age was the large number of Muslim polymaths or "universal geniuses", scholars who contributed to many different fields of knowledge. Muslim polymaths were known as "Hakeems" and they had a wide breadth of knowledge in many different fields of religious and secular learning, comparable to the later "Renaissance Men", such as Leonardo da Vinci, of the European

exchanging ideas and goods. The influence held by Muslim merchants over African-Arabian and Arabian-Asian trade routes was tremendous. As a result, Islamic civilization grew and expanded on the basis of its merchant economy, in contrast to their Christian, Indian and Chinese peers who built societies from an agricultural landholding nobility. Merchants brought goods and their faith to China, India (the Indian subcontinent now has over 50 million followers), Southeast Asia (which now has over 22 million followers), and the kingdoms of Western Africa and returned with new inventions. Merchants used their wealth to invest in textiles and plantations.

Aside from traders, Sufi missionaries also played a large role in the spread of Islam, by bringing their message to various regions around the world. The principal locations included: Persia, Ancient Mesopotamia, Central Asia and North Africa. Although, the mystics also had a significant influence in parts of Eastern Africa, Ancient Anatolia (Turkey), South Asia, East Asia and Southeast Asia. [V][A] Humanism

Further information: Early Islamic philosophy, Early reforms under Islam, Constitution of Medina, and Islamic democracy
Many medieval Muslim thinkers pursued humanistic, rational and scientific discourses in their search for knowledge, meaning and values. A wide range of Islamic writings on love poetry, history and philosophical theology show that medieval Islamic thought was open to the humanistic ideas of individualism, occasional secularism, skepticism and liberalism.[9][10]

University education

Further information: Madrasah and Bimaristan

The first universities which issued diplomas were the Bimaristan medical university-hospitals of the medieval Islamic world, where medical diplomas were issued to students of Islamic medicine who were qualified to be practicing doctors of medicine from the 9th century. Sir John Bagot

intellectual center for science, philosophy, medicine and education as the Abbasids championed the cause of knowledge and established a "House of Wisdom" in Baghdad; where both Muslim and non-Muslim scholars sought to translate and gather all the world's knowledge into Arabic.[o] Many classic works of antiquity that would otherwise have been lost were translated into Arabic and later in turn translated into Turkish, Persian, Hebrew and Latin.[o] During this period the Muslim world was a cauldron of cultures which collected, synthesized and significantly advanced the knowledge gained from the ancient Chinese, Indian, Persian, Egyptian, North African, Greek and Byzantine civilizations.[o] Rival Muslim dynasties such as the Fatimids of Egypt and the Umayyads of al-Andalus were also major intellectual centers with cities such as Cairo and Córdoba rivaling Baghdad.[o] Religious freedom, though limited, helped create cross-cultural networks by attracting Muslim, Christian and Jewish intellectuals and thereby helped spawn the greatest period of philosophical creativity in the Middle Ages from the 8th to 13th centuries.[o]

A major innovation of this period was paper - originally a secret tightly guarded by the Chinese.[1] The art of papermaking was obtained from prisoners taken at the Battle of Talas (751), resulting in paper mills being built in Samarkand and Baghdad.[1] The Arabs improved upon the Chinese techniques of using mulberry bark by using starch to account for the Muslim preference for pens vs. the Chinese for brushes.[1] By AD 900 there were hundreds of shops employing scribes and binders for books in Baghdad and even public libraries began to become established,[1] including the first lending libraries. From here paper-making spread west to Fez and then to al-Andalus and from there to Europe in the 13th century.[1]

Much of this learning and development can be linked to geography. Even prior to Islam's presence, the city of Mecca served as a center of trade in Arabia. The tradition of the pilgrimage to Mecca became a center for

keeping such universe in order. We may just write some of the verses from the holy Quran (from Surat Aly Omran), which shows that the Quran was the way for the whole human civilization:

[١٩٠] Behold! In the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding.

[١٩١] Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of Punishment.

The Article "copied from Wikipedia-Encyclopedia":

The Islamic Golden Age, also known as the Islamic Renaissance,[١] is usually dated from the ٨th century to the ١٣th century,[٢] though some extend it to the ١٤th or ١٥th centuries.[٣] During this period, engineers, scholars and traders of the Islamic world contributed enormously to the arts, agriculture, economics, industry, literature, navigation, philosophy, sciences, and technology, both by preserving and building upon earlier traditions and by adding many inventions and innovations of their own.[٤] Muslim philosophers and poets, artists and scientists, and princes and laborers, created a unique culture that has influenced societies on every continent.[٥]

During the Muslim conquests of the ٧th and early ٨th centuries, nomadic Arab armies established the Islamic Empire, the largest empire the world had yet seen. The Islamic Golden Age was soon inaugurated by the middle of the ٨th century by the ascension of the Abbasid Caliphate and the transfer of the capital from Damascus to Baghdad.[٦] The Abbassids were influenced by the Qur'anic injunctions and hadith such as "the ink of scientists is equal to the blood of martyrs" stressing the value of knowledge.[٦] During this period the Muslim world became the unrivaled

A letter to Pope Benedict, Islamic Renaissance and Enlightenment, A forwarded article of the title "Islamic Golden Age" ... From Wikipedia, the free encyclopedia
To the Pope

I just like to forward this article to you to show you that the Islam was the source of Renaissance and Enlightenment along the history and allover the whole world. So, we had already passed such noted Enlightenment, in your reply to the 158 Muslim Scholars, since the start of our prophet's mission to the whole world.

That is because the Quran calls his followers to know the God through searching the cause and the reasons. So, we didn't need for a religious revolution to reforming Islam as Martin Luther had done since we haven't dogmas in Islam as you may find in Christianity. The Islam's principles depend on the pure human logic without any dogmas. It encourages the man to think over every thing to realize by himself the existence of the One God who should be obeyed. Such obedience aims at prevailing justice, mercy and love in the human society.

When Europe was passing the dark ages, or the middle ages, the Muslims were living golden ages in the period from the seventh century to the fifteenth century. I hope you shouldn't consider that the Islam is tied with the east or west. Now, the Muslims are spread allover the world. So, don't consider that the lagged east is the Islam's area and the developed west is the Christianity's area because it is a misleading statement.

However, I forward to you this article which is copied from a fair encyclopedia "Wikipedia, the free encyclopedia". I hope to read it, discover that we are so enlightened from the start of believing in Islam as we are not casting the superstition and fear of the medieval world in our belief. The Quran urges to discover the natural laws which governed the universe and which led to scientific, political and social advances. Discovering these laws show us the wisdom of God in His Creation and

As Muslims, we offered the proof of the truth of our statement that Jesus was not crucified nor killed, but he was lifted alive, as the Quran stated. The Quran and Judas Gospel prove that there is another person, Judas, who was crucified instead after he was dressed by Jesus resemblance to look similar to him.

Jesus crucifixion and its related dogmas represent the main conflict between the Muslims and Christians. The absence of similar dogmas in Islam, make the Islam a religion of logic (or Fitra). In Islam we believe by the pure logic, as stated in the Quran, by the existence of One God, Allah. There is no priesthood in Islam, no secrets, no cross, no Saints nor Bishops and no Ghosts nor hypostases. Mohamed is a man who received a message from one God. The Quran is revealed to him and he behaved to be a model for any Moslem according to this Quran. It guides us to the mercy of God on earth and to a good eternal life after death if we obey its orders. They claim that we go to Kabba to kiss a holy stone. Such claim is incorrect since no one believes that this stone has any holiness or power. It is just a stone and we may kiss it as Mohamed did and to express our obedience. Our visit to Kabba is a visit to the first place in which the God was worshipped on the earth. It is placed in Paran desert where Abram worshipped God and obeyed Him and left there his wife, Hagar, and their son, Ishmael. Ishmael is the grandfather of Kadar and the prophet Mohamed. Ishmael also was sacrificed by a lamp in such Paran desert (Arafat Mountains) which is the place of Muslim's pilgrimage.

As a summary, we have no dogmas in Islam. Bypassing the crucifixion as an introducing dogma to many other dogmas in Christianity, this will pave the straight path to the true Common Word between Us.

Note: Who is interested in reading more about the Common Word, is gently invited to join the facebook group:

<http://www.facebook.com/board.php?uid=780169170>

“Truly I say, But you will exceed all of them. For you will sacrifice the man that clothes me. , *Already your horn has been raised, your wrath has been kindled, your star has shown brightly, and your heart has [...].* [OV]. Considering this sentence “THE MAN THAT CLOTHES ME”. It is in agreement with the previously mentioned verse in the Quran which tells that Jesus was not crucified but God made ANOTHER MAN TO RESEMBLE HIM. So, the man on the cross was not Jesus but he was Judas as a sacrifice to his trading of Jesus. This explains the difference in language of the man on the cross and that of Jesus. It also explains how Jesus visited his disciples in his manhood-nature and asked them to touch his body and ate with them just after Judas crucifixion. It also explains the disappearance of Judas after the crucifixion where it was claimed that he threw the silver coins and hanged himself. (Matthew: २७:० So^v Judas threw the silver coins into the temple and left. Then he went out and hanged himself”. It may explain too why Jesus disciples left Him and why Peter denied Him. Such found Gospel and its leading to the offered explanations assure the truth of the Muslims statement.

- v. Starting from the Wisdom and Intelligence, let us find a wise answer to these questions: how the Wise Creator who create such magnificent universe and give it such wise order put his power to an idol as the cross? Why does he glorify this idol in such holy manner? How His Wisdom can adopt such idol and make it a sign for His salvation? I think as Saint Paul had stated, it is conditioned by destroying the wisdom and intelligence. As there is a remaining wisdom and intelligence in the world, the Christians statement is still a fuzzy one.

salvation and saving the people from their father's sin, it would be expected a statement from Jesus to assure the noble objective of such mission. And if his mission was the Salvation by being cursed on the cross, according to Saint Paul, why was he crying and blaming His God on the cross? Absence of any hint in the four Gospels to the Crucifixion increases the fuzziness of these dogmas.

5. According to the Bible, the only one who commented Jesus Crucifixion and drew many dogmas concerning such event was Saint Paul. However, he stated a condition for accepting the power of the cross. This condition was found in 1 Corinthians 1, as follows: The Message of the Cross: 1:18 for the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 1:19 For it is written, *"I will destroy the wisdom of the wise, and I will thwart the cleverness of the intelligent."*¹¹ So, the faith in a cross is foolishness unless the God would destroy wisdom and intelligence. However, Saint Paul claimed that it is written that God would destroy the wisdom and intelligence. But No one had found such writings in the Bible. It is hard also to believe that it may happen. It is written that the God is wise and he gifted such wisdom to selected people as Solomon, prophets, disciples and others too. As Saint Paul has a bad history before his claimed meeting with the God, he was not one of Jesus disciples and he was also the only one who glorifies the cross and gave great importance to the crucifixion after Jesus left increase the fuzziness of the Christians statement.

6. According to Judas Gospel, the last found Gospel near Al-Menya, Egypt in 1970 and translated by the Geographic Society. In this Gospel, and near to its end, Jesus said to Judas,

Christian church, assure that the Romans were not crucifying their victims.

Two Gospels only described the scene of Jesus Crucifixion and record his loud cry as follows: Eloi, Eloi, Lema sabachtani, (according to English Copies of the Bible), Eloi, Eloi, Lema asabtani (according to German copies of the Bible). As noted, both cries used a different slang than that of Jesus. It is near to the Arabic-Hebrew slang that was used by the residents of southern areas of Palestine in these times. Eloi or Elhij in Arabic-Hebrew means my God, as stated. Lema means also Why in Arabic-Hebrew as stated in the written translations. But sabachtanic, according to English copy, does not mean forsaken me, but it means pigmented me. Sabcha (or sabgcha) means a pigment. Asabtani, according to the German copies, also doesn't mean forsaken me, but it means hurt me or shock me. So, there is a doubt concerning the man on the Cross because he used different language than Jesus, he is blaming God to be pigmented (may be by another shape) or hurt in some way. Finally, he is crying loudly in a completely different manner than that of Jesus to declare that he is another pigmented man. So, this scene is evidence to the fuzziness of Jesus Crucifixion. Someone claim that this sentence is a part of the Psalms. However, it not found there. And can you imagine a crying man may sing a song?

There is no hint or comment in any of the four Gospels that the mission of Jesus had to do any thing with Jesus Crucifixion and the related dogmas as the Cross, the Salvation, the great sin, the Body of the church, the hypostases, the priesthood and its secrets and grades, the trinity or any of the added dogmas after the lift of Jesus. However, as the core of Jesus Crucifixion was

word in this Quran has been seen to contradict all scientific discoveries. The nature of the earth as a sphere was stated in the Quran since more than 14 centuries in miraculous wording. There are hundreds of proofs. However, let us read verses (4-7) from a Surah in the Holy Quran (Surah Number 21) which states many scientific and logical facts: [4] Had Allah wished to take to Himself a son, He could have chosen whom He pleased (some higher creations) out of those whom He doth create (not from human beings as weak and defected creatures): but Glory be to Him! (He is above such things.) He is Allah, the One, and the Irresistible. [5] He created the heavens and the earth in true (proportions): He makes the Night overlap spherically the Day, and the Day overlap spherically the Night: He has subjected the sun and the moon (to His law) each one follows a course of motion for a time appointed. Is not He the Exalted in Power, He Who forgives again and again? [6] He created you (all) from a single Person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs (their designs): He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre of the straight path)?

2. The conclusions of meetings of 200 theologians, Liberal theologians investigating the life of Jesus, in their published document under the title "Jesus Seminar" is leading to expect a degree of fuzziness in the Bible's statements. In addition, a published article concerning the trust of the Catholic Church in the Bible is increasing also such expectations: Catholic Church no longer swears by truth of the Bible", By Ruth Gledhill, Religion Correspondent, timesonline. The Jehovah witnesses, a

A Response to "The Christian Response"

To "The Common Word between You and Us".

The main conflict between Islam and Christianity:

By: Salama Abdelhady, Ph.D.

Dear colleagues of Yale Center for Faith and Culture, thank you for your impressing reply to the ١٢٨ Muslim Scholars. However, as a response to your response and specifically to your claim of the conflicts between Islam and Christianity, I write you the attached letter.

Islam and Christianity are two monotheistic religions for the guidance of people to worship Allah and to fear the day of resurrection. Muslims believe in Jesus and that he was lifted alive. However, the source of all conflicts between both religions and even the source of all dogmas in Christianity is Jesus Crucifixion as a Way for Salvation.

Concerning this event, Muslims have a statement that contradicts the Christian's statement. Muslim's statement is in accordance to the following a verse in the Holy Quran:

And because of their saying (the Jews in boast) "We Killed Messiah Jesus, son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but THE RESEMBLANCE OF JESUS WAS PUT OVER ANOTHER MAN, and they killed that man. Those who differ therein are full of DOUPTS. They have no certain knowledge, i.e. they follow nothing but conjecture. For surely, as Word of Allah, they killed him not (Al-Nissa, ١٥٧)

So, according to this verse, the Christ was not the one who was crucified. But instead, a man who had been dressed his shape was crucified in his place.

Now let us discuss, as Muslims, the truth of this statement and the fuzziness of the contradicting statement.

١. As Muslims, we trust in the truth of every word of the Holy Quran, as a really revealed book from Allah to His prophet Mohamed through the spirit of Holiness, the Angel Gabriel. No

Can there be another god besides Allah. Say, "Bring forth your proofs, if ye are telling the truth! (Every thing in Islam should be with a proof)"(Surah٢٧: Verses:٦٠-٦٤)

Do you have any logic answer to these questions other than "Yes, there exists A Creator, One God, without any doubt.

Do you imagine that the conflict between the scientific discoveries of the earth's spherical shape and its rotation around the sun and the Bible which states that the sun stands still, that the Earth was flat, or that it was the center of the universe is solved by the verses of the Quran. As an example

Read this verse:

[٤] Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.

[٥] He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law) each one follows a course for a time appointed. Is not He the Exalted in Power, He Who forgives again and again?

[٦] He created you (all) from a single Person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?

May you imagine that these verses be written by a man since more than ١٤ centuries?

Salama Abdelhady

and sight (through the laws governing its capabilities and operating conditions)? And who does bring out the living from the dead and the dead from the living? And; who does rule and regulate all the affairs? (Of the universe)" They will soon say, "(Allah)". Say, "Will ye not then Show piety (to Him)?" (Surah 10: Verse 31)

- Your Guardian-Lord is Allah, who created the heavens and the earth in six days, and He has firmly established His Throne (of authority): He draws the night as a veil over the Day, Each (day and night) seeking the other in a rapidly succession (may point out to the shortage in the day-time): He created the sun, the moon, and the stars, (all) governed by laws under His command. Isn't it His belongings those creations and their management (governing the earth and the heavens)? Blessed be Allah, the Cherisher and Sustainer of the worlds! (Surah No. 5: Verse No. 16)

- Who has created the heavens and the earth, and who does send you down rain from the sky? With it (such rains) we cause well-planted orchards to grow. Such orchards are full of beauty and of delight: it is not your power that causes the growth of its trees. Is there any God besides Allah (who can do or declared that he did that)? Nay, they (who deny) are people who are swerve from justice. Or, who has made the earth firm to live in; made rivers through it (to carry fresh water); set thereon mountains immovable; and made a separating body between the seas? Is there any God besides Allah (who can do that)? Nay, most of them know nothing. Or, who responds to the distressed (one) soul when it calls on him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? Is there another Ilah (tool) besides Allah. Little it is that ye heed! Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? Can there be another god besides Allah. - High is Allah above what

the existence of One God through logic and simple questions stated in the Quran as follows:

- Were They created of nothing?, or Were They themselves the creators? Or: Did they create the heavens and the earth? Nay, they have no firm belief. Or have they the treasures of Thy Lord with them? Or Are they managing the universe and having the power to run its affairs? (Surah ٥٢: Verses: ٣٥-٣٧)
- Allah sent for them their apostles (as Mohamed, Jesus and Moses) who asked them: "Is there a doubt about Allah, the Creator of the heavens and the earth? (Surah ١٤: Verse ١٠)
- This is the creation (i.e. this universe and all creatures in it) of Allah. Now, could you show me: what is there that others besides Him have created? Nay, but the transgressors are in a manifest failure (going astray). (٣١-١١)
- Do they not look at the Camels, How they are made (created)? , And at the sky, how it is raised high? , And at the mountains, how they are firmly fixed? , And at the earth, how it is surfaced? (Surah ٨٨: Verses ١٧-٢٠)
- Say: "To whom does belong the earth and all beings therein if ye know?" They should say (by a pure human logic), "It belongs To Allah." Say: "Will ye not then remember?" Say: "Who is the Lord of the seven heavens, and the Lord of the Great Throne (of Glory)?" They should say, "(They belong) to Allah." say: "Will ye not then be filled with awe?" Say: "Who is it In whose hands is the governance (management and sovereignty) of all things,- Who have the power over all and no one have any influence on Him if ye know?" They should say, (by the pure human logic) It belongs to Allah." say: "Then: How are ye deluded?" (Surah ٢٢: Verses: ٨٤-٨٩)
- Say: "Who does provide you with sustenance from the sky (rains) and from the earth (plants)? Or who has the power over your hearing

I hope you have recognized the difference between Saint John revelation and the Quran. Your new testament is formed of four bibles, Acts, ٢١ messages and the Saint John's revelation. So, it is written by at least ١٠ writers. However, the Quran is revealed only to the Prophet Mohamed along ٢٢ years and is dictated only by him. No doubt that what was revealed is written in the Quran. And no doubt that such Quran cannot be written by a man like Mohamed and in his times, i.e. it is surely and really revealed from God.

I have read an Article With the title: "Catholic Church no longer swears by truth of the Bible", By Ruth Gledhill, Religion Correspondent, on timesonline". Hence, you haven't the evidence for the truth of your Holy Book. However, for the Quran, we have many evidences that this book is really revealed from God to the Prophet Mohamed. So, according to the principles of equal opportunities, we should be dealt in a fair way. We shall declare our faith in your Holy Book. In a fair approach, you should declare also your faith in the Quran. I ask you to read the translation of some verses of the Quran and to see if these verses were written by an illiterate Bedouin or revealed from the God. By the evidence of the trueness of Quran's revelation we were able to defend the trueness of the Christ's mission and miracles against the theologians of Jesus seminar. This defense is published on many sites as: www.ooa.net, in an article with the title "Islamic Comments on Jesus Seminar". There, I declared that the Quran, as a revealed book from God, assures the divinity of Jesus as the Christ and assures his miracles and birth without a father.

I hope you will not disregard the milestone of our religion as we are not disregarding yours. I am going to show you an example of the miracles of the Quran. Let us see its miraculous approach to prove

Then¹⁴ he came and took the scroll¹⁵ from the right hand of the one who was seated on the throne, 16:8 and when he had taken the scroll, the four living creatures and the twenty-four elders threw themselves to the ground¹⁶ before the Lamb. Each¹⁷ of them had a harp and golden bowls full of incense (which are the prayers of the saints).¹⁸

17. According to the Quran, God is welcoming good doers and insulting bad doers in the day of resurrection. So, we may read:

18] But Allah doth call to the Home of Peace (after resurrection): He doth guide whom He pleaseth to a Way that is straight.

[19] To those who do right is a goodly (reward) yea, more (than in measure)! Neither darkness nor shame shall cover their faces! They are Companions of the Garden; they will abide therein (for aye)!

[20] But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for aye)!

In the Saint John revelation, we may read:

16:1 Then¹ I heard a loud voice from the temple declaring to the seven angels: "Go and pour out on the earth the seven bowls containing God's wrath."² 16:2 so³ the first angel⁴ went and poured out his bowl on the earth. Then⁵ ugly and painful sores⁶ appeared on the people⁷ who had the mark of the beast and who worshiped his image.

16:3 Next,⁸ the second angel⁹ poured out his bowl on the sea and it turned into blood, like that of a corpse, and every living creature that was in the sea died.

16:4 Then¹⁰ the third angel¹¹ poured out his bowl on the rivers and the springs of water, and they turned into blood.

and the call (on all sides) will be, "Praise is to Allah, the Lord of the Worlds!"

[٢٥٥] Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him or sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)

In the revelation of Saint John we may read such description as follows:

٤:٥ From^{١٥} the throne came out flashes of lightning and roaring^{١٦} and crashes of thunder. Seven flaming torches, which are the seven spirits of God, ^{١٧} were burning in front of the throne ٤:٦ and in front of the throne was something like a sea of glass, like crystal.^{١٨}

In^{١٩} the middle of the throne^{٢٠} and around the throne were four living creatures^{٢١} full of eyes in front and in back. ٤:٧ The^{٢٢} first living creature was like a lion, the^{٢٣} second creature like an ox, the third creature had a face like a man's, and the fourth creature looked like an eagle flying. ٤:٨ Each one of the four living creatures had six wings^{٢٤} and was full of eyes all around and inside.^{٢٥} They never rest day or night, saying:^{٢٦}

"Holy Holy Holy is the Lord God, the All-Powerful,"^{٢٧}

We may read also:

٥:٦ Then^{٢٨} I saw standing in the middle of the throne^{٢٩} and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed.^{٣٠} He had^{٣١} seven horns and seven eyes, which^{٣٢} are the seven^{٣٣} spirits of God^{٣٤} sent out into all the earth. ٥:٧

[٥٩ : ٢٢] Allah is He, than Whom there is no other god; Who knows (all things) both secret and known; He is Most Gracious and Most Merciful.

[٥٩ : ٢٣] Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

[٥٩ : ٢٤] He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colors). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory; and He is the Exalted in Might, the Wise.

We may read too:

[٥٧ : ٢] He is the First and the Last, the Evident and the Hidden: and He has full knowledge of all things.

However, according to revelation to Saint John, we read in the Holy Book the following description of the God:

١:١٦ He held^{٥٤} seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His^{٥٥} face shone like the sun shining at full strength. ١:١٧ When^{٥٦} I saw him I fell down at his feet as though I were dead, but^{٥٧} he placed his right hand on me and said: "Do not be afraid! I am the first and the last,

٢. In the Holy Quran, we may find the God's throne is in a glorious scene, surrounded by Angels and described as follows:

[٢٩: ٧٥] And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice,

٤. The revelation to the prophet Mohamed is the Proof of the truth of His mission due to its miraculous text but the revelation to Saint John is the last chapter of the Holy book and represents a point of confusion between the Christian Churches.
٥. The revelation to Prophet Mohamed offers the answers from the God to the aroused inquiries and problems faced by Prophet Mohamed but the revelation to Saint John represent a great inquiry in the Christian belief.
٦. The revelation to the Prophet Mohamed is dedicated through a miraculous simple Arabic language but the revelation to Saint John is dedicated through a symbolic Greek language full of mistakes and illogical expressions.
٧. The revelation to the Prophet Mohamed identifies the God's principles governing the Muslim's life before resurrection, i.e. the earth's life, and after resurrection but the revelation to Saint John is non-distinguishable.

This is a simple comparison between both revelations. However, we may discuss how the both text deal with some common subjects:

١. Allah in the Quran is described that He is beyond our ability to see or imagine. As a sample of the verses which express this we may see:

[١: ١٠٣] No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. However, Allah is described by about ١٠٠ different sublime attributes where you may find some of His attributes in every Surah of the Quran as follows:

To the Pope Benedict ... Revelations in the Quran and in the Holy Book ...

By: Salama Abdelhady

You are recommending a fuzzy statement "The Quran is not revealed from The Prophet Mohamed, the seal of the prophets".

However, as Muslims, we recommend the truth of the statement that the Holy Quran is revealed from God to His Prophet Mohamed.

Let us discuss the truth of our statement and the fuzziness of your statement through a logical approach.

As we may assume, your statement is a result of reviewing the revelation in your Holy book as dedicated to Saint John. Such revelation, as we know, was a point of disagreement between your Catholic Church and the Protestant Church. But I hope you will allow me to hold a comparison between the two revelations in order to have a common ground for discussing our statements.

١. The revelation to the prophet Mohamed lasted ٢٢ years and the revelation to Saint John was once and finished.
٢. The revelation to the prophet Mohamed was from the God though the angel Gabriel (the Soul of Holiness) and the revelation to Saint John had an unknown source.
٣. The revelation to Prophet Mohamed explains the logic behind the Oneness of God and the resurrection, the principles of the belief, the laws that regulate the life of a man and the society in Islam, the wisdom from the stories of previous prophets and the stubborn of their troops and the events of the day of resurrection. But the revelation to Saint John was describing a momentarily situation.