

THE HONED SWORD

UPON THE DOUBTER OF THE VERSE REGARDING THE SCIENCES OF THE WOMB

An English Translation of the Treatise

الصَّمَامُ عَلَى مُشَكِّكَ فِي آيَةِ عُلُومِ الْأَرْحَامِ



WRITTEN BY

A'LA HAZRAT MUJADDID-E-AZAM IMAM AHLE SUNNAT
IMAM AHMAD RAZA KHAN AL-QADIRI BAREILWI ؒ



KHUSHTARI PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط

"And He knows whatever is in the wombs of the mothers."

Holy Qur'an 31:34

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DEDICATION

This book is dedicated to
Qutb-e-Mauritius Fakhrul Islam
Hazrat Allamah Maulana Muhammad
Ibrahim Khushtar Siddiqui Qadri Razvi



who spread the teachings of
Maslak-e-Ala Hazrat throughout the
world and infused in the hearts of the
believers, the love and honour of
Sayyidi Ala Hazrat Imam
Ahmad Raza Khan
Bareilwi 

Translator's Note

All Praises are due to Allah Azzawajal, Lord of the worlds and from Whom nothing in the heavens and the earth are hidden. Choicest of Durood and Salaam be upon His Beloved, our Master, Sayyiduna Rasoolullah (Sallallahu Alaihi Wasallam), his illustrious family and companions.

Alhamdulillah Thumma Alhamdulillah, through the Fadl of Allah Ta'ala, the Sadaqah of Rasoolullah (Sallallahu Alaihi Wasallam), the Tufail of Huzoor Ghaus-e-Azam Sayyiduna Shaikh Abdul Qadir Jilani and Sayyidi A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan Bareilwi, and the Nigah-e-Karam of our Beloved Murshid Hazrat Allamah Muhammad Ibrahim Khushtar Siddiqui Qadri Razvi (Radiallahu Ta'ala Anhum), this translation into the English language was possible.

The original work in Urdu, titled '*As-Samsaamu 'ala Mushakkikin fi Aayati 'Uloomil Arhaam*' manifests the ocean of knowledge that Allah Azzawajal granted to Sayyidi A'la Hazrat (Radiallahu Ta'ala Anh) and it illustrates how he defended the honour and respect of Allah Azzawajal and His Beloved Rasool (Sallallahu Alaihi Wasallam) against every faction of falsehood.

This brilliant treatise is a reply to a corrupt priest who tried to (Allah forbid!) find fault with the knowledge of Allah Azzawajal and create doubt in the verse of the Holy Qur'an

relating to the knowledge of what is in the womb of an expectant mother.

In response to the absurd objection and ridiculous claim, Sayyidi A'la Hazrat (Radiallahu Ta'ala Anh) penned a comprehensive response covering sciences of knowledge such as Ilm-e-Kalaam, Physics, Geometry, Biology, Embryology, Zoology, Astrology and Theology.

Even though some aspects of the book will be better understood by experts in those respective sciences, overall, the book gives a dynamic and amazing insight into the extent of the knowledge of Allah Azzawajal, which ordinarily would not occur to our human minds.

May Allah Azzawajal elevate the status of Sayyidi A'la Hazrat (Radiallahu Ta'ala Anh) and accept this humble effort to promote his teachings in the English language, an aspect which was highly emphasized by Hazrat Allamah Ibrahim Khushtar Siddiqui Qadri Razvi (Alaihir Rahmah) throughout his life.

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

Sag-e-Khushtar

Muhammad RidwanulQadri Akbar

10 Shawaal 1442 / 22 May 2021

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



QUESTION

From: Azeemabaad, Patna, Mohalla Lodi Katra

Sent by: Maulana Maulvi Qazi Muhammad Abdul Waheed
Saheb Hanafi Firdausi

9 Jamadi-ul-Ula 1315 AH

Respected and venerable Imam (may he live long), after humbly and respectfully presenting greetings, there is a request to please address an essential issue urgently, in a substantiated, comprehensive, intellectual and traditional manner, and save the life, rather the Iman of a Muslim; you will be rewarded by Allah.

A priest says, “The Qur’an says that no one knows what is in the womb, whether the child is a male or a female. However, we have discovered an instrument through which all the details in the womb can be determined and known.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ANSWER

All Praises are due to Allah Azzawajal from Whom nothing in the heavens and the earth are hidden. He is the One who creates your shape as He wills, in the womb of the mother. And Durood and Salaam be upon the Seal of the Prophets, who came with a luminous book in which is mercy and healing (of which the disbelievers have no part besides retaliation and wretchedness), upon his family and companions who are pious and Allah fearing; and they became fortunate in the wombs of their mothers when the foetus was concealed in three layers of darkness between a membrane and a covering. Ameen.

Maulana, Defender of the Sunnah, Destroyer of Innovation, may Allah Ta'ala bless you with honour and respect. Peace be upon you and the mercy and blessings of Allah.

Allah Ta'ala says in Surah Aale Imran:

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ هُوَ الَّذِي
يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

Undoubtedly nothing is hidden from Allah in the earth nor in the heavens. It is He Who shapes you in the wombs of

*mothers as He wills; except Him none is worthy of worship,
the Mighty, the Wise.*¹

In Surah Ra'd Allah Azzawajal says:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ
شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ۝ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ۝

*Allah knows whatever is in the womb of every female, and
whatever decreases in the womb and whatever increases; and
all things are with Him in a fixed measure. (He is) The
Knower of all hidden and manifest, The Greatest, The
Exalted.*²

In Surah Hajj Allah Azzawajal says:

وَنُقَرِّفُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى

*And We cause whom We will to remain in the wombs of
mothers till an appointed time.*³

In Surah Luqman Allah Azzawajal says:

¹ Holy Qur'an: Surah 3, Verses 5-6

² Holy Qur'an: Surah 13, Verses 8-9

³ Holy Qur'an: Surah 22, Verse 5

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

Indeed Allah has the knowledge of the Last Day, and He sends down the rain; and He knows whatever is in the wombs of the mothers; and no soul knows what it will earn tomorrow; and no soul knows the place where it will die; undoubtedly Allah is All Knowing, The Informer.⁴

In Surah Faatir Allah Azzawajal says:

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرٍ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

And Allah created you from clay, then from a drop of liquid (sperm), then He made you as pairs; and no female conceives nor gives birth except with His knowledge; and nor is any aged being given a long life, and nor is his lifespan diminished, except that all this is written in a Book; undoubtedly this is easy for Allah.⁵

⁴ Holy Qur'an: Surah 31, Verse 34

⁵ Holy Qur'an: Surah 35, Verse 11

In Surah Ha-Meem Sajdah Allah Azzawajal says:

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْبَامِهَا وَمَا تَحْسِلُ
مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ

*The knowledge of the Last Day is directed towards Him; and
no fruit comes out of its sheath, and nor does any female
conceive or give birth, but with His knowledge.⁶*

And in Surah Najm Allah Azzawajal says:

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ
أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ۚ

*He knows you very well, when He created you from the earth,
and when you were foetuses in the wombs of your mothers;
therefore do not claim yourselves to be pure; He knows well
who are the pious.⁷*

In these verses Allah Azzawajal very briefly mentions a simple category of knowledge from the countless categories of His incomprehensible knowledge; that whatever is in the womb of every female, He knows its full condition in terms of:

- (1) the entire duration in the womb
- (2) before the time in the womb

⁶ Holy Qur'an: Surah 41, Verse 47

⁷ Holy Qur'an: Surah 53, Verse 32

- (3) at the time of birth
- (4) its stay in the womb
- (5) whatever happened to it
- (6) whatever is going to happen to it
- (7) what lifespan it will attain
- (8) whatever deeds it will do
- (9) for how long it will remain in the womb
- (10) internally and externally whatever shape and form has been given and will be given to each and every limb and part of the body
- (11) the quantity, geometric measurement and weight of each hair on the body that it will have
- (12) the child's leanness, fattiness, nourishment; its every minor and major movement; its every joy and sadness; the increase and decrease in its blood; the expansion and contraction of its stomach caused by menstruation and the formation of excretion, air, moisture etc.

In short, He has knowledge of every atom. Neither is there any peculiarity in terms of male or female nor is there negation or restriction in His absolute knowledge.

Therefore, this absurd and confused objection is baseless; this is a new fabrication of certain fearful priests. The actual reason for this is just a misunderstanding of the meaning of the verse of the Holy Qur'an or it is in accordance with their old habit of deliberately making false accusations and allegations against the Word of Allah.

Where in the Holy Qur'an is it stated that no one can ever, in any way, by means of any device, determine whether the pregnancy of any female is a male or a female? If it is stated anywhere then point it out. And if it is not the case, then which letter of the verses of the Holy Qur'an are opposed, if sometimes certain individuals, after an extensive period of ignorance and prolonged helplessness, with dependency and reliance on certain lifeless instruments, come to know some conditions of some pregnancies of some women, through one iota of knowledge and power? (That too which is a portion attained from the Court of the All-Knowing and All-Powerful a few days ago and for a few days only, and even now everything is in His possession and power and without His will nothing will work.) If someone attains knowledge equivalent to one grain of sand of the desert or one drop of water of the ocean, then which letter of the verses of the Holy Qur'an are opposed?

Allah Azzawajal Himself says in the Holy Qur'an:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ

He knows whatever succeeds them and whatever precedes them; and they (people) do not attain from His knowledge except as much as He wills.⁸

⁸ Holy Qur'an: Surah 2, Verse 255

In the entire creation from the beginning of time till eternity, whatever anyone has known or will know is included in the exception of إِلَّا بِمَا شَاءَ 'except as much as He wills'.

This instrument (referred to by the priest) is one extremely small, base and measurable iota from the millions and millions of gigantic sky-reaching mountains of knowledge of the above-mentioned exception.

If one wants to raise such an objection then why not object against the immeasurable information from the past and the future that man has attained? The grammatical form which is in يَعْلَمُ مَا فِي الْأَرْحَامِ , that Allah Ta'ala knows whatever is in the wombs of the females, is exactly the same as the form in يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ , that Allah Ta'ala knows whatever will come and whatever has past.

When the attainment of these countless branches of historical and revealed knowledge is not in contradiction to this verse according to an intelligent and just person, and neither has any priest in the last thirteen hundred years spurted out such madness and contested the basis for these branches of knowledge in relation to this verse, then what harm can now come to this verse by inventing one insignificant instrument?

Yes, if there is no intelligence and common sense, then a person is helpless; or if there is no justice then even though a person has eyes, he is blind.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*And there is no power nor strength except with Allah, Who is
Dignified and Glorified.*

Then I say, (and guidance is from Allah Azzawajal) to provide greater clarity on the detailed manifest truth. The reality is that the uniqueness of any knowledge with Allah Azzawajal, its restriction to His Exalted Self, and absolute negation of it for anyone other than Allah Azzawajal, is based on a few categories:

- (1) The knowledge being personal and of the self, without having being granted by anyone.
- (2) The knowledge being self-sufficient and not at all being dependent on any instrument, device, thinking, planning, consideration and influence.
- (3) The knowledge being eternal i.e. always was without any beginning and always will be without any end.
- (4) The knowledge being necessary in that it is not possible to be taken away or seized.
- (5) The permanence and continuance of the knowledge in that it is not possible in any way for any reason for there to be any alteration, discrepancy or difference in it.
- (6) The knowledge being of the ultimate degree of perfection such that not an atom, in any way, can be concealed from the essence and reality of knowing with regard to the attributes of its necessitating, forsaking,

personal, increasing, past, future, present, or possible conditions.

Absolute knowledge of these six categories is specific for Allah Azzawajal and is absolutely negated for anyone other than Allah Azzawajal. It is not possible for anyone to possess even an iota of knowledge belonging to any of these six categories. Whoever proves even an iota of such knowledge for anyone other than Allah Azzawajal, whether through forsaken intellects or rational reasoning, then such a person is certainly and unanimously a disbeliever and a polytheist.

All of these categories have been indicated in the verses of the Holy Qur'an with the application of the word يَعْلَمُ (He knows) i.e. the knowledge referred to here is absolute and the absolute is inflected towards the Perfect Being; and perfect knowledge rather absolute knowledge and the truth of reality is that which encompasses these six categories. It is with regard to this, that is mentioned in the Holy Qur'an:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ ط قَالُوا لَا عِلْمَ لَنَا ط

On the day when Allah will gather all the Messengers, and then say, "What answer did you receive?" They will submit, "We do not have any knowledge." ⁹

⁹ Holy Qur'an: Surah 5, Verse 109

Who does not know about the coming of these Beloved Messengers of Allah (Peace and blessings of Allah Ta'ala be upon them) to the disbelievers, their propagation of guidance to the truth, the denial and refutation by the cursed disbelievers, their persistence in disbelief, their haughtiness, and their obscene speech? However, the Prophets will say, لَا عَلْمَ لَنَا (We do not have *actual* knowledge). The '*Laa*' in this verse is of the category *Laa Nafi Jins*¹⁰. They will absolutely negate it i.e. that perfect knowledge which in reality is the *actual* knowledge and in reality we do not possess any element of it.

The reality of the claim is that when you diverge from this meaning and come towards the well-known truth i.e. knowing at all, whether it is personal or bestowed, self-sufficient or dependent, eternal or created, everlasting or mortal, necessary or possible, constant or changing, complete or deficient, by its reality or by a means; with this meaning of '*knowing at all*', in knowing a few things by no means diminishes the Honour and Grandeur of Allah Azzawajal, nor did the Holy Qur'an (Allah forbid) make any such claim.

Rather, in the same way that it is Kufr (disbelief) to establish the first meaning (actual knowledge) for anyone other than Allah Azzawajal, it is also disbelief to absolutely negate this meaning (knowing at all) for anyone other than Allah Azzawajal because this will in itself falsify many definite

¹⁰ This is a specific form of negation in the Arabic language where there is an emphatic and complete negation of what comes after it.

verses of the Holy Qur'an, rather the entire Holy Qur'an, rather all causes, divine laws, intellect, sacred traditions and common sense.

The Holy Qur'an has proven numerous great aspects of knowledge for the Beloveds of Allah Azzawajal and has declared His Grace through its bestowal.

Allah Azzawajal states in the Holy Qur'an:

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

*And Allah taught you (O Prophet) whatever you did not know; and upon you the benevolence of Allah is great.*¹¹

وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۝

*And the Angels gave Ibrahim the glad tidings of a knowledgeable boy.*¹²

وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ ۖ

*And indeed Yaqoob is a possessor of knowledge by Our granting of knowledge.*¹³

¹¹ Holy Qur'an: Surah 4, Verse 113

¹² Holy Qur'an: Surah 51, Verse 28

¹³ Holy Qur'an: Surah 12, Verse 68

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ط

*And (Allah) taught the names of all (things) to Adam.*¹⁴

وَإِذْ كُنَّا عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِيَ الْأَيْدِي وَالْأَبْصَارِ ○

*And remember Our bondsmen Ibrahim and Ishaq and
Yaqoob, men of power and knowledge.*¹⁵

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ ۖ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ط

*Allah will raise the believers among you, and those given
knowledge, to high ranks.*¹⁶

Rather, with regard to the layman, Allah Azzawajal states:

الرَّحْمَنُ ۖ عَلَّمَ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ○

*The Most Beneficent. Taught the Qur'an. He created man.
Taught him the mode of expression.*¹⁷

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۖ

¹⁴ Holy Qur'an: Surah 2, Verse 31

¹⁵ Holy Qur'an: Surah 38, Verse 45

¹⁶ Holy Qur'an: Surah 58, Verse 11

¹⁷ Holy Qur'an: Surah 55, Verses 1-4

Taught man what he knew not.¹⁸

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ ۝

And Allah brought you forth from the wombs of your mothers; you did not know anything; and gave you ears and eyes and hearts, that you may be grateful.¹⁹

In fact He states in the greater generality:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفٌّ كُلُّ قَدْ
عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝

Have you not seen that all those who are in the heavens and the earth glorify Allah, and the birds with their wings spread? Each and every one has learnt its prayers and its way of glorifying; and Allah knows well whatever they do.²⁰

So even the blindest of the blind cannot say that any verse in its meaning negates knowledge entirely for anyone else. Yes, in this meaning absolute knowledge is definitely negated for anyone else and this is the seventh category of reckoning and uniqueness i.e. the knowledge of all beings, possibilities,

¹⁸ Holy Qur'an: Surah 96, Verse 5

¹⁹ Holy Qur'an: Surah 16, Verse 78

²⁰ Holy Qur'an: Surah 24, Verse 41

thoughts, persons, attributes, establishments, enhancements, actual things, illusions; in short the knowledge of every thing and connotation being fully known, complete, all-encompassing and assimilated. Basically unlimited sequences of unlimited information and unlimited branches of absolute knowledge of every individual of every sequence, and all this is unlimited, unlimited, unlimited and in possession at any given time in such a manner that not a single thing is at all outside its encompassment.

As Allah Azzawajal states in the Holy Qur'an:

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Undoubtedly the knowledge of Allah encompasses everything.²¹

And He also states:

عِلْمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

Knower of the unseen; nothing is hidden from Him, not equal to an atom's weight in the heavens or in the earth can escape

²¹ Holy Qur'an: Surah 65, Verse 12

*from him, not anything less than that or greater, but everything is in a clearly revealing Book.*²²

Such knowledge is impossible for anyone other than Allah Azzawajal and to prove such knowledge for anyone else is *kufir* (infidelity) and deviation from the right path (as we have explained in our booklet *Maqaami'ul Hadeed Ala Khaddil Mantiqil Jadeed*).

With regard to where we are, Allah Azzawajal has alluded to this seventh category in كُلُّ اَنْثَى with the word 'kullu'; in مَا تَحْمِلُ with the negation of generality and then emphasis with 'min'; in مَا فِي الْاَرْحَامِ with the universality of 'ma' and the encompassing 'laam'; and likewise.

Now let us turn to the newly invented instrument. This Faqeer has not been informed about this instrument nor have I heard about it from anyone.

It is evident that there is no means available for the foetus in the womb to become clearly manifest by means of the instrument, in the condition of

فِي ظُلُمَاتٍ ثَلَاثٍ ط

*In a triple darkness.*²³

²² Holy Qur'an: Surah 34, Verse 3

²³ Holy Qur'an: Surah 39, Verse 6

Nor can its body be seen in detail with the eyes because after the inception of pregnancy, the opening of the womb becomes muscularly conjoined through which even an antimony staining needle would hardly penetrate. In this constricted and dark space, the foetus is confined.

Not only this, there are also three coverings encompassing the foetus. One is *Ghisha-e-Raqeeq* (inner membrane) which is adjoined to the body of the foetus and within which the perspiration of the foetus is accumulated. Surrounding that is the second covering which is more dense than the first and is called *Ghisha-e-Lifaaqi* (enclosing membrane); within this the urine of the foetus is accumulated. Upon that is the third covering which is the most dense and surrounds everything; it is called *Masheemah* (the outermost foetal membrane). In this state, how will it be possible for the body of the foetus to be visible?

Therefore it is apparent that the only accomplishment of the instrument is to disclose some distinguishing signs from among the external qualities, through which it can be speculated whether the foetus is male or female; for example whether the pregnancy occurred in the right or left side of the cavity of the womb, or any recent results obtained through certain other observations.

If this is the case, then this is not something new, as even before this, experienced people used to speculate based on distinguishing features; for example, most of the movements

of the foetus occurring on the right or left side; or increase in the volume of the right or left breast of the pregnant woman; or the appearance of reddishness or purpleness in the nipples; or the spread of radiance or darkness on the face of the woman; or the observation of lightness or heaviness in the movements of the woman; or the dominance of reddishness or whiteness in her urine frequently; or the woman's unusual desire for certain good or bad foods; or the custom of gilding blue wool with honey and placing it in the female private part in the morning on an empty stomach, remaining like a fasting person till noon and then checking whether her mouth tastes sweet or bitter.

Besides these, there are other means that the experts in the field know. And the wise take into consideration all conditions so that their suppositions are sound.

It is also possible through the marvels of the creative power of Allah, The Glorious and Wise, that some such methods are inspired through which the foetus can be observed. For example, through the facilitation of forces, to cause extension and relaxation, according to need, at the opening of the five coverings²⁴, providing light and placing lenses in such a way that they mutually reflect the light and provide a reflection on the closest lens. Or placing lenses of different thicknesses in such a manner that the optical rays of light reach the foetus by

²⁴ The three coverings mentioned above and two layers of continence adjacent to each other; the one being a covering upon the other.

means of refraction, in accordance with the principles of the field of optics.

This is similar to the manner in which the edge of the sun is far from the horizon and relative to the sight it is hidden and concealed. Due to the differences in thickness and density of the atmosphere we are able to see the sun before it even reaches our line of sight. The actual rising of the sun occurs before the visible sunrise and that is taken into consideration in the Shariah. It happens in the same manner in the direction of the sunset that the sun is seen some time after the setting of the sun; and the visual sunset that is regarded in Shariah is after the actual sunset.

Consequently, whenever this Faqeer (may Allah Azzawajal forgive him) checked the ephemeris tables²⁵ and compared it with the visual observation, I have always found the conventional day to be longer than the astral day. This is an inclination of the difference in the perceptive and actual horizons in the directions of the rising and setting, according to the elevation of the average human height and the differentiation of the radial distance between the basis and the focal point.

Also, this is why it is this Faqeer's observation that even upon witnessing the disc of the sun above the entire and uppermost part of the horizon, the darkness of the night is visible at the

²⁵ An astronomical almanac containing tables with the positions of celestial bodies in a regular sequence over time.

place of the rising and setting of the sun. Although, the distance between the cone of the shadow and the sun on any account is not less than half its circumference and the difference in the view of the sun is extremely small such that the magnitude does not even reach one tenth of its diameter.

Anyway, whatever it is, let us hypothetically assume the scenario that the organs of the foetus are clearly observed, not on account of a supposition based on external signs but rather by means of an instrument that is able to penetrate through the coverings. In the end, the entire origin and basis for the absurd objection is only that the knowledge which the Holy Qur'an declared to be specific to Allah Azzawajal, is attained by us through this instrument. In reality however, never, by Allah!

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۖ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝

*How grave is the word that comes out of their mouths; they are simply lying.*²⁶

You have been given only that much knowledge from this instrument which is in the eighth category i.e. general and common knowledge. To believe this knowledge to be specific to Allah Azzawajal is impossible and according to the declaration of the Holy Qur'an is infidelity and transgression.

²⁶ Holy Qur'an: Surah 18, Verse 5

Then how woeful and what kind of madness is this objection, that from the outset its basis is false and cursed. When did the Holy Qur'an declare this category of knowledge, no matter what it is, to be specific to Allah Azzawajal? The layman, rather even all the animals receive millions of this kind of knowledge every day and the Holy Qur'an itself proves this knowledge for the creation. By you attaining one aspect of that, what new branch has arose that has gone against the verse of Allah Azzawajal? This knowledge is also an insignificant speck from the boundless wilderness of **عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ**, that Allah Azzawajal taught man what he did not know.

Look, I have now already presented to you the verse²⁷ that Allah Azzawajal brought you forth from your mother's womb. You were ignorant and did not know anything. Then He gave you intellect, senses, eyes and ears so that you may acknowledge His right. But you acknowledged his right very well by starting to equate yourself to Him!! And if this was your objective, that with this you would claim that you have received knowledge from one of those seven special categories specific to Allah Azzawajal, then this is millions of times worse madness than that!

Is this your personal knowledge and not granted to you by Allah Azzawajal? Maybe you regard yourself as *Ahle Kitaab* (People of the Book), but do not then lay claim to such divine power. It was just a few days ago that you were ignorant of this

²⁷ Refer to note 19

instrument. Allah Azzawajal gave you intellect according to your capacity, taught you mathematics, showed you the way to earn a living, placed in your mind the means to attain it, and gave you eyes, hands and limbs through which you could perform tasks. He is the one who overcame obstacles for you, provided the means and placed it in your heart that you should make an instrument from something and for what purpose you should use it. Then He occupied your limbs in working towards this purpose and then just with His perfect divine power completed it; and its making became manifested upon your hands.

You thought that you had made it with your own power and your own knowledge. The blind always think like this; those who are slaves of the superficial means and are heedless and oblivious of the true Causer, Creator, the All-Knowing and All-Powerful!

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ۝

*This is how Allah seals the entire heart of every arrogant, rebellious person.*²⁸

Take for example Qaroon the cursed, whom Allah Azzawajal had given countless treasures and granted him with blessings of the world. When he was told,

²⁸ Holy Qur'an: Surah 40, Verse 35

أَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ^ط

*Do favours (to others) the way Allah has favoured you.*²⁹

then the disbeliever retorted,

إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي^ط

*I got this due to a knowledge which I possess.*³⁰

Then he saw the retribution (for his arrogance) and what he had to taste:

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ^ج
وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ○

*We therefore caused him and his home to sink into the earth;
so he had no group to help save him from Allah; nor could he
take revenge.*³¹

And not to be self-sufficient in this knowledge and the fact that it is based upon the existence of a lifeless instrument is evil in itself. As long as the instrument was not in existence then the doctors could not say anything of whether it is a male or a female in the womb of the expectant mother.

²⁹ Holy Qur'an: Surah 28, Verse 77

³⁰ Holy Qur'an: Surah 28, Verse 78

³¹ Holy Qur'an: Surah 28, Verse 81

How can you call your knowledge eternal, everlasting and necessary when you yourself are created, mortal and non-existent? Eternal is a great thing; you will have to admit to your ignorance and helplessness for a long duration during the days of the pregnancy itself until the semen takes shape. As long as the semen remains as a drop of fluid or a clot of blood or a lump of flesh, the medical knowledge of the doctor cannot help him at all to determine whether it is a male or a female.

Is your knowledge established and incapable of loss and addition? *Astaghfirullah!* (I seek forgiveness from Allah Azzawajal) Compare the condition of the previous observation to the brief observation; the brief observation to the detailed observation; over and above that the detailed observation to the practical explanation. If you look at the difference between the state of attentiveness and heedlessness then the state of heedlessness has been raised from the outset.

Is your knowledge perfect? God forbid, never! What ability do you have in disclosing the details, which are actually limitless? For example take any atom of its body and determine its distance from all the hypothetically assumed points of its mother's body and all the bodies in the world.

Take every atom of its body and every hypothetically assumed point of every body in the world, whether on the earth or in the sky, in the east or the west, in the south or the north, near or far, in the present, past or the future; and the countless and innumerable lines that form between every point of the body

of the foetus and all the points in the world and the subsequent countless and innumerable angles that they form. Tell us what is the magnitude of every angle. If you cannot, then at least say how many lines will be created by such points. If you cannot, then just say how many points are there in all the bodies of the world. If you cannot, then at least say how many points there are on only the body of the foetus.

When this insignificant knowledge is not even a billionth of the knowledge of Allah Azzawajal with regard to the foetus and you cannot give an answer with regard to the smallest fraction of knowledge related to one foetus, even if you had to gather the doctors and priests of the entire world, then what can be said about the rest of the branches of knowledge?

Although, by Allah, Allah Azzawajal instantly knows inclusively, exhaustively, eternally and everlastingly, all these branches of knowledge, all the connections, all the lines, all the points, all the angles, all the magnitudes, of the past, present and future, of the pregnancies of all the jinns, humans and animals.

And this is a drop from His oceans of knowledge; rather it is like an insignificant moisture from countless oceans. And all this is included in thousands of such sciences, whose totality of things cannot even be reached by the imagination of man. The inclusion of aspects apart from these, are all encompassed in the interpretation of the two words **يَعْلَمُ مَا فِي الْأَرْحَامِ** that Allah Azzawajal knows whatever is in the wombs of the females.

It is your narrow-mindedness and lack of understanding that you saw these two words and took such a shallow meaning that you claim to have knowledge of the womb based on an insignificant and invented instrument.

Leave the conception and developments as they are infinite, tell us about the finite and limited things, and that too with regard to any single foetus, and that too especially with regard to your own household, because a person is very knowledgeable about the state of his own household. The matter between you and your wife took place with her and in front of her. Further, get any priest to place the present instrument on her so that it can provide assistance.

Let him state what was the weight of the semen that was released when your wife fell pregnant. How many spermatozoa were there in it? At the time of release which part of the womb did it touch? After how long in the womb did it get established and in which fimbria and fallopian tube? From then till now how much menstrual blood came to its use? Which parts of which food was the original semen made from? What was the weight of its waste? Of which soil was it created? How long after eating did the food assume the form of sperm? From then till now minute by minute what changes and what magnitude of the changes occurred in its weight, form and appearance?

Since the cause for the above-mentioned occurrence till now, what was the weight of the womb of the mother? After how

long and what kind of contractions and expansions took place? How many times, how much and to where did the child make movements? At every movement what changes occurred in the form of its limbs? How will all of these states progress from now till the child is born? Minute by minute what changes will occur in the form, weight, area, place, movement, rest, sustenance and state of the foetus and the womb?

How long will the child remain in the womb and in which hour, minute, second, fraction, will it be born? Which part of its body will come out first? At that point how fat and how tall would it be? To what extent will the expansion of the birth canal be required? For ease of delivery how much fluid will be discharged at the same time? You will exert force several times; how many times will you make the wife exert force? With which shriek will the baby come out? Will it come out alive or will it be stillborn? If the baby lives what age will it attain? Where will it reside and what will it eat? In which missions will it teach other lads? Apart from these, there are other aspects, which cannot be counted and enumerated.

By Allah! Allah Azzawajal has eternal, everlasting, inclusive, exhaustive, all-encompassing knowledge of the past, present and future of every iota of the mentioned and unmentioned states of all the pregnancies and wombs of the past, present and future of all the worlds. And all of this is encompassed in the interpretation of the same two pure words **يَعْلَمُ مَا فِي الْأَرْحَامِ** (He knows whatever is in the wombs).

Of the millions of segments of the brief states in the single womb of your own household, you cannot disclose even a thousandth fraction of one of those segments, yet you claim to have knowledge of what is in the womb.

Leave the past and the future out, just take only the present and only the conditions in the present. Does your knowledge even encompass just that?

Glory be to Allah! Firstly, where do you have such actual knowledge? No one can even disclose the total number of pregnancies that are present at this time in the entire world. Where would you have information about their conditions?

Secondly, leave out even the actual knowledge and take the possibility of knowledge by means of the instrument that, *“Although we do not know anything, but whoever comes to us and we acquire the ability, then we can place the instrument and come to know.”* If it is clearly evident that you do not have this knowledge, then this will be clear ignorance and admission of ignorance.

Nevertheless, in the current pregnancies, the pregnancies of humans, every kind of animal, birds, wild beasts, beasts of prey, quadrupeds and reptiles are all included. Now let any priest make use of the instrument or get any doctor to use it and disclose how many eggs there are in the abdomen of an ant. From those, how many are male and how many are female ants?

Apart from ants, were all birds besides bats, as well as fish, snakes, chameleons, iguanas, crocodiles, skinks etc. not also included?

Thirdly, narrow it down further only to those who give birth to live young (without laying eggs). Is the instrument capable of determining what is in their abdomens?

Fourthly, Fifthly and further, let us overlook that and focus on only that which the instrument is capable of. Rather, only on humans, and that too only in America and Britain, and that too only priests. Rather only a certain priest, and that too only one womb from his household and that too only until such time that the foetus has fully formed and reached its final appearance. And that too only for that period during which the instrument has been placed on the abdomen of the woman.

Now speak! An ocean with millions of aspects has been contracted and the search remains only for a handspan filled into a small clay bowl. O priest, in your *مَا فِي الْأَرْحَامِ* is it only the genitals of the child that are found, which shows whether it is a male or a female, and *يَعْلَمُ مَا فِي الْأَرْحَامِ* became applicable to you? Are its internal organs not in the womb?

State the differences in the weight, size, area, length, width, depth, fattiness and leanness of each of the parts namely, the heart, brain, kidneys, lungs, spleen, bladder, gall bladder, intestines, stomach, veins, muscles, bones and tissue of the

foetus. In short, state every condition accurately with certainty and in detail, not just mentioning the bottle of the drunkard or the guess of the blind.

Let us leave the internal organs, as both the instrument and the devotees of the instrument are ignorant. Let us just consider the outer surface with regard to the girl who is present in the womb. Mention how many hairs she has on her head. What is the length, width, depth and weight of each hair?

How many pores are there on the skin? What are the three dimensions of each pore? From these, how many are mutually related to each other with a ratio of $\frac{9}{13}$? How different is each one from the rest? In the armpit, chest, thighs, feet, both the upper lips, all four of the lower lips, in the joints, articulations, etc., to what limit can the angle of each expand to the extent of degrees, minutes, seconds, tenths etc.? In the ten external orifices³², to what point does it have the ability to expand naturally and forcibly, such that if a fraction of additional force is exerted then it will definitely tear, and that it certainly has the ability to tolerate that limit? What are the differences between the occluded orifices and the clear orifices everywhere? Besides these there are many other enlightening circumstances on the outer surface.

³² There are 5 in the upper half i.e. two inside the ears, two inside the nose and one mouth. Similarly, there are 5 in the lower half i.e. the orifice in the area above the mons pubis, which is called the umbilicus or navel; three in the lower area, two of which found in the vulva are called the clitoris and the urethral orifice, and further down the one which is called the vaginal orifice; and the fifth orifice is towards the rear.

All these details do not even make up a minute drop from the millions of oceans within *الْأَرْحَامِ* . Disclose just these details.

فَإِنْ لَّمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ ○

*Then if you fail to bring (a chapter) and We inform you that you will never be able to bring (one), then fear the fire whose fuel are humans and stones, kept ready for the disbelievers.*³³

In short, an extremely deficient example of this objection can be as follows. The king of the entire earth praises himself by saying, “*I am the owner of royal treasures, the possessor of proliferating wealth, for me is the revenue of the towns and cities, the gains of the mountains, the wealth of the deserts, the profits of the oceans.*”

Hearing this, a disrespectful, insolent, destitute, wretched, beggar, vagabond, crippled, mindless and blind person, reaches a village of the king, dragging himself on his shapeless buttocks. With folded hands he implores one of the subjects of the king for a few pennies from the wealth given to them by the king. He then publicly acclaims, “*Look! The king was claiming himself to be the owner of the treasures, assets,*

³³ Holy Qur'an: Surah 2, Verse 24

profits and wealth of the oceans and mountains! Look at this! After enduring hardships for extensive periods and undergoing much suffering, I have also acquired a penny. Did I not also become the owner of the treasures and wealth of the oceans?"

O Muslims! Not only Muslims but also the intellectuals of every nation! Will the empty designation of this blind person not be regarded as madness? Will this person not be told, "*O foolish, blind one! Did the king at any point state that besides his royal treasures it is not possible for anyone to possess a few pennies, even though it is through his benefaction?"*

God forbid! The king has clearly stated everywhere that he has blessed his subjects with abundant wealth and treasured gifts and will always bless them with such. Yes, no one is the actual owner besides him nor can anyone's treasure equate to his.

O insane, blind one! Have you become the actual owner without the king's benefaction, by acquiring this penny through charity? Or with this penny has your wealth become equal to the royal treasures?

And when you do not possess anything then based on which cursed motive do you falsify the kingly statement and do not fear the wrath of the Compeller, the Subduer?

Oh yes, the objecting priest is in an even worse condition than this blind man. The blind pauper and the great king are equal

with regard to the fact that they are both not owners by their own personal selves. Both are not the actual owners. The ownership of both is figurative and created. The ownership of both is transitory and terminating.

In reality both are indigent men. Both are not even figurative owners of countless treasures. So this penny definitely has a connection to the king's treasures in that both are limited. And every finite thing can definitely be given some connection to another finite thing, even though in its proportion the one has a thousand zeros applied to it.

This is in contrast to the actual knowledge of the Creator and the knowledge by name of the creation, in which there is in reality, absolutely no proportion. That is Personal knowledge and this is bestowed knowledge. He is Self-sufficient and we are dependant. He is Eternal and we are created. He is Everlasting and we are mortal. His Being is Necessary while our existence is possible. He is Constant while we are inconstant. He is Perfect and we are defective. He is All-Encompassing and we are deficient.

He is eternally and everlastingly infinite upon infinite upon infinite and we are always at every moment finite and limited. Therefore that which is finite cannot be shown to be linked to that which is infinite, that this is a certain proportion of that.

Anyway, every intellectual called that blind person insane. What can be said to these blind ones? They are millions of

times even worse than that insane person and much worse than him in their blindness. His eyes are intact even though it has no light. Here, there is not even a sign of the eyes. Yes, yes, which eyes? Not those two worthless spots that are found on the face of every donkey and pig. Rather the ones of the heart, which are mentioned in the Holy Qur'an:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۝

*So it is not the eyes (of the disbelievers) that are blind, but it is the hearts in the chests, that are blind.*³⁴

And we seek refuge in Allah Azzawajal, the Lord of the worlds. And there is no power nor strength except with Allah, Who is Dignified and Glorified.

Anyway, what complaint can there be against any disbeliever; I am actually astonished at those foolish Muslims, who become moved by listening to absurd, meaningless and nonsensical doubts.

Glory be to Allah! Allah, Allah, Allah! Where is Allah Azzawajal, the Lord of the heavens and the earth, the Knower of the unseen and the seen (Glory be to Him, the most High) and where is an ill-mannered, ignorant and confused fool, who is impure, uncultured and one who stands and urinates?! Did

³⁴ Holy Qur'an: Surah 22, Verse 46

you see with whom you have cut off ties and with whom you have associated yourself?

For the sake of Allah Azzawajal do justice! They are enemies of the intellect, thieves of the religion and ignorant by birth because they do not know the difference between one and three. They believe one God to be three and then they believe all three to be one. They acknowledge a wife and accept a son for the One Who is incomparable and without any kin.

They accused His pure, untainted, virgin, virtuous and chaste servant Maryam of being the wife of a carpenter. Then they believe that during the lifetime of the husband and in the presence of the husband the child that she bore is someone else's. They believe the child to be the son of God who was crucified at the hands of the disbelievers. Here they were thirsty for his blood and hungry for his flesh. They took bread as his flesh and chewed on it door to door. They took impure wine to be his pure innocent blood and gulped it down. The world moved on in this manner.

After his death the disbelievers made him a sacrificial lamb and sent him to hell. They called and accepted him as a cursed one.

Glory be to Allah! What a God that is, who can be crucified! Strange is that God, whom hell can burn! Unusual is that God, upon whom curse can befall and who can be made into a lamb and sacrificed!

Glory be to Allah! So in the providence of the father, the son is crucified! If the father is God, of which land is the son the Lord? The hell of the father is the enemy of the son. The rebellious are freed but there is fire upon the innocent. The followers are delivered of sins but the messenger is cursed. Curse is upon the God but the servants are safe.

Curse on those servants who tasted the blood of their own God and placed their teeth on his flesh! Alas! Those filthy people who cast such accusations against the Prophets and Messengers that even the scavenger and cobbler would be disgusted. They fabricated extremely obscene and absurd speech and read it believing it to be the word of God. What servitude is this! What respect is this! What civilization is this! What teachings is this!

As an example, refer to the old testament of the Bible, the Book of the Prophet Isaiah, Chapter 23, Verses³⁵ 15 to 18 – the belief

³⁵ The Biblical text is as follows (Isaiah 23:15-18):

- (15) *It shall come to pass on that day, that Tyre (Soor) shall be forgotten for seventy years, according to the days of one king; and after the end of seventy years shall Tyre sing like a prostitute.*
- (16) *Take a harp, go about the city, O forgotten prostitute! Make sweet melody and sing many songs, that thou may be remembered.*
- (17) *Because it shall come to pass after the end of seventy years, that the Lord will visit Tyre to take its account, and she shall turn to her remuneration, and shall commit fornication with all the kingdoms of the world upon the face of the earth.*
- (18) *But her merchandise and her remuneration shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them who dwell before the Lord, to eat and become satisfied, and wear refined clothing.*

that to God the remuneration of fornication is holy, Allah forbid! And it has been chosen and kept for those close to God that they may eat and satisfy themselves.

Also, in the Book of Genesis, Chapter 19, Verses³⁶ 30 to 38 – the belief that (Allah forbid) Sayyiduna Loot (Alaihis Salaatu Was Salaam) committed adultery with his daughters and they fell pregnant through him and bore sons.

³⁶ The Biblical text is as follows (Genesis 19:30-38):

- (30) *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.*
- (31) *And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth.*
- (32) *Come, let us make our father drink wine, and we will lie with him, that we may preserve the seed of our father.*
- (33) *And they made their father drink wine that night; and the firstborn went in and lay with her father; and he perceived not when she lay down, nor when she arose.*
- (34) *The next day the firstborn said unto the younger, Behold, I lay last night with my father; let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve the seed of our father.*
- (35) *And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.*
- (36) *Thus were both the daughters of Lot pregnant with the child of their father.*
- (37) *And the firstborn bore a son, and kept his name Moaab; the same is the father of the Moabites unto this day.*
- (38) *And the younger, she also bore a son, and kept his name Ben-ammi: the same is the father of the children of Ammon unto this day.*

Also, in the second Book of Prophet Samuel, Chapter 11, Verses³⁷ 2 to 5 – the belief that Sayyiduna Dawood (Alaihis Salaatu Was Salaam) saw his neighbour's beautiful wife bathing naked, called her and (Allah forbid) committed adultery with her, making her pregnant.

Also, in the Book of Prophet Ezekiel, Chapter 23, Verses³⁸ 1 to 21 – Allah forbid, the story of the two wives of God and the

³⁷ The Biblical text is as follows (2 Samuel 11:2-5):

- (2) *And it came to pass one evening, that David arose from his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.*
- (3) *And David sent a person to inquire about the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?*
- (4) *And David sent messengers, and called her; and she came in unto him, and he lay with her; for she was purified from her uncleanness; and she returned unto her house.*
- (5) *And the woman became pregnant, and she sent a message to David, and said, I am pregnant.*

³⁸ The Biblical text is as follows (Ezekiel 23:1-21):

- (1) *The word of the Lord came unto me, saying,*
- (2) *O Son of man, there were two women, the daughters of one mother.*
- (3) *And they committed fornication in Egypt; they committed fornication in their youth; there their breasts were pressed together, and there they bruised the teats of their virginity.*
- (4) *And the names of them were Aholah the elder, and Aholibah her sister; and they were my wives, and they bore sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem is Aholibah.*
- (5) *And on the days that Aholah was mine, she committed fornication; and she lusted after her lovers, on the Assyrians her neighbours.*
- (6) *They were captains and rulers, desirable young men, horsemen riding upon horses, who were clothed with blue. {continued...}*

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- (7) *Thus she committed her fornications with them, with all of them that were the chosen men of Assyria, and with all on whom she lusted after; with all their idols she defiled herself.*
- (8) *She did not give up her fornications which she had begun in Egypt; for in her youth they lay with her, and they handled the breasts of her virginity, and poured out their fornication upon her.*
- (9) *Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, after whom she lusted.*
- (10) *They uncovered her nakedness; they took her sons and her daughters, and killed her with the sword; and she became famous among women; for they had executed judgment upon her.*
- (11) *Her sister Aholibah saw all this, but she was more corrupt in her lustfulness and in her fornications, which was worse than that of her sister.*
- (12) *She lusted after the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.*
- (13) *And I saw that she too had defiled herself, they both took the same way.*
- (14) *But she increased her fornications further, for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion.*
- (15) *Wearing belts on their waists, with coloured turbans on their heads; all of them princes to look at, after the manner of the Babylonians of Chaldea, the land of their nativity.*
- (16) *And as soon as she saw them, she lusted after them, and sent messengers unto them into Chaldea.*
- (17) *And the Babylonians came to her into the bed of love, and they defiled her with their fornications; and when she was polluted by them, her mind was alienated from them.*
- (18) *So she carried on her prostitution openly and flaunted her nakedness, I turned in disgust from her, as I had turned in disgust from her sister.*
- (19) *Yet she increased her prostitution, remembering the days of her youth, when she was a prostitute in the land of Egypt.*
- (20) *So she again lusted after her lovers there, whose genitals were like those of donkeys, and whose semen was like that of horses.*
- (21) *Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed your young breasts.*

narrations of their endless fornications in absolutely shameful words.

In the New Testament, in the Epistle of Paul the Messenger to the Galatians, Chapter 3, Verse³⁹ 13 – the belief of Jesus the Messiah being made a curse.

Besides these there are many more examples that cannot be counted.

أَمَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ
يَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۚ وَنَحْنُ لَهُ مُسْلِمُونَ ○

*We believe in Allah and what came down towards us and what was sent down to Ibrahim, Ismail, Ishaq and Yaqoob and on their children and what was given to Moosa and Isa and what was given to the rest of the Prophets from their Lord; we do not distinguish between any of them in the matter of believing and we are in submission to Allah.*⁴⁰

³⁹ The Biblical text is as follows (Galatians 3:13): *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written, “Cursed is everyone who is hung on a tree.”*

⁴⁰ Holy Qur'an: Surah 2, Verse 136

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۚ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝

*The curse of Allah be upon the unjust. Those who prevent
from the way of Allah and desire deviation; and it is them
who disbelieve in the Hereafter.*⁴¹

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ۝

*Indeed those who fabricate a lie against Allah will never
prosper.*⁴²

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ ۖ وَوَيْلٌ لَهُمْ
مِمَّا يَكْسِبُونَ ۝

*So woe to those who write the Book with their own hands and
then say, "This is from Allah", so that they may gain a small
price therewith. So, woe to them, for what their hands have
written and woe to them for such earning.*⁴³

Allah, Allah! This nation, this nation! This entire reproach!
These people! These people who have enmity with intellect,

⁴¹ Holy Qur'an: Surah 11, Verses 18-19

⁴² Holy Qur'an: Surah 10, Verse 69

⁴³ Holy Qur'an: Surah 2, Verse 79

who have an illness of insanity, (they think) they have become worthy of objecting to Allah Azzawajal! And Muslims give an ear to their absurdity!

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ ۝

Indeed to Allah we belong and to him shall we return. And there is no power to be saved from sin nor strength to perform good except with the Taufeeq from Allah, Who is Dignified and Glorified.

They must first see to their fabricated Bible and defend it against the humiliating objections and manifest arguments. There is a very nice saying in English that people in glasshouses should not start throwing stones. In another words what harm can their stones cause to the unshakeable fortresses of the Lord, who is the Compeller, the Subduer? However, from there, even if one stone should come then the state of جَارَةٌ مِنْ سِجِّيلٍ (stones of baked clay) will teach them the lesson of كَعَصْفٍ مَّاكُولٍ (eaten up straw).

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۝

*And now the unjust will come to know to which side they will turn.*⁴⁴

⁴⁴ Holy Qur'an: Surah 26, Verse 227

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ
النَّبِيِّينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ أَمِينَ

And the conclusion of our supplication is, “All praises are due to Allah, the Lord of all the worlds,” and salutations and peace be upon the final Prophet, our Master, our Leader, Muhammad Mustafa ﷺ and upon all of his family and companions, Ameen.

Written by

عبد المذنب احمد رضا البريلوي

عفي عنه بمحمد المصطفى النبي الامي صلى الله تعالى عليه وسلم

The treatise اَلصَّمَامُ عَلَى مُشَكِّكَ فِي آيَةِ عُلُومِ الْأَرْحَامِ is concluded.



The original work in Urdu, titled '*As-Samsaamu 'ala Mushakkikin fi Aayati 'Uloomil Arhaam*' manifests the ocean of knowledge that Allah Azzawajal granted to Sayyidi A'la Hazrat (Radiallahu Ta'ala Anh) and it illustrates how he defended the honour and respect of Allah Azzawajal and His Beloved Rasool (Sallallahu Alaihi Wasallam) against every faction of falsehood.

This brilliant treatise is a reply to a corrupt priest who tried to (Allah forbid!) find fault with the knowledge of Allah Azzawajal and create doubt in the verse of the Holy Qur'an relating to the knowledge of what is in the womb of an expectant mother.

In response to the absurd objection and ridiculous claim, Sayyidi A'la Hazrat (Radiallahu Ta'ala Anh) penned a comprehensive response covering sciences of knowledge such as Ilm-e-Kalaam, Physics, Geometry, Biology, Embryology, Zoology, Astrology and Theology.

Even though some aspects of the book will be better understood by experts in those respective sciences, overall the book gives a dynamic and amazing insight into the extent of the knowledge of Allah Azzawajal, which ordinarily would not occur to our human minds.

