

(Episode 63)

Dr.Omara and the foreign words / the heresies

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Dr Omara on a response to the foreign words of the quran mentioned that Adam was speaking Arabic language and God's language is the Arabic language

We are wondering from where Dr Omara had that idea. Where in the quran it was mentioned that Adam was speaking Arabic language? Does this exist in any holy book in the Taurât or the bible?

And if God's language is the Arabic language, then why did he send the Taurât in Hebrew, and the Bible in Greek? Did he change his mind? , or did he change his language?

That nullifies completely that Adam was speaking Arabic language and God's language is the Arabic language

While Muhammad denied the presence of any foreign words in the quran as in The Bees chapter (Surat An-Nahl) 103:" The tongue of the man they refer to is foreign, while this (the Quran) is a clear Arabic tongue", we found many foreign words in the quran (as mentioned before)

"Ahad" and "Us-Samad"

"Ahad"

In the Purity chapter (Surah Al-Ikhlaas) 1, 2:" Say "He is Allah "Ahad ", Allah "Us-Samad"

The word "Ahad "in the intermediary dictionary means: the one

In Al-Tabry exegesis, he said that "Ahad "means the only one

Ibn Kathir said that: the verbalism " Ahad "is an ill-defined word ,and could not be present in an affirmative sentence, as if it is mentioned in an affirmative sentence it should be defined "Al- Ahad " and not " Ahad ", while here in that verse it is present in an affirmative sentence " "He is Allah " Ahad "means one"

According to the linguistic rules, an ill-defined word if present in a sentence, this sentence should be negative sentence and not affirmative

While "Ahad "hear was mentioned as ill-defined word in an affirmative sentence against the linguistic rule, why?? That's because "Ahad "is not an Arabic word, it is a Hebrew word, intruded into the quran

In the Hebrew/Arabic dictionary by Lihazkia (Muhammad Mosa Muhtaseb bookstore) it was mentioned that "Ahad "in Hebrew means: the one

Ibn Kathir, Al-Quortoby, and Al-Tabry said: this verse came as an answer for the Jews when they asked the prophet about his God he replied them saying he is the same God they say he is "Ahad "or one

As the Hebrew word "Ahad" was mentioned literally in Deuteronomy 6:4 "Hear, Israel: the lord is our God; the lord is one" as "Ahad" is the word mentioned in the original Hebrew text for "one"

Al-Nisabory said : " Ahad " means the generalization with the collector of characters, so his saying : " Say "He is Allah " Ahad " the word "He" points to the essence of God and the word " Ahad " points to his characters collectively; So his saying " Ahad " points to the essence and the characters of God (1)

"Us-Samad"

The annotators differ in the meaning of that word

Al-Tabry collected all the opinions and said: the meaning of "Us-Samad" is the solid one, or who has no filling, or the one who is not fed or drink and has no excretion, or it means the persistent

Ibn Kathir mentioned in his exegesis: "Us-Samad" means glowing light
In the intermediary dictionary: "Us-Samad" is God who is the refuge, we seek for fulfilling the needs

There are more than ten different opinions for the meaning of "Us-Samad"

That contradiction arises because the word "Us-Samad" is not Arabic word but it is a Hebrew word

"Us-Samad" in Hebrew means the one who is collective or the collector in one

And "Us-Samad" in Coptic language is derived from "Shamed" means trinity

So the verse in the Purity chapter (Surah Al-Ikhlaas) simply collected that meaning saying:

Allah "Ahad" means God is one

Allah "Us-Samad" means the one in trinity

Or the collective of his subjective characters in one

The heresies prevalent in the Arabic peninsula

The people of heresies during the time of Muhammad found refuge in the Arabic peninsulas with the vast lands and mountains, so there were many heresies at that time

Among those heterodox was the monk Bohyra, he was one of the Nestorian who denied the divinity of the Christ

In the exegesis of Sheikh Abdullah Yusef Ali, page 504: there were men like Waraqa Bin Nofal and the Nestorian monk Bohyra

Mohammed went for a trade trip to Al-Sham and with him was a boy named Maysara and in Basra he met a monk named Nestorius (2)

Muhammad had a friendly attitude towards the Nestorians, he met them in his trade trips between Yemen and Iraq, among the was Kess Ibn Sa'da, he was listening to him while he was preaching people in Okaz (3)

And Waraqua Ibn Nofal, the first teacher of Muhammad, he was Ibionian

Ibionism was the origin of all heresies, from it the Ariusian, and Nestorian heresies emerged

The Ariusian heresy is that denying the divinity of the Christ, saying that he was just a human

And the Nestorian heresy is that denying the divinity of the holy spirit, saying that the holy spirit is angel Gabriel

All that heresies were prevalent in the Arabic peninsula during the time of Muhammad and they had a great influence on him as he had friendly relations with those heterodox

(1) Al-Nisabory exegesis, part 11, page 565

(2) the Islamic encyclopaedia, part 6, page 1611

(3) the Islamic encyclopaedia, part 31, page 9904