

**Episode 28**

# **The Proof of Revelation in Islam and Christianity**

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**Is there a solid proof for the veracity of revelation in Islam and Christianity?**

### **The proof of veracity of the Holy Bible**

**One day, a king asked his Christian minister saying: what is the proof for the veracity of the Holy Bible, the minister replied: there are two proofs majesty,**

**-the first proof is me: the king asked surprisingly: you, how?, The minister said: you know me very well , you know my past life and how wicked and putrid I was, and now I had completely changed, the Holy Bible was the one who changed me from a rapacious wolf to a meek lamb**

**And similarly there are so many people in the Holy Bible who were changed like shoal he terrorist who became Paul the evangelizer, and Augustine the putrid into Saint Augustine, and many others**

**The Holy Bible has the capability of changing man's life  
"If anyone is in Christ, he is a new creation; the old things have passed away, all things have become new" 2 Corinthians 5:17**

**-The second proof is the fulfillment of all the prophecies within it**

**The Old Testament prophesied on the Christ, his birth, life, his entering to Jerusalem and his crucifixion, all those prophecies had been meticulously fulfilled in the personage of the Christ**

**And in the New Testament there were prophecies on coming events, and they happened**

### **The proof of the revelation in Islam:**

**Ibn Hesham mentioned in the prophetic life history under the title:"**

**"The test of Khadija is the proof of revelation"**

**and also over the internet on [www.islam.com](http://www.islam.com)**

**-Narrated Ibn Ishak : narrated Abe Hakim, he heard from Khadija may God be pleased with her, she said to the messenger of God : O cousin , would you tell me about your friend who used to come to you, if he comes to you tell me, then Gabriel came, the prophet (PUH) said: O Khadija, here is Gabriel now he came to me, she said: come on my cousin and sit on my left thigh, then the messenger of God sat on her left thigh, then she said: do you see him? He replied: yes, she said: then turn and sit on my right thigh so the messenger of God turned and sat on her right thigh, she asked him: do you see him? He replied: yes,**

**She said: then turn and sit in-between my thighs, then the messenger of God turned and sat in-between her thighs, she asked: do you see him? He said: yes, then she exposed her face and put off her veil while the messenger of God peace upon him was still sitting in between her thighs , then she asked him: do you see him? He replied: No, then she said: O my cousin rejoice, I swear by God that he is an angel and not Satan!!!**

**Ibn Ishak added: narrated Abdullah Ibn Hassen ibn Ali Ibn Abe Taleb; I heard my mother Fatima narrating that converse from Khadija, but she said that she get the messenger of god to lay in-between her body and dress, and then Gabriel went away (1)**

**That story was mentioned by Ibn Hesham in the prophetic life history, published by Dar Al-Ma'rif, printed in Beirut in 2001 G**

**It was also mentioned by Sheikh Khalil Abdul-Karim and he mentioned the references for that story, among them:**

- The prophetic life history, by Ibn Hesham, part 1, page 230
- The shamanic prophetic life history, part 2, page 317
- The halabian prophetic life history, part 1, page 386
- Al-Tabry history, part 2, 293
- The history of Islam by Al-Dhahaby, page 60
- The great characters by Al-Syouty, page 218, 219
- "Muhammad", by Tawfik al-Hakim, page 24
- The messenger in Ramadan, by Al-Kharboutly, page 31
- The footnote of Sheikh Abdul- Hamid Mahmoud and his son Muhammad (2)

**The multitude of references for that story is affirming its veracity**

**Sheikh Khalil Abdul-Karim said: that test for the one coming to Muhammad, named as "your friend" by Khadija whether he was an angel or Satan, was following the instructions of Waraquah Ibn Nofal, but he told her to uncover her face or remove her veil only, but what she have done as seating the prophet over her thighs and getting him in-between her body and dress was her own ideas (2)**

**He asked: why? That was because of her intense feeling of motherhood towards Muhammad even if he was 43 years old, and for him, he was an example for obedience to her orders, when she said come here, he came, sit on my thigh ,he sat, and get in-between my body and dress, he did as Muhammad considered his wife to be the caring mother and what she said, should be done as he knew that it was for his good , that's really a rare example for devotion in love , as the famous proverb says" two bodies in a single soul", that's rarer than the red sulfur, The love of the husband being the son or the son being the husband to the wife being the mother or the mother being the wife (2)**

**Is that the proof of revelation?? What is that story that proves the veracity of the revelation in Islam, and no other proof was found in any Islamic book**

## Is it possible for Satan to intervene in the revelation?

It was mentioned in the reasons for descend for the star chapter (Surat An-Najm) 19, 20: the prophet went to a gathering in Korish and he was reciting” By the Star when it goes down, Your Companion is neither astray nor being misled” then when he reached” Have you then considered Al-Lât, Al-'Uzza and Manât the other third?, Then Satan put onto his tongue to say {those great Gharaneek, their intercession are well accepted}

When the people of Korish heard that, they were delighted and prostrated to the ground and so did all those were present in that gathering from the pagans ,and that day at night, Gabriel came to the messenger of God rebuking him saying: what have you done , you recited to the people something I didn't give you, and that was put by Satan onto your tongue, so the prophet mourned and regretted and was terribly afraid from his lord, so God descended to him { Never did We send a Messenger or a Prophet before you, but; when he wished a Revelations , Satan threw some falsehood in it. But Allah abrogates that which Satan throws in, Then Allah establishes His verses} (The Pilgrimage chapter (Surat Al-Hajj) 52) so he was solaced by that verse

-Al-Nasfy and Al-Galaleen added:” Satan threw those words onto his tongue to satisfy the people of korish, they said: now Muhammad had mentioned our gods (idols) in the best honorable way, and they sent for the immigrant in Al-Habasha( Ethiopia ) to return back , considering that Muhammad had reconciled them by saying that “ (3)

That was mentioned also by Abe Gaffer Al-Nahas in the abrogators and abrogated book, page 225, and By Al-Wahedy Al-Nisaboury in the reasons of descend, and Nasb Al-Maganieq by Al-Albany

How could Satan speak on the tongue of the messenger, did he create verses similar to quran verses, and the prophet couldn't differentiate between the words of God and those of Satan

While the quran is challenging that no one could ever bring a similar verse to that of the quran, now Satan brought verses and the prophet couldn't realize that those are Satan's words

The quran said:

Yunus chapter (Surat Yunus) 38:”Or do they say, "He forged it"? Say:” Bring then a Sura (chapter) like unto it, and call anyone you can besides God, if you speak the truth!”

The Journey by Night chapter (Surat Al-Isra') 88:”Say:”If the whole of mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support”

**The cow chapter (Surat Al-Baqarah) 23:**” And if you are in doubt concerning that which we reveal unto our slave, then produce a Sura (chapter) or the like thereof, and call your witnesses beside Allah if you are truthful “

Al-Nasfy said explicated that verse saying:” suppose that I created those verses myself, then bring similar created verses by your own, as if they wanted to bring verses similar to those of the quran as regarding their perfect contexture then they wouldn’t be able to do that

Then after that challenging, the prophet couldn’t differentiate between the words of God and those of Satan

### **Is it possible for human to intervene in the quran?**

- Al-Syouty said:” God made the truth on the tongue of Omer and his heart “(4)

- Ibn Omer said: nothing came down from God to people except by the same way that Omer had said, Omer was making his saying, and then the quran was coming down accordant to it

- Omer said: I accorded my lord in three:

1) He said “O, messenger of God: what if we take from the Maqâm (place) of Abraham as a place of prayer” so the verse descended:” And take the Maqâm (place) of Abraham as a place of prayer” The Cow chapter (Surat Al-Baqarah) 125

2) He said:” O, messenger of God, look, your women are facing intruders of pious and impious people, so if you wish to veil them “and the veil verse descended in the Confederates chapter (Surat Al-Ahzab)

3) He said to the prophet’s wives” It may be if he divorced you, that his Lord will give him instead of you, wives better than you” so the verse descended ” It may be if he divorced you that his Lord will give him instead of you, wives better than you” The Prohibition chapter (Surat At-Tahrim) 66

- Al-Syouty narrated about Omer his saying: I accorded with my lord in three: Abraham place, the veiling, and the prisoners of Badre

Ibn Abe Hatem narrated, from Anas: Omer said: I accorded with my lord, and my lord accorded with me in four

- Omer said:” So blessed be Allah, the Best of creators.” So the verse descended:” So blessed be Allah, the Best of creators.” The Believers chapter (Surat Al-Mu’minun) 14

- Al-Syouty also mentioned that a Jewish man met Omer Ibn Al-Khatab and said to him: that Gabriel, mentioned by your man is an enemy to us, then Omer said to him: "Whoever is an enemy to Allah, his Angels, his Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers." Then the verse descended onto the tongue of Omer "Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers." The Cow chapter (Surat Al-Baqarah) 98

-Also in the incident of Al-Efk Omer said: "Glory to you, this is a great lie." And the verse came down: "Glory to you, this is a great lie." The Light chapter (Surat An-Nur) 16

- Also two of the companions Zaid Ibn Hartha and Ayub Al-Ansary, when they listened to the story of Efk they said: "Glory to you, this is a great lie." And the verse came down: "Glory to you, this is a great lie." The Light chapter (Surat An-Nur) 16 (5)

So the quran verses were coming according to what Omer said and also the companions

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(1) The prophetic life history, by Ibn Hesham, part 1, page 230

(2) "The affirmed text" by Sheikh Khalil Abdul-Karim, part 1, page 63, 64

(3) Al-Nasfy exegesis, part 3, page 161

(4) The perfection of the quran's sciences, by Al-Syouty, page 53, 54

(5) "The perfection in the quran sciences" by Al-Syouty, page 38