

(Episode 51)

Is the Quran God's words?

(Omer and the companions' words)

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There are some verses of the quran that was very obvious from the causes of descend of those verses that they came after the companions

1) Verses caused by Omer

Al-Syouty said in (the perfection in the quran sciences), page 38:"

Al-Tourmozy said, narrated Ibn Omer: the messenger of God said: God made the truth on the tongue of Omer and his heart!!!... Did he become a prophet or what?

Ibn Omer also said: nothing came down from God to people except by the same way that Omer had said

Ibn Marawan said narrated from mugahed: Omer was making his opinion, and then the quran was coming down accordant to it

Where is ""it is only an Inspiration that is inspired"

Al-Bokhary and others mentioned, narrated Anas:"Omer said: I accorded my lord in three

1) I said O, messenger of God: what if we take from the *Maqâm* (place) of Ibrahim as a place of prayer, so the verse came down:" And take the *Maqâm* (place) of Ibrahim as a place of prayer" The Cow chapter (Surat Al-Baqarah) 125

After they were praying heading to Jerusalem before

2) I 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 verse came down {The Confederates chapter (Surat Al-Ahzab)

3) When the women of the messenger of God gathered around him forming Confederates, while he was in the mosque, I said to them: It may be if he divorced you, that his Lord will give him instead of you, wives better than you" so the verse came down " 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: Ibrahim place, the veiling, and the prisoners of Badr

Ibn Abe Hatem narrated, from Anes: 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 came down: " So blessed be Allah, the Best of creators." The Believers chapter (Surat Al-Mu'minun) 14

Although this verse is wrong in my opinion, as there is only one creator, so how did he say "the Best of creators" is there many creators and God is the best of them? That's a disaster

Al-Syouty also mentioned; Abdul-Rahman Bin Abe Lila said: a Jewish man met Omer Ibn Al-Khatib 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 came down 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

So the revelation came down onto the tongue of Omer and not the prophet

Sayed mentioned also in his exegesis : Saeed Ibn Moa'z said in the incident of Al-Efk when Aisha , the prophet's wife was accused of being with Safwan Ibn Al-Mo'atel in the incursion of Bany Al-Moustaleq, when she and Safwan Ibn Al-Mo'atel came late to the group , he brought her with him in the morning on a camel , then the companions of the messenger of God said that there was something between them ,and she defended herself saying that she lost her necklace and went to look for it .so she left the group and met with Safwan while she was doing her necessary body needs , and he said also I was doing my necessary body needs and I met with Aisha, then Omer said : " Glory be to You , this is a great lie." And the verse came down: " Glory be to you, this is a great lie." The Light chapter (Surat An-Nur) 16

Those are seven times where Omer accorded the revelation in

The eighth time: is the banning of drinking wine, as wine was banned from drinking because of Omer, as Muhammad was using the wine before, and Aisha was bringing it to him in the mosque and he was using it in his ablution

Al-Wahedy Al-Nisabory said in the reasons for descend, page 74: " narrated Abe Ishak : Omer said O, God , show us a clear announcement in the wine and gambling , so the verse came down." They ask you concerning the wine and gambling. Say: "In them is a great sin" The Cow chapter (Surat Al-Baqarah) 219 ,then Muhammad called Omer and recited the verse for him, then Omer said :O, God , show us a clear announcement in the wine, as he was not pleased by that verse , then another verse came " Approach not *As-Salât* (the prayer) when you are in a drunken state" women chapter (Surat An-Nisa') 43, then he called Omer once again and recited that verse for him, Omer said O, God , show us a clear announcement in the wine , then another verse came ". O you who believe! Wine, gambling, *AlAnsâb*, and *AlAzlâm* (arrows for seeking luck or decision) are an abomination of Satan, so avoid them " the table chapter (Surat Al-Ma'idah') 90,

Then he called Omer and recited that verse for him and asked him: have you done or not yet? Omer replied: done"

Al-Wahedy Al-Nisabory also in the reasons for descend, mentioned a ninth time where Omer accorded with his lord that was concerning the permission

narrated Ibn abbas: the messenger of God sent a boy from the Ansar to Omer at the noon time to invite him , he got into Omer house while he was relaxing in a state , he hated to be seen on that state , so Omer said O messenger of God, I wished if God gives us directions concerning taking permission on getting into house, so the verse concerning the permission came

So for nine times, Omer made inspirations by verses and they came on his tongue, so was he a prophet? was he the one who is inspiring the revelation?

And how did the inspiration come on the tongue of a person? Where that from the preserved tablet? Did those words of Omer exist in the preserved tablet before the beginning of time?

2) Other companions:

-In the book of Al-Maghazy by Al-Waqedy, part 2, page 434:"he said: Ayub Al-Ansary was the one who had the idea that what was said about Aeisha and accusing her with betrayal being with Safwan Ibn Al-Mo'atel was a total lie , and the verse came down " this is a great lie." The Light chapter (Surat An-Nur) 16

Al-Syouty mentioned in(the perfection in the quran sciences) page 38 : narrated Saeed Ibn Al-Mothiab: there were two men of the prophet companions, when they listened to the story of Efk they said : : " Glory be to You , this is a great lie." And the verse came down:" Glory be to you, this is a great lie." The Light chapter (Surat An-Nur) 16

They were Zaied Ibn Haritha and Ayub Al-Ansary, so the verse came exactly as they said

Also Al-Syouty said : narrated Abe-Hatem from Akrama: when the goodness were delayed for the women in the incursion of O'hud , they went out asking the news , there were two men passing by them they asked them what happened to the messenger of God , the men replied : he is still alive, they said: God takes martyr from his people, then the verse came as they said " He may take martyrs from among you" The Family of Imran chapter (Surat Aal-'Imran)140

- Ibn Saad mentioned in his book Al-Tabakat Al-Kobra, narrated Ibrahim bin Muhammad, from saeed, from Muhammad bin sharhabiel from his father: "Musa'b Ibn Omeir carried the flag in the day of O'hud, then his right hand was cut, he carried the flag by his other hand saying " Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" then his left hand was cut, and he carried the flag by the remaining of his arms saying "Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" then he was killed and the flag fall down from him, so the verse came down after that "Muhammad is no more than a Messenger, and many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels" The Family of Imran chapter (Surat Aal-'Imran) 144 it came as inspired by that man

There are other three men who inspired quran verses as mentioned by Al-Wahedy Al-Nisabory in the reasons for descend, page 342 they are:

-Zaied Ibn Al-Ashwal Ibn Haram was the one who proposed the ides of not getting into the houses of the prophet so the verse came. "O, you who believe! Enter not the Prophet's houses, except when leave is given to you" The Confederates chapter (Surat Al-Ahzab) 53

- Ibn Kathir mentioned: narrated Sofyian, from Salma: Ohm Salma said:" O messenger of God we didn't hear God mentioning women in the immigration by anything, then a verse came" So their Lord accepted of them ,Never will I allow to be lost the work of any of you, , male or female" The Family of Imran chapter (Surat Aal-'Imran)195

In the Nas Al-Mo'athath , part one page 243 : Sheikh Khalil Abdul Karim said: those are examples of the reason of descend of quran verses that came accordant with suggestions made by people, verses were coming accordant with them either by verbalism or by meaning

So we are asking could that be the words of God?