

Episode 89

The calumny of eating stool

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Ahmed Didat wrote in his book "the accoutrement of fighting" page15, under the title: "Irrational superstitious in the Holy Bible" many criticisms of the Holy Bible, among them was "Eating stool and Drinking urine"

1- Didat quoted the utterance of Rabshakeh, who was the enemy's army commander (the commander of the kingdom of Assyria) threatening the people of God, and saying" Has my master sent me to your master, and to you, to speak these words? Hasn't he sent me to the men who sit on the wall, to eat their own dung, and to drink their own urine with you?' in (2 kings 18:27) and also in (Isaiah 36:12)

2- Didat didn't comment on that quotation by any word to purport the credulous Muslims that the Holy Bible is inciting on eating stool and drinking urine!!!

3- Actually it is very obvious to any primary school child that those were the words of the commander of the enemy's army threatening the people of God, and not at all the Holy Bible inciting on eating stool and drinking urine as he said

4- By that it is very obvious the roguery of that proselytiser who was the king of deceitfulness for long period of time

5- Actually by that deception, he wanted to cover for a scandal in the prophetic converses

That scandal was mentioned in Sahih Al-Bokhary : Narrated Anas Ibn malek: some people were very sick, the prophet told them to go to his shepherds and drink from the camel's milk and urine, so they went and drank from the camel's milk and urine , and they were cured, then they killed the Shepherds , stole the camels and fled away, the prophet knew about that , he send people after them , they brought them to him , he cut their hands and legs, and pierced their eyes (burned them with hot nails) and they were biting the ground from the intense pain, and died in the desert (1)

Apart from discussing how pity was the messenger of mercy, that converse said that the messenger commanded them to drink from the camel's urine

So Didat probably wanted to cover for that scandal by attaching similar accusation to the Holy Bible, benefiting from his credulous readers, who are not seeking the facts

So, what would be the reputation of that man after the disclosure of that bluff???

In his book "the accoutrement of fighting" page15, Didat quoted some verses from the book of Ezekiel, and put them under the title" eating cakes cooked on the stool"

1- We will put those verses to disclose the deceitfulness of that respectful proselytiser,

Ezekiel 4:12, 13:" You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man. The lord said, Even thus shall the children of Israel eat their bread unclean, among the nations where I will drive them"

2- As usual Didat mentioned the title of those verses without commenting on them by any word, to purport the credulous that the Holy Bible is inciting on eating the stool that was never said by the Holy Bible at all

3- Don't they cook the bread in the rural areas on the dung of beasts? , so does it mean that they are eating the dung of beasts

4- What does Didat say about using the human and animal dung as plant fertilizer, does that mean that the dung was eaten?

5- Then look to the difference between the nice expression used by the Holy Bible" dung" and the fallen impolite expression "stool" used by Didat

6- That difference is obvious between many expressions of the Holy Bible and those of the quran, as for the word "marriage", the quran names it" wedlock"

7-The most important point is the purpose behind that commandment of the lord

8- The translator himself mentioned" the lord said:" Even thus shall the children of Israel eat their bread unclean, among the nations where I will drive them"

9- So that was a rebuke for the Jewish and a threatening for them, as they will eat unclean bread, so the lord's commandment to Ezekiel was to bake that bread professedly in front of the people

Didat mentioned also that: in the Holy Bible pages, Samson committed adultery with a prostitute in Gaza

1- First the Holy Bible didn't mention that story as a good deed to be followed by the people, but he mentioned the sin of Samson being a human, and the Holy Bible said: "They have all turned aside. They have together become unprofitable. There is no one who does good, not so much as one." And even the prophets are not infallibles

2- Samson had a recompense for his awful sin, as they pierced his eyes and he was dragging the mill as an animal, it was written in the Holy Bible:" But man, despite his riches, doesn't endure. He is like the animals that perish"

3- We mentioned before about the prophets' sins mentioned by the quran as:

4- Abraham 'sin: in Abraham chapter (Surat Ibrahim) 41 he said:" Our Lord! Forgive me and my parents, and all the believers on the Day when the reckoning will be established."

5- Moses' sin: in The Narration chapter (Surah Al-Qasas) 15, 16:" And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party, and the other of his foes. The man of his own party asked him for help against his foe, so Moses struck him with his fist and killed him. He said: "This is of Satan doing, verily, he is a plain misleading enemy." he said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful"

6- Also Muhammad said: in Victory chapter (Surat Al-Fath) 2:"That Allah may forgive you your sins of the past and the future"

And in the Opening Forth chapter (Surat Ash-Sharh) 1- 3:" Have we not opened your breast for you and removed from you your burden, which weighed down your back?

Did Didat mention Samson's sin to justify what Muhammad had done on the bed of his wife Hafsa Bent Omer?

- That was mentioned in the exegesis of Ibn Kathir for the first verse of the Prohibition chapter (Surat At-Tahrim) 1:" O Prophet! Why do you ban for yourself who Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful"

-That was mentioned also (on the internet) by Al-Wahedy Al-Nisabory in the reasons of descend of that verse

- Also it was mentioned by Al-Bayhaquey in his Sonan (on the internet), in the book of divorce and dismantling, he summarized that flagrant story saying:" narrated Al-Dahak that Hafsa, the mother of believers one day visited her father, and it was her turn for the prophet to be with her, he came to her house, and he didn't find her , so he sent for his handmaid Maria the Copt, he slept with her in the house of Hafsa , when Hafsa came back she found him doing that, and she said: O messenger of God, do you perform that in my house and on my day? He said: I swear that from now onwards, Maria is unlawful for me, but don't tell anybody, but she went out telling Aeisha, then God descended in his book:" O Prophet! Why do you ban for yourself who Allah has made lawful to you", so he was ordered to expiate his oath (and not his deed) and to return back his handmaid

Didat mentioned in page 16 of his book that Ruth went to Boaz to wedlock her by night as instructed by her mother in-law

1-Didat vouched by the verse, and as usual he cut the utterance from its contexture, as the verse he mentioned himself said: "he will tell you what you shall do."(Ruth 3:4) and not as he said "to wedlock her"

That is the way he used to bluff people by that deceitful utterances

2- Probably Didat mentioned that story to cover for the disgraceful pleasure marriage that Mohammed ordered his companions to do, as mentioned in:

The woman chapter (Surat An-Nisa') 24:" those, of whom you have enjoyed sexual relations, give them their wages"

3- Narrated Omran Ibn Faisal:" the verse of pleasure came in the book of God , so we did have pleasure with the messenger of God ,and no other verse came to ban it ,and the messenger didn't forbid us to do so till he died"(2)

4- Narrated Kais:" I heard Abdullah saying: we were with the prophet (during one of the incursions), we asked him shall we refrain from women here, he said: No, and he allowed us to wedlock the woman for a period of time, and to give her the wage of that pleasure even our cloth" (3)

5- Narrated Kais:" I heard Abdullah saying: we were with the prophet (during one of the incursions), we had no women, we said: shall we refrain from women, messenger of God? He allowed us to wedlock the woman by even our cloth for a limited period of time (meaning a temporary marriage) (4)

We are asking is there any difference between that and the prostitution?

By mentioning that Didat was probably covering for a more disgraceful scandal, that is what Muhammad did concerning the women of the militants

1- It was mentioned that the messenger of God, in the army's way back from Khaiber incursion, had commanded his announcer to announce for everybody: don't knock the doors of your houses with your women inside", but two men hurried up and rushed into their houses, they found men with their wives (5)

2- How would Didat explain that utterance of the prophet, with his logic??

3- Was that the reason why Didat mentioned his calumnies regarding the Holy Bible, to cover for those disgraceful stories?

It is just a question; we wish to get an answer for it from one of the respectable jurisprudents

In his book "the accoutrement of fighting" page16. Ahmed Didat mentioned that:" David slept with a small girl in his bed

1-We wander from the forgery of facts committed by that proselytiser

2- Here is the text that he quoted from the Holy Bible in (1 kings 1: 1- 4)" Now king David was old and stricken in years; and they covered him with clothes, but he got no heat. Therefore his servants said to him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in your bosom, that my lord the king may keep warm. So they sought for a beautiful young lady throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king. The young lady was very beautiful; and she cherished the king, and ministered to him; but the king didn't know her intimately"

3- The forgery performed by that proselytiser was very obvious, as he didn't complete the verses (like: approach not the prayer....)

4- So he cut the last part and didn't complete the phrase:" but the king didn't know her intimately", that part is rebutting his flagrant forgery claiming that David slept with her

5- The bigger calumny was his saying that she was a small girl, while the Holy Bible didn't say that but said: a virgin, and not a small girl

6- Certainly Didat mentioned that to cover for a big disaster, and a disgraceful scandal for every Muslim

That scandal and disaster was Muhammad's marriage to Aisha

1- Narrated Sofyian, from Hesham, from his father, from Aisha , that the prophet engaged her, while she was six years old, and married her while she was nine years old , and she was with him nine years (6)

2- When he engaged her he was 51 years and when he married her he was 54 years old

- Some said that she was adolescent at that age, as girls at that time were getting adolescent early

Actually whoever is saying that is definitely ignorant in the Islamic Books.

Those saying that should listen to the utterance of Fath Al-Bare saying that the converse of Aisha regarding espousing her by Abe Baker came while she didn't yet reach the pubescence....for that reason he mentioned that converse of Aisha, Al-Muhaleb said: there was a consensus that it is permissible for the father to espouse his young firstborn daughter, even if she could not be married (7)

- Some others said that marrying young girls was a people's custom at those old days

1- If people were used to do eccentric things, especially marrying young girls, so that supposed to be a prophet should not imitate them, but he should rather rectify their eccentricity, and the utterance of Fath Al-Bare negated that claim as he said: the marriage of the prophet from Aisha, while she was 6 years old was among his characteristics (7)

2- Neither Didat nor any other one could distort the life of Prophet David, to cover for the scandal of marriage of the child Aisha

- (1) Sahih Al-Bokhary , converse number 5686**
- (2) Sahih Al-Bokhary part 3, page 71**
- (3) Sahih Al-Bokhary part 3, page 84**
- (4) Sahih Muslim, part 4, page 130**
- (5) "The Beginning and the end" by Ibn Kathir, part 4, page 219
And "Eyes of the news" by Ibn Katiba, part 1, page 218**
- (6) Sahih Al-Bokhary, converse number 5188**
- (7) Fath Al-Bare in the exegesis of Sahih Al-Bokhary, (39- Chapter of" the man espousing
His young children)**