



A 111 Uloom Al- Quran– Lecture No. 9

ULOOM AL-QURAN SCIENCES OF THE QURAN

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Lecture 9

Literary Form Of The Quran

The
Qasam
(oath),

The
Jadal
(debate)

THE QASAM -The Oath

- People have different levels of willingness to accept the truth. Those with a pure soul are more likely to accept guidance easily. But those with a troubled conscience may need a mix of correction and reassurance to get or accept the truth. Sometimes, indisputable evidence can compel an adversary to acknowledge the truth.
- Usually, an oath (qasam) is utilised to emphasise the importance or truthfulness of an idea that follows in a sentence. The phrase "by God" is commonly used
- Qasam expressions are known as "qasam" or "aqasam" أقسام in Arabic. To swear, or to make an oath. The Quran contains several instances where oath-like expressions are used.
- The oath and the act of swearing are the same thing. It binds oneself to do or not do something based on the swearer's conviction or belief. The term "oath" is used because, in the past, Arabs used to take an oath of their friend when allying.



The forms of the oath

□ Traditionally, the format of the oath is divided into three essential parts by linguists:

1. The **verb** "I swear by".(the verb with the letter of oath) Oqsimu
2. The person, thing, or event **by** which the oath is taken. (muqsam bihi)
3. The person, thing, or event **on** which the oath is taken. (muqsam `alihi)

□ **Because the oath was frequently used in speech, to make it shorter:**

□ the **verb "to swear" was omitted**, and the **word "ba" was enough**. Later, the **"ba"** was replaced with **"waw"** in specific nouns, such as in God Almighty's saying, "And the night when it covers," and with **"t"** in the word of majesty, as in His statement, "By God, I will surely overwhelm your idols."

However, the "waw" was used much more often than the "t." {وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ, {وَاللَّيْلِ إِذَا يَغْشَىٰ}

□ So, the phrase **"I swear by"** is often shortened to **"by," ب**, **"ta," ت** or **"wa" و** and combined with the person or thing being sworn by. For example, "I swear by Allah" can be expressed as **"Aqsimu bil-laah, أقسم بالله," "bil-laah, بالله," "tal-laah, تالله or "wal-laah." والله**

• **Ex: "They swear by Allah their most solemn oaths that Allah will never raise the dead to life. Yes 'He will'! It is a true promise binding on Him, but most people do not know"** AlNahl:38

• **وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (النحل: 38).**

Types of the Oaths

There are two types of oath: Apparent and Implicit.

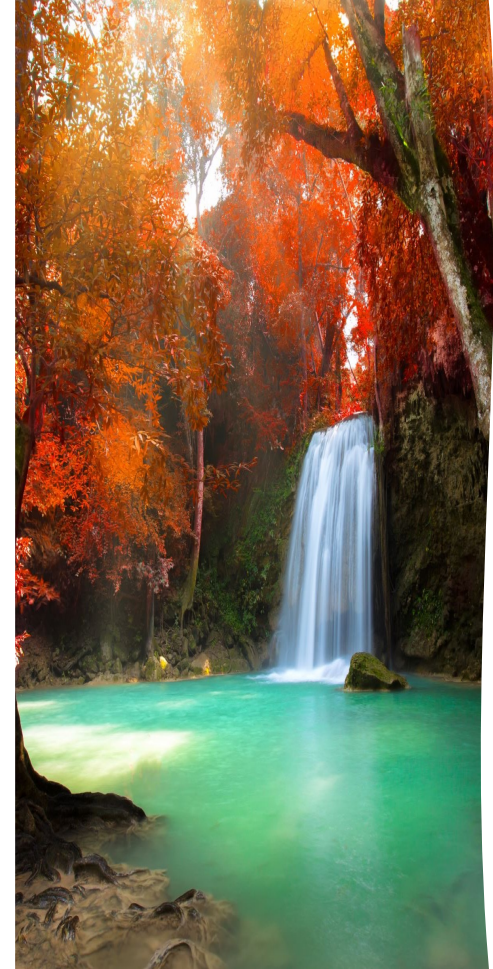
- 1. **The apparent oath:** when the verb of the oath is clearly stated and what is being sworn by is also mentioned.
- For example, the oaths: "Verily, I swear by the Day of Resurrection, and I swear by the self-admonishing soul" (al-Qiyamah,75:1-2).

• لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ . وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ" (القيامة: 1-2)

- The question follows the verses mentioned, "Does the human being think that I will never gather his bones back together?"(75:3) "أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ" (القيامة:3)
- Allah says: "I do swear by this city of Mecca— even though you 'O, Prophet' are subject to abuse in this city and by every parent and their child! indeed, We have created humankind in constant struggle". (Al-Balad, 90:1-4)

• لَا أَقْسِمُ بِهَذَا الْبَلَدِ * وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ * وَوَالِدٍ وَمَا وَلَدَ * لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ" (البلد:1-4)

In both verses, لا "no" is used to deny an omission that suits the situation.



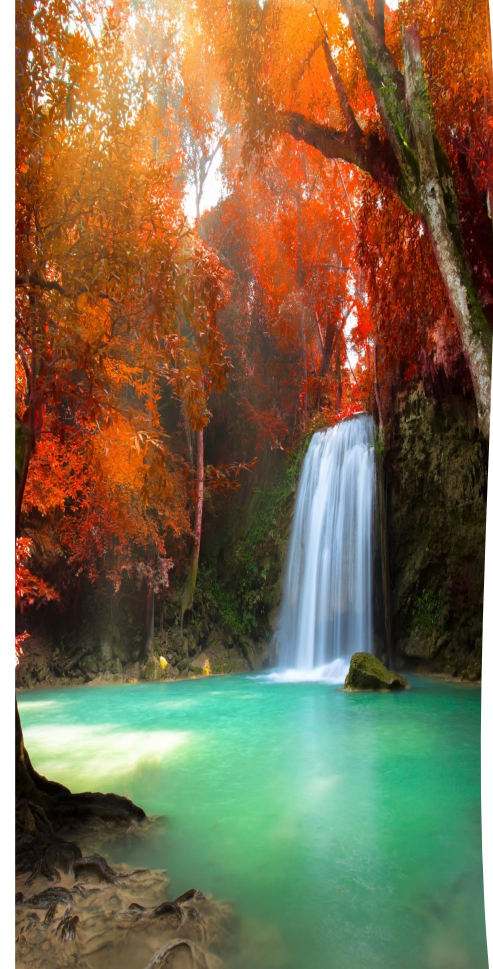
Types of the Oaths

□ **The implicit oath** is not explicitly stated when taking it, nor is it indicated by what is sworn. Instead, it is indicated by the emphatic word "lam" included in the oath's answer. For instance, an oath can be taken without using the verb, particle, or the person/thing involved, leaving only the emphasised particle 'la' and the event or person on which the oath is taken.

□ You 'believers' will surely be tested (**latublawunna**) in your wealth and yourselves, and you will certainly hear many hurtful words from those who were given the Scripture before you and 'from' the polytheists. But if you are patient and mindful 'of Allah'—surely this is a resolve to aspire to." (Aal 'Imran (3): 186

□ **لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا**
وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (آل عمران: 186)

This verse should read, "[By Allah,] you will certainly be tested."
But the verb was omitted.



- Oaths are either taken in the name of His holy self-described by His attributes or in the name of His signs necessary for Him and His attributes
- There are seven places where Allah makes oaths
- 1. "Those who disbelieve claim that they will never be resurrected. Say, 'Certainly, by my Lord, you will be resurrected, then you will be informed of what you did' at-Taghabun:7

“زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

2. "The disbelievers say, "The Hour will never come to us." Say, "O Prophet, "Yes—by my Lord, the Knower of the unseen—it will certainly come to you!" Not "even" an atom's weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that but is "written" in a perfect Record (Saba,34:3)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ (سبأ: 3)

- 3. "They ask you "O Prophet", "Is this true?" Say, "Yes, by my Lord! Most certainly it is true! And you will have no escape." (Yunus, 10:53) وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۗ وَمَا أَنْتُمْ بِمُعْجِزِينَ (يونس:53)

□ God commanded His Prophet (pbuh) to swear by them in these three matters.

Oaths taken by Allah Almighty in The Quran

4. "By your Lord, they will not truly believe until they make you the judge in their disputes among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." (Al-Nisaa, 4:65).

"فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" (النساء: 65).

5. "By your Lord 'O Prophet'! We will surely gather them along with the devils, and then set them around Hell on their knees." (Marim, 19:68)

6. "So by your Lord! We will certainly question them all" (Al-Hijir, 15:92)

7. The oaths are made by Allah by created things. For example, "By the sun and its brightness, and the moon as it follows it, and the day as it unveils it, and the night as it conceals it! And by heaven and 'the One' Who built it, and the earth and 'the One' Who spread it! And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!" (Ash-Shams 91:1-10).

وَالشَّمْسِ وَضُحَاهَا , وَالْقَمَرِ إِذَا تَلَّهَا , وَالنَّهَارِ إِذَا جَلَّهَا , وَاللَّيْلِ إِذَا يَغْشَاهَا , وَالسَّمَاءِ وَمَا بَنَاهَا , وَالْأَرْضِ وَمَا طَحَاهَا , وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا (الشمس: 1-10)

Allah swears by Himself or any of his creation



- Allah can swear by anything He wishes as the creator of all things. Allah swears by his creatures that He is one Deity. “By those ‘angels’ lined up in ranks, and those who diligently drive the clouds and those who recite the Reminder Surely your God is One!(As-Staffat: 37,1-4)

وَالصَّافَّاتِ صَفًا فَالزَّجْرَاتِ رَجْرًا فَالتَّلِيَّتِ ذِكْرًا إِنَّ إِلَهَكُمْ لَوَاحِدٌ

- However, it is forbidden for humans to swear by anything except Allah. This is because oaths are taken by the things one holds in the highest esteem, and only Allah should be revered in this manner. Therefore, oaths taken by the stars, one's father's grave, the Prophet ﷺ or by the mercy of my dead child are all forbidden and considered shirk (associating partners with Allah).

Umar ibn al-Khattab reported that Allah’s Messenger ﷺ said, “Whoever swears by other than Allaah has associated a partner with Allah” Sunan Abu Dawud, vol. 2, p. 923, no. 3245.

- Almighty Allah swears by the wonders of His creation because they all point to Him as the Creator and Sustainer.

The Benefits of Oath

The Arabic language is known for its precision of expression and different styles for various purposes. The language has three types of predicates, namely primary, requesting, and denial type, which are used depending on the addressee's situation.

- The **primary type** is used when the addressee lacks judgement and the words are delivered without emphasis.
- The **requesting type** is used when the addressee hesitates about confirming the ruling, and the hukm (ruling) is strengthened with something that can remove the hesitation.
- The **denial type** is used when the addressee denies the ruling, and the speech must be affirmed according to the extent of the denial's strength or weakness.



Oath / Condition

- When an oath and a condition are present, each supersedes the other. The answer is then given to the preceding one, whether it was an oath or a condition. It doesn't require an answer to the other one.
- It is to be noted that if an oath is stated before a condition, then the answer to the oath is essential to answering the condition.
- In this case, the father of Ibrahim threatened Ibrahim pbuh, saying, **“How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you ‘to death’. So be gone from me for a long time!”**
(Mariam:46) قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ ۖ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا

It is essential to differentiate between the (Lam in the condition) and the (Lam in the answer to an oath), as seen in the verse **“By Allah! I will surely plot against your idols after you have turned your backs and gone away.”** (Al-Anbya, 21:57) **وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ**

Oath / Condition

- When taking an oath to confirm what has been sworn, certain verbs are used depending on the context of the speech. For example, in the verse: **وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ**،

“When Allah took the covenant of those who were given the Scripture **لتبيننه** (to make it known) to people and not hide it "(3:187). The word "Lam" in "You will surely make it clear to the people" is the "Lam" of the oath and the sentence.

Commentators believe that taking a covenant means swearing an oath, and they attribute this to the verses "And when We took a covenant with you: 'You shall not shed your blood'" (Al-Baqarah: 84)”

And when We made a covenant with you: You shall not shed your blood".

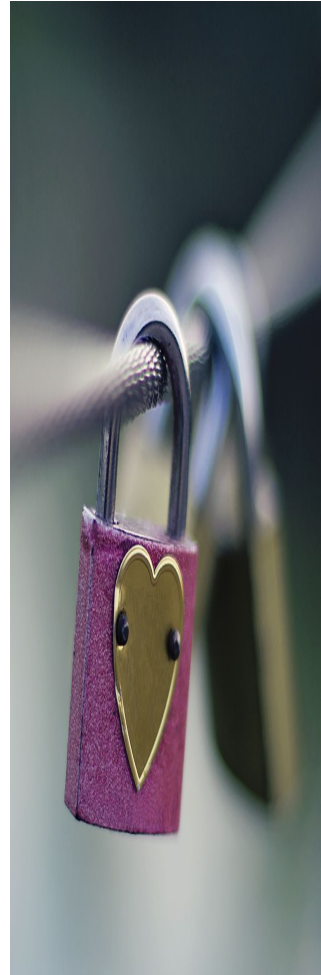
Additionally, Allah has promised those among the believers who do righteous deeds that He will appoint them as successors in the land, just as He appointed those before them as successors

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

THE JADAL (DEBATE)

- ❑ Humans often argue without sufficient evidence to support their claims, despite their desire for logical arguments and debates.
- ❑ During an argument or debate, the parties involved attempt to negotiate and persuade each other to agree with their point of view.
- ❑ The terms "jadal" and "jidaal" are derived from the root (j, d, l), which originated from the phrase "jadltu al-habl," meaning "twisting the rope" or pulling on the rope. This analogy illustrates how the disputants are each trying to persuade the other to accept their opinion by pulling them towards their side of the argument. This nature is alluded to in the Quran, where Allah states: **"وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا"** (الكهف: 54)
- ❑ This highlights that humans are unique in their ability to reason and debate, and this quality has led to many advancements in science, philosophy, and other fields throughout history. Consequently, Allah instructed the Prophet ﷺ to engage in debates with the pagans, but in a gentle manner that might move their hearts.

THE JADAL (DEBATE)



- Allah instructed the Prophet ﷺ to engage in debates with the pagans, but in a gentle manner that might move their hearts. The instruction was to

"Call to the path of your Lord with wisdom and good admonishment and debate with them in the best way. Al-AnahI,125) ➤

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُمْ بِلَا تِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

- He also allowed Muslims to engage in discussions with the Christians and Jews who follow revealed books, encouraging debate conducted in the best manner. Allah says:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

- "Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is 'only' One.

And to Him we fully submit. " (al-'Ankaboot (29):46.

- The Quran covers a wide range of topics, including human nature. It is meant for everyone, and it includes several examples of debates or Jadal. These debates are presented in a clear and straightforward manner, making them easy to understand. They rely on observable facts to prove the unobservable.

Types of Arguments



AYAAT ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

- The Quran contains numerous types of arguments, such as logical, moral, and empirical, among others. Through these persuasive methods, the Quran encourages its readers to reflect on their beliefs and actions and to strive for a greater understanding of their faith.

1. The concept of harmony in creation suggests the existence of a sole creator.

- "If there were in the (heavens and earth) gods besides Allah, they would be ruined So exalted is Allah, Lord of the Throne, above what they describe" (al-Ambiyaa' (21):22.

□ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (الأنبياء: 22)

- Multiple creators would cause disorder. Different ideas would lead to conflict if they agreed or submitted to one. This implies weakness, which doesn't fit an actual creator. It reduces them to a quarrelling human-like entity. The idea of multiple creators goes against the concept of a supreme divine entity.

Types of Arguments



2. The process of creation implies the possibility of recreation (resurrection):

- Allah says: Do people think they will be left without purpose? Were they not once a sperm-drop emitted? Then they became a clinging clot, then He developed and perfected their form, producing from it both sexes, male and female, is such 'a Creator' unable to bring the dead back to life? (75):36-40.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكْ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى ثُمَّ كَانَ عَاقِبَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى" (القيامة: 36-40).

Humans develop from simple beginnings, which makes it easy to imagine how humanity could be restored. It's often easier to recreate something than to create it from scratch, as Allah has stated.

- "And He is the One Who originates the creation, then He will reproduce it, and it is easier for Him"
(Ar-Rum, 30:27). وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

The Quran's method in debate

- ❑ The Quran presents clear arguments and refutes opposing views without complex introductions or conclusions.
 - ❑ It used the language of the Arabs and addressed them in a way they could easily comprehend.
1. This method of inference based on the soul's innate beliefs, without the need for deep intellectual work, produced more substantial and more eloquent evidence.
 2. The Quran values clear and straightforward language, avoiding hidden meanings that only a select few can understand. It prioritizes simplicity and avoids unnecessary complexity. By using concise sentences and familiar vocabulary, the Quran ensures that its message is accessible to all.
 3. The Quran is written in plain language and presents clear evidence of monotheism and resurrection. It avoids hidden subtleties and ambiguity for easy comprehension by all.

Types of Debate



AYAAT ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

- *The Quran mentions two types of debates and their evidence*
- **A. The first type consists of cosmic verses that require consideration and contemplation to infer the foundations of beliefs, such as monotheism, the belief in God's divinity, His angels, His books, His messengers, and the Last Day. This type is abundant in the Quran.**
- For instance, the Quran says:
- "O people, worship your Lord who created you and those before you that you may become righteous. He who made the earth a resting place for you and the sky a structure and sent down water from the sky and produced thereby fruits as a provision for you. So do not set up rivals to God while you know" (Qur'an 2:21-22).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ، الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرْشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Types of Debate

- *The type of Debate in the Quran that revolves around the cosmic verses*
- Similarly, God Almighty says: "And your God is one God, there is no god but He, the Most Gracious" (Qur'an 2:163)
- Allah says: "For signs for a people who understand" (Qur'an 2:164).
- Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—in all of this—are surely signs for people of understanding." (AlBaqara, 2:164).

• إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (البقرة: 164)

B. The second type of debate is God's response to opponents and those who are stubborn.

This type has different forms:

1. One is the addressee's report by way of interrogation about the matters that the opponent acknowledges.

Sometimes, people deny something until they finally accept it. For example, when they see the creation, they may infer there must be a Creator. This is also mentioned in the Quran, where Allah asks the disbelievers:

"Were they created out of nothing? Or are they the creators? Did they create the heavens and the earth? Surely, they have no certainty. Do they own the treasures of your Lord? Or are they in control? Do they have a ladder by which they listen? Then let their listener produce a clear proof. Or does He have daughters 'as you claim', while you 'prefer to' have sons? Or do you ask them for a reward so that they are burdened with debt? Or do they have knowledge of the unseen so that they write it down? Or do they intend a plan? But those who disbelieve - they are the object of a plan. Or do they have a god other than Allah? Exalted is Allah above whatever they associate with Him." (Quran 52:35-43)

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ , أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۗ بَلْ لَا يُوقِنُونَ , أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ , أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۗ فَلْيَأْتِ مُسْتَمِعَهُمْ بِسُلْطَانٍ مُبِينٍ , أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ , أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ , أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ , أَمْ يُرِيدُونَ كَيْدًا ۗ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ , أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ. (الطور: 35-43)

The types of Debate

- 2.The principle of resurrection can be deduced from the future.
- Almighty Allah questions: "**Were We incapable of creating them the first time? In fact, they are in doubt about their re-creation**" (Qaf: 15).
- Also, Allah says: "Do people think they will be left without purpose? Were they not 'once' a sperm-drop emitted? Then they became a clinging clot, then He developed and perfected their form, producing from it both sexes, male and female. Is such 'a Creator' unable to bring the dead back to life?" (al-Qiyama: 36-40)

• أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ " (القيامة: 36-40).

The types of Debate

- Also, in another verse, Allah invites people to reflect on their origin and the power of the Creator. He says: “Let people then consider what they were created from! They were created from a spurting fluid, stemming from between the backbone and the ribcage, Surely, He is fully capable of bringing them back to life” (Al-Tariq: 5-8)

• فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ، خُلِقَ مِنْ مَّاءٍ دَافِقٍ، يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ، إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

- The same is true of inferring the life of the earth after its death by germinating life after death for reckoning, such as His saying: “And among His signs is that you see the earth devoid of life, but as soon as We send down rain upon it, it begins to stir ‘to life’ and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything.” (Fussilat: 39)

• وَمِنْ ءَايَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The types of Debate

3. Invalidating the opponent's claim by proving its opposite, as God Almighty says: **Say, 'O Prophet, ' "Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught 'through this Quran' what neither you nor your forefathers knew."** Say, 'O Prophet, ' "Allah 'revealed it'!" Then leave them to amuse themselves with falsehood." (Al-An'am, 6:91)

in response to the Jews regarding what God related. About them by saying: **"And they have not shown Allah His proper reverence when they said, "Allah has revealed nothing to any human being."** (An 'am, 6:91)

• **وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ تَمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ**

The types of Debate

4- The debate by restricting the descriptions and invalidating one as a reason for the ruling, the text becomes clearer. as God Almighty says:

‘Allah has created four pairs: a pair of sheep and a pair of goats—ask ‘them, O Prophet’, “Has He forbidden ‘to you’ the two males or the two females or what is in the wombs of the two females? Tell me with knowledge, if what you say is true.” and a pair of camels and a pair of oxen. Ask ‘them’, “Has He forbidden ‘to you’ the two males or the two females or what is in the wombs of the two females? Or were you present when Allah gave you this commandment?” Who does more wrong than those who fabricate lies against Allah to mislead others without ‘any’ knowledge? Surely Allah does not guide the wrongdoing people.” (Al-An'am, 6:143-144)

• تَمْنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۗ إِن كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهِذَا ۗ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The types of Debate

5. Condemning the opponent and forcing them to explain why their claim requires something no one acknowledged.

such as the Almighty's saying: "Yet they associate the jinn with Allah 'in worship', even though He created them, and they falsely attribute to Him sons² and daughters³ out of ignorance. Glorified and Exalted is He above what they claim! He is the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has perfect knowledge of everything". (Al-An'am, 6:100-101).

- Reproduction requires the involvement of two entities, which means that a single entity cannot produce offspring. Allah, who is the creator of everything and has no partner, contradicts having anything being produced from Him. Allah is omniscient, and this knowledge necessitates that everything is done according to His will, which contradicts the idea of Him having a son. Therefore, it is not acceptable to attribute offspring to God. The Quran clearly states that Allah neither begets nor is born.
- Other debates exist, such as prophets and their people or believers and hypocrites.

Lecture 10

