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الْأَزْهَرُ يَكْفُرُ بِالْقُرْآنِ

AL-AZHAR DISBELIEVES IN QUR'ANBy Dr. Ahmed Subhy Mansour

مسلسل تاريخى هام

AZHAR UNIVERSITY

بقلم الدكتور أحمد صبحى منصور

Shown below is a photocopy from an official article by the renowned Azhar University, Cairo. The article appeared in the last issue (January 1988) of Al-Azhar's official journal "MINBAR AL-ISLAM," and was authored by the Editor-in-Chief, Dr. Abdul Mu'ty Muhammad Bayyoumy, Dean of Da'wa College.

هذا مايقوله جهلاء الأزهر:

عبدالمعطي بيوى

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فمن المعلوم ان القرآن الكريم جاء دستورا ومن شان الدساتير (ان صح هذا التعبير بالنسبة للقرآن الكريم) ان يكون مجملا في حاجة الى تفصيل

"It is known that the Qur'an came to serve as a constitution. A constitution (if this expression is applicable to the Qur'an) is necessarily general; it needs to be detailed."

BUT THE QUR'AN SAYS: وهذا مايقوله القرآن الكريم :

Shall I seek other than God as a ruler, when He sent down to you this book FULLY DETAILED?

أفغير الله أبغى حكما وهو الذي أنزل إليكم الكتاب مفصلا

[6:114]

A.L.R.; this is a book whose verses have been perfectly designed, then fully detailed, from the Most Wise, Most Cognizant. [11:1]

الكتاب أحكمت آياته وتفضلت من لدن حكيم خبير

H.M.; a revelation from the Most Gracious, Most Merciful; A book whose verses are fully detailed, an Arabic Qur'an, for people who know. [41:1-3]

حم ١ نزل من الرحمن الرحيم ٢ كتاب ففضلت آياته وقروا ٣ غريبا لقوم يعلمون ٤

This is not fabricated *Hadith*; this is a confirmation of previous scripture, and full details of every thing, and guidance, and mercy for those who believe. [12:111]

ما كان حديثا يفترى ولكن تصديق الذي بين يديه وتفصيل كل شيء وهدى ورحمة لقوم يؤمنون ٥

المشكلة الأزليّة للأزهر أنّه مسجد ضرار يقوم على حماية التراث البشري الذي يتنافر القرآن ويتسهم كتاب الله بأنّه غاير غير مبين، وأنّه في حاجة الى تفصيل . ولكن تفصيلات القرآن لا يفهمها الا الذين يؤمنون حقاً بكتاب الله :

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

والذين يعلمون : كِتَابٌ فَصَّلْنَا آيَاتَهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

والذين يذكرون : وَهَذَا صِرَاطٌ رَّبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿٥٣﴾

وهذه الصفات لا يتّصف بها الأزهريون الذين أعماهم المولى عز وجلّ عن رؤية كتابه الكريم .

The basic problem of Al-Azhar is that it is a "Mis-used Mosque" (Masjid Diraar), one that is devoted to the protection of fossilized human traditions contradicting the Qur'an, and describing it as "mysterious," in need of clarification, and "deficient," in need of detailing. Obviously, the Qur'an is accessible only to those who truly believe:

We have given them a book that is detailed, with knowledge, to provide guidance and mercy for those WHO BELIEVE." [7:52]

and to those who know:

"This is a book whose verses are fully detailed, an Arabic Qur'an, for those WHO KNOW." (41: 3)

and to those who take heed: (6:136)

"This is the straight path of your Lord; we have detailed the revelations for those WHO TAKE HEED."

It is clear that Al-Azhar authorities do not believe, nor do they know, nor do they heed God's book; God has isolated them from the Qur'an.

يقول المولى عز وجلّ فيهم : وَإِذَا قُرَأَتِ

"When you read the Qur'an, we place between you and those who do not believe in the Hereafter an invisible barrier. And we place shields around their hearts, and in their ears deafness. Consequently, when you preach your Lord using the QUR'AN ALONE, they run away in aversion." [17:45-46]

الْقُرْآنَ أَنْ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوَّاعًا عَلَىٰ آذَانِهِمْ نَفُورًا

ولقد أدت الأكنة على قلوبهم، والوقر في القرآن الكريم كامل وتام ومفصل :

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We left nothing out of this book." (6:38)

أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

"God sent down this book fully detailed." (6:114)

وَمَتَّ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا

"The word of your Lord is COMPLETE, in truth and justice." (6:115)

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنِكُمْ وَأُوْحِيَ إِلَيَّ هَذَا

الْقُرْآنَ أَنْ لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

"Say, 'Whose testimony is the greatest?' Say, 'God's.' THIS QUR'AN was revealed to me to preach it to you, and all it reaches. [6:19]

لم يقل : "أوحى الى القرآن والسنة ."

Thus, it didn't say "Qur'an & Sunnah."

Editorial Note:

As documented on the front page, Al-Azhar clearly rejects the Qur'an's repeated assertions that it is complete, perfect, and fully detailed; Al-Azhar takes the official stand that the Qur'an is neither complete, nor detailed. Consequently, Al-Azhar promoted such Satanic innovations as Hadith & Sunnah. Any Muslim, with the least amount of reflection and common sense, can see that Al-Azhar does not serve the will of God, but the will of Satan. Dr. Ahmed Subhy Mansour is the first Azhar scholar to discover the truth and stand up to the authorities at Satan's castle, Al-Azhar. In this historical series of articles, Dr. Mansour exposes the Mohamedan nature of Al-Azhar, and its role in converting sincere Muslims into idol-worshipping Mohamedans.

"Just like with the Gospels—written down after Christ's death. So, if I wanted to look into Islam—which, by the way, I'm only considering—how could I figure out what Muhammad really said? I mean, if this Muslim tells me that this saying is correct and then I go to someone else who has me stoned as a heretic, well—I might as well stay with the church where I can be lynched in my own language."

"Just stick with Qur'an," I yawned. Feeling groggy and mildly profound without my (sorely needed) beauty sleep, I was momentarily struck by the simplicity of this piece of off-handed advice. Yes, why not—why not stick with Qur'an?

After all, "We have not neglected anything in the Book..." (6:38). So isn't it all we need? Sure—it doesn't tell us which shoe to put on first; it doesn't give detailed instructions in the art of beard-growing, it doesn't mention which hand to eat with or what to say when someone sneezes, what color socks to wear or even which brand of soap to use.

Well—perhaps these gaps were left open for a reason—a very good reason, considering the fact that this book was intended for all people, all times, all places. "Do not hurry while reading (the Qur'an) before the revelation has been accomplished for you, and (rather) say, 'My Lord, increase me in knowledge!'" (20:114) Let its Author fill in the spaces between the lines and let us take the common sense He gave us off the mental unemployment lines. The Qur'an gives us a guideline, a basic blueprint applicable to every conceivable situation and circumstance. Perhaps our error lies in constructing interpretations in zones that may have been left vacant deliberately—left vacant for us, for the unique circumstances of our—and every—age.

It also reminds us to remember—to use the stuff between our ears, to think for ourselves. "Today wholesome things are (made) lawful for you." (5:4) If we use the Criterion and a little bit of horse sense, we can figure out that, simply because the aren't mentioned by name, Brussel sprouts are lawful and apricot-rubarb wine coolers are not; that sending our mother a birthday card is nice and calling her a filthy pagan is less than Islamic. "Normal behavior stands out clearly from error..." (2:256) We don't need Shaikh Rattle'n Roll or Mega Mullah to tell us that playing basketball is normal and shooting chipmunks with a submachine gun isn't.

[to be continued]

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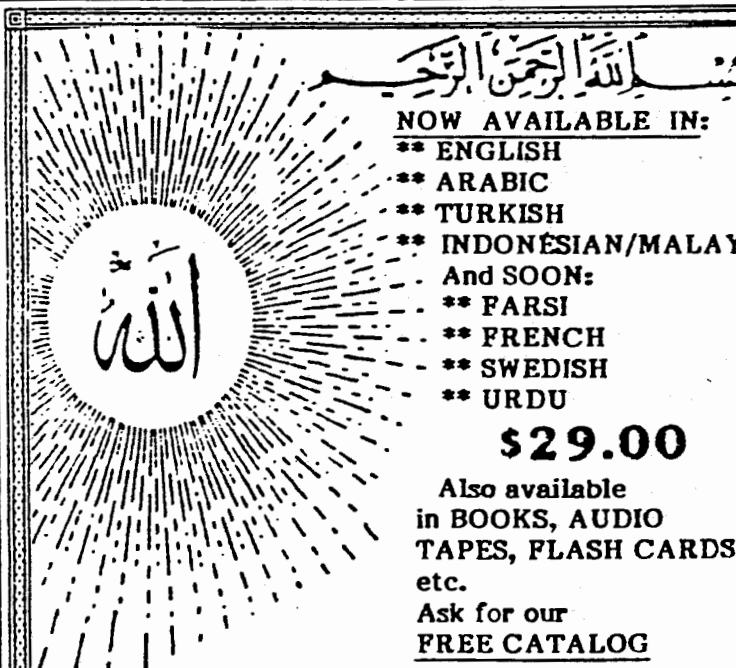
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[ONLY THOSE WHO POSSESS INTELLIGENCE WILL COME TO ME. 2:269]

It's funny—more and more Muslims seem to be turning away from hadith, including some very well known and prominent ones. The "Islamic" (dis)organizations seem to be losing many of their red cows—I hope some of these people come forth with their views soon, IN SHAA'ALLAH.

Karima Omar Kamouneh

QUR'AN: BACK TO BASICS by Karima Omar Kamouneh

I was too sleepy to be properly surprised, but just conscious enough for the late night long distance call to have an impact. It was the moment which I had been waiting impatiently for, courting with carnivorous subtlety, sniffing out and tracking down like a wild warthog on the prowl. At last, an extra-long last, my childhood best friend, my alter(ed) ego from our (slightly) misspent youth, had called to ask about the weather and the meaning of life and actually expressed an interest—*maybe* she stressed—in this Islam stuff that I'd been rattling on about forever and with which I seemed to be having so much fun.

As I hoarsely answered each question in turn, I found myself repeating a disclaimer like a mantra on a broken compact disc. "This is what Islam says. But Muslims may tell you something entirely different," I yawned, not quite up to the challenge of missionary work fresh out of a sound coma. "Especially with *your* luck and social contacts." That didn't surprise her, though given her lifestyle, few things actually could. But she wanted to know *how*, how to accomplish the Herculean feat of separating Islam from Muslims, how to weed out the cultural crabgrass of sexism, racism, nationalism and ism-ism from the pure pastures of divine revelation.

How, indeed? I started to pull the stock answer from my cerebral shelves: "By following the Qur'an and the sunnah—the example of Prophet Muhammad."

But the thought of subjecting her to the slings and arrows of hadith methodology, to say nothing of unleashing her on the unsuspecting world of Islamic jurisprudence had all the charm of a post-anchovy-pizza-Fellini-film-festival-nightmare. Too late, though—the words had already spilled out.

"I have a copy of the Qur'an." Indeed, being my friend, she had had little choice in the matter. "But this *sunnah*. Is this a book? Where can I buy a copy?" She doubted that her local supermarket would carry it in paperback.

"Actually, it's in a lot of books. But not all of them are accepted by all Muslims—all the time."

True to form, she wanted, she had to know *why*. "I mean, I thought it was just we Christians who couldn't get together on anything."

"Well, it's just that a lot of the sayings were written down after the death of Prophet Muhammad, peace be upon him. And some people say that certain narrators in the chains were unreliable and—"

She thought it smacked of the chaos that had chauffer-driven her away from Christianity.

[Continued on Page 3]