

Criticism based on the manuscripts of Quran:

- (1) Critics say that after examining the maps, especially the maps of Ptolemy - who was born in Upper Egypt, in the year 100 AD - there is no mention of a city called Mecca, while he mentioned the names of cities such as Taif and Yathrib. Accordingly, the Mecca referred to in the Qur'an must be in another country.

Comment: - There is a mention in Ptolemy's map of the city of Makkah Raba, close to the current location of Makkah. They admit, during their discussion of the manuscripts, that usually a mistake occurs from the painter or copyist, and this applies to the possibility of an error in finding the site accurately, because they are all human beings subject to error and forgetfulness.

Based on such questions raised by the owners of the secular narrative, they started looking for an alternative place to Mecca that would answer their questions. A group of them considered that the **Petra** Arabia region could be the appropriate location. Another group went on to say that there is a place in Palestine called the **Valley of Weeping** that can be considered a "weeping" as mentioned in the Qur'an. And then they supported these theories by saying that they studied some ancient mosques and found that their qiblah is directed towards Petra, as if the Arabs were scientists in the movements of the stars and determining directions without sophisticated machines, forgetting that the qiblah for Muslims was initially towards Jerusalem. In their opinion, Mecca is there in the **Levant**, and the Quraysh and the Kaaba are there, which makes the journey of the Prophet Abraham short and reasonable, and that those to whom the Qur'an addresses are the Arab tribes there who used to know those stories and narratives, and they work in agriculture and are close to the home of the bygone nations that the Qur'an spoke of.

comment on this topic:

- In contrast to the theory of the appearance of Abraham in the Levant and the Kaaba being in the Levant, there are other theories based on Assyrian inscriptions that support another theory that Abraham appeared in **Yemen** and that all the events that the Torah talked about correspond to events and places in Yemen.

- We have to remember that the buildings in that period were tents and mud houses, so that the building of the Kaaba cracked more than once as a result of the large number of torrents and the factors affecting the construction, and

they were in charge of repairing it from time to time, so perhaps it was not in a position worthy of focusing on and determining its location during Ptolemy's mapping.

(2) They say that the Qur'an contains many stories of the prophets who lived in Mesopotamia

Comment: These stories are found in the Torah and the Bible, which were inspired by God, but the priests weaved many myths around them until they became similar to the fictional stories of One Thousand and One Nights. And the Messenger Muhammad came with a revelation from God, the last of the prophets, messages and legislation. It is not surprising that such stories are found in the Qur'an, because the source of all is the same, which is a revelation from heaven.

The stories in the Qur'an came to **show the truth** of these historical events once and for all, away from myths. These stories are not for entertainment, but to show the historical development of the beginning of man and his relationship with the Creator, and show the development of heavenly laws.

(3) They say that the Qur'an addresses people who pass by morning and evening the ruins of Lot's people while they are in the Levant, and the Qur'an addresses people who care about agriculture and places where there is plenty of rain and trees, and it does not apply to the Arabian Peninsula.

Comment: The Qur'an addresses all people, not just the people of Quraysh. It is an admonition and guidance for the worlds, so it is not surprising that the Qur'an mentions places outside the Arabian Peninsula that are engaged in agriculture and close to the ruins of the Arabs, such as Ad and Thamud. God has knowledge of the unseen, and He knows what you do not know. And he knows that the Qur'an will be read in different parts of the world, so some of them have knowledge of the meaning of these stories, while others are new to them.

(4) They say that it is not logical for the Prophet Abraham to travel the distance from Palestine to the Jazira in order to keep Hagar and her child away from Sarah.

Comment: It is not surprising that Abraham travels this distance, as the Arab tribes migrated from Yemen to the Levant and Iraq, covering longer distances. Likewise, the Quraysh merchants travel to the Levant on their summer and winter trips.

(5) They say that the region has gone through wars and turmoil since the death of the Prophet, and that the narrations about the biography in that period were not written down except in the time of the Abbasids, and that the bloggers were under the influence of the political situation, so they fabricated the narrations to suit the inclinations of the rulers.

Comment: This is true and we have already explained it. If the political situation was as they mentioned, and that the Abbasids invented the presence of Mecca, Quraysh, and the Prophet Muhammad in its current location for purposes that serve their interests, then how can we not find a rejection of this forgery from their Shiite opponents and the remnants of the Umayyad supporters in the Levant and Iraq? And if these were silent for fear of persecution, then why do we not find a refutation of this claim from the Umayyads in **Andalusia**, far from the control of the Abbasids! And how can we not find manuscripts of other neighboring nations and sects exposing this terrible forgery in history and geography. I will address the subject of narratives and interpretations in the Abbasid era later when discussing the Islamic narrative.

Commenting on the books of Mr. Muhammad Al-Masieh

He is one of the researchers on the subject of Qur'an manuscripts. He published in his books and in his videos on YouTube, interpretations of the Qur'an by comparing what is mentioned in the current printed copies of Qur'an with what came in the ancient manuscripts of texts, and he highlights some differences between some words and some meanings. The following is a comment on this proposition:

- Focusing in his book on the different readings of some words in the Qur'an and the difference in their drawing in the Qur'an that we have. Here, I draw attention to a fact that was overlooked by the commentators in the Abbasid era and led to incorrect inferences, which is that when God Almighty said: "Indeed, We have sent down the remembrance, and I will preserve it," here the remembrance is the audio image of the wise revelation, not the printed Qur'an. As for the different readings, it is natural that when a person hears words and then repeats them, he may use some of the words that are used in the dialect of his tribe, to which he is accustomed. Therefore, in unifying codification, it was relied on a unified reading that was approved by the majority of the memorizers of the Qur'an who were still alive.

* The reference in many sites of his book to the existence of several copies of the Qur'an, including the copy of Ali bin Abi Talib and Abdullah bin Masoud.

Abdullah bin Masoud's objection to the process of collecting the Qur'an during the reign of Caliph Othman was not an objection to the text as much as it was an objection to the formation of the collection committee headed by Zaid bin Thabit. As for Ali's Mushaf, there was no disagreement over the text, but in its margins were explanations of the reasons for revelation. And if there was a disagreement about the text, it is not reasonable for the caliph Ali bin Abi Talib and other companions to accept it, and Ali would have corrected the matter when he became caliph for the Muslims.

* The author fell into the same error that the commentators fell into during the Abbasid era, when he said that, with regard to synonymy, despite the different words, they indicate the same meaning. Such as considering what is mentioned in the Qur'an, such as: the Qur'an, the book, the wise revelation, the preserved tablet, the clear imam, the clear book, the words of God, ...etc. all of them carry the same meaning. We have shown above that each word has a different meaning.

* The writer referred and relied in many of his conclusions on the idea of the existence of a transcriber and abrogated in the verses of the Qur'an based on the interpretations of the ancients in the Abbasid era who interpreted the verse: "Whatever verse is abrogated or forgotten, we bring something better or like it. Did you not know?" Indeed, God has power over all things." (Al-Baqarah - 106) That it refers to abrogating a verse from the Qur'an for a verse or verses from the same Qur'an, bearing in mind that the verse before it speaks of the People of the Book {Neither those who disbelieve among the People of the Book nor the polytheists wish that any good should be sent down to you. from your Lord, and God singles out for His mercy whom He wills, and God is the Possessor of great bounty (105). The meaning here is that the Muhammadan message, being the last of the divine messages, abrogated the strict corporal punishments that were in the laws of Moses, peace be upon him, and replaced them with what is better and easier for people.

* Also, due to adopting the principle of synonyms, confusion occurred in understanding the difference between the words in the verses:

They have the good news in this life and in the Hereafter. There is no change in the words of God. That is the great victory) Yunus / 64. (And recite what has been revealed to you from the Book of your Lord, there is no changing His words, and you will not find any refuge apart from Him.) Al-Kahf / 27 This is proven by astronomy and space research. Say, "If the sea were supplies of ink

for the word of my Lord, the sea would have exhausted before the word of my Lord was exhausted. (Al-Kahf 109).

“And if all the trees on earth were pens, and the sea extended it after it with seven more seas, my words would not be exhausted.” God. Indeed, God is Mighty, Wise.” (Luqman 27)

To understand these verses, it is necessary to understand the meaning of truth, the meaning of existence, the meaning of the signifier and the signified. Truth is existence outside human consciousness. God is right, and objective cosmic existence is right. In the Almighty’s saying: “When Joseph said to his father, ‘O my father! Indeed, I saw eleven stars, the sun and the moon, I saw them prostrating themselves to me’” (Yusuf 4). The vision was in Joseph’s mind, but it did not have a realistic meaning or existence. And in His saying, the Most High: “And He raised his parents to the throne, and they fell down prostrating before Him. Joseph 100,

It became an existence and it became a reality. God is right and his saying is right and cosmic existence is right. “That is because God is the Truth, and what they invoke besides Him is falsehood, and that God is the Most High, the Great.” Al-Hajj 62, “And God will establish the truth even if the criminals hate it” (Yunus 82). Rim And a spirit from him is the women.” (Maryam 171)

The existence of Christ, peace be upon him, was accomplished by one of the words of God. So the universe and all creatures were in the knowledge of God, each of them is a sign without a signified, and it has a signification and an objective existence by His saying, “Be,” and it is. “And He it is Who created the heavens and the earth with truth. The knowledge of the unseen and the witnessed is not blown into the trumpet, and He is the All-Wise, the All-Aware” (Al-An’am 73). Each of the sun, the moon, and the rest of the creatures were words, and each of them is a sign of God’s knowledge, then it became existence in God’s saying, “Be.” So the words of God are the objective existence of creatures. As for the word of God, its meaning is clarified in His saying, “And if any of the polytheists seek Your protection, reward him so that he hears the word of God, then convey to him a place of safety. That is because they are a people who do not know (At-Tawbah: 6). So the word of God is the wise revelation.

* The writer follows in his study and interpretation the same approach that the ancients followed, by studying the Qur’an verse by verse and word for word, and this approach does not lead to a true understanding of the intent of the

verses, while the wise revelation shows us the way in which we were able to understand and properly perceive the meanings, as the Almighty says {...and recite the Qur'an "Tartila" (Al-Muzzammil 4) Tarteel is the gathering of verses of one subject into a recitation. Such as reciting verses related to the subject of Adam or the creation of the universe. And the recitation is for the topics of the Qur'an. The process of interpreting the topics of the Qur'an comes after its recitation. To understand the topic of creation, for example, it is necessary to recall all the verses related to this topic and study them as an integrated unit. And to discover the lessons from the stories in the Qur'an, it is necessary to recall all the verses that were mentioned in them and then study them as an integrated unit. We can find an excuse for the ancient commentators in the difficulty of classifying the verses according to topics, but there is no excuse for the commentators in this era, for the availability of research and classification tools.

Electronically, the Mushaf is available on the Internet and using search engines such as Google and others, you can write (the verses in which the word "creation of the heavens" is mentioned) and with one click and in less than a second you get a list of all the verses related to any topic.

As for the topics of the thesis, its topics are classified according to the arbitrator and his details. Every precise verse is to be taken with its detail: {The Lord is a Book whose verses are perfected and then detailed from the Wise, the Aware} (Hud 1). You can search for the topic of divorce, for example, by writing (divorce verses in the Qur'an), and you will get a list of all the verses related to the topic.