

REFUTATION OF THE DOUBTS OF THE APOSTATES AND HYPOCRITES

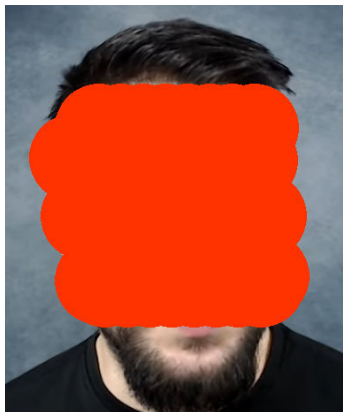
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Regarding the Creation of All Things in Pairs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

The character to the right is a smug, self-proclaimed apostate¹ who produces shallow critiques of Islām, the Qurʾān and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in exchange for financial support from his pleasure-seeking audience to the tune of thousands per month, a



miserable price for telling lies—similar to how a prostitute sells her body, dignity and honour for a miserable price for the pleasure of anyone who pays.

¹ He refers to himself as an “apostate” within his branding and marketing.

The tactic is to **quickfire** a long list of doubts so that collectively they appear very weighty and to make it difficult to respond to each one, as most people will not have the patience to hear explanations of each one, and most people do not have the means (the tools and resources) to verify the claims made. So with that in mind, we will choose a set of these doubts and through them, establish that this individual is **a resentful liar**.

The Doubt:

The apostate titled his doubt thus:

**1. "And of all things We created two mates."
(Quran 51:49)**

Then the self-proclaimed apostate stated: “Let me go on and show a lot of things that are either completely false or even just weird in the Qur’ān. Muslims pass around this one thing so often, that Allāh created every living thing in pairs” and he alludes to the verse, upon the translation he used: “And of all things We created two mates” (51:49). Then he says: “We know by now in the 21st century that that is absolutely not true. There are enough living beings, enough animals that don’t come in pairs and that also don’t live in societies. Many animals reproduce by themselves, so the Qur’ān is wrong here...”

Response to the Apostate

1. This is the verse in question:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

“And of everything we created pairs in order that you may take admonition.” (51:49).

One should note that there are numerous verses in this respect. This particular verse is not restricted to living things but covers all things, concrete and abstract. There are also other verses that speak of living things in pairs. However, to understand the meaning, the import and the intended lesson behind all of these verses—whether on their own or collectively—one must grasp the meaning of the word “zawj”.

2. So let us return to the Arabic dictionaries such as Lisān al-‘Arab of Ibn Manẓūr (d. 711H) by way of example and we will find therein the meaning of “zawj”, as “one of a pair”. He stated: “The opposite of (fard), single, solitary, one. It is said: Pair (zawj) or single (fard)... The Arabs apply (zawjayn) to two differing types, such as black and white and sweet and sour... And al-Ḥasan used to say regarding the Mighty and Majestic’s statement **‘And of everything We created pairs’**, ‘The sky is one of a pair, the earth is one of a

pair, the winter is one of a pair, the summer is one of a pair, the night is one of a pair, the day is one of a pair.”²

3. Once the above is clear, we should note that this particular verse is not restricted to living things but covers the entire creation in that all things are part and parcel of a contrasting or complimentary pair from a conceptual point of view. This is how the mufassirūn have explained this verse in particular. And from this, we can see the error of the apostate in that he has wrongly thought that “zawjayn” means, and only means a “male” and “female” pair. This is from his own pocket and his own ignorance.

4. **Imām al-Ṭabarī** (d. 310) cites from Mujāhid who said: “Disbelief and faith, misery and happiness, guidance and misguidance, night and day, heaven and earth, men and jinn.” Al-Ṭabarī supports this view by saying: “Allāh (بَارِكُ وَعَالِمٌ) created for everything He created in His creation a second element which opposes it in its meaning. Thus, each one of them becomes a partner for the other. And for this reason it is said [in the verse] that we created pairs.” Al-Ṭabarī goes on to explain that all things have particular conceptual characteristics for which there are opposites in other things, which are contrasting and complimentary. That there is nothing in the creation that is perfect and complete in every sense,

² Lisān al-‘Arab (Dār al-Ma‘ārif) p. 1885

and nor unique and without any partner (in an abstract, conceptual sense). In contrast, Allāh, is unique, alone and perfect and thus He contrasts with His creation, in which all things can be put in pairs.

5. Imām Al-Baghawī (d. 516H) said: “[His saying]: ‘**And of everything We created pairs**’ [Meaning] two contrasting types and categories, such as: the heaven and the earth, the sun and the moon, the night and the day, the land and the sea, the level ground and the mountain, the winter and the summer, the jinn and men, the male and female, the light and the darkness, belief (īmān) and disbelief (kufr), happiness and misery, truth and falsehood, sweetness and bitterness. [His saying]: ‘**that you may remember and take admonition**’, so that you know that the Creator of the pairs is singular, one (unpaired and unmatched).”³

6. Al-Qurṭubī (d. 671H) said: “Meaning, two varying categories and types. Ibn Zayd said: ‘Meaning, male and female, sweet and sour and so on.’ Meaning, the male and female, the heaven and earth, the sun and moon, the night and day, the light and darkness, the level ground and the mountain, the jinn and men, the good and evil, the morning and evening... and it is said: That you may come to know that the Creator of all pairs is one (fard).”

³ Ma‘ālim al-Tanzīl (1409H, Riyāḍ: Dār Ṭayyibah) 7/379.

7. **Ibn Kathīr** (d. 774H) said: “Meaning, all created things are in pairs: heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, paradise and hellfire. Until even the animals and plants. For this reason, He the Exalted said, **‘that you may remember and take admonition’**, meaning, so that you may know that the Creator is one without any partner.”⁴

8. As for the other verses that mention “zawjāyn” (a pair), then some of them explicitly mention “male” and “female” as it relates to humans (الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ) (53:45, 75:39) and others refer to pairs in terms of fruits (وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ) (13:3), the meaning of which is, as al-Baghawī (d. 516H) explains, “Meaning, two categories: The red and the green, the sweet and the sour.” And al-Qurṭubī (d. 671H) likewise states: “Meaning, two categories... it is said that the meaning of zawjāyn (a pair) is two types such as sweet and sour, moist and dry, black and white, small and large.” So here, “male” and “female” is not meant, because this is not the exclusive meaning of the word “zawj” as is clear to the one who knows the language of the Arabs and of the Qur’ān.

⁴ Tafsīr al-Qur’ān al-Aẓīm (Dār Ṭayyibah) 7/424.

Once all of the above is clear, then we can now address another doubt spouted by this resentful apostate. This is the claim that not all living things reproduce sexually, so how can everything be “two mates”, according to the translation he used. First, all translations of the Qur’ān are limited and cannot possibly express the depth of meaning of the Arabic. So as an apostate relying on translations to make your points, all you are doing is putting yourself into a ditch and inviting others to look over you and laugh at your stupidity. Second, upon the meaning of 51:49, sexual reproduction and asexual reproduction together make a contrasting pair. Hence, the power of Allāh (سُبْحَانَهُ وَتَعَالَى) is such that He can program biological life to reproduce sexually or asexually and both of these make a pair. And as for Allāh, then He is not begotten in any way whatsoever, through any form of reproduction. So this argument is refuted as well.

In short, this verse talks about everything in the creation being one of a pair from some aspect of its nature and reality such that the only being who is totally unique, without being in a pair, without any partner, is Allāh, the Lord and Creator of the worlds. And within creation, there is a subset which is biological life within which there is also the concept of a pair from a number of angles. First from the angle of male and female, and

then from the angle of asexual and sexual reproduction and then there could be other angles too which could be explored.

With all the above, if this ignorant apostate clown does not recant from this mistake and does not publicise a clear retraction in the same way that he publicised his cheap, shallow doubt, and does not admit to his ignorance and offer an apology, then all people will come to know that he is just another cheap, resentful liar who has found the tube and social media as a tool through which he can extract wealth from a gullible audience.

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Note: In general, apostates are either confused individuals who think they are upon something or those who develop emotional, financial or ideological grounds for leaving Islam due to maltreatment, bad experiences and so on, and then they try to intellectualise and rationalise their decision. However, there are also those that believe they have strong intellectual grounds and may be sincere in that belief. However, that sincerity can easily be tested through the removal of their doubts. It is important to note that we distinguish between the type of apostate we are refuting in these articles—one that is active in spreading deliberate lies and disinformation and for whom sincerity and pursuit of truth

cannot be affirmed— and those who are genuinely confused and believe they have some rational or intellectual basis for what they are upon. For such people, gentleness and an understanding of their situation and circumstances is no doubt required. As for propagandists and deliberate, calculated liars, then they are treated as liars are to be treated.