

REFUTATION OF THE DOUBTS OF THE APOSTATES AND HYPOCRITES

(5, 6)

Animals and Livestock for Transport and Food

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 Qur’ān 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 First Doubt:

The apostate provided the title:

**5. "He created horses, mules & donkeys for you to ride."
(Qur'an 16:8)**

And also:

**6. "There are 8 mates of livestock:
sheep, goats, camels, oxes." (6:142-144)**

And he stated: "The author of the Qur'ān also says that horses were created for transportation for humans. Horses were domesticated over a very very long time. Before that, they were just wild animals, just like so many other wild animals that are like horses and run around in nature. The Qur'ān also says that there are eight types of cattle, eight means male and female of each which means that there are 4 types of cattle and it counts them. Look at how it counts them. Well there are so many others. Apparently Allāh's knowledge of

animals was limited to Arabia.” And during this, the apostate flashed a large headline across the screen, “There are hundreds!”

Response to the Apostate

1. As for the first point regarding transport:

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً^٤ وَيَخْلُقُ مَا لَا تَعْلَمُونَ

“And (He has created) horses, mules and donkeys, for you to ride and as an adornment.”
(16:8).

Then as for the apostate’s so called refutation of this and the alleged “scientific mistake” therein: “Horses were domesticated over a very very long time. Before that, they were just wild animals, just like so many other wild animals that are like horses and run around in nature”, then as you may have gathered from previous doubts, this individual is very shallow and there isn’t even a valid doubt in what he presents here. There isn’t even a clash between what the verse states and what this apostate has presented as a doubt.

2. In response to this empty rhetoric, there are certain animals that in their size, build and structure are suited to serve as transport for humans. Humans domesticate them and train them for that particular purpose. This is simply a reminder about how the subjection of these

animals for the beneficial interests of humanity are a sign of the benevolence and kindness of the Creator to humanity in that **He placed potentialities within His creation** for the benefit of humanity so they can be harnessed as and when such benefits are needed. As for the claim of the apostate that horses were domesticated over a very, very long time, it is pure rhetoric and does nothing to alter the factual reality that this verse and others point to.

3. There are studies which show that taming and domestication **took place many times independently** in various parts of the world. Discussing such research, in an article on History.Com, author Jennie Cohen writes: “Why would disparate groups in far-flung corners of the globe hatch similar schemes to forge partnerships with their equine neighbors? ‘The very fact that many wild mares were independently domesticated in different places testifies to how significant horses have been to humankind,’ Achilli said. ‘Taming these animals could generate the food surplus necessary **to support the growth of human populations and the capability to expand and adapt into new environments or facilitate transportation.**’”² Emphasis added.

² Refer to <https://www.history.com/news/horse-domestication-happened-across-eurasia-study-shows>

Irrespective of when this happened, there is nothing here that clashes with the verse as Allāh can create things whose benefit to mankind may not be realised till much afterwards, at an appropriate time. And this can be said about industry and technology which is available because Allāh created His creation in such a manner (contrived, orderly, law-like, consistent, adaptable) so that as time progresses, with study and research, His servants are able to harness aspects of His creation and subject them to facilitate their lives and livelihood. In other words, the underlying forces and laws—which are creations of Allāh—can be manipulated, harnessed to produce things that facilitate livelihood. An example would be the use of electricity and magnetism in transportation for clean energy in the modern era. This potential has always been there, but it was not used until now. Likewise, there are created entities, which at the time of need, can be appropriately harnessed and used to facilitate benefits. So in this respect, horses were tamed and domesticated at the time that there was need for travel between places that could not be achieved on foot alone, or that was too long and difficult, after the expansion and spread of populations to more distant lands. As such, there is nothing for the self-proclaimed apostate in this doubt, in fact it isn't even a doubt, just empty rhetoric, and we need not waste any more time

on it. Many of the doubts of the apostate are of this nature, pure rhetoric, with little substance.

The Second Doubt

Let us move to the next doubt in which the smarmy, angry and resentful apostate is thoroughly exposed: The eight mates of livestock.

Response to the Apostate

1. This is mentioned in the verse:

ثَمَنِيَّةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ

“**[They are] eight mates—of the sheep, two and of the goats, two...**” (6:143), and in the verse that follows, camels and cattle are mentioned as the other two pairs.

These verses speak about the male and female pairs of sheep, goat, camel and cattle all of which are lawful (ḥalāl). The passage in question is addressing the claim of the Pagan Arabs who had declared unlawful (ḥarām) something from these livestock on futile grounds.

2. About this, the pretentious, pseudo-intellectual apostate claimed: “The Qur’ān also says that there are eight types of cattle, eight means male and female of each which means that there are 4 types of cattle and it counts them. Look at how it counts them. Well there are so many others. Apparently Allāh’s knowledge of

animals was limited to Arabia.” And during this, the apostate flashed a large headline across the screen, “There are hundreds!”

So the argument here then is that the Qur’ān states there are only 4 types of livestock that come in pairs, whereas in reality there are hundreds.

3. So the first thing we have to do is to understand why the word eight (thamāniyata) has naṣb (that is, the accusative case). The mufasssirūn discuss this matter and provide the explanation which is highlighted below.

4. The passage from (6:142):

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا

“And [He created] of the livestock, [those that are] carriers and [those too] small. (6:142).

In this verse, there is an omission of a verb which is why the two nouns, ḥamūlah and farsh are in the accusative case, this is clearly determined from the i’rāb (grammar and declension) of the sentence itself. Upon this, Allāh (عَزَّوَجَلَّ) states here that **among the grazing livestock** that He created are those which are suited for carrying heavy loads (like camels, cows, oxen) and those which are not, but which are suited for other purposes. And then in the two verses that follow, He mentions those categories: the sheep and goat, which are not suited for heavy loads and those that are, camel and cattle (cow, ox). This is why when the word

thamāniyata is mentioned, it is in the accusative case, with a fathāh on the final letter tā, matching the case ending of the words **ḥamūlatan** and **farshan**.

With this, the claim of limiting the livestock to only 4 types is immediately demolished and the apostate is exposed as a cheap lying charlatan once more.

5. Further, **al-Qurtubī** (d. 671H) cites from al-Kisāī and al-Akhfash (who are authorities in grammar and exegesis), that the word eight is placed in the accusative case on account of an concealed verb, which is ansha'a which is mentioned first in verse (6:141), "He is the one who creates, produces (ansha'a)..." and also that the word "eight" is in the accusative because it is tied to the words ḥamūlatan and farshan in the previous verse (6:142) which are two categories of animals that enter into the broader category of livestock, as has preceded. Thus, the meaning is "And **from among** the livestock, He has created for you eight mates", which are then explained. The specific pairs were mentioned because they relate to the fabrication of the Arab Pagans in making something from them to be unlawful and for the purpose of establishing that they are lawful.

6. Imām al-Ṭabarī (d. 310) stated in explanation of the whole passage, starting from (6:141): "**And it is He Who creates (ansha'a) gardens trellised and untrellised...**", And among the livestock, he created

(ansha'a) the [large] load-carriers (ḥamūlatan) and the smaller ones (farshan). Then he explained the ḥamūlah and the farsh, so he said, 'thamāniyata azwāj' (eight pairs), and he put the word eight in the accusative because it is an explanation of the ḥamūlah (load carrier) and the farsh (smaller ones) and comes in place of those words [in the grammar of the sentence]³. As if the meaning of the speech is: From among the livestock, He has created eight mates, so when he brought forward the [mention] of the ḥamūlah and farsh, before the mention of 'eight', He explained in thereafter, so He said, 'thamāniyat azwāj' (eight mates)..."

7. Ibn Kathir (d. 774H) stated: "This is an explanation of the ignorance of the Arabs prior to Islām in that they used to declare [certain] livestock to be unlawful (ḥarām), and they placed them into the categories of baḥīrah, sā'ibah, waṣīlah and ḥām and others which they had innovated with respect to livestock, seeds (grains) and fruits. So the Exalted made clear that He created trellised and untrellised gardens and that He created among the livestock, those that are the load-carriers and the smaller ones [that do not bear loads], then He explained their categories... and that He had not declared any of them to be unlawful at all, and nor anything of their offspring. Rather, all of them were

³ This is known as "badal" in Arabic grammar.

created for [the benefit] of the sons of Ādam in terms of food, transport, load-carrying, milk and other than them from the various angles of benefit.”

8. And finally, to nail the lie of the conniving, arrogant apostate, Allāh (عَزَّوَجَلَّ) stated in another verse:

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا

“And He has sent down for you from among the livestock eight pairs...” (39:6).

Imām al-Sa’dī (d. 1376H) said: “And these are the eight that He mentioned in Sūrah al-An‘ām, and He specified them for mention alongside [the fact] that He also sent down other animals (bahā’im) for the beneficial interests of His servants, due to their abundant benefit, and the generality of their benefits, and due to their nobility in that they have unique things which do not befit others...”

In short, this smarmy self-proclaimed apostate is just quickfiring blanks with the shallowness of an immature child, thinking he is doing some damage, when the reality is that **he is being laughed at and mocked for his stupidity and ignorance** which he has made a public display of, similar to that in a circus. Once you have understood his reality from these first five or six doubts, you can then analogise what he is doing with the

rest. From what has preceded it is clear that this apostate and his likes have a share in the speech of Allāh (عَزَّوَجَلَّ):

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى
بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ

“And so We have appointed for every Prophet enemies— shayatin (devils) among mankind and jinns—inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.” (6:112).

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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.