

Episode 85

The mountain of Paran and the conquest of Makkah

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In his book (the accoutrement of fighting, page 12) Sheikh Didat mentioned that it was said in the book of Deuteronomy, what was pointing to the conquest of Makkah

1- In the Arabic translation of the book, the translator wrote a title saying that: it was mentioned in the book of Deuteronomy, what was pointing to the conquest of Makkah

2- He quoted some verses from the book of Deuteronomy chapter 33:1, 2 saying:" This is the blessing, with which Moses the man of God blessed the children of Israel before his death., He said, the lord came from Sinai, and rose from Seir to them. He shone forth from Mount Paran. He came from the ten thousands holy ones. At his right hand was a fiery law for them. "

3- Going back to the original English text, written by Didat, we will find that the text was completely falsified

Didat wrote literally in his book in English: "Muhammad shone forth from Mount Paran (meaning the Arabic peninsula)"

Those sophistries of Didat are obvious in:

1- In spite that The Holy Bible mentioned in that prophecy three mountains (Sinai, Seir and Paran) but Didat mentioned only the mountain of Paran, claiming that Muhammad shone forth from it!!!

2- Here we can realize the falsification by which Didat wanted to deceive the credulous Muslims

- The Holy Bible text very obviously clarified that the lord was the one who shone on those mountains in a very clear sentence:" the lord came from Sinai, and rose from Seir to them. He shone forth from Mount Paran"

-That was also written by the translator in his Arabic translation

- But Didat falsified that and instead of writing "the lord "he put "Muhammad", So how could Didat put the name of the creation instead of the creator?

- Was he aiming by that to deify Muhammad?

- Where is the scientific honesty, that every honest researcher should commit himself to it, aiming only the truth?

Where are the locations of those three mountains mentioned in the prophecy?

As clarified by the Holy Bible the positions of those three mountains are:

1- **Sinai**: Mountain of the law, it was also the mountain of Horeb, lies southern to Sinai Peninsula, it was mentioned in Levites 7:38:" which the lord commanded Moses in Mount Sinai... in the wilderness of Sinai"

2- **Seir**: A mountain to the east of the mountain of Sinai, in the way of the land of Canaan (Palestine),it was mentioned in Deuteronomy 1:2 : " It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. "

3- **The mountain of Paran**: that claimed by Didat to be in the Arabic peninsula in Makkah
While in fact:

- It is only 75 kilometres away from Al-Sabe well in Palestine (is the distance between Israel and Makkah is only 75 kilometres??)

- It is located between the mount of Sinai and the land of Canaan (Palestine) (1)

- That was mentioned in the book of Numbers 10:12:" The children of Israel went forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran" therein, they set up the Tent of Meeting, where the cloud of the lord's glory abode on them

- Therein, was also El paran (Genesis 14:6), presently it is Elate on the Red sea, in that wilderness the children of Israel travelled for 38 years (1)

- Actually, the problem that was not realized by Sheikh Didat, which resulted into his confusion, was "the wilderness, in the Arabah "that was mentioned in Deuteronomy 1:1:" beyond the Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel"

- He didn't know what was in the geography books about the locations of those places, it was mentioned that:"Arabah" is a Hebrew name means wilderness... It was the name given to the area between the Dead Sea and the Red sea"(2)

- While the Arabic peninsula was known as "Arabia" and not "Arabah" (3)

Many Muslims are still insisting that Paran was in the Arabic peninsula, beside Makkah

1- Actually if the Muslims are insisting that Paran is Makkah, so they are giving Israel a strong pretension to request occupying Makkah and include it in their nation, as therein they lived for 38 years, where the cloud of the lord abode on them and they set up the Tent of Meeting, as mentioned in (Exodus 19:1), then it will be the right of Israel to occupy that land

2- Do Muslims accept that? I hope that Muslims would be meticulous and accurate in their utterances and declarations, those they think of being for their benefit, not to bring for themselves the demolition and wasting of lands

3- Besides, from where had Didat got that exegesis of Paran being in the Arabic peninsula, wherein Muhammad shone forth??

4- What was the text context that made him thinking that way? Where are the references that affirmed his utterances? How would any researcher mention facts without mentioning the references he depended on?

5- My main question is: why did Didat twist the neck of facts? Was that to deceive the credulous Muslims? Didn't he know that his books will fall in the hands of the specialists, and then they will discover his deceitfulness and sophistries?

The translator said that the Arabic translation for the verse mentioned in Deuteronomy chapter 33: 2, had dropped the suffix "with him ten thousands saints, to point to the conquest of Makkah by Muhammad

1- Actually the sentence Didat mentioned in the English version, was: " And **he** came **with** ten thousand saints"

2- He deliberately changed two words in that short sentence, so the whole meaning had been changed, so we can see to what extent that man was deceiving the simple Muslims

The first error:

1- He wrote the pronoun " **he** " in small letter to make it pointing to a man or specifically Muhammad

2- While In Fact in the English translations it was mentioned as "**He**" in Capital letter as it was pointing to God

The second error:

1- He put the word "**with**" to make it pointing to persons (with ten thousand saints)

2- While In Fact in the English translations it was mentioned as(**From**) , as it was pointing
To a Place and not persons

3- In the original Hebrew language the verse came as" Meribath-Kadesh" as the letter "Me" in Hebrew corresponds to the letter "Men" in Arabic, or (**From**) in English

4- In the catholic American translation of the Holy Bible, the original Hebrew text was Mentioned without translation as:" (He advance from Meribath-Kadesh)

5- So the translation of the verse's text from the Hebrew language is: the lord came From Sinai, and rose from Seir to them. He shone forth from Mount Paran. **He** Came **From** the ten thousands holy ones (Deuteronomy chapter 33:2)

6- I am wondering from those who are falsifying the translations to fit their abusive Purposes

What is the meaning of:" the ten thousands holy ones"?

1- The text is saying literally:" the lord Came From the ten thousands holy ones", and the holy place is the place sanctified by the revelation of God within it

2- As mentioned in Ta-Ha chapter (Surat Ta-Ha) 12:" Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa"

3- So the meaning of that verse is: God revealed over those three mountains, He is the one surrounded by ten thousands of the holy angels existing in his holy place

4-Truly I don't know how could that Muslim proselytiser deceive his conscience and twist the neck of the facts? Actually, he is ignoring all of that to find a calumny to provoke the credulous Muslims, to let them parenthesize him and therefore his income will increase

5- There is an essential aspect by which both the author and the translator had deceived the people which is: the one who is coming in the ten thousands of holy ones is the lord and not Muhammad!!! So how do they take words concerning the lord and claim them for Muhammad? While, Muhammad was not mentioned at all, neither in that chapter nor in the whole Holy Bible????

6- So from where he got that conquest of Makkah, where is it in the Holy Bible? Isn't that an obvious deceitfulness, and mocking at the credulous Muslims?

7 – Most likely Sheikh Didat was making such calumnies on the translations of the Holy Bible to conceal the differences in the quran's translations to the foreign languages

As in the translation of the quran to the foreign languages there are many discrepancies in the verbalisms and meanings, among them:

The translation of The Opening chapter (Surat Al-Fatihah) 2:"

1- In the translation of Abdullah Yousef Ali, page 14, he said:

“Praise/ be to Allah/ the Cherisher and sustainer/ of the worlds”

2- In the translation of Dr. Muhammad Khan and Dr. Taqie' Al-Din Helal, published by Dar Al-Salâm in Riyadh, page 9, it said:

“All the praises and thanks/ are to Allah/ the Lord of the Alamîn/ (mankind, jinn and all that exists/)

3- In the translation of Dr. Ahmed Zidan and Mrs.Dina Zidan, page 1 (published by the House of Islamic publishing and distribution in Cairo) and it was accredited by the Islamic researches committee in Al-Azhar on 1/2/1992 G, it said:

“All praise/ be to God/ The Lord of the worlds”

4- In Oxford translation, page 1, it said:

“Praise/ belongs to God, the Lord of all Being”

5- Those are four different translations for one verse only, so what if we look into the entire quran?

6- So why did he mention such calumnies on the Holy Bible to conceal that crisis of the quran

Ahmed Didat said that it was mentioned in the book of Deuteronomy that God was infuriating the Jewish by a foolish nation, that's the Arabs in their ignorance epoch

1- Actually the translator was ashamed to mention the text mentioned by Didat in his English book as he wrote: "And I, the mighty God will infuriate the Jewish by those Arabs, who are not a nation and don't exist and I will replace the Jewish by a foolish nation those are Arabs of the ignorance epoch

2- The original text of the Holy Bible' verse mentioned by Didat is:" They have moved me to jealousy with that which is not God; They have provoked me to anger with their vanities: And I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation.(Deuteronomy 32:21)

3- Didat made his own exegesis for that verse,(without referring to the accredited exegesis of the Holy Bible, as we do when we discuss the quran verses), aiming at purporting those credulous Muslims with his deceitfulness!!!

4-From where did he get that exegesis? What were his scientific references saying that? , or they were just casuistries in a religion , that is not his religion, as even the casuistries in any religion has to have accredited references and they are not left for the mood

What was the real meaning for that verse? And what was meant by the foolish nation?

1- That was a prophecy for the non- Jewish nation's acceptance of the Christ that was mentioned by the lord in the same chapter as he said in verse 43:" Rejoice, you nations, with his people (and not Israel his people)

2- That meaning was clarified by the Apostle Paul , being fulfilled in the Christ, so he wrote in Romans 10:11-20:" For the Scripture says, "Whoever believes in him(the Christ) will not be disappointed, For there is no distinction between Jew and Greek (the Gentiles) ... For, "Whoever will call on the name of the Lord will be saved.... So faith comes by hearing, and hearing by the word of God.... But I ask, didn't Israel know? (And the Apostle Paul answered that in the same text) And First Moses says, "I will provoke you to jealousy with that which is no nation, with a nation void of understanding I will make you angry, then Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."

3- So the Holy Bible is explaining itself , as the foolish nations here were those nations not asking for the lord, so He sent to them the apostles of the Christ to evangelize them , in order to accept the salvation , so those nations had replaced the people of Israel

4-So, how Sheikh Didat explain the words by his own explanations without any proof or pretension?

5-And how does the Muslim accept the utterances of that proselytiser as a pretension without inspection or investigation?

6- My advice for every Muslim: you are the one responsible for your own eternity; you should think well in your eternal destiny and investigate well everything you hear

(1)- The Holy Bible's dictionary, page 667

(2) -The Holy Bible's dictionary, page 614

(3)- The Holy Bible's dictionary, page 615