CLASS ON ISLAM

The Messianic Evangelicals
http://www.nccg.org/islam/Islam01-Allah.html

1. The True Origin of 'Allah': The Archaeological Record Speaks

A. The Name of God in the Bible

The God of the Old Testament is known as YHWH (יהוה)or, when pointed with the correct vowels, **Yahweh**. This translates as "The Self-Existent One", being derived from the Hebrew **háwáh**, meaning "to exist". As Allah is the name of God on the Muslim Holy Scriptures, the Koran (or Quran), so Yahweh is the Name of God in the Hebrew Scriptures, the Bible. What is particularly interesting and significant is the fact that **Yahweh** *never* appears as the name of of *any* deity outside the Bible. There is no record anywhere of any other tribe or religion which worhipped Yahweh. The Hebrew Name of God is unique to the Bible and its chosen people. From this alone we may deduce that the Name "Yahweh" was not borrowed from some other culture or religion. It emerged unquely within the Bible revelation.

It is claimed by Muslims that Allah is the God of the Bible and that he is mentioned in the sacred texts. This is absolutely not true. The name "Allah" does not appear once in either the Old or New Testaments. The only time God is referred to by **name** in the Old Testament is either as **YAHWEH** (meaning "He (who) is") or as a contraction, **YAH**. [Please note that the name "Jehovah" is *not* a biblical name of God but was especially 'created' by Jews afraid to pronounce the Sacred Name by combining the consonants YHWH with the vowels from *adonai*, meaning "Lord"].

The word **alah** *does* exist in Hebrew but it is not a proper name and it *never* refers to God. It has three principal meanings: (a) to curse, swear, or adjure; (b) to lament (weep); and (c) to arise, ascend, climb, go away, leap, etc.. It is an indisputable fact that ALLAH does not appear even once as the Name of God, or even of a man, in the Hebrew Scriptures. There is no word 'alah' or 'allah' in the Greek New Testament at all. It was, quite simply, unknown in the Bible world. To therefore claim that 'Allah' was the name of God in the Bible is without one single shred of evidence. God has *always* been known as **Yahweh**, or (much less frequently) by the contraction Yah.

Muslim scholars have gone to great lengths to try and prove that the Arabic "Allah" is, in fact, the same as the Hebrew "Eloah", which is not a proper name and simply translates as "God". The words "El" and "Elohim" also translate the same way, appear far more numerously than Eloah, and may be used to designate either the true God, pagan deities, idols, or even human judges. It is for this reason that I have heard Muslim apologists get annoyed when other Muslins talk about "God" instead of "Allah" because the word "God" can be applied to any religion's god. They recognise that Allah is a proper name which distinguishes the God of the Muslims from the God of the Jews and Christians, or the gods of the Hindus and others. "Eloah" is, in any case, a derivative of "El" and its plural "Elohim" which doesn't remotely sound like "Allah". You will not find many (if any) Muslims insisting that they worship the Hebrew Eloah - the only time they ever try to make a connection is when trying to recruit Jews and Christians to Islam. If I were confess that "Eloah" were my God and that Mohammed was his prophet I doubt any Muslim would believe I had converted to Islam!

There is another El-derived word for "God" in the Old Testament which sounds similar to Allah and that is **Elah**. It is only used by the prophets Ezra, Daniel and once by Jeremiah. It is, again, not a proper name,

and actually also means an "oak tree" and was thus also used by pagans as a title for their tree deities, i.e. idols. I doubt somehow that Muslims would wish their Allah to be associated with an idol.

Even if the Muslim scholars were right about "Eloah" (which the evidence strongly repudiates) we would then be faced with the problem that God has two proper names - Yahweh and Eloah/Allah - which contradicts God's own testimony in the Old Testament that He is *only* known as Yahweh.

The Name **Yahweh** is enshrined in the Third Commandment:

Thou shalt not take the Name of Yahweh (יהוה) thy Elohim [God] in vain" (Ex.20:7)

The word "vain" is the Hebrew **shoaw**, meaning "to rush over, to bring devastation, uselessness, or ruin". In other words, this is **THE** Sacred Name above all names. This Name is not to be blasphemed (Lev.24:16) or desicrated. It is to be treated with reverential awe because it is the essence of the True God Himself.

The Catholics and most Protestants have blasphemed this Name by changing it to "Jehovah" which translated "God is perverse" by mutilating it (as described above). There is even a whole church called the "Jehovah's Witnesses" which uses this disgusting name. The Bible teaches from cover to cover that the true Name of God, **Yahweh**, is essential to salvation. It is mentioned right at the beginning of the Bible and is used througout. **Yahweh** is the creator "who made the earth and the heavens" (Gen.2:4).

One thing most Muslims *and* Christians are ignorant of is that the Name of the True God appears *within* the Name of Jesus. Most Christians are rather embarrassed to learn that "Jesus" isn't the real Name of Christ at all. If you had asked someone in New Testament times who "Jesus" was, nobody would have known. If you had asked Mary (Miryam) is she had a son called "Jesus" she would have stared at you blankly. The son of Mary was not called "Jesus" but **Yah'shua** (יהושע).

Jesus is a Greek word. The letter "J" doesn't even exist in Hebrew. Yet the angel Gabriel told Mary/Miriyam that the Messiah's Name, which was given by Almighty God Himself, was of special significance. It has a precise meaning of prophetic importance. Gabriel said that He would receive this Name because "He shall save His people from their sins". Every Hebrew scholar will tell you that the Name given through Gabriel was **Y'SHUA** or **YAH'SHUA**. Literally translated this means, "YAH saves" - and you will remember that **Yah** is a contraction of **Yahweh**.

You see, God's true Name was even preserved in the Name of the Messiah because it is **YAH** / **Yahweh** - who saves. The Name of "Jesus" was **"YAHWEH SAVES"**.

The Scriptures are therefore consistent not only in preserving the true Name of God, **Yahweh**, throughout, but in placing the Sacred Name in the Messiah as well. This is no accident of of immense prophetic significance. There are now millions of believers who now no longer use the perverse name "Jehovah" and who use the correct name of Jesus, Yah'shua, in order to be true to the Scriptures. I am one of them. Christians have been guilty of obscuring the truth by adopting perverted or Hellenised Names of Deity.

What has this to do with our discussion of Allah? The reason I have spent so much time underscoring the Biblical Name of God is to show clearly and finally that it has been known as **Yahweh** since the beginning of time. And whilst there are certain superficial similarities in sound to the Arabic "Allah" the meaning and historical origin is quite, quite different.

B. Origin of the Name Allah

The word "Allah" comes from the compound Arabic word, **al-ilah**. Al is the definite article "the" and ilah is an Arabic word for "god", i.e. the god. We see *immediately* that (a) this is not a proper name but a *generic name* rather like the Hebrew **El** (which as we have seen was used of *any* deity; and (b) that Allah is not a foreign word (as it would have been if it had been borrowed from the Hebrew Bible) but a purely Arabic one. It would also be wrong to compare "Allah" with the Hebrew or Greek for God (**El** and **Theos**, respectively), because "Allah" is purely an Arabic term used exclusively in reference to an Arabic deity.

The *Encyclopedia of Religion* says: "'Allah' is a pre-Islamic name ... corresponding to the Baylonian Bel" (ed. James Hastings, Edinburgh, T. & T. Clark, 1908, I:326).

I know that Muslims will find this hard to believe so I am now going to make many citations and present the archaeological evidence to prove conclusively that is true. Though this data will be painful for many of our readers, it is necessary to face the truth. Facts are facts, and unless you are willing to desert all logic, reason and common sense, and the evidence of your eyes, they must be faced.

- "Allah is found ... in Arabic inscriptions prior to Islam" (*Encyclopedia Britannica*, I:643)
- "The Arabs, before the time of Mohammed, accepted and worshipped, after a fashion, a supreme god called allah" (*Encyclopedia of Islam*, eds. Houtsma, Arnold, Basset, Hartman; Leiden: E.J.Brill, 1913, I:302)
- "Allah was known to the pre-Islamic Arabs; he was one of the Meccan deities" (*Encyclopedia of Islam*, ed. Gibb, I:406)
- "*Ilah* ... appears in pre-Islamic poetry ... By frequency of usage, *al-ilah* was contracted to *allah*, frequently attested to in pre-Islamic poetry" (*Encyclopedia of Islam*, eds. Lewis, Menage, Pellat, Schacht; Leiden: E.J.Brill, 1971, III:1093)
- "The name Allah goes back before Muhammed" (*Encyclopedia of World Mythology and Legend*, "The Facts on File", ed. Anthony Mercatante, New York, 1983, I:41)
- The origin of this (Allah) goes back to pre-Muslim times. Allah is not a common name meaning "God" (or a "god"), and the Muslim must use another word or form if he wishes to indicate any other than his own peculiar deity" (*Encyclopedia of Religion and Ethics*, ed. James Hastings, Edinburgh: T & T Clark, 1908, I:326)

Scholar Henry Preserved Smith of Harvard University stated:

- "Allah was already known by name to the Arabs" (*The Bible and Islam: or, the Influence of the Old and New Testament on the Religion of Mohammed*, New York: Charles Scribner's Sons, 1897, p.102)

Dr. Kenneth Cragg, former editor of the prestigious scholarly journal Muslim World and an outstanding modern Western Islamic scholar, whose works were generally published by Oxford University, comments:

- The name Allah is also evident in archaeological and literary remains of pre-Islamic Arabia" (*The Call of the Minaret*, New York: OUP, 1956, p.31)

Dr. W. Montgomery Watt, who was Professor of Arabic and Islamic Studies at Edinburgh University and Visiting Professor of Islamic Studies at College de France, georgetown University, and the University of Toronto, has done extensive work on the pre-Islamic concept of Allah. He concludes:

> "In recent years I have become increasingly convinced that for an adequate understanding of the career of Muhammad and the origins of Islam great importance must be attached to the existence in Mecca of belief in Allah as a "high god". In a sense this is a form of paganism, but it is so different from paganism as commonly understood that it dererves separate treatment" (*Mohammad's Mecca*, p.vii. See also his article, "Belief in a High God in pre-Islamic Mecca", *Journal of Scientific Semitic Studies*, vol.16, 1971, pp.35-40)

Caesar Farah in his book on Islam concludes his discussion of the pre-Islamic meaning of Allah by saying:

> "There is no reason, therefore, to accept the idea that Allah passed to the Muslims from the Christians and Jews" (*Islam: Beliefs and Observations*, New York: Barrons, 1987, p.28)

According to Middle East scholar E.M.Wherry, whose translation of the Koran is still used today, in pre-Islamic times Allah-worship, as well as the worship of Baal, were both astral religions in that they involved the worship of the sun, the moon, and the stars (*A Comprehensive Commentary on the Quran*, Osnabrück: Otto Zeller Verlag, 1973, p.36).

> "In ancient Arabia, the sun-god was viewed as a female goddess and the moon as the male god. As has been pointed out by many scholars as Alfred Guilluame, the moon god was called by various names, one of which was Allah (op.cit., *Islam*, p.7)
>
> "The name Allah was used as the *personal* name of the moon god, in addition to the other titles that could be given to him.
>
> "Allah, the moon god, was married to the sun goddess. Together they produced three goddesses who were called 'the daughters of Allah'. These three goddesses were called Al-Lat, Al-Uzza, and Manat.
>
> "The daughters of Allah, along with Allah and the sun goddess were viewed as "high" gods. That is, they were viewed as being at the top of the pantheon of Arabian deities" (Robert Morey, *The Islamic Invasion*, Eugene, Oregon, Harvest House Publishers, 1977, pp.50-51).

The *Encyclopedia of World Mythology and Legend* records:

> "Along with Allah, however, they worshipped a host of lesser gods and "daughters of Allah" (op.cit., I:61).

It is a well known fact archaeologically speaking that the cresent moon was the symbol of worship of the moon god both in Arabia and throughout the Middle East in pre-Islamic times. Archaeologists have excavated numerous statues and hieroglyphic inscriptions in which a crescent moon was seated on the top of the head of the deity to symbolise the worship of the moon-god. Interestingly, whilst the moon was generally worshipped as a female deity in the Ancient Near East, the Arabs viewed it as a male deity.

In Mesopotamia the Sumerian god Nanna, named Sîn by the Akkadians, was worshipped in particular in Ur, where he was the chief god of the city, and also in the city of Harran in Syria, which had close religious links with Ur. The Ugaritic texts have shown that there a moon deity was worshipped under the name *yrh*. On the monuments the god is represented by the symbol of the crescent moon. At Hazor in Palestine a small Canaanite shrine of the late Bronze Age was discovered which contained a basalt stele depicting two hands lifted as if in prayer to a crescent moon, indicating that the shrine was dedicated to the moon god.

The worship of stellar deities, instead of **Yahweh**, was always a temptation faced by the Israelites (Dt.4:19; Jer.7:18; Am.5:26; Ac.7:43). But **Yahweh** is at the zennith of the heavens (Job 22:12).

> "The Quraysh tribe into which Mohammad was born was particularly devoted to Allah, the moon god, and especially to Allah's three daughters who were viewed as intercessors between the people and Allah.

> "The worship of the three goddesses, Al-Lat, Al-Uzza, and Manat, played a significant rôle in the worship at the Kabah in Mecca. The first two daughters of Allah had names which were feminine forms of Allah.
>
> "The literal Arabic name of Muhammad's father was Abd-Allah. His uncle's name was Obied-Allah. These names reveal the personal devotion that Muhammad's pagan family had to the worship of Allah, the moon god" (op.cit., Morey, p.51).

History proves conclusively that before Islam came into existence, the Sabbeans in Arabia worshipped the moon-god Allah who was married to the sun-goddess. We have also seen that it was a matter of common practice to use the name of the moon-god in personal names in Muhammad's tribe. That Allah was a pagan deity in pre-Islamic times is incontestible. And so we must ask ourselves the question: why was Muhammad's God named after a pagan deity in his own tribe?

It is an undeniable fact that an Allah idol was set up at the Kabah along with all the other idols of the time. The pagans prayed towards Mecca and the Kabah because that is where their gods were stationed. It made sense to them to face in the direction of their god and pray since that is where he was. Since the idol of their moon god, Allah, was at Mecca, they prayed towards Mecca.

As we have seen, and as is acknowledged amongst all scholars of Middle Eastern religious history, the worship of the moon-god extended far beyond Allah-worship in Arabia. The entire fertile crescent was involved in moon-worship. The data falls neatly in place and we are able therefore to understand, in part, the early success Islam had amongst Arab groups that had traditionally worshipped Allah, the moon-god. We can also understand that the use of the crescent moon as the symbol of Islam, and which appears on dozens of flags of Islamic nations in Asia and Africa, and surmounts minerets and mosque roofs, is a throwback to the days when Allah was worshipped as the moon-god in Mecca.

Educated Muslims understand these facts only too well - better, in fact, than most Christians. Robert Morey recalls a conversation he once had:

> "During one trip to Washington DC I got involved in a conversation with a Muslim taxi driver from Iran. When I asked him, 'Where did Islam obtain its symbol of the crescent moon?' he responded that it was an ancient pagan symbol used throughout the Middle East and that adopting this symbol had helped Muslims to convert people throughout the Middle East. When I pointed out that the word Allah itself was used by the moon-god cult in pre-Islamic Arabia, he agreed that this was the case. I then pointed out that the religion and the Quran of Muhammad could be explained in terms of pre-Islamic culture, customs, and religious ideas. He agreed with this! He went on to explain that he was a university-educated Muslim who, at this point in his life, was attempting to understand Islam from a scholarly viewpoint. As a result, he had lost his faith in Islam. The significance of the pre-Islamic source of the name Allah cannot be overestimated" (op.cit., pp.52-53).

What is particularly interesting to me personally is seeing the parallels between the evolution of Islam and the Roman Catholic Church, both of which absorbed pagan ideas in order to make converts. Muhammad was not alone in his plagiarisation of other religions. Bogus "Christian" churches have done it too. Those naming the Name of Christ must accept responsibility for similar things. And it is for this reason that this author has renounced all counterfeit forms of Christianity and returned to the original teachings of the Bible and to the true God, **Yahweh-Elohim**.

If there is one thing that has been abundantly clear in my study of comparative religions it is this: all the major religions have different concepts of deity. **Yahweh**, Allah, Vishnu and Buddha are absolutely *not* the same. In other words, all religions do *not* worship the same God, only under different names. That is why the use of the word "God" in describing deity is so inadequate and why we must return to the **names** of these deities to discover what they actually mean in terms of personality and attributes. Ignoring the

essential differences which divide world religions is an insult to the uniqueness of world religions. **Yahweh**, the God of the Bible, is *not* Allah the god of the Koran, is *not* Vishnu the god of the Vedas, is *not* the god of the Buddhists, etc.. As we shall see in a later article, there are fundamental differences between **Yahweh** and Allah in terms of personal attributes, theology, morals, ethics, soteriology, eschatology, theocracy, and in almost every other respect. They represent two different spiritual worlds. And when we discover even more of the nature of **Yahweh** through the revelation of **Yah'shua** (Jesus) we see that the gap between the Bible and the Koran is even wider.

I shall conclude this article with more evidence concerning the true origin of the deity which has been incorporated into Islam as Allah.

C. Archaeology of the Moon-God

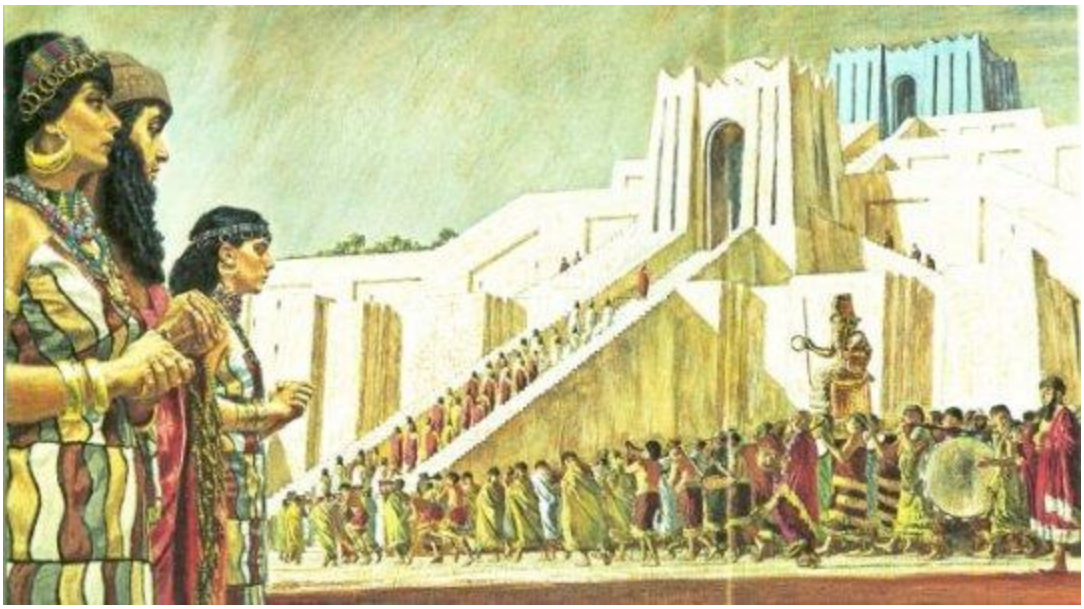
Muslims worship a deity called Allah and claim that the Allah in pre-Islamic times was the biblical God, **Yahweh**, of the patriarchs, prophets, and apostles.

Ahmed Deedat, well-known Muslim apologist, argues that Allah is a biblical name for God on the basis of "Allelujah" which he convolutes into "Allah-lujah" (*What is His Name?*, Durban, SA: IPCI, 1990, p.37). This only reveals that he does not understand Hebrew, for **haleluyah** is the contracted form of **Yahweh**, **YAH**, preceeded by the verb "to praise" (literally, **Praise Yah(weh)!**). His other "biblical" arguments are equally absurd. He also claims that the word "Allah" was never corrupted by paganism. "Allah is a unique word for the only God ... you cannot make a feminine of Allah", says Deedat. But what he does not tell his readers is that one of Allah's daughters was named "Al-Lat", which is the feminine form of "Allah"!

The issue here is therefore seen to be one of CONTINUITY for the Muslim's claim of continuity (from Judaism to Christianity to Islam) is essential in their attempt to convert Jews and Christians. If "Allah" is part of the flow of divine revelation in Scripture, then it is the next step in biblical religion. Thus we should all become Muslims. But, on the other hand, if Allah was a pre-Islamic pagan deity, then its core claim is refuted.

Religious claims often come to grief as a result of solid scientific, archaeological evidence. So, instead of endlessly speculating about the past, we can look to science to see what the evidence reveals. As we shall see, the hard evidence demonstrates that the god Allah was a pagan deity. In fact, he was the moon-god who was married to the sun-goddess and the stars were his daughters.

Archaeologists have uncovered temples to the moon-god throughout the Middle East. From the mountains of Turkey to the banks of the Nile, the most widespread religion of the ancient world was the worship of the moon-god. It was even the religion of the patriarch Abraham before **Yahweh** revealed Himself and commanded him to leave his home in Ur of the Chaldees and migrate to Canaan.



A scene from the time of Abraham. A merchant, his wife and daughter at the ziggurat of Ur, prayerfully watching parading priests and musicians restore a gilded statue of the moon-god Sîn to his temple atop the "Hill of Heaven"

Archaeologists have uncovered temples to the moon-god throughout the Middle East (see the artistic reconstruction above based on museum artifacts, wall paintings found in ruined cities, etc. in ancient Mesopotamia). From the mountains of Turkey to the banks of the Nile, the most widespread religion of the ancient world was the worship of the moon-god.

The Sumerians, in the first literate civilisation, left thoudands of clay tablets describing their religious beliefs. As demonstrated by Sjöberg and Hall, the ancient Sumerians worshipped a moon-god who was called by many different names. The most popular names were Nanna, Suen, and Asimbabbar (Mark Hall, *A Study of the Sumerian Moon-god, Sin*, PhD., 1985, University of Pennsylvania). His symbol was the crescent moon. Given the amount of artifacts concerning the worship of this moon-god, it is clear that this was the dominant religion in Sumeria. The cult of the moon-god was the most popular religion throughout ancient Mesopotamia. The Assyrians, Babylonians, and Arkkadians took the word *Suen* and transformed it into the word *Sîn* as their favourite name for this deity (Austin Potts, *The Hymns and Prayers to the Moon-god, Sin*, PhD., 1971, Dropsie College, p.2). As Professor Potts pointed out, "Sîn is a name essentially Sumerian in origin which had been borrowed by the Semites" (op.cit., p.4).

Anatolian mural from Karum - notice the boxed pre-Islamic Crescent-and-Star glyph

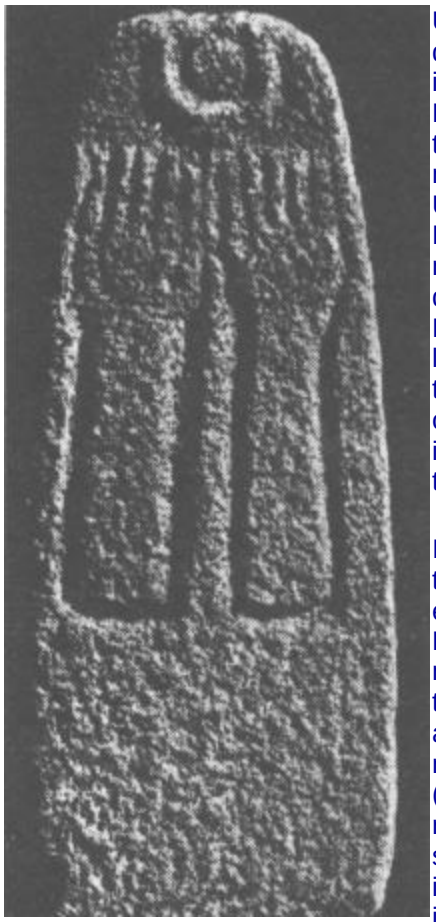
Another pre-Islamic crescent moon and star from the same location

Pre-Islamic and Islamic Crescent-and-Star Glyphs
Anatolian (left), Islamic (centre), Ancient Persian Moon-goddess (right)

In ancient Syria and Canna, the moon-god Sîn was usually represented by the moon in its crescent phase. At times, the full moon was placed inside the crescent moon to emphasise all the phases of the moon. The sun-goddess was the wife of Sîn and the stars were their daughters. For example, Ishtar was the daughter of Sîn (Ibid., p.7).

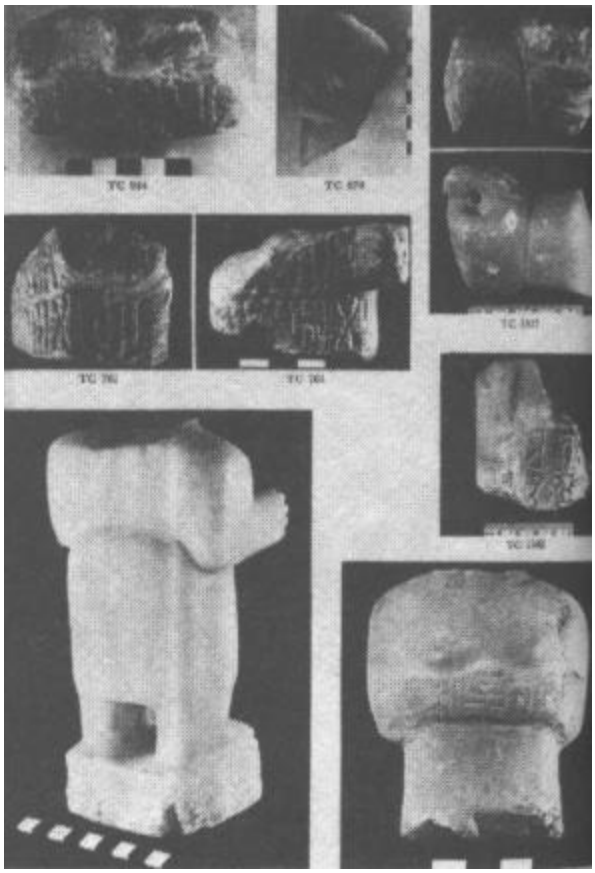
Sacrifices to the moon-god are described in the Ras Shamra texts (see Ras Shamra stele from North Syria to the right). In the Ugaritic texts, the moon-god was sometimes called Kusuh. In Persia (above right), as well as in Egypt (left), the moon-god is depicted on wall murals and on the heads of statutes. He was the judge of men and gods.

As a matter of fact, everywhere in the ancient world the symbol of the crescent moon can be found on seal impressions, steles, pottery, amulets, clay tablets, cylinders, weights, earrings, necklasses, wall murals, and so on. In Tell-el-Obeid, a copper calf was found with crescent moon on its forehead, the same idol the children of Israel worshipped in the Desert of Sîn (Sînai) during the apostacy whilst Moses was on top of the mountain getting the Ten Commandments from **Yahweh**. While God's prophet (Moses) was conversing with the true God, **Yahweh**, the Israelites were descending into idolatry worshipping the moon-god, Sîn! An idol with the body of a bull and the head of a man has a crescent inlaid on its forehead with shells. In Ur, the Stela of Ur-Nammu has the crescent symbol placed at the top of the register of gods because the moon god was the head of the gods. Even bread was baked in the form of a crescent as an act of devotion to the moon-god (Ibid, pp.14-21).



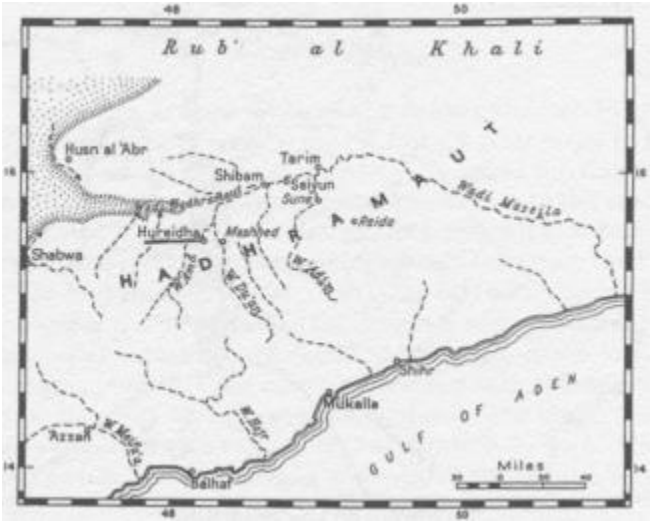
Ur of the Chaldees was so devoted to the moon-god that it was sometimes called Nannar in tablets from that time period. A temple of the moon-god was excavated in Ur by Sir Leonard Woolley. He dug up many examples of moon-worship that are now displayed in the British Museum. Harran was likewise noted for its devotion to the moon-god. An example of the Babylonian moon-god is shown to the right. Note the presence of the crescent.

In the 1950's a major temple to the moon-god was excavated at Hazor in Palestine. Two idols of the moon-god were found. Each was a statue of a man sitting upon a throne with a crescent moon carved into his chest (below left). The accompanying inscriptions make it clear that these were idols of the moon-god (below right). The worship tablet found at the same sight (left) shows arms outstretched towards the Moon-god here represented by the full moon within the crescent moon. Several smaller statues were also found which were identified by their inscriptions as the daughters of the moon-god. These are illustrated in the collection of photographs (below right).



What about Arabia? As pointed out by Professor Coon, "Muslims are notoriously loathe to preserve traditions of earlier paganism and like to garble what pre-Islamic history they permit to survive in anachronistic terms" (Carleton S. Coon, *Southern Arabia*, Washington DC, Smithsonian, 1944, p.398).

During the 19th century, Arnaud, Halevy, and Glaser went to southern Arabia and dug up thousands of Sabean, Minaean, and Qarabanian inscriptions which were subsequently translated.



In the 1940's, archaeologists G. Caton Thompson and Carleton S. Coon made some amazing discoveries in Arabia. During the 1950's, Wendell Phillips, W.F.Albright, Richard Bower, and others excavated sites Qataban, Timna, and Marib (the ancient capital of Sheba).

Thousands of inscriptions from walls and rocks in northern Arabia have also been collected. Reliefs and votive bowls used in worship of the "daughters of Allah" have also been discovered. The three daughters, Al-Lat, Al-Uzza, and Manat are sometimes depicted together with Allah the moon-god represented by a crescent moon above them (North Arabian archaeological finds concerning Al-Lat are discussed in: Isaac Rabinowitz, *Aramaic Inscriptions of the Fifth Century*, JNES, XV, 1956, pp.1-9; *Another Aramaic Record of the North Arabian goddess Han'Llat*, JNES, XVIII, 1959, pp.154-55; Edward Linski, *The Goddess Atirat in Ancient Arabia, in Babylon and in Ugarit: Her Relation to the Moon-god and the Sun-goddess*, Orientalia Lovaniensia Periodica, 3:101-9; H.J.Drivers, *Iconography and Character of the Arab Goddess Allat*, found in *Études Preliminaries Aux Religions Orientales Dans L'Empire Roman*, ed. Maarten J. Verseren, Leiden, Brill, 1978, pp.331-51).

The archaeological evidence demonstrates that **the dominant religion in Arabia was the cult of the moon-god**. The Old Testament consistenly rebuked the worship of the moon-god (e.g. Dt.4:19; 17:3; 2 Ki.21:3,5; 23:5; Jer.8:2; 19:13; Zeph.1:5). When Israel fell into idolatry, it was usually to the cult of the moon-god. In Old Testament times, Nabonidus (555-539 BC), the last King of Babylon, built Tayma, Arabia, as a centre of moon-god worship. Segall stated: "South Arabia's stellar religion has always been dominated by the Moon-god in various variations" (Berta Segall, *The Iconography of Cosmic Kingship*, the Art Bulletin, vol.xxxviii, 1956, p.77). Many scholars have also noticed that the moon-god's name, *Sín*, is a part of such Arabic words as "Sinai", the "wilderness of Sîn", and so forth.

When the popularity of the moon-god waned elsewhere, the Arabs remained true to their conviction that the moon-god was the greatest of all gods. While they worshipped 360 gods at the Kabah in Mecca, the moon-god was the chief deity. **Mecca was in fact built as a shrine for the moon-god**. This is what made it the most sacred site of Arabian paganism.

In 1944, G. Caton Thompson revealed in her book, *The Tombs and Moon Temple of Hureidah*, that she had uncovered a temple of the moon-god in southern Arabia (see map above). The symbols of the crescent moon and no less than 21 inscriptions with the name Sîn were found in this temple (see above left). An idol which is probably the moon-god himself was also discovered (see above right). This was

later confirmed by other well-known archaeologists (See Richard Le Baron Bower Jr. and Frank P. Albright, *Archaeological Discoveries in South Arabia*, Baltimore, John Hopkins University Press, 1958, p.78ff; Ray Cleveland, *An Ancient South Arabian Necropolis*, Baltimore, John Hopkins University Press, 1965; Nelson Gleuck, *Deities and Dolphins*, New York, Farrar, Strauss and Giroux, 1965).

The temple reveals that the temple of the moon-god was active even in the Christian era. Evidence gathered from both North and South Arabia demonstrate that moon-god worship was clearly active even in Muhammad's day and was still the dominant cult.

According to numerous inscriptions, while the name of the moon-god was *Sîn*, his title was al-ilah, "the deity", meaning that he was the chief of high god among the gods. As Coon pointed out, "The God Il or Ilah was originally a phase of the Moon-God" (Coon, *Southern Arabia*, p.399).

The moon-god was called **al-ilah**, *the god*, which was shortened to **Allah** in pre-Islamic times. The pagan Arabs even used Allah in the names they gave to their children. For example, both Muhammad's father and uncle has Allah as part of their names. The fact that they were given such names by their parents proves that Allah was the title for the moon-god even in Muhammad's day. Professor Coon says, "Similarly, under Muhammad's tutelage, the relatively anonymous Ilah, became Al-Ilah, The God, of **Allah**, the Supreme Being" (Ibid.).

This fact answers the questions: **"Why is Allah never defined in the Quran?"** and **"Why did Muhammad assume that the pagan Arabs already knew who Allah was?"**

Muhammad was raised in the religion of the moon-god Allah. But he went one step further than his fellow pagan Arabs. While they believed that Allah the moon-god was the *greatest* of all gods and the supreme deity in the pantheon of deities,Muhammad decided that Allah was not only the greatest god but the *only* God.

In effect he said, "Look, you already believe that the moon-god Allah is the greatest of all gods. All I want you to do is accept the idea that he is the *only* god. I am not taking away the Allah you already worship. I am only taking away his wife and his daughters and all the other gods."

This is seen from the fact that the first point of the Muslim creed is not "Allah is great" but "Allah is the **greatest**" - he is the greatest among the gods. Why would Muhammad say that Allah is the greatest except in a polytheistic (many gods) context? The Arabic word is used to contrast the greater from the lesser.

That this is true is seen from the fact that the pagan Arabs *never* accused Muhammad of preaching a *different* Allah than the one they already worshipped. Thus "Allah" was the moon-god according to the archaeological evidence.

Muhammad thus attempted to have it both ways. To the pagans, he said that he still believed in the moon-god Allah. To the Jews and the Christians he said that Allah was their God, too. But both the Jews and the Christians, who worshipped **Yahweh**, knew better and they rejected his god Allah as a false god.

Al-Kindi, one of the early Christian apologists against Islam, pointed out that Islam and its god Allah did not come from the Bible but from the paganism of the Sabeans. They did not worship the God of the Bible but the moon-god and his daughters al-Uzza, al-Lat, and Manat (*Three Early Christian-Muslim Debates*, ed. by N.A.Newman, Hatfield, PA, IBRI, 1994, pp.357, 413, 426).

Dr. Newman concludes his study of the early Christian-Muslim debates by stating, "Islam proved itself to be ... a separate and antagonistic religion which had sprung up from idolatry" (Ibid., p.719). Islamic scholar Caesar Farah concluded, "There is no reason, therefore, to accept the idea that Allah passed to

the Muslims from the Christians and the Jews" (Caesar Farah, *Islam: Beliefs and Observances*, New York, Barrons, 1987, p.28).

The Arabs worshipped the moon-god as a supreme deity. But that was *not* biblical monotheism. While the moon-god was greater than all the other gods and goddesses, this was still a polytheistic pantheon of deities. Now that we have the actual idols of the moon-god, it is no longer possible to avoid the fact that Allah was a pagan god in pre-Islamic times.

Is it any wonder that the symbol of Islam is the crescent moon? That a crescent moon sits on top of their mosques and minarets? That a crescent is found on the flags of Islamic nations? That the Muslims fast during the month which begins and ends with the appearance of the crescent moon in the sky?

Conclusion

The pagan Arabs worshipped the moon god Allah by praying toward Mecca several times a day; making a pilgrimage to Mecca; running around the temple of the moon-god called the Kabah; kissing the black stone; killing an animal in sacrifice to the moon-god; throwing stones at the devil; fasting for the month that begins and ends with the crescent moon; giving alms to the poor, and so on.

The fact that the Muslims worship only one god - are *monotheists* - does not prove that the god they worship is the True God. A similar pagan "reformation" occurred in ancient Egypt when Pharaoh Akhenaton decided to become a monotheist by making the sun-god Aton the one and only true god of Egypt, persecuting and outlawing worship of all the other gods of his nation.

There are four interesting parallels with Islam here: (a) Akhenaton made the male **sun-god** the one and only god of Egypt, while (b) Muhammad made the male **moon-god** the one and only god of the Arabs. Neither god remotely resembled **Yahweh**, the God of the Bible, both being pagan deities borrowed from polytheistic religions. And there is a third parallel: (c) Though technically monotheistic, in practice Akhenaton remained a god himself. Though never calling himself a "god", Muhammad certainly accrued many of the attributes of godly power as we shall see in subsequent articles. Finally, (d) Akhenaton used as a symbol for his god the *Ankh Cross* consisting of a solar disk atop a Tau cross, whilst Muhammad retained for Islam the pagan crescent moon symbol of the moon-god Allah.

Is this all a fanciful, far-fetched conclusion? Is all the vast array of scholarly information available on Allah simply a conspiracy by evil Westerners to discredit Islam? Or might what you have read be the truth? Are you honest enough to continue researching the origins of Islam further? And most importantly, are you honest enough to admit that you might be wrong and that the truth about God lies elsewhere?

My purpose in this article has not been to prove Christianity but simply to examine Islam's roots and to see if the "official version" is believable. What we must not do is try to cover up the deficiencies of our own religion by attacking another one. The two issues muct be kept separate so as not to confuse the issue. This requires self-control above all else. It means keeping passions checked whilst we calmly investigate the facts. Hot-headed people do not tend to find the truth because they are too blinded by their own chaotic feelings.

May **Yahweh**, the God of Abraham, Isaac and Jacob, and all the biblical prophets, and of Yah'shua (Jesus) Himself, bless and you guide you in the way of truth. Amen.

2. Is Islam a Religion of Peace or of Violence?

There can be no doubt that not all Muslims are agreed on the answer to this question. I have many Muslim friends who are, without question, committed to peaceful co-existence with Christians, Jews and those of other religions. A very dear Muslim friend of mine argues that the violent terror-spondering doctrines of extremists and fundamentalists do not belong to true Islam but are a perversion of it. And indeed in various Muslim propagation centres throughout the West you will find pamphlets like *The Sword of Islam* published anonymously by the *Islamic Propagation Centre International (IPCI)* based in Birmingham, England, all claiming that *Jihad* or the concept of Islamic warfare is entirely spiritual in its meaning: "It (the sword of Islam) continues to pierce the hearts of countless men and women even today", leading them to conversion. Anything else, they maintain, is a wrong interpretation of their religion.

But is this spiritualised version a true representation of what the core doctrine of Islam teaches? In view of the events of, and after, 11 September 2001 when Islamic terrorists hijacked civilian airliners and destroyed the World Trade Center in New York, killing thousands of innocent civilians (amongst them Muslims), it is important that we closely examine just what the Islamic holy writings say about Islam and then draw our own conclusions. Finally, we must ask ourselves not only whether the statements issued by such organisations as IPCI are reliable but whether, in fact, Islam permits its adherants to lie to non-Muslims in order to subdue Western anxieties and attain its professed goals. My purpose today will be to allow the Muslim scriptures and the voices of modern Islamic leaders to speak for themselves and for the reader to draw his or her own conclusions.

The following article is authored by Michael Lamb which has been reproduced here with his permission. The views it expresses are entirely his own (some are not, in my view, accurate) but are meritorious of careful consideration and was written following the terrorist attacks on the Word Trade Center and the Pentagon.

The Real Violent History of Islam

by Michael Lamb

The United States of America is about to enter a war it does not either A) understand; or B) accept the scope of, or C) both. Everyone is preaching tolerance while the real evil goes unabated.

I don't advocate violence, but I don't tolerate it either! If I have to fight, I fight, and I fight to win! I ask for no quarters and I give none. Does that sound like Islam to you? Well that is their intent! Only ONE side can win according to Islam. There can be only one religion in the end according to Islam. The question is; which one? (Not that you the reader might believe otherwise, by wishful thinking, but rather, by what Islam teaches, what Muslims think, and most importantly, how Muslims act concerning this.)

Now of course many of you will say, Hey - wait, there are many good Muslims, and many will say, the majority are good peaceful Muslims. And of course there have been many posts in the News Group stating things both ways, specifically some Muslims trying to point out that Islam is peaceful. In the rest of this article I will try to point out why this is NOT AT ALL correct!

Where To Start? What To Consider?

We start by considering history itself. Both the religion of Islam and Western Society has its own versions of what it considers the truth, of its history as well as how it views the others' history. Before we start we must consider which version we wish to follow, or how much of each we wish to accept; And then we must consider the consequences of any combination thereof. And from a Western viewpoint we must also consider what we call revisionist history. This is because revisionist history is based upon the theory and philosophy that everything has an opposing viewpoint, and the only opposing viewpoint to what has been written about Islam, from a Western viewpoint, is something relating to or integrating some Islamic viewpoints.

The combinations and conditions are as follows: Accept Islamic history, you will disagree with this article. Accept revisionist history and you will disagree with this article. Accept some of both standard Western History and Islamic or revisionist history and you will not only disagree with parts of this article, you will have shown you have no basis for arbitrarily choosing either, but ONLY what you want to believe. This would mean you most likely have a lot of wishful thinking, hoping for the best without due consideration to the reality of the facts as presented from the accepted standards of past Western History. This would come from a good dose of the humanistic courses now taught at all school levels, including college. (This has become increasingly worse over the last 30 years.) Modern mind-conditioning from too much television and mass media also helps to drastically develop this mindset.

Finally note the problem of revisionist history itself; It has become a new standard of teaching during the last 30 years. This coming from the new age philosophies of humanism, materialism and new age religions (including many versions of Christianity as well as the liberalization of Catholicism) all of which requires the rewriting and re-interpretation of past history. OR you can accept the standards of Western History from its' first recordings, of which I resend to you. However if you do accept this, be warned, you may not like the conclusions; but is it reality, is the question you must ask yourself?

We Start With the Initial Beginning of Islam:

Founded by a camel driver in the Arabian desert after he married the woman who hired him. She was 15 years his senior. After marriage he gave up his work and studied religion. In 622 AD he had to flee from Mecca to the city of Yathrib in the Arabian Peninsula because of his teachings, in which he had denounced all other forms of religion. This is known as the official year of the founding of Islam. In Islam their calendar year begins here with 0 (zero) AH.

He became magistrate of the city and renamed it Medina, meaning "City of the Prophet". He acquired 12 wives while there. He took in many followers and combined the religion into the politics. When the Jews rejected his calls to convert, he turned against the Jews in Medina and elsewhere.

He plundered and looted all caravans passing anywhere within his reach. With this loot, he and his followers built a large treasury for the city, which was used to increase his army of followers, by whom he was able too ever increasingly gain more and more territory, eventually leading to war with the city of Mecca, which he defeated, and then he easily took the rest of the Arabian Peninsula. He was in constant warfare from the time he became magistrate of Yathrib (Medina), in 622 AD, until his death in 632 AD. In that time period of 12 years, Mohammed had conquered the whole of the Arabian Peninsula.

In the next 12 years, under the next two caliph's or leaders of Islam, the religion would go on to take Jerusalem, Syria, Egypt, Persia, and Mesopotamia! ALL BY FORCE AND WARFARE! Let's see, that's 24 years of Islam and 24 years of warfare! This would put the year at 644 AD or 24 AH.

The next two caliph's continued the same ways as their predecessors. They took the areas/regions of North Africa, parts of India, and Spain. The caliph's line continues, and the wars continue unabated. If it had not been for Charles Martel's victory in 732 AD at the Battle of Tours, France, Germany and the rest of Europe would have surely fallen. So we have 110 years of Islam and we have 110 years of Islamic warfare against the rest of the world. We have all the lands from Turkey to India, to North Africa to Spain, all in the hands of Islam! Oh, (not only) the Arabian Peninsula, Mid-east and Persia! But finally Islam has been slowed down, but only temporarily.

Now instead of large areas conquered in the name of Islam, it is smaller areas. Still Islam's drive for land and conquering people does not stop. By mid 1050 AD, a period of 318 years, Islam has gained more ground, driving north towards Russia, northeast towards the Caspian Sea and Kazakhstan, Central Asia, and northeast towards the Balkans and Greece. Constantinople, a main center of Catholicism was being threatened. Something must be done to stop Islam again, or else Constantinople itself would fall, and then Greece! Roman Popish armies fought off Islam armies alone until 1096 AD, with armies of up to 50,000 men each, battling one Muslim front. Pope Urban II in 1096 AD, because of deteriorating conditions, and the threat to Constantinople, called upon all of Christendom to contribute armies, men and material to once and for all drive the Muslims back out of Asia Minor, and maybe back, just past Palestine.

This was the first call of the "Crusades", a series of wars that would last almost another 450 years, with only small lapses in time between major wars, between another Holy Jihad and another Crusade! It would be correct to state for all practical purposes, that the war was constant until approximately 1550 AD! Now if you the reader will just take a minute and do some simple math, it becomes more than clear that since the inception of Islam in 622 AD, that Islam has been a religion of constant and consistent war! It has become the world's ultimate long distance war machine, regardless to what ANY OTHER historian has to say, in my opinion! Of the time period listed above, it is more than safe to say that Islam had been at war for more than 600 of its' approx. 900 years of existence. And even during that time of 300 years, they were still fighting wars, only on a smaller and more defined scale. Even as late as the mid 1500's, were only the last Muslim strongholds defeated in Spain! That is how persistent the Muslims were!

Now, I am sure more than a few of you will disagree with parts of the account I have given. That is human nature and I understand that. But consider this, generally: We do know for a fact that Islam started in the Arabian Peninsula after 620 AD, and by 1000 AD it had spread to vast regions, from India to Spain, to North Africa, to Turkey, and Central Asia. That is in

a time period of less than 400 years. And we know more lands were conquered by Muslims after that.

Now after all this writing, the ONLY point I have been trying to make is this: Islam has been a religion of constant and consistent warfare. It is a war machine that never ever quits! Even in defeat in battle, it is looking forward, for its next Holy Jihad! It is efficient and it is ruthless! It takes no prisoners! Either you convert to Islam or you are killed! Everywhere that Islam has maintained control of those lands listed above, NO other religion is allowed to openly exist, IF AT ALL! Near the end of my article I will list some websites for you to go, and read for yourself, why this is so, according to the Koran and other Islamic Books and writings. Plus I will shortly give you some simple specific quotes and references to get you started.

To save time I will skip from the mid 1500's to the 20th and 21st centuries, giving you the reader the benefit of the doubt, here, and times involved. This is because Islam's spread did slow down during this time, to its slowest rate since its inception. The Crusades had managed to drain Islam of its ability to wage all out warfare.

After WWII Islam started making a comeback from its low point since its inception. Islam started to spread again, and under many new guises and pretenses. I won't go into the details, but we know that new forms of terrorism evolved with Islam. Islam also began to spread in the name of peace for the first time. That it was some kind of peaceful religion, and modern humanistic philosophy was all the more willing to embrace it. (Plus the mystic effect was of great benefit in fostering new interested and curious people, who saw Islam as something unique and different during the early 1950's). Not that the Islamic teaching of peace was new, but rather the way Islam applied this teaching to Western Society. Islam took the approach of implying its peaceful nature also included many peoples. More specifically targeted at Christians and Catholics to divert any negative rebuttals from hard line Christians and Catholics.

So actually we now have Islam spreading by the calling of peace as well as by practicing terrorism, and by most of all, what is called the Holy Jihads. The rebirth of Israel helped foster this more than anything, but it was only a catalyst to re-ignite the age old calls for more Holy Jihads. This teaching had never died, nor had there even been a redefinition of the term. It was just conditions and timings had not previously permitted wide ranging calls for Holy Jihads, nor was there any unifying rallying point. Israel solved all this. It gave Islam a shot in the arm to reignite its' warring traditions.

Islam has now spread to the Philippines, and it is now in the process of cleansing the country of all other religions, including Christianity and Catholicism. It has taken over the Southeast Asian country of Indonesia, the world's third most populated country, with a population of over 1 billion people. Several countries, south bordering Russia, and in China Islam is now clashing with the government as well as Buddhism. In Sudan, Africa, the country is a staging point for attacks in all African countries below it, and oddly this is occuring while Muslims are still in the process of eliminating the rest of the Christians and other religions in Southern Sudan. In England today, there are more Islamic Mosques than Christian or Catholic Churches. Today Islam has a following of anywhere from 1 billion to 1.2 billion people, according to which ever report one wishes to believe. Whatever the actual number, Islam is the world's single biggest religion, all things considered.

The only point I wanted to make from all of the above is this: Islam has not changed it doctrines concerning conquests of territories or the annihlation of all other religions! Only the methods have been improved!

The above is a very/extremely brief synopsis of Islamic history. But it is factual. You can reprove and verify any of the above by reading most any conventional Western History book. Now I want you the reader to answer a few questions, to yourself: Concerning ALL you have read above; What do you think is the current philosophy and doctrines of Islam? What does the past intent of Islam tell you about its current plans for the future? What direction is Islam headed, concerning its ambitions and goals? What would the religion attempt to do to achieve those goals; Whatever you the reader may think those goals are; Does Islam look to be the peaceful religion it claims to you to be? Should ANYTHING be done in regards to Islam, in regards to your conclusions?

With that out of the way, phew; Tough calls isn't it? Maybe not?

Just What Does Islam Stand For, and Want?

Major problems with Western Society today concerning Islam, are: Do not we as a civilized and so called free society, owe Muslims the right to practice their religion in our country? Aren't we supposed to grant freedoms to ALL? Does not Western Society see Islam as a peaceful religion, and it having peaceful people? Does not Islam teach peace? Or does Islam teach war? What about gods; Does Islam worship the same god as Christianity and Catholicism? And what is the difference between moderate, fundamentalist and radical Muslims? I hate to say it, but even the above average American has not the foggiest idea! Maybe I should say understandings.

Consider these things in regards to the above: Muslims from Islamic countries are free to enjoy the freedoms of Western Society; But what freedoms would we enjoy in an Islamic Society? Should any religion be tolerated or allowed that promotes violence? (What I mean here, is that the whole Islamic religion actually teaches violence towards any other culture or religion, except its own! It is INTOLERANT of anything but itself, and it even fights among itself to maintain as radical a philosophy as possible! I can say this because Islam's philosophy teaches it, and its past history proves it!) How can ANY religion be proclaimed peaceful, when it is constantly at war, and constantly calling for Holy Jihads? (Does not Islam's past history prove this also? And does not Islam teach this also?) The clerics of Islam loves to state how Christians, Catholics, and Jews ALL share the same the god. Now you tell me; Since Islam rejects Jesus Christ as being God; How is their god, my GOD? (But they do claim that Christ is a prophet and is coming to earth again. Makes their sham sound better. Muslims also get around Koran contradictions by simply stating that the Holy Bible we know has been corrupted.)

About the different sects and lines of Islam: Considering the fact that even the most moderate of Islamic sects is very radical to Western thoughts, ideals and philosophy; What would that make fundlementalist and radical Muslim sects to us? (Meaning, all of Islam is radical by Western standards, all standards! And calling a Muslim radical is really only a worse degree of a moderate Mulsim! Again the philosphy, doctrines, history and people of Islam itself proves this. It is like calling the kettle black, but stating the kettle as being black, or very black, or super black or dark black.)

Below are excerpts from the Koran, the Islamic Holy Book, and quotes from Islamic leaders. I have verified the quotes as authentic. They do exist. As for the context of the writtings out

of the Muslim Holy Book; I'll let you judge for yourself, but I find it close enough to be accurate on all accounts. But then again, so do the Muslims if it suits their purposes. -- Michael Lamb

Quran: (Muslim Holy Book)

[4.56] (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise."

[22:19-22] But as for those who disbelieve, garments of fire will be cut out for them, boiling fluid will be poured down their heads. Whereby that which is in their bellies, and their skins too, will be melted; And for them are hooked rods of iron. Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

[8.12] When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

"Have no mercy on the Jews, no matter where they are, in any country. Wherever you meet them, kill them. Wherever you are, kill those Americans who are like them." - Dr. Ahmad Abu Halabiya, member of the Palestinian Fatwa Council

"Kill a settler every day.... Shoot at settlers everywhere.... Woe to you if you let them reach their homes safely or travel safely on the roads.... I want you to kill as many settlers as possible.... Do not pay attention to what I say to the media, the television or public appearances. Pay attention only to the written instructions that you receive from me." - Yasser Arafat, addressing his people at a public event, July 2001

"I am ready to kill for the sake of my cause; wouldn't I lie for it?" - Yasser Arafat

Quran:

[58:5] Those who resist Allah and His Messenger will be crumbled to dust, as were those before them: for we have already sent down Clear Signs and the Unbelievers will have a humiliating Penalty

Sahih Muslim Book 019, Number 4366: It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

Sahih Muslim The Book of Faith (Kitab Al-Iman) Book 001, Number 0033: It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.

[9.29] Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who

have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

[9.123] O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

[4.74] Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

[9:5] But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem

Quran: [5.51] O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

Terrorism is a logical outcome of putting the Qur'an into practice.

The Qur'an promotes permanent struggle against non-Muslims - or at least until non-Muslims are converted to Islam, subjected to Islamic authority, or killed. Below is a listing of relevant verses in the Qur'an.

Quran tells Muslims to kill the disbelievers wherever they find them.

(Q. 2:191), to murder them and treat them harshly (Q. 9:123), slay them (Q.9: 5), fight with them, (Q. 8: 65) even if they are Christians and Jews, humiliate them and impose on them a penalty tax(Q. 9: 29).

It orders its followers to fight the unbelievers until no other religion except Islam is left (Q. 2: 193).

It says that the non-believers will go to hell and will drink boiling water (Q. 14: 17).

It asks the Muslims to slay or crucify or cut the hands and feet of the unbelievers, that they be expelled from the land with disgrace and that they shall have a great punishment in world hereafter (Q.5: 34).

As for the disbelievers, it says that for them garments of fire shall be cut and there shall be poured over their heads boiling water whereby whatever is in their bowels and skin shall be dissolved and they will be punished with hooked iron rods (Q. 22: 9).

Quran takes away the freedom of belief from all humanity and tells clearly that no other religion except Islam is accepted (Q.3: 85).

It relegates those who disbelieve in Quran to hell (Q. 5:11), calls them najis (filthy, untouchable, impure) (Q. 9: 28).

Quran prohibits a Muslim to befriend a non-believer even if that non-believer is the father or the brother of that Muslim (Q. 9: 23), (Q. 3: 28).

Quran asks the Muslims to strive against the unbelievers with great endeavor (Q. 25: 52), be stern with them because they belong to hell (Q. 66: 9).

The holy Prophet demanded his follower to strike off the heads of the disbelievers then after making a wide slaughter among them, carefully tie up the remaining captives (Q. 47: 4).

As for women the book of Allah says that they are inferior to men and their husbands have the right to scourge them if they are found disobedient (Q. 4:34).

It teaches that women will go to hell if they are disobedient to their husbands (Q. 66:10).

It maintains that men have an advantage over the women (Q. 2:228).

It not only denies the women's equal right to their inheritance (Q. 4:11-12), it also regards them as imbeciles and decrees that their witness is not admissible in the court (Q. 2:282).

This means that a woman who is raped cannot accuse her rapist unless she can produce a male witness. Muhammad allowed the Muslims to marry up to four views and gave them license to sleep with their slave maids and as many captive women as they may have (Q. 4:3). He himself did just that. This is why anytime a Muslim army subdues another nation, they call them kafir and allow themselves to rape their women.

Pakistani soldiers raped up to 250,000 Bangali women in 1971 after they massacred 3,000,000 unarmed civilians when their religious leader decreed that Bangladeshis are unislamic. This is why the prison guards in Islamic regime of Iran rape the women and then kill them after calling them apostates and the enemies of Allah.

Islam promises hell to non-Muslims 3:85, 4:56, 5:37, 5:72, 8:55, 9:28,15:2, 21:98-100, 22:19-22, 22:56-57, 25:17-19, 25:55, 29:53-55 31:13, 6:9, 68:10-13, 72:14- 15,

Islam warms against mixing with non-Muslims 2:21, 3:28, 3:118, 5:51, 5:144, 9:7, 9:28, 58:23, 60:4.

Islam calls on Muslims to wage war against non-Muslims 2:191, 2:193,4:66, 4:84, 5:33, 8:12, 8:15-18, 8:39, 8:59-60,8:65, 9:2-3, 9:5, 9:14,9:29, 9:39, 9:73, 9:111, 9:123, 25:52, 37:22-23, 47:4-5, 48:29,69:30-37.

Islam encourages the war against the non-Muslims by glorifying it 2:216, 9:41, 49:15, or by promising lust in paradise to the Shaheeds who die in such a war 3:142, 3:157-158, 9:20--21.

One of the most important theme in the Qur'an, perhaps an indication of the preoccupation in Muhammad's mind is that ofimagery of hell and the punishment for the unbelievers.

This is indicated by the huge number of Qur'anic references: al-Baqarah 2:24,119,161,166,201; Al-Imran:10,12,116,131,151,162,192; an-Nisa' 4:55-56,93,97,114,121,169; al-Ma'idah 5:10,37,72,86; al-An`am 6:27,70,128-129, al-A`raf 7:18,36,38,41,50,179; al-Anfal 8:16,36,50; at-Taubah 9:17,35,49,63,68,73,81,95,109,113; Yunus 10:8,27, Hud 11:16-17,98,106,113,119; ar-Ra`d 13:5,18,35; Ibrahim 14:16,49; al-Hijr 15:43; an-Nahl 16:29,62; bani Isra'il 17:8,18,39,63,97; al-Kahf 18:29,53,100,106; Maryam 19:68,70,86; Ta Ha 20:74, al-

Anbiya' 21:39,98; al-Hajj 22:4,9,19-22,51,72; al-Mu'minun 23:103-104; an-Nur 24:57; al-Furqan 25:11-13,34,65; ash-Shu`ara' 26:91,94; an-Naml 27:90; al-Qasas 28:41; al-`Ankabut 29:25,54,68, Luqman 31:21; as-Sajdah 32:13,20; al-Ahzab 33:64,66; Saba' 34:12,42; al-Fatir 35:6,36; Ya Sin 36:63; as-Saffat 37:10,23,55,63,68,163; Sad 38:27,56, Sad 38:59,61,64,85; az-Zumar 39:8,16,19,32,60,71-72; al-Mu'min 40:6-7,41,43,46-47,49,60,72,76, Ha Mim Sajdah 41:19,24,28,40; ash-Shura 42:7; az-Zukhruf 43:74; ad-Dukhan 44:47,56; al-Jathiyah 45:10,34-35; al-Ahqaf 46:20,34; Muhammad 47:12,15; al-Fath 48:6,13, Qaf 50:24; adh-Dhariyat 51:13; at-Tur 52:13-16,18; al-Qamar 54:48; ar-Rahman 55:43; al-Waqi`ah 56:94; al-Hadid 57:15,19; al-Mujadilah 58:8,17; al-Hashr 59:3,17,20, , as-Saff 61:41; at-Taghabun 64:10; at-Tahrim 66:6,9-10; al-Mulk 67:5-10; al-Haqqah 69:31; al-Ma`arij 70:15, Nuh 71:25; al-Jinn 72:15,23; al-Muzammil 73:12-13; al-Mudathir 74:26-31,42; ad-Dahr 76:4; al-Mursalat 77:31; an-Naba' 78:21; an-Nazi`at 79:36,39, at-Takwir 81:12; al-Infitar 82:14; at-Tatfif 83:16; al-Inshiqaq 84:12; al-Buruj 85:10; al-A`la 87:12; al-Ghashiyah 88:4; al-Fajr 89:23; al-Balad 90:20, al-Layl 92:14; al-Bayyinah 98:6; al-Qari`ah 101:9-11; at-Takathur 102:6; al-Humazah 104:6-9; al-Lahab 111:3

99.9% of humans will be in hell. Sahih Bukhari 004.055.567

"I will not forget this wound to our country, or those who inflicted it. I will not yield. I will not rest. I will not relent in waging this struggle for the freedom and security of the American people." - President George Bush, September, 2001

Observations and Conclusions

Whilst Mr. Lamb is entitled to his own opinions (which are probably fairly moderate considering the emotional climate in America at the time of writing), it is nonetheless undeniable that the spiritualisation of *Jihad* is *not* something that is understood by the vast bulk of Mulsims let alone taught to them, and especially not in nations where Islam is the dominant religion.

A poll recently taken amongst Muslims in the Middle East and Central Asia revealed that over 85% supported the action of the terrorists against the United States. Only in countries where Mulsims are in a minority will you find Mullahs (Islamic religious leaders) condemning violence and terrorism and even then these Mullah's are a small *minority*. Everwhere else *fatwas* (binding religious decrees) are been issued by Muslim clerics ordering all Muslims everywhere to kill Jews and Americans on sight.

The interpretation of a religions beliefs from their scriptures and literature becomes academic in the light of what ordinary Muslims and their leaders are actually teachings. It is a fact that only a small minority of Muslim leaders - and then only in Western nations where they are obliged to keep a low profile - are openly condemning the terrorists while the rest remain ominously silent. Interview any cross-section of Muslims and there can be no doubt whatsoever where their sympathies lie.

I speak here as one who incidentally regards the West as decadent and corrupt as the fundamentalist Muslims do. I would even agree with them that Satan controls the hearts of these lands, and that good people are probably now in a minority. But as a Bible-believing Christian I am utterly opposed to violence, religious conversion by compulsion, or to Muslim *sharia* laws which, in predominantly Muslim countries, prohibit the free expression of

religious differences and makes the evangelism of Muslims illegal. The Muslim mindframe is antithetical to my own. It is for this reason (and it is one of many) that I find it incredible that Islam claims to be the successor of the religion of the Bible for ethically and morally it represents to me a descent into darkness compared to the teachings of Christ.

I do have Muslim friends who are opposed to all forms of violence and literal *Jihad* as commonly understood by nearly all Muslims inspite of its sanitisation for the Western media. However I serious question whether such Muslims may be considered to be "orthodox" as their own scriptures repudiate their personal beliefs.

The recent outburst of violence by Muslim extremists may well represent the end of Islam. I say this not because I believe that militant Muslims are about to capitulate because such would not only be a naïve thought but utterly to misunderstand the Muslim mind. There is no doubt that the vast majority of Muslims are prepared to fight a suicidal war of world conquest and are not particularly concerned about the cost to their own lives, believing that to die fighting for the cause will result in a place in the Muslim heaven for them.

By committing itself to attacking the most powerful nation in the world, the United States, and its Western allies in NATO, Islam has set itself on an irreversible course much as the Japanese did in 1941 when they attacked Pearl Harbour. Like the Japanese they have, without a doubt, miscalculated Western resolve. Inspite of its moral decadence, which I find spiritually reprehensible, it would be wrong of Muslims to think that this will be their undoing. Whether they like it or not, the United States is a superpower and they are not. Even though Muslim extremists will likely, if they put their mind to it, wreck great destruction in the use of their arsenal of nuclear, chemical and biological weapons, and possibly even bring Western Civilisation as we know it to an end (though this is not certain), they nevertheless cannot win. They have opened a Pandora's Box that will mark their destruction.

Islam has only three courses open to it now:

- 1. To reform, by removing those parts of the Koran and Haddith which support violence and *Jihad*;
- 2. To compromise, by becoming absorbed into a One World Religion; or
- 3. Be wiped out, and/or become illegal.

Even if its economic foundations are shaken as the current terrorist war unfolds leading to a considerably reduced standard of living (a strong chance, I believe), the USA still controls the weapons of mass destruction and the means to deliver them. The West rightly perceives this latest attack as a threat against its very existence and will defend itself for its own survival. If it feels threatened to such an extent that it will be overwhelmed by Islam, it will not, if pushed to the brink, hesitate to use its weapons of mass destruction. In such circumstances, a nuclear attack against Mecca and against all centres of Islamic terrorism, is not at all beyond reason. This is something Muslims ought to seriously consider by reflecting on the fate of Japan between 1941 and 1945. What if the Ka'abah was destroyed and Medina made into a nuclear wasteland? How could a Muslim make the once-in-a-lifetime annual pilgrimage?

Though this is as far away from their goals and plans imaginable, my own view is that militant Islam will be crushed violently and the majority of Muslims, along with others,

become subject to a World Dictatorship and absorbed into a One World Religion. And though pockets of fundamentalist resistance may exist for a while after the accomplishment of this occultic goal, the powers that be will not hesitate to ruthlessly exploit other weapons to wipe them out.

The trouble with Islam is that it has absolutely no idea prophetically what is about to occur on the world scene, a vision of a world spelled out clearly by a Bible which it foolishly regards as being corrupt.

Fundamentalist Islam will be all but wiped out in the years to come after doing much damage. The vast majority of Muslims will, like "Christians" and other religionists not strictly following the Bible's teachings, be absorbed into the pagan One World Religion of the coming antichrist. The remaining Muslims, honourable, committed to goodness and peace, will convert to the true faith and wade together with their brethren and sisters in Christ in suffering and joy until the return of the Lord Yah'shua (Jesus) whom the Bible says categoricially will destroy the One World Dictatorship and Religion and ussher in a new world of peace.

We are witnessing, therefore, the violent judgment of Islam, and though it appears strong and immovable in those parts of the world which it presently controlls, that position of dominance is now to be irreversibly shaken. The comparisons many observers are making between the World Trade Center and Pearl Harbour are precise and the outcome is not what either Japan or the Muslim world expected or is expecting. The attack on the Pentagon and the World Trade Center was an act of suicide not for the men who hijacked those civilan airliners but for the whole Islamic faith because it will never be permitted to exist again in its present form.

The violence of Catholic Europe was judged in much the same way and, as a co-conspirator in the One Word Dictatorship scheme, will also become absorbed into the end-time "whore church". When the current pope started proclaiming the New Age teaching that *all* religions are equally valid ways to God, he sealed the fate of his own religion also.

Without realising it, the terrorists of 11 September have set in motion a process far bigger than they ever dreamed or imagined which will lead to the ultimate destruction of the current world system and the destruction of all the world religions except for a tiny underground remnant of true believers in Yah'shua the Messiah (Jesus Christ). They have done everything but initiate the final conflict between Islam and the rest of the world leading to Muslim domination of the planet. Ignorant and blind, they have initiated judgment against themselves and their own religion, and upon all false religion everywhere.

It's hard to say how long it will be before the usually tolerant and moderate Western governments will clamp down hard against their Muslim minorities, but it will surely come as terrorist actions escalate, since these minorities are the recruiting grounds of the extremists. As ever, there will always be innocent victims. We are about to witness a succession of deliberately staged political and religious polarisations followed by bitter warfare and much bloodshed. Though there may be respites, cease-fires, and brief periods of calm, what has been unleashed cannot be turned back. This is the beginning of a process leading to *the* end that generations of Christians have anticipated for it is now global and increasingly trans-national. New alliances are being formed. Europe is integrating into a superstate and the powers-that-be will press for an accellerated union inspite of previous denials that a superstate was their design - a Europe that will expand to include America, Russia, and inevitably the whole world. There is a giant conspiracy at work which will exploit

war and instability to the fully, just as it did with the Nazi and Bolshevik Revolutions in the previous century, and just as it has always done throughout history.

For Islam, 11 September will be remembered as a Day of Catastrophe, not for the West, but for the Muslim religion, for it signalled its death-knoll. Now a violent and relentless struggle has been unleashed which can never be stopped that will claim the lives of millions. The West, the Catholic Church, Islam, and every other system will diasappear, absorbed suddenly and without protest into an unexpected system combining political fascism and communism with withcraft and satanism. Its inauguration has been attempted many times, and most recently by Napoléon, Hitler, and Lenin. Traditional Islam will become an underground guerilla movement, reduced in numbers to a small handfull of men and women increasingly unable to hide from Big Brother. If not completely destroyed, Mecca will be transformed into one of many New Age shrines which all believers of the One World Religion will be compelled to respect and honour.

The world faces a 21st century Antiochus Epiphanes who will create a universal religion where Allah becomes one of a pantheon of officially recognised gods whom all must acknowledge. Islam will be absorbed back into its source.

You may not care to believe this scenario, and indeed the end-times may not precisely unfold as I have told it here, but I believe the general gist is correct.

As to whether Islam is a religion of peace or violence, I think it best to ask those who espouse the religion. As for myself, there has never been any doubt in my mind, as is born out by recent events, that the latter picture is the right one. And those honourable Muslims who espouse peace must accept that they are not the true representatives of their religion and its holy books.

My advice? Well, that all decent Muslims come to Christ - but if they will not do that, to reform their faith and start a new movement that repudiates violence and *Jihad*. For they may find it is the only thing that will save them.

4. Two Sets of Muslim Scriptures: Which is Which?

http://www.nccg.org/islam/Islam04-Hadith.html

Ask any non-Muslim what the Muslim Scriptures are and they will immediately tell you, the **Koran** (or Quran). Ask Muslims what are Islamic Scripture and you will get two answers:

- 1. The Koran
- 2. The Koran and Hadith

What may surprise you if you are a Westerner and live in a non-mulsim country, is to learn that the vast majority of Muslims believe in both the **Koran** *and* the **Hadith** and that both are equally inspired. Only a minority of Muslims are committed to the Koran alone.

THE PROVENANCE OF THE KORAN AND TEXTUAL PROBLEMS

All Muslims believe that not only is the Koran perfect but that their prophet, Muhammad, was perfect as well (*Koran* Suras 12:2; 13:37; 41:41,44). They also believe that is was originally written in heaven on a stone tablet and then transmitted to the prophet subsequently. So perfect is the Koran believed to be, that there are no variant readings whatsoever. Nothing has been lost, omitted, or changed, so that no conflicting manuscripts (MSS) exist. Many Muslims believe that an original Koran MS exists from which all Korans have been copied, and that the language in which it was written (Arabic) was flawless. Because the original language is without fault, no human being can render it into another language, so no other language is perfect enough. As literature, it is claimed, the Koran is also perfect (Sura 10:37-38).

These fantastic claims are easily disproven. There are numerous grammatical errors (e.g. Suras 2:177,192; 3:59; 4:162; 7:160; 13:28; 20:66; 63:10). There are numerous incomplete sentences which cannot be properly understood without various aids such as commentaries. It contains both non-Arabic words and phrases (Egyptian, Hebrew, Greek, Syriac, Akkadian, Ethiopian, and Persian) - at least 107 - as well as words that are given abnormal meanings. Adjectives and verbs are inflected without observance of the concords of gender and number. Illogically and ungrammatically applied pronouns which someties have no refenent abound. And predicates exist which in rhymed passages are often remote from the subjects (Ali Dashti, *23 Years: A Study of the Prophetic Career of Muhammad*, London, George Allen & Unwin, 1985, p.48). The Koran therefore contradicts its own claim to be written perfectly. And since, it is claimed, that Allah wrote it in heaven and Muhammad simply copied it, we are forced to the conclusion that Alah is not perfect ... or that it was, in fact, written *de novo* by Muhammad Himself. The over one hundred Koranic aberations from the normal rules and structure of Arabic are known to exist.

The claim that the Koranic MSS are without variants is also false. In Sura 2 alone, there are over 140 conflicting and variant readings (Arthur Jeffrey, *Material for the History of the Text of the Quran*). All Muslim and Western scholars admit this. And many of the variants alter the meaning of the text substantially. There are even missing verses. In the days of Ayesha, one Sura originally had 200 verses. But by the time of Uthman, 127 verses had been lost leaving only 73 behind! To this day the Shiite Muslims claim that Uthman left of 25% of the original verses in the Koran for political reasons (McClintock & Strong, *Cyclopedia*, V:152).

This is universally recognised. In response to the Muslim claim that the Koran is perfect, scholar John Burton has said:

> "The Muslim accounts of the history of the Quran texts are a mass of confusion, contradiction and inconsitencies" (*Collection of the Quran*, London, Cambridge University Press, 1977, p.231).

Like it or not, the Koran has been modified. A follower of Muhammad, Abdollah Sarh, made suggestions to Muhammad about rephrasing, adding to, or subtracting from the Suras, which he often did. Al Dashti explains:

> "Abdollah renounced Islam on the ground that the revelations, if from God, could not be changed at the prompting of a scribe such as he. After his apostasy he went to Mecca and joined the Qorayshites" (Dashti, *23 Years*, p.98).

Not surprisingly, then, that upon conquering Mecca one of the first people the Islamic prophet killed was Abdollah, for he knew too much and opened his mouth too often.

Verses that conttradict the Muslim faith have been removed from the Koran. Best known of these are the "satannic verses" in which Muhammad approved the worship of the three goddesses, the daughters of Allah. Arabic scholar E. Wherry notes:

> "There being some passages in the Quran which are contradictory, the Muhammadan doctors obviate any objection from thence by the doctrine of abrogation; for they say that God in the Quran commanded several things which were for good reasons afterwards revoked and abrogated" (E.M.Wherry, *A Comprehensive Commentary on the Quran*, p.110).

Not only has there been a systematic deletion of disjunctive verses but also addditions. For example, Ubai had several Suras in his MS of the Koran which Uthman omitted from his standardised text. Thus there were Korans in circulation before Uthman's text which had additional revelations from Muhammad which Uthman did not like, and thus he chopped them out of his own text.

There never was an "original Koran", no single manuscript (MS). Arthur Jeffery states:

> "Nothing is more certain than that when the Prophet died there was no collected body of revelation. The earliest strata of tradition available to us make is quite certain that there was no Quran left ready as a heritage for the community. The Prophet had proclaimed his messages orally, and, except in the later period of his ministry, whether they were recorded or not was often a matter of chance" (Jeffrey, *Materials*, pp.5-6. See also Caesar Farrar, *Islam: Beliefs and Observations*, New York, Barrons, 1987, p.28).

The Muslim claim that Muhammad compiled a complete Koranic MS before he died is pure mythology. There never was a single codex. That there couldn't have been is proved by the fact that while he was alive, Muhammad was continually adding new sayings to the earlier ones. The Koran as we have it was gathered together *after* his death. And they were gathered from bones, stones, palm leaves, tree bark and other materials on which the texts had been written, **none of which exist today**.

The early versions of the Koran were in conflict with each other, some having more Suras than others, and some being worded differently.

Yet Muslims claim that the original MSS exist today. When challenged to produce them, there only answer that they give, viz. that *they* must.

If there was an original, standard text, then why did Uthman have to standardise a common text if it was already in existence? Why did he destroy all the other MSS if there were no conflicting MSS? Why did he have to use the threat of death to force people to accept his text is everyone had the same text. And, finally, why did many people reject his text in favour of their own texts?

These questions cannot be answered by Muslims. The fact that Uthman ordered all the older copies of the Koran destroyed reveals his fear that such copies would reveal that his own text was deficient either by addition to or subtraction from from what Muhammad actually said. And he was afraid that should the older MSS survive, they would undermine the message of Islam completely.

But some of the older MSS *have* survived.

If the Koran is so perfect then why were Hamzah ben-Ahed and Maslema able to write books against the Koran which so surpassed it that many Mussulman's defected from Islam?

The dialect and vocabulary of the Koran is that of someone from the Quryash tribe living in the city of Mecca and not some superior, transcendant form of Arabic such as is Oxford English over the numerous dialects and voicalularies of common English. It bears the unmistakable mark of Muhammad himself. If it has been written in some kind of heavenly, perfect Arabic, the Koran would not have reflected a particular dialect and vocabulary - the dialect and vocabulary of a mortal human being and not some heavenly Allah.

WHAT THE KORAN SAYS ABOUT ITSELF?

The very clear message of the Koran is that Muhammad uttered only one set of perfect teachings that are recorded in the Koran, that these alone are authoritative, and that he never taught anything else:

> "Had he (Muhammad) uttered any other teachings. We would have punished him. We would have stopped the revelations to him" (69:44-46).
>
> Allah says here that had the Prophet taught *anything outside the Koran* that he would have been punished. Everything that is in the Koran, according to the Koran, is the sum total of what Allah taught him.
>
> Muhammad, furthermore, was, we are told, to deliver (teach and propagate) the message of the Koran and do no more:
>
>> "You (Muhammad) have NO duty EXCEPT DELIVERING the message" (42:48).
>>
>> "Your ONLY duty (Muhammad), is delivering, we will call them to account" (13:40).

> "The messenger has NO function EXCEPT delivery of the message" (5:99).

Any extra-Koranic teaching would therefore constitute a dereliction of his duty. As if to make the point, it is repeated three times.

Why? Simply because the Koran is theological and practically self-sufficient:

> "We have revealed to you this book (KORAN) to provide EXPLANATIONS FOR EVERYTHING, and guidance, and mercy and good news for the submitters" (16:89).

Note the word "everything". Since the Koran covers "everything" then *ipso facto* there can't be any more, so no more revelation or teaching is needed. To underline the point, Allah says:

> "We did not leave anything out of this book (KORAN)" (6:38).

Are we still unsure?

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

It is very important that all of this is remembered when we later come to consider the *second* book of Muslim scriptures, the **Hadith**. Let's summarise:

- 1. The Koran contains explanations of **everything**;
- 2. **Nothing** has been left out of it; and
- 3. The Koran is **complete**.

This threefold declaration by Allah is therefore, quite simply a **canonical decree** telling us that the Koran is **all-sifficent** and that nothing - no more teachings, explanations, etc. - are needed. Nothing at all. Not even the Bible makes such a claim for itself (even though many Christians twist Revelation 22:18-19 to mean just that).

I have presented these facts to Islamic apologists who have run circles around them, saying that the Koran still needed to be explained and expounded, which the prophet and his successors have faithfully done. But that isn't what the Koran says. It goes one step further:

> "Shall I seek other than GOD as a source of law, when He has revealed to you this book (KORAN) **FULLY DETAILED**" (6:114).

If the Koran is "fully detailed", then no further explanation is required. If I give someone "full details" of something, nothing more can be given. He has the fullness of the details. And when something is full, nothing can be added.

Therefore we must add a fourth point:

- 4. The Koran is **fully detailed**.

Islamic apologists sometimes quote the following in defence of more explanation and teaching:

> "O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and the Last Day. This is better and more suitable for final determination" (4:59).

But to pit Sura 4:59 against the others is to say that the Koran contradicts itself, no less. In order to harmonise it with the previous Suras that have been quoted above, we are forced to admit that what is referred to in terms of obedience to Muhammad is the Koran, no more and no less, for Muhammad was not permitted to teach anything beyond it without being punished.

The doctrine of the Koran is, therefore, like some forms of extreme Protestantism. It is a totally self-sufficient book containing all truth in all detail. It requires neither teachers, Imams, Mullahs, or even Muhammad himself to say anything more. Anyone - whether Mullah, Imam, Ayatollah, or the Prophet himself - who adds one new teaching to it is therefore **APOSTATE**.

Unfortunately, that makes not only the Prophet, Imams, Ayatollahs, and Mullahs apostate, but every Muslim who listens to them, as we shall see.

THE HADITH: A SECOND KORAN?

Like it or not, the vast majority of Muslims consider the **Hadith** as **equally sacred, inspired and authoritative** as the Koran.

The Hadith (meaning "Traditions") is a collection of early Muslim traditions - a bit like the writings of the Catholic fathers to the Catholic Church - which record the words and deeds of Muhammad according to his wives, family members, friends and Muslim leaders which are not usually found in the Koran.

Dr. Muhammad Hamidullah, Islamic scholar, is typical of the majority Muslim view when he states that "the custodian and repository of the original teachings of Islam" are found "above all in the Quran **and the Hadith**" (*Introduction to Islam*, p.250). To this he adds: "the Quran **and the Hadith**" are "the basis of all [Islamic] law" (p.163).

The reason, according to this Muslim scholar that Muslims revere the Hadith as well as the Koran is that **the Hadith is as divinely inspired as the Koran itself!** He writes:

> "The teachings of Islam are based primarily on the Quran and the Hadith, and, as we shall presently see, **both are based on divine inspiration**" (p.23)

But wait! What did the Koran say about itself? Let us remind ourselves lest we forget:

- 1. The Koran contains explanations of **everything**;
- 2. **Nothing** has been left out of it;
- 3. The Koran is **complete**; and
- 4. The Koran is **fully detailed**.

So why on earth is there any need for a set of traditions called Hadith? And yet, we learn they are indispensible! Muslim writer Hammudullah Abdalatati declares:

> "All the articles of faith ... and based upon and derived from the teachings of the Quran and the Traditions [Hadith] of Muhammad" (*Islam in Focus*, The Muslim Association of Singapore, Singapore, 1991, p.21).

As we shall see, not only does the existence of the Hadith contradict what Allah claims in the Koran, but it contains some of the most absurd and insane teachings imaginable that only totally unthinking and brainwashed individuals could possible believe. Many of them are an accute embarrassment to Muslims who either go silent, defend them like mad zealots, or pretend they don't exist. Some of them are most degrading and perverse teachings I have ever heard that utterly demolish any pretense by Islam to be a moral religion.

Unlike the Koran, the Hadith is **enormous**, consisting (in one translation) of **nine volumes** (Dr. Muhammad Mushin Khan, *The Translation of the Meaning of Sahih Al-Bukhari* (Kazi Publications, Lahore, Pakistan, 1979). The author writes in his introduction:

> "It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the reliious learned scholars of Islam said concerning him: "The most authentic book after the Book of Allah [i.e. the Koran] is Sahih-Al-Bukhari" (p.xiv).
>
> "He only chose approximately 7,275 [Hadiths] of which there is no doubt of their authenticity.
>
> "[Allah] revealed to him the Glorious Quran and **the Second Inspiration**, i.e., his Traditions.
>
> "It is incumbent upon you to strive hard to do righteous deeds according to the traditions of Muhammad as is clearly expressed in his Hadith" (p.xvii).

How can there possibly be talk of a **"second inspiration"** when the Koran says there isn't one?! And yet the Hadith is so entranched in Islam that to detach it would be to alter the nature of Islam considerably.

But let us ignore what the Koran says about anything outside its declared sufficiency and take a look at what the Hadith actually teach, since these are also the teachings of the author of the Koran. What do the Hadith tell us about the lofty spiritual teachings of Islam? Are they teachings that inspire? Are they superior to the moral and ethical teachings of Christianity or, as I believe, a call to reconstruct a primitive, unenlightened barbaric past? And what are we to learn about those few societies that have attempted to implement the Koran and Hadith in their fullness such as the Taliban régime of Afghanistan, recently overthrown to the enormous relief or ordinary Muslim Afghans who know and care little about the "Traditions"?

The **Hadith** is both the Muslim's dilemma and nightmare. It presents him as believing in the efficacy of drinking camel's urine and reveals the blissful state of

women who in the Muslim paradise have, as their highest honour, the honour of serving as whores in all eternity for Muslim men who have become blue birds. We shall show in the material follows that the Hadith is little more than the epitome of extreme religious catharsis and perversion. To defend Hadith means, for the Muslim, to **defend the indefensible** unless you believe that Taliban Afghanistan was Muslim Paradise

The Hadith is a large work and contains much interresting detail about the pre-Islamic past. It contains the origin of many strange Muslin rituals which find no mention in the "complete" Koran.

What is the Hadith's explanation for its own existence? Behind this enormous work is a singular force that expresses itself in the question: "What must I do to be forgiven by Allah and to be admitted to Paradise?" There are no vague generalities in this work. Muslims are told by Muhammad *exactly* what they must do, how to do it, and in what order to do it.

There are, for example, precise ways in which one must urinate, where to urinate, and how to urinate. Break any of these urination laws and you forfeit Paradise and end up in Hell. Your salvation depends on how you urinate.

The central theme of the Hadith is that without Allah's forgiveness, no one may enter into Paradise. Hellfire awaits those who do not gain Allah's favour.

But to gain the acceptance and forgiveness of Islam's God is no easy manner. Forgiveness must be **earned** following an elaborate set of rules and rituals. One mistake can cost the devotee everything that has been achieved up to that point. No concept of salvation by grace exists.

THE TEACHINGS OF THE HADITH

More than anything else, it was my encounter with the Hadith which persuaded me to give up any notion that Islam was a serious contender as the True Religion, the contradictions and errors of the Koran not withstanding. As we shall see as we study a selection of Hadith, only a complete imbecile could possibly take them seriously as teaching spiritual truth capable of improving the natural darkness of men's hearts.

Section I: Muhammad the Man

The Koran says of the Prophet Muhammad:

> "The Prophet has a higher claim on the believers than [they have on] their own selves" (33:6).

This, I am sure will agree, is a powerful claim for it makes Muhammad something "more" than a mere human or even a "prophet". Muslims do not believer that Muhammad was a sinner like other mortals and is beyond criticism. He was, they believe, perfect.

The Hadith tells us much about the character of the Prophet of Islam which is not to be found in the Koran. As such, then, the Hadith witness is important because it tells

us much about Allah's apostle. Was he the kind of man we should follow, whom we should concede a claim to our own seves because his is superior?

I:1 Muhammad the White Man

The **Hadith** clearly states that Muhammad was a white man and it is stated so many times and in so many ways that it is quite obvious that the authors of the Hadith were deeply concerned less someone think that Muhammad was a black man. Hence the emphasis on the whiteness of the prophet of Islam.

This may well come as a shock to the "Black Muslims" who have claimed that Islam is a black man's religion because Muhammad was a black man. Since Muhammad was a white man, then the *Nation of Islam* must be a "white man's religion"!

I:2 Muhammad, a White Devil?

In numerous radio debates with Black Muslims in the USA, great surprise has greeted the revelation that the Hadith clearly states that Muhammad was a white man. But since they pay lip service to the inspiration of Hadith, in the end they are forced to submit to its authority.

And indeed is "all white men are devils" as Elijah Muhammas and Louis Farrakhan have claimed, then Muhammad as Wallace Fard (all leaders of *Nation of Islam*) were "white devils"!

I:3 Jesus, a White Devil?

The hadith even claims that Muhammad saw Yah'shua (Jesus) in a dream and that Yah'shua (Jesus) was a white man with straight hair (9:242). The Black Muslims will not be happy with this Hadith either because it means that Jesus was a white devil too!

I:4 The Hadithic Evidence

In Vol.1, Hadith #63, we read:

> "While we were sitting with the Prophet in the Mosque, a man came riding on a camel. He made his camel kneel down in the Mosque, tied its foreleg and then said, "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us [his companions] leaning on his arm. We replied: "This **white man** reclining on his arm." The man then addressed him, "O Son of 'Abdul Muttalib."" (1:63)

The Hadith refers to Muhammad as "a **white person**" (2:122) and we are told that when Muhammad raised his arms, "the **whiteness of his armpits** became visible" (2:141). And if that isn't enough, Anas "saw **the whiteness of the penis** of Allah's Prophet" (1:367).

Why the obsession with "whiteness"? Does the Hadith imply that there is something wrong with black people?

I:5 Black People - Raisin Heads

That question is easily answered by the Hadith for we know only too well what Muhammad's attitude was to dark-skinned people when he referred to them as "raisin heads" in two places (1:662; 9:256). This is not at all unlike the term of abuse a "bonehead" being used against rather stupid and arrogant people in the USA.

Throughout the Hadith black people are referred to as "slaves". And if this isn't insulting enough to those of African descent, Muhammad felt that is someone dreamed of **a black woman**, that she was **an evil omen of a coming epidemic of disease** (9:162, 163).

I:6 Muhammad: A Slave Owner!

When Umar bin Al-Khattab came to the home of Muhammad, he found that "a **black slave** of Allah's Apostle was sitting on the first step" (6:435). From this and other references in the Hadith, it is clear that **Muhammad was a slave master and that he owned black slaves**. As a matter of fact, in almost every instance in which black people are mentioned in the Hadith, they were personal slaves of Muhammad! This was in stark contrast to Yah'shua (Jesus) or Nazareth who did not own slaves but came to set men free.

It is hardly suprising, in view of what the Hadith says about slavery, that for centuries Arab raiders along the coast and interior of Africa were trafficking in black slaves even before the apostate Christian Europeans continued the evil practice. Slavery has still not been entirely abolished from Islamic nations and today it is common for the Muslim Arabs of Sudan to make slaves of Christian and Animist blacks from the south.

I:7 The Short-Tempered Prophet

In terms of personality, the Muslim Prophet was short-tempered and easily angered. When Muhammad heard of someone leading in prolonged prayers, the Hadith records:

> "I never saw the Prophet more furious in giving advice on that day" (1:90).

Since he claimed to be a "prophet", a man asked Muhammad where to find his lost camel. The Hadith records his reaction:

> "The Prophet got angry and his cheeks or his face became red" (1:91).

I:8 Muhammad Despised Enquiring Minds

The Prophet of Islam did not like anyone asking him questions about his claims to prophethood or revelation and went so far as to say:

> "**Allah has <u>hated</u> you** ... [for] **asking too many questions**" (2:555; 3:591).

How different is Yahweh, the Lord God of Israel. And what a contrast He is to the Muslim Allah, proving that the are not the same God. It is stated numerous times in the Bible that:

> "You are God, Ready to pardon, Gracious and merciful, **Slow to anger**, Abundant in kindness ..." (Neh 9:17; cp. Joel 2:13; Jonah 4:2; Nahum 1:3)
>
> "Yahweh is merciful and gracious, **Slow to anger**, and abounding in mercy" (Ps.103:8; cp. 145:8)

Even when he was asked questions, the Hadith records:

> "The Prophet was asked about things which he did not like, when the questioner insisted, **the Prophet got angry**" (1:92).

The wisdom literature in the Bible counsels:

> "A wrathful man stirs up strife, But he who is **slow to anger** allays contention" (Prov.15:18, NKJV).
>
> "He who is **slow to anger** is better than the mighty, And he who rules his spirit than he who takes a city" (Prov.16:32, NKJV)
>
> "The discretion of a man makes him **slow to anger**, And his glory is to overlook a transgression" (Prov 19:11, NKJV).

What then does the true God - Yahweh-Elohim - think about those who bring questions about Him and His work?

> ""Come now, and **let us reason together**", says Yahweh" (Isa.1:18)
>
> "**Prove all things**; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21-22, KJV)

This tendency to rage tantrums was typical of Muhammad's unredeemed and uncontrolled personality. When those who asked questions "saw the [anger] on the face of the Prophet," they often withdraw their questions (1:92).

Yet even this was enough. The internal contradiction of the man is revealed when the people rightfullt complained that he wanted them to accept what he said with no questions asked:

> "The Prophet told them repeatedly [in anger] to ask him anything they liked" (1:30).

I am reminded of the hypocrtisy and contradiction of the Mormon leaders like Brigham You who one day would say that noone had any right to question what he said, and on another that the people should test everything against the Scriptures. We see the same tendency in Muhammad.

Finally the early Muslims learned it wasn't safe to ask anything and so remained quiet, a tendency in all unlightened religion from Roman Catholicism to Islam.

I:8 No Sense of Humour

Muhammad had no sense of humour and did not permit anyone to joke about him or his doctrines.

The Hadith (2:173) tells the story of one elderly who watched Muhammad and his disciples bowing and touching their foreheads to the dirt while reciting Surat-an-Najm. (The early Muslims prided themselves on their dirty foreheads - much as Hindus pride themselves in rubbing cow dung into their hair - and looked down on all other forms of prayer). When the old man saw their foreheads becoming dirty, as a joke, he picked up some dirt and put it to his own forehead and said, "This is sufficient for me." The old man was saying that if the improtant thing was to get dirt on your forehead when you pray, then it would be a lot easier to pick up some dirt and smear it on your forehead - ha! ha! But Muhammad was not amused by the old man or his joke. The Hadith records that **the Muslims murdered the old man in cold blood**!

What cold, hard and callous religion is this that would do such a thing? Why not try to instead convince the old man of the error of his way? The reason is that he was right - and "Allah" was offended.

I:9 Bitter and Vengeful

And so we begin to see a pattern of uncontrolled passion and a murderous spirit so very, very different from the exalted morals of the New Testament revelation of Yah'shua the Messiah (Jesus Christ). Yah'shua (Jesus) whom Muslims supposedly venerate as a Prophet, and the New Testament (Injil) which the Koran advocates Muslims to study, taught that we should forgive our enemies and love those who despitefully use us. The whole moral tone is orders of magnitude higher than both the Koran and the Hadith.

As we compare Muhammad who, according to Islam, was a greater prophet than Yah'shua (Jesus) and therefore the *final* Messenger to mankind, we discover that he was a bitter, vengeful man who had numetous people murdered when they got on his bad side.

While Muhammad told others not to kill people when in Mecca and, in particular, not to kill people at the Kabah, when Muhammad heard that Ibn Khatal was taking refuge in the Kabah, he said: **"Kill him."** He was dragged out and butchered (3:72).

One particular horrifying example of Muhammad's blood lust is found in the Hadith:

> "Allah's Prophet said, "Who will kill Ka'b bin Al-Ashraf as he has harmed Allah and his Apostle?" Muhammad bin Maslama [got up and] said, **"I will kill him."** They [Muhammad bin Maslama and his companions] came to him as promised and **murdered him**. Then they went to the Prophet and told him" (3:687).

I:10 Tribal Conflict

Muhammad's demand that somebody murder for him sometimes caused problems amongst the tribes. On one occasion, when Aisha was only 15 years old, she was accused of adultery. According to her story as the Hadith records it (3:829), she had accidentally left her neckless behind when she went to answer the call of nature. When she went back to find it, the caravan went on without her. They did not realise that she had not rejoined them. Later a Muslim by the name of Safwan bib Mu'attal As-Sulami Adh-Dhakwani found her and on his own camel brought her back to the caravan.

I:11 A Nasty Rumour

This started the nasty rumour that she was having an affair with Safwan. The entire Muslim community was in uproar about the issue.

According to Aisha, the leader of those who accused her was named 'Abdullah bin Ubai bin Salul. His followers spread forged statements of false accusers about her adultery.

Aisha returned to be with her parents while Muhammad,

> "called upon 'Ali bin Abu Talib and Usama bin Zaid ... to consult them about divorcing his wife [i.e. Aisha]."

The counseled him not to divorce Aisha on the basis of mere rumours but to ask Aisha's woman servant Buraira if she had ever seen anything suspicious about her.

> "Buraira said, "No, by Allah who has sent you with the truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat."

The footnote in the Hadith points out that Aisha was only 15 years old at the time. According to the Hadith, **Aisha had been only 6 years old when Muhammad married her! He had consummated the marriage when she was only 9 years old!**

I:12 A Request for Murder

With Buraira's word that Aisha was innocent,

> "Allah's prophet ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Prophet said, "Who will support me to punish that person who has hurt me by slandering the reputation of my family?" Sa'd bin Mu'adh got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Anus, then **we will chop his head off**, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.""

The chief of the Khazraj, Sa'd bib 'Ubada, jumped up to defend his tribe and said, "You cannot kill him." This in turn led Sa'd bin Mu'adh to say, **"By Allah, we will kill him."**

The entire situation got out of control and the Anus tribe and some Khazraj tribe prepared to fight each other over the issue. It took some time for Muhammad to get things quietened down.

Muhammad took the easiest way and claimed to have received a special revelation from Allah that Aisha was innocent.

Thus the issue for Muslims was now settled because Allah had spoken. Those infidels who would dare question Allah's apostle on this issue would meet the fate of all indifels.

I:13 Muhammad Was Not Innocent

According to the Hadith, Muhammad was a sinner in need of forgiveness. He was NOT sinless as Islam now claims. When Muhammad was asked by Abu Huraira,

> "What do you say in the pause between Takbir and recitation? Muhammad replied, I say, "O Allah, **set me apart from my sins** as the East and the West are set apart from each other and **clean me from sins** as a white garment is cleaned of dirt [after thorough washing]. O Allah! **Wash off my sins** with water, snow and hail" (1:711)

Abu Huraira said in the Hadith:

> "I heard Allah's Apostle saying, "By Allah! **I ask for forgiveness** from Allah and **turn to him in repentance more than seventy times a day**" (8:319).

Muhammad's wife Aisha records that the early Muslims did not regard Muhammad as sinless.

> "They said, "O Allah's Prophet! We are not like you. Allah has forgiven **your past and future sins**" (1:19).

This Hadith is clear that Muhammad's disciples praised him because his sins were forgiven and not because he did not have any sins to forgive.

It goes on to say in the Hadith:

> "The Prophet used to say frequently in his bowings and prostrations, "O Allah! Our Lord! All praises are for You. **O Allah! Forgive me**" (1:781)

The men of Quraish repeatedly said:

> **"May Allah forgive his Apostle!"** (1:375)

Obviously, these men did not view Muhammad as sinless! The same can be said of a group of three men who discussed in the Hadith that Allah had forgiven Muhammad of his sins (1:7). Aisha said that she heard Muhammad pray, "O Allah! Forgive me and bestow your mercy on me" (5:724).

During his supposed night journey through seven heavens, "Jesus" says concerning Muhammad,

> "Muhammad, the Slave of Allah, whose **past and future sins were forgiven** by Allah" (6:3).

7. 'Isa, the Muslim Jesus

by Dr. Mark Durie

http://www.nccg.org/islam/Islam07-Isa.html

"The word *Christian* is not a valid word, for there is no religion of Christianity according to Islam". www.answering-christianity.com

Today we increasingly hear and read that Christianity and Islam 'share' Jesus, that he belongs to both religions. So also with Abraham: there is talk of the West's 'Abrahamic civilization' where once people spoke of 'Judeo-Christian civilization'. This shift of thinking reflects the growing influence of Islam.

These notes offer some information and reflections on the 'Muslim Jesus', to help put this trend in its proper context.

References in brackets are to the Qur'an. Numbering systems for the Qur'anic verses are not standardized: be prepared to search through nearby verses for the right one.

Islam the primordial faith

Islam regards itself, not as a subsequent faith to Judaism and Christianity, but as the primordial religion, the faith from which Judaism and Christianity are subsequent developments. In the Qur'an we read that Abraham 'was not a Jew nor a Christian, but he was a monotheist, a Muslim' (Al 'Imran 3:66). So it is Muslims, and not Christians or Jews, who are the true representatives of the faith of Abraham to the world today. (Al-Baqarah 2:135)

The Biblical prophets were all Muslims

Many prophets of the past received the one religion of Islam. (Ash-Shura 42:13) Who were these previous prophets? According to Al-An'am 6:85-87 they include Ibrahim (Abraham), 'Ishaq (Issac), Yaqub (Jacob), Nuh (Noah), Dawud (David), Sulaiman (Solomon), Ayyub (Job), Yusuf (Joseph), Musa (Moses), Harun (Aaron), Zakariyya (Zachariah), Yahya (John the Baptist), 'Isa (Jesus), Ilyas, Ishmael, Al-Yash'a (Elisha), Yunus (Jonah) and Lut (Lot).

The Muslim 'Isa (Jesus)

There are two main sources for 'Isa, the Muslim Jesus. The Qur'an gives a history of his life, whilst the Hadith collections -- recollections of Muhammad's words and deeds -- establish his place in the Muslim understanding of the future.

The Qur'an

'Isa, was a prophet of Islam

Jesus' true name, according to the Qur'an, was 'Isa. His message was pure Islam, surrender to Allah. (Al 'Imran 3:84) Like all the Muslim prophets before him, and like Muhammad after him, 'Isa was a lawgiver,

and Christians should submit to his law. (Al 'Imran 3:50; Al-Ma'idah 5:48) 'Isa's original disciples were also true Muslims, for they said 'We believe. Bear witness that we have surrendered. We are Muslims.' (Al-Ma'idah 5:111)

'The Books'

Like other messengers of Islam before him, 'Isa received his revelation of Islam in the form of a book. (Al-An'am 6:90) 'Isa's book is called the Injil or 'gospel'. (Al-Ma'idah 5:46) The Torah was Moses' book, and the Zabur (Psalms) were David's book. So Jews and Christians are 'people of the Book'. The one religion revealed in these books was Islam. (Al 'Imran 3:18)

As with previous prophets, 'Isa's revelation verified previous prophets' revelations. (Al 'Imran 3:49,84; Al-Ma'idah 5:46; As-Saff 61:6) Muhammad himself verified all previous revelations, including the revelation to 'Isa (An-Nisa' 4:47), and so Muslims must believe in the revelation which 'Isa received. (Al-Baqarah 2:136) However, after 'Isa the Injil was lost in its original form. Today the Qur'an is the only sure guide to 'Isa's teaching.

The biography of 'Isa

According to the Qur'an, 'Isa was the Messiah. He was supported by the 'Holy Spirit'. (Al-Baqarah 2:87; Al-Ma'idah 5:110) He is also referred to as the 'Word of Allah'. (An-Nisa' 4:171)

'Isa's mother Mariam was the daughter of 'Imran, (Al 'Imran 3:34,35) — cf the Amram of Exodus 6:20 — and the sister of Aaron (and Moses). (Maryam 19:28) She was fostered by Zachariah (father of John the Baptist). (Al 'Imran 3:36) While still a virgin (Al-An'am 6:12; Maryam 19:19-21) Mariam gave birth to 'Isa alone in a desolate place under a date palm tree. (Maryam 19:22ff) (Not in Bethlehem).

'Isa spoke whilst still a baby in his cradle. (Al 'Imran 3:46; Al-Ma'idah 5:110; Maryam 19:30) He performed various other miracles, including breathing life into clay birds, healing the blind and lepers, and raising the dead. (Al 'Imran 3:49; Al-Ma'idah 5:111) He also foretold the coming of Muhammad. (As-Saff 61:6)

'Isa did not die on a cross

Christians and Jews have corrupted their scriptures. (Al 'Imran 3:74-77, 113) Although Christians believe 'Isa died on a cross, and Jews claim they killed him, in reality he was not killed or crucified, and those who said he was crucified lied (An-Nisa' 4:157). 'Isa did not die, but ascended to Allah. (An-Nisa' 4:158) On the day of Resurrection 'Isa himself will be a witness against Jews and Christians for believing in his death. (An-Nisa' 4:159)

Christians should accept Islam, and all true Christians will

Christians (and Jews) could not be freed from their ignorance until Muhammad came bringing the Qur'an as clear evidence (Al-Bayyinah 98:1). Muhammad was Allah's gift to Christians to correct misunderstandings. They should accept Muhammad as Allah's Messenger, and the Qur'an as his final revelation. (Al-Ma'idah 5:15; Al-Hadid 57:28; An-Nisa' 4:47)

Some Christians and Jews are faithful and believe truly. (Al 'Imran 3:113,114) Any such true believers will submit to Allah by accepting Muhammad as the prophet of Islam, i.e. they will become Muslims. (Al ''Imran 3:198)

Although Jews and pagans will have the greatest enmity against Muslims, it is the Christians who will be 'nearest in love to the believers', i.e. to Muslims. (Al-Ma'idah 5:82) True Christians will not love

Muhammad's enemies. (Al-Mujadilah 58:22) In other words, anyone who opposes Muhammad is not a true Christian.

Christians who accept Islam or refuse it

Some Jews and Christians are true believers, accepting Islam: most are transgressors. (Al 'Imran 3:109)

Many monks and rabbis are greedy for wealth and prevent people from coming to Allah. (At-Taubah 9:34,35)

Christians and Jews who disbelieve in Muhammad will go to hell. (Al-Bayyinah 98:6)

Muslims should not take Christians or Jews for friends. (Al-Ma'idah 5:51) They must fight against Christians and Jews who refuse Islam until they surrender, pay the poll-tax and are humiliated. (At-Taubah 9:29) To this may be added hundreds of Qur'anic verses on the subject of jihad in the path of Allah, as well as the 'Book of Jihad' found in all Hadith collections.

Christian beliefs

Christians are commanded not to believe that 'Isa is the son of God: 'It is far removed from his transcendent majesty that he should have a son'- (An-Nisa' 4:171; Al-Furqan 25:2) 'Isa was simply a created human being, and a slave of Allah. (An-Nisa' 4:172; Al 'Imran 3:59)

Christians are claimed by the Qur'an to believe in a family of gods -- Father God, mother Mary and 'Isa the son -- but 'Isa rejected this teaching. (Al-Ma'idah 5:116) The doctrine of the Trinity is disbelief and a painful doom awaits those who believe it. (Al-Ma'idah 5:73)

'Isa (Jesus) in the Hadith

'Isa the destroyer of Christianity

The prophet 'Isa will have an important role in the end times, establishing Islam and making war until he destroys all religions save Islam. He shall kill the Evil One (Dajjal), an apocalyptic anti-Christ figure.

In one tradition of Muhammad we read that no further prophets will come to earth until 'Isa returns as 'a man of medium height, or reddish complexion, wearing two light garments, looking as if drops were falling down from his head although it will not be wet. He will fight for the cause of Islam. He will break the cross, kill pigs, and abolish the poll-tax. Allah will destroy all religions except Islam. He ('Isa) will destroy the Evil One and will live on the earth for forty years and then he will die'. (Sunan Abu Dawud, 37:4310) The Sahih Muslim has a variant of this tradition: 'The son of Mary ... will soon descend among you as a just judge. He will ... abolish the poll-tax, and the wealth will pour forth to such an extent that no one will accept charitable gifts.' (Sahih Muslim 287)

What do these sayings mean? The cross is a symbol of Christianity. Breaking crosses means abolishing Christianity. Pigs are associated with Christians. Killing them is another way of speaking of the destruction of Christianity. Under Islamic law the poll-tax buys the protection of the lives and property of conquered 'people of the Book'. (At-Taubah 9:29) The abolition of the poll-tax means jihad is restarted against Christians (and Jews) living under Islam, who should convert to Islam, or else be killed or enslaved. The abundance of wealth refers to booty flowing to the Muslims from this conquest. This is what the Muslim 'Isa will do when he returns in the last days.

Muslim jurists confirm these interpretations: consider, for example, the ruling of Ahmad ibn Naqib al-Misri (d. 1368).

"...the time and the place for [the poll tax] is before the final descent of Jesus (upon whom be peace). After his final coming, nothing but Islam will be accepted from them, for taking the poll tax is only effective until Jesus' descent (upon him and our Prophet be peace) ..." (*The Reliance of the Traveller*. Trans. Nuh Ha Mim Keller, p. 603).

Ibn Naqib goes on to state that when Jesus returns, he will rule 'as a follower' of Muhammad.

Critical Comments on the Muslim 'Isa (Jesus)

'Isa not an historical figure

The Qur'an's 'Isa is not an historical figure. His identity and role as a prophet of Islam is based solely on supposed revelations to Muhammad over half a millennium after the Jesus of history lived and died.

Jesus"name was never 'Isa

Jesus' mother tongue was Aramaic. In his own lifetime he was called *Yeshua* in Aramaic, and *Jesu* in Greek. This is like calling the same person John when speaking English and Jean when speaking French: *Jesu*, pronounced "Yesoo", is the Greek form of Aramaic *Yeshua*. (The final -s in *Jesu-s* is a Greek grammatical ending.) *Yeshua* is itself a form of Hebrew *Yehoshua"* which means 'the Lord is salvation'. However Yehoshua' is normally given in English as *Joshua*. So Joshua and Jesus are variants of the same name.

It is interesting that Jesus' name *Yehoshua'* contains within it the proper Hebrew name for God, the first syllable *Yeh-* being short for YHWH 'the LORD'.

Yeshua of Nazareth was never called '*Isa*, the name the Qur'an gives to him. Arab-speaking Christians refer to Jesus as *Yasou"* (from *Yeshua)* not '*Isa*.

Jesus did not receive a 'book'

According to the Qur'an, the 'book' revealed to 'Isa was the *Injil*. The word *Injil* is a corrupted form of the Greek *euanggelion,* 'good news' or *gospel*. What was this *euanggelion?* This was just how Jesus referred to his message: as good news. The expression *euanggelion* did not refer to a fixed revealed text, and there is absolutely no evidence that Jesus received a 'book' of revelation from God.

The 'gospels' of the Bible are biographies

The term *euanggelion* later came to be used as a title for the four biographies of Jesus written by Matthew, Mark, Luke and John, the 'gospels'. This was a secondary development of meaning. Apparently this is where Muhammad got his mistaken idea of the *Injil* being a 'book'.

Most so-called prophets of Islam received no book

Virtually all of the so-called 'prophets' of Islam, whose names are taken from the Hebrew scriptures, received no 'book' or law code. For example, the Psalms are not a book revealing Islam, as the Qur'an claims, but a collection of songs of worship, only some of which are David's. There is not a shred of evidence in the Biblical history of David that he received a book of laws for the Israelites. They already had the Torah of Moses to follow. So David was not a prophet in the Qur'an's sense of this word. Likewise most of the prophets claimed by Islam were neither lawgivers nor rulers.

Biblical prophecy and Islamic prophecy are not the same thing

The Biblical understanding of prophecy is quite different from Muhammad's. A Biblical prophecy is not regarded as a passage from a heavenly eternally pre-existent text like the Qur'an, but a message from God for a specific time and place. A biblical prophet is someone to whom God reveals hidden things, and who then acts as God's verbal agent. When a Samaritan woman called Jesus a prophet (John 4:19) it was because he had spoken about things in her life that he could only have known supernaturally. Christianity teaches that Jesus was a prophet, but he brought no 'book': he himself was the living 'Word of God', a title used of 'Isa in the Qur'an.

By no means all prophecies referred to in the Bible became part of the Biblical text. The Bible consists of a wide variety of materials originally written for many different purposes, including letters, songs, love poetry, historical narratives, legal texts, proverbial wisdom as well as prophetic passages. These are regarded as inspired by God, but not dictated from a timeless heavenly book.

As prophetic history, the Qur"n contains many errors and anachronisms

The claim that Jesus was not executed by crucifixion is without any historical support. One of the things that all the early sources agree on is Jesus' crucifixion.

Mariam the mother of 'Isa is called a sister of Aaron, and also the daughter of Aaron's father 'Imran (Hebr. Amram). Clearly Muhammad has confused Mary (Hebr. Miriam) with Miriam of the Exodus. The two lived more than a thousand years apart!

In the Bible Haman is the minister of Ahasuerus in Media and Persia (The Book of Esther 3:1-2). Yet the Qur'an places him over a thousand years earlier, as a minister of Pharoah in Egypt.

The claim that Christians believe in three Gods -- Father, son Jesus and mother Mary -- is mistaken. The Qur'an is also mistaken to claim that Jews say Ezra was a son of God. (At-Taubah 9:30) The charge of polytheism against Christianity and Judaism is ill-informed and false. (Deuteronomy 6:4, James 2:19a)

The story of the 'two horned one' (Al-Kahf 18:82 cf also Daniel 8:3, 20-21) is derived from the Romance of Alexander. Certainly Alexander the Great was no Muslim.

The problem with the name 'Isa has already been discussed. Other Biblical names are also misunderstood in the Qur'an, and their meanings lost. For example Elisha, which means 'God is salvation', is given in the Qur'an as *al-Yash'a*, turning *El* 'God' into *al-* 'the'. (Islamic tradition did the same to Alexander the Great, calling him *al-Iskandar* 'the Iskander'). Abraham 'Father of many' (cf Genesis 17:5) might have been better represented as something-like *Aburahim* 'father of mercy' instead of Ibrahim, which has no meaning in Arabic at all.

The Qur'an has a Samaritan making the golden calf, which was worshipped by the Israelites in the wilderness (Ta Ha 20:85) during the Exodus. In fact it was Aaron (Exodus 34:1-6). The Samaritans did not exist until several centuries later. They were descendants of the northern Israelites centuries after the Exodus.

Many Qur'anic stories can be traced to Jewish and Christian folktales and other apocryphal literature. For example a story of Abraham destroying idols (As-Saffat 37) is found in a Jewish folktale, the Midrash Rabbah. The Qur'anic story of Zachariah, father of John the Baptist, is based upon a second-century Christian fable. The story of Jesus being born under a palm tree is also based on a late fable, as is the story of Jesus making clay birds come alive. Everything the Qur'an says about the life of Jesus which is not found in the Bible can be traced to fables composed more than a hundred years after Jesus' death.

Jesus' titles of Messiah and Word of God, which the Qur'an uses, find no explanation in the Qur'an. Yet in the Bible, from which they are taken, these titles are well integrated in a whole theological system.

The Qur'an mentions the Holy Spirit in connection with Jesus, using phrases which come from the gospels. Ibn Ishaq (*Life of Muhammad*) reports Muhammad as saying that this 'Spirit' was the angel Gabriel (cf also An-Nahl 16:102, Al-Baqarah 2:97). However the Biblical phrase 'Spirit of God' (Ruach Elohim) or 'Holy Spirit' can only be understood in light of the Hebrew scriptures. It certainly does not refer to an angel.

Jesus' alleged foretelling of Muhammad's coming (As-Saff 61:6) appears to be based on a garbled reading of John 14:26, a passage which in fact refers to the Spirit.

The Hebrew scriptures were Jesus' Bible. He affirmed their authority and reliability and preached from them. From these same scriptures he knew God as *Adonai Elohim*, the Lord God of Israel. He did not call God *Allah*, which appears to have been the name or title of a pagan Arabian deity worshipped in Mecca before Muhammad. Muhammad's pagan father, who died before Muhammad was born, already bore the name '*Abd Allah* 'slave of Allah', and his uncle was called *Obeid Allah*.

We read that An-Najm 53:19-23 seeks to refute the pagan Arab belief that Allah had daughters named al-Uzza, al-Ilat and Manat. (See also An-Nahl 16:57 and Al-An'am 6:100).

The Biblical narratives are rich with historical details, many confirmed by archaeology. They cover more than a thousand years, and reveal a long process of technological and cultural development. In contrast the Qur'an's sacred history is devoid of archaeological support. Its fragmentary and disjointed stories offer no authentic reflection of historical cultures. No place name from ancient Israel is mentioned, not even Jerusalem. Many of the supposed historical events reported in the Qur'an have no independent verification. For example we are told that Abraham and Ishmael built the Kaaba in Mecca (Al-Baqarah 2:127), but this is totally without support. The Biblical account, more than a thousand years older, does not place Abraham anywhere near Arabia.

The Qur''n is not a credible source for Biblical history

The Qur'an, written in the 7th century AD, cannot be regarded as having any authority whatsoever to inform us about Jesus of Nazareth. It offers no evidence for its claims about biblical history. Its numerous historical errors reflect a garbled understanding of the Bible.

Islam appropriates the history of Judaism and Christianity to itself

When Muhammad linked the name of *Allah* to the religious histories of Judaism and Christianity, this was a way to claim them for Islam. In the light of later events, the claim that Islam was the original religion, and that all preceding prophets were Muslims, can be regarded as an attempt to appropriate the histories of other religions for Islam. The effect is to rob Christianity and Judaism of their own histories.

Consider that many Biblical sites, such as the tombs of the Hebrew Patriarchs and the Temple Mount, are claimed by Islam as Muslim sites, not Jewish or Christian ones. After all, the Qur'an tells us that Abraham 'was a Muslim'. Under Islamic rule all Jews and Christians were banned from such sites.

The place of the Jewish scriptures in Christianity is completely different from the place of the Bible in Islam

There is a fundamental difference between Christian attitudes to the Jewish scriptures and Islamic attitudes to the Bible. Christians accept the Hebrew scriptures. They were the scriptures of Jesus and the apostles. They were the scriptures of the early church. The whole of Christian belief and practice rests

upon them. Core Christian concepts such as 'Messiah' (Greek 'Christos'), 'Spirit of God', 'Kingdom of God' and 'salvation' are deeply rooted in the Hebrew Biblical traditions.

We note also that Christian seminaries devote considerable effort to studying the Hebrew scriptures. This is an integral part of training for Christian ministry. The Hebrew scriptures are read (in translation) every Sunday in many churches all around the world.

In contrast Islam's treatment of the Bible is one of complete disregard. Although it purports to 'verify' all earlier prophetic revelation, the Qur'an is oblivious to the real contents of the Bible. The claim that Christians and Jews deliberately corrupted their scriptures is made without evidence, and this only serves to cover up the Qur'an's historical inadequacies. Muslim scholars rarely have an informed understanding of the Bible or of biblical theology and so remain ignorant of these realities.

Some contemporary Muslim voices on Jesus

Yasser Arafat, addressing a press conference at the United Nations in 1983 called Jesus "the first Palestinian fedayeen who carried his sword" (i.e. he was a freedom fighter for Islam).

Sheikh Ibrahim Madhi, employee of the Palestinian Authority, broadcast live in April 2002 on Palestinian Authority television: "The Jews await the false Jewish messiah, while we await, with Allah's help... Jesus, peace be upon him. Jesus's pure hands will murder the false Jewish messiah. Where? In the city of Lod, in Palestine."

Author Shamim A. Siddiqi of Flushing, New York put the classical position of Islam towards Christianity clearly in a recent letter to Daniel Pipes, New York Post columnist:

"Abraham, Moses, Jesus, and Muhammad were all prophets of Islam. Islam is the common heritage of the Judeo-Christian-Muslim community of America, and establishing the Kingdom of God is the joint responsibility of all three Abrahamic faiths. Islam was the din (faith, way of life) of both Jews and Christians, who later lost it through human innovations. Now the Muslims want to remind their Jewish and Christian brothers and sisters of their original din [religion]. These are the facts of history."

This historical negationism -- appearing to affirm Christianity and Judaism whilst in fact rejecting and supplanting them -- is a lynchpin of Muslim apologetics. What is being affirmed is in fact neither Christianity nor Judaism, but Jesus as a prophet of Islam, Moses as a Muslim etc. This is intended to lead to 'reversion' of Christians and Jews to Islam, which is what Siddiqi refers to when he speaks of 'the joint responsibility' of Jews and Christians to establish 'the Kingdom of God'. By this he means that American Christians and Jews should work to establish shari'ah law and the rule of Islam in the United States.

Conclusion

'Isa (Jesus) of the Qur'an is a product of fable, imagination and ignorance. When Muslims venerate this 'Isa, they have someone different in mind from the Yeshua or Jesus of the Bible and of history. The 'Isa of the Qur'an is based on no recognized form of historical evidence, but on fables current in seventh century Arabia.

For most faithful Muslims 'Isa is the only Jesus they know. But if one accepts this Muslim 'Jesus', then one also accepts the Qur'an: one accepts Islam. Belief in this 'Isa is won at the cost of the libel that Jews and Christians have corrupted their scriptures, a charge that is without historical support. Belief in this 'Isa implies that much of Christian and Jewish history is in fact Islamic history.

The Jesus of the gospels is the base upon which Christianity developed. By Islamicizing him, and making of him a Muslim prophet who preached the Qur'an, Islam destroys Christianity and takes over all its history. It does the same to Judaism.

In the end times as described by Muhammad, 'Isa becomes a warrior who will return with his sword and lance. He will destroy the Christian religion and make Islam the only religion in all the world. Finally at the last judgement he will condemn Christians to hell for believing in the crucifixion and the incarnation.

This final act of the Muslim 'Isa reflects Islam's apologetic strategy in relation to Christianity, which is to deny the Yeshua of history, and replace him with a facsimile of Muhammad, so that nothing remains but Islam.

"The Muslim supersessionist current claims that the whole biblical history of Israel and Christianity is Islamic history, that all the Prophets, Kings of Israel and Judea, and Jesus were Muslims. That the People of the Book should dare to challenge this statement is intolerable arrogance for an Islamic theologian. Jews and Christians are thus deprived of their Holy Scriptures and of their salvific value."

--Bat Ye'or in *Islam and Dhimmitude: where civilizations collide*, p.370.

APPENDIX: The historical evidence for Jesus (Yeshua) of Nazareth and his death by crucifixion

Non-Christian sources for Jesus

• Tacitus (AD 55-120), a renowned historical of ancient Rome, wrote in the latter half of the first century that 'Christus ... was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also.' (Annals 15: 44).

• Suetonius writing around AD 120 tells of disturbances of the Jews at the 'instigation of Chrestus', during the time of the emperor Claudius. This could refer to Jesus, and appears to relate to the events of Acts 18:2, which took place in AD 49.

• Thallus, a secular historian writing perhaps around AD 52 refers to the death of Jesus in a discussion of the darkness over the land after his death. The original is lost, but Thallus' arguments -- explaining what happened as a solar eclipse -- are referred to by Julius Africanus in the early 3rd century.

• Mara Bar-Serapion, a Syrian writing after the destruction of the Temple in AD 70, mentions the earlier execution of Jesus, whom he calls a 'King'.

• The Babylonian Talmud refers to the crucifixion (calling it a hanging) of Jesus the Nazarene on the eve of the Passover. In the Talmud Jesus is also called the illegitimate son of Mary.

• The Jewish historian Josephus describes Jesus' crucifixion under Pilate in his Antiquities, written about AD 93/94. Josephus also refers to James the brother of Jesus and his execution during the time of Ananus (or Annas) the high priest.

Paul's Epistles

• Paul's epistles were written in the interval 20-30 years after Jesus' death. They are valuable historical documents, not least because they contain credal confessions which undoubtedly date to the first few decades of the Christian community.

Paul became a believer in Jesus within a few years of Jesus' crucifixion. He writes in his first letter to the Corinthians 'For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again on the third day according to the Scriptures, and that he was seen by Cephas (Peter), then by the twelve.' This makes clear that belief in the death of Jesus was there from the beginning of Christianity.

The four gospels

• The four gospels were written down in the period 20-60 years after Jesus' death, within living memory of the events they describe.

The events which the gospels describe for the most part took place in the full light of public scrutiny. Jesus' teaching was followed by large crowds. There were very many witnesses to the events of his life. His death was a public execution.

Manuscript evidence for the Bible and its transmission

The manuscript evidence for the Greek scriptures is overwhelming, far greater than for all other ancient texts. Over 20,000 manuscripts attest to them. Whilst there are copying errors, as might be expected from the hand of copyists, these are almost all comparatively minor and the basic integrity of the copying process is richly supported.

Futhermore, when Western Christians studies the Hebrew scriptures during the Renaissance, they found them to agree remarkably closely with their Greek and Latin translations which had been copied again and again over a thousand years. There were copying errors, and some other minor changes, but no significant fabrications of the stupendous scale which would be required to concoct the story of Jesus' death.

Likewise when the Dead Sea Scrolls were discovered they included Hebrew Biblical scrolls dating from before the time of Jesus. These too agreed very closely with the oldest Hebrew Masoretic manuscripts of more than a thousand years later. Again, no fabrications, but evidence of remarkably faithful copying.

Conclusion: Jesus of Nazareth is a figure of history

Clearly there are events recorded in connection with Jesus' life that many non-Christians will not accept, such as the miracles, the virgin birth, and the resurrection. However what is beyond dispute is that Yeshua ('Jesus') of Nazareth was a figure of history, who lived, attracted a following in his life time amongst his fellow Jews and was executed by crucifixion by the Roman authorities, after which his followers spread rapidly. Both secular and Christian sources of the period agree on this.

The primary sources for the history of Jesus' public life are the gospels. These were written down relatively soon after his death — within living memory — and we have every indication that these sources were accepted as reliable in the early Christian community, during a period when first and second hand witnesses to Jesus' life were still available.

We conclude that any statements about 'Isa (Jesus) in the Qur'an, made six centuries after Jesus' death, must be judged against the historical evidence from these first century sources, and not vice versa.

Some useful discussions of these issues are found at:
http://www.debate.org.uk/topics/theo/islam_christ.html
http://www.debate.org.uk/topics/theo/qur-jes.htm
http://www.answering-islam.org/Intro/replacing.html

Further reading: *The Jesus I never knew*, by Philip Yancey.

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FaithFreedom.org

http://www.faithfreedom.org/index.htm

Who Authored the Qur'an?—an Enquiry

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"If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts he shall end in certainties"—Francis Bacon (1561-1626) [Quoted from *Milestones of Science* by Curt Suplee, p.70, published by the National Geographic Society, 2000]

[A note of caution: The content of this article may offend some readers. The writer will not take any responsibility in the event of any hurt feeling or damage caused as a result of reading this essay. Read this article at your own risk]

Abstract

This article delves into the very authorship of the Holy Qur'an. It is a new way of looking at the Holy Qur'an. An enquiry is made using logical reasoning and historical references on the authorship of the Qur'an. Thus, this methodology is totally opposed to the blind believers who accept the authenticity of the Qur'an unquestionably. By analysing, dissecting and carefully interpreting the contents of the Qur'an, the *Ahadith* (Muhammad's traditions) and Sirah (Muhammad's biography) the author has identified several parties who had undoubtedly contributed to the composition of the Qur'anic verses. It was not Allah who wrote the Qur'an; it was not even Muhammad alone who did this either. The Qur'an is not the creation of a single entity or a single person. There were several parties involved in the composition, scribing, amending, inserting and deleting the Qur'anic verses. The most important personalities involved in the creation of the Qur'an were: Imrul Qays, Zayd b. Amr, Hasan b. Thabit, Salman, Bahira, ibn Qumta, Waraqa and Ubayy b. Ka'b. Muhammad, himself, was involved in the make-up of a limited number of verses, but the most influential person who motivated Muhammad in the invention of Islam and the opus of the Qur'an, perhaps, was Zayd b. Amr who preached 'Hanifism'. Muhammad later metamorphosed Zayd's 'Hanifism' into Islam. Therefore, the assertion that Islam is not a new religion stands to be true. However, the important finding is that the Qur'an is definitely not the words of Allah—it is a human-made scripture which Muhammad simply passed up as Allah's final words to mankind. Another important aspect of this essay is that among the ancient religions that the writers of the Qur'an incorporated in it, perhaps the practices of the Sabeans is crucial. In fact, the rituals of 5 prayers and the 30-day fasting were

actually adapted from the Sabeans. Qur'an, thus, is a compilation of various religious books that existed during Muhammad's time. Muhammad, not Allah, simply adopted, picked and chose from various sources and created the Qur'an. While many parties contributed to the Qur'an, Muhammad became its chief editor—to say it plainly.

Introduction

According to Islam, questioning the Allah's absolute authorship of the Qur'an is a serious blasphemy. A Muslim may face death sentence simply for nurturing an atom of doubt on Qur'an's authenticity. The Qur'an is above all. Nothing in the creation of Allah is holier than the Qur'an. However, human being what he is—ever inquisitive, I started doubting Qur'an's authorship in my very childhood--when I was introduced, in a very formal manner, in the recitation of this Holy Scripture. I spent a couple of years learning a few introductory verses under the tutorship of a local 'Hujur' (Islamic religion teacher) in the local mosque. This 'Hujur' taught the Qur'an to a group of us by holding a rattan cane that looked quite shiny as he used to oil the cane every day before his 'Murid' (learners) arrived in the mosque. I can vouch that none of us ever liked to study the Qur'an—it was the most boring and the most painful task during our childhood. We simply memorised like parrots certain verses without understanding a single word of them The 'Hujur' also did not know the meanings of those verses. Whenever we asked any question about any verse, the answer was a few stroke of the cane from the 'Hujur'. The learning of the recitation of the Qur'an became associated with corporeal punishment and child-abuse. Thus, we developed a deep disdain towards the Qur'an recitation in particular and a profound dislike for the Mullahs in general.

Later, after I left my university and started working, a colleague of mine presented me with a copy of the English translation of the Holy Qur'an by Abdullah Yusuf Ali. My colleague was a diehard 'Tabligi' (a religious proselytiser) and exhorted me to read the translation carefully. He vouched that after I had comprehended the true messages of the Holy Scripture my life would change for ever—for the better, he insisted. Reluctantly, I started to read the English translation—verse by verse, passage by passage. The more I read, the more I was shocked, disturbed, astonished, bewildered and resentful. I could not believe that a book which is supposed to be the handiwork of the most compassionate, the most merciful and the most forgiving Allah could contain such a terrible amount of hate, terror, call for murder, war, vengeance and most of all a blanket plea for the destruction of all those who do not subscribe to the Qur'anic view of the world. Of course, there were a few verses which were very poetical, beautifully crafted, rhythmic and sometimes rich in spirituality. Apart from this handful 'good' stuff I found the vast part of the Qur'an simply nonsensical and not-to-talk about those incriminating verses exhorting the believers to murder and wage an unrelenting war (*Jihad*) against the unbelievers. I started questioning: How could a merciful, compassionate Allah write such a cranky book that is nothing more than a trash and an ultimate manual of terror, war and plunder? When my 'Tabligi' colleague asked me how I was doing with the Qur'an, I simply told him I was doing fine—elaborating further that I discovered plenty of new astonishing materials in the Qur'an which I never thought existed in it. He simply smiled and said, "The Qur'an is wonderful, isn't it?" I replied, "You said it! It is mind-boggling, no doubt."

A few years later, I started to ponder deeply on the Qur'an. Using the works of other translators, as well as the *Tafsirs* (explanation), I read and re-read the Holy Scripture--several times to make sure that what they translated and explained were absolutely correct. The more I learned about the Qur'an the more I became distraught, disturbed and angry—angry, because I felt that I was utterly let down by a killer religion which was imposed on me due to my birth. The stuff I read in the Qur'an jolted me so much that I wanted to find the answer to my perennial question—'Who really authored the Qur'an?' It took me a long time and many years of painstaking work to arrive at the answer to that question. This article tries to answer that question. I had been planning this essay for a long time, and now, after writing it I feel it is for you to ponder too—'Who authored the Qur'an?'

During my investigative phase I found that a lot of people were involved in the compilation and the construction of the Qur'an. Unknown to the vast majority of Muslims, and buried deep inside the Qur'an, *Ahadith* and Sirah there are copious evidence to reject, out of hand, the contention that the Qur'an is the creation of Allah. Making Allah the author of the Quran, I think, is the prime lie perpetrated on mankind for more than a millennium. We can, with certainty, say that it was not even Muhammad alone who authored the Qur'an. In fact, the major part of the Qur'an was either composed by or inspired and written by a few other individuals. The most notable among them were:

- Imrul Qays—an ancient poet of Arabia who died a few decades before Muhammad's birth
- Zayd b. Amr b. Naufal—an 'apostate' of his time who preached and propagated Hanifism
- Labid—another poet
- Hasan b. Thabit—the official poet of Muhammad
- Salman, the Persian—Muhammad's confidante' and an advisor
- Bahira—a Nestoraian Christian monk of the Syrian church
- Jabr—a Christian neighbour of Muhammad
- Ibn Qumta—a Christian slave
- Khadijah—Muhammad's first wife
- Waraqa—Khadijah's cousin brother
- Ubay b. Ka'b—Muhammad's secretary and a Qur'an scribe
- Muhammad himself

There were other parties involved too. They were:

- The Sabeans
- Aisha—Muhammad's child bride
- Abdallah b. Salam b. al-Harith—a Jewish convert to Islam
- Mukhyariq—a Rabbi and another Jewish convert to Islam

Of course, my list of the possible authors of the Qur'an is not exhaustive. There may be many other parties involved that I might not have even heard of. But for a concise discussion the above list should be ample enough, I guess. In this article I have simply enumerated the contribution of the above sources in the authorship of the Qur'an.

Now, to understand the Qur'an and its writer/s, we must, first of all, recognise the background of Muhammad, purportedly the ultimate and the best creation of Allah.

The Pagan origin of Muhammad

It is an absolute fact that Muhammad was born of pagan parents. His father, Abdullah and his mother, Amina were both pagans and they used to worship many idols. His entire childhood (probably up to his teen) was spent in paganism. To day, many Muslims will find it extremely hard to digest this fact. However, Muhammad's pagan origin is disclosed by Hisham ibn al-Kalbi. On page 17 of his important work, *Kitab al-Asnam* (The Book of Idols) he writes (Hisham al-Kalbi, *Kitab al-Asnam*, p.17):

> 'We have been told that the Apostle of God once mentioned al-Uzza saying, "I have offered a white sheep to al-'Uzza, while I was a follower of the religion of my people." '
>
> In the statement above Muhammad clearly admits of his past adherence to paganism—the then religion of the Quraysh.

Initially, Muhammad even eulogized the important gods (or idols) of the pagans by agreeing with the Quraysh at some point that these gods were the intercessors of Allah. On the same page Hisham ibn al-Kalbi writes:

The Quraysh were wont to circumambulate the Ka'bah and say:

> By Allat and al-'Uzza,
>
> And Manah, the third idol besides.
>
> Verily they are the most exalted females
>
> Whose intercession is to be sought.

These were also called "the Daughters of Allah," and were supposed to intercede before God. When the Apostle of God was sent god revealed unto him [concerning them] the following:

> *053.019* Have ye seen Lat. and 'Uzza,
> *053.020* And another, the third (goddess), Manat?
>
> *053.021* What! for you the male sex, and for Him, the female?
> *053.022* Behold, such would be indeed a division most unfair!
>
> *053.023* These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord! (Hisham ibn al-Kalbi, 'Kitab al-Asnam,' p.17)

When Muhammad became an adult and started to attend the annual assembly of poets at Ukaz he was deeply impressed and moved by the thoughts, eloquence, sentiment, freethinking and

humanism expounded by many of those poets. He started questioning the idol-worshipping and began to start preaching a new concept of one God, the creator—similar to the concepts of the Jews and the Christians of that time. Nonetheless, he was confused as to which God ought to be his God. Allah, a deity (a moon god--that is why the symbols placed at every mosque is a crescent moon) at that time, was the supreme God of the pagans. Their only fault was that besides Allah, they also used to worship, as the intercessors for Allah, the supreme, other smaller gods/goddesses like: Hubal, Al-lat, Al-Uzza, Manat…etc. So, in the beginning of his new concept of an almighty creator, Allah was out of his mind. Besides, at that time the magicians, the soothsayers, the sorcerers, and even the Satan worshippers used to vow by Allah. Thus, Muhammad found it utterly despicable to make Allah his God (ilah).

During those pagan days the people of Yemen used to worship another deity whose name was Ar-Rahman. Muhammad, for a while, adopted the name Ar-Rahman for God in place of Allah. Coincidentally, Ar-Rahman was also the Jewish word *Rahmana* which was a name for God in the Talmudic period (Noldeke: *The Koran*, *The Origins of the Koran*, p.53). Muhammad cleverly thought that by using the word Ar-Rahman he ought to be able to attract to his new 'religion', the Jews as well as some pagans. Please note that nowhere in the Qur'an Allah says that He has 99 additional names including Ar-Rahman.

So, when he declared himself to be the messenger of Ar-Rahman, the Meccans, too, were at a loss and confused. The Meccans did not know of any Ar-Rahman other than the Ar-Rahman of al-Yamamah (some writers say Ar-Rahman was at Yemen). To verify Muhammad's claim the Quraysh sent a delegation to Medina Jews, as they thought that Ar-Rahman, truly, was a deity in Yemen or Yamamah. Islamic Historian Ibn Sa'd (Ibn Sa'd, vol.i, pp.189-190) writes:

> "The Quraysh sent al-Nadr Ibn al-Harith Ibn 'Alaqamah and 'Uqbah Ibn abi Mu'ayt and others to the Jews of Yathrib and told them to ask them (Jews) about Muhammad. They came to Medinah and said to them (Jews): We have come to you because a great affair has taken place amidst us. There is a humble orphan who makes a big claim, considering himself to be the messenger of al-Rahman, while we do not know any al-Rahman except the Rahman of al-Yamamah. They said: Give the description before us. They gave his description, on which they asked them who were his followers. They said: The lowly people among us. Thereupon a scholar of from them laughed and said: he is the Prophet whose attributes we find mentioned in our Scriptures; we also know that his people will be most inimical to him."

When we read, with an unbiased mind, the first 50 Suras (in chronological order) of the Qur'an we note Muhammad's confusion regrading Lord, Allah and Ar-Rahman. He was quite unsure of whom he should consider as his God (ilah). Here is a summary of the first 50 Suras regarding Muhammad's idea of his God:

> Only Lord—68, 92, 89, 94, 100, 108, 105, 114, 97, 106, 75 (11 Suras)
>
> Ar-Rahman, Lord—55, 36 (2 Suras)
>
> Ar-Rahman, Allah, Lord—20

> Allah, Lord—96, 73, 74, 81, 87, 53, 85, 50, 38, 7, 72, 25, 35, 56, 26, 27, 28, 17 (18 Suras)

This demonstrates Muhammad's initial vacillation, confusion and ignorance of the affairs of his God (ilah).

The Qur'an also confirms that when he started to preach his brand of faith Muhammad was lost, confused and did not know much of religion. Here is what the Qur'an writes:

Muhammad was lost, then Allah guided him…93:7

> *093.007* And He found thee wandering, and He gave thee guidance.

In the past Muhammad was heedless…12:3, 42:52

> *012.003* We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.
> *042.052* And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way ,-

So, how did Muhammad learn the basics of his new religion? Enter Imrul Qais and Zayd Ibn Amr.

Imrul Qays

In ancient Arabia , poetry was a passion. Poets were highly regarded in society, and the words of many accomplished poets were regarded as next to god's words. In a desert land, bereft of much entertainment and natural relaxation, the ancient Arabs used to find solace, peace, tranquillity and even the raging emotion of war and revenge through the mesmerising words of their poets. Poets supplied the Arabs with their mental food. Seven such poets had their verses permanently posted on the walls of Ka'ba. These verses were known as *Muallakat* or suspended.

The Dictionary of Islam (Hughe's Dictionary of Islam, p.460) writes that those verses were also known as *Muzahhabat* or the golden poems because they were written in gold. The authors of those poetical verses were: Zuhair, Trafah, Imrul Qays, Amru ibn Kulsum, al-Haris, Antarah and Labid.

Among those seven immortal poets the most famous was Imrul Qays, the undisputed 'king' or the legend of Arabic poetry. He was a prince as his father was an Arab tribal king. Through his passionate devotion to love and poetry he irked his father and was banished from the palace. Thereafter, he lived a solitary life by tending the sheep and keeping alive his undying dedication to poetry. Eventually, he became a wanderer and led a melancholic life when his tribe was almost eliminated in a tribal war. He travelled around and finally arrived at Constantinople . It is said that he was put to death by the Roman ruler of Constantinople because he won the heart of a Roman princess through love and poetry. He died around the year 530-540 A.D., before Muhammad's birth. His matchless verses were on the lips of many Arabs, and surely Muhammad had memorised many of his superb works. Muhammad is said to have declared Imrul Qays the greatest of Arab poets. No doubt then that he was keenly motivated to emulate Imrul Qays in the very early verses of the Qur'an.

The chroniclers' of the Qur'an usually list Sura al-Alaq (the clot, Sura 96) as the first revelation of Allah to Muhammad. However, a systematic study of the Qur'an may reveal that that may not be the case at all. In fact, the *Dictionary of Islam* (Hughes Dictionary of Islam, p.485), citing Islamic sources, writes that some earliest Suras (before the first revelation, Sura 96) are most likely to be:

99—az-Zalzalah (the Earthquake)

103—al-Asr (the Declining Day)

100—al-Adiyat (the Chargers)

1—al-Fatiha (the Opening)

Those Suras were, short, deep in spirituality and enthralling. It may be worthwhile to examine two such short Suras; namely:

Sura 99 (the Earthquake)

099.001 When the earth is shaken to her (utmost) convulsion,
099.002 And the earth throws up her burdens (from within),

099.003 And man cries (distressed): 'What is the matter with her?'-
099.004 On that Day will she declare her tidings:
099.005 For that thy Lord will have given her inspiration.
099.006 On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
099.007 Then shall anyone who has done an atom's weight of good, see it!
099.008 And anyone who has done an atom's weight of evil, shall see it

Sura 103 (the Declining Day)

103.001 By (the Token of) Time (through the ages),
103.002 Verily Man is in loss,
103.003 Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

W. St. Calir-Tisdall, the author of the famous essay *The Origin of Islam* (The Origins of the Koran, pp.235-236), by comparing two passages from the *Sabaa Mu'allaqat,* finds close similarity with the verses from the Qur'an. Some of these verses are:

054.001 The Hour (of Judgment) is nigh, and the moon is cleft asunder.

093.001 By the Glorious Morning Light,

Commenting on verse 54.1 W. St. Clair-Tisdall writes:

> 'It was the custom of the time for and orators to hang up their compositions upon the Ka'aba; and we know the seven *Mu'allaqat* were exposed. We are told that Fatima, the Prophet's daughter, was one day repeating as she went along the above verse. Just then she met the daughter of Imrul Qays, who cried out, "O that's what your father has taken from one of my father's poems, and calls it something that has come down to him out of heaven;" and the story is commonly told amongst the Arabs until now.'

Thus, the relationship between Imrul Qays' poems and some of the early verses of the Qur'an is pretty obvious. In this connection, W. St. Clair-Tisdall elaborates (*The Origins of the Koran*, p.236) further:

> "The connection between the poetry of Imra'ul Qays and the Koran is so obvious that the Muslims cannot but hold that they existed with the latter in the Heavenly table from all eternity! What then will he answer? That the words were taken from the Koran and entered in the poem?—an impossibility. Or that their writer was not really Imra'ul Qays, but some other who, after the appearance of the Koran, had the audacity to quote them

there as they now appear?—rather a difficult thing to prove!”

In fact, the word Allah is found in *Muallaqat* as well as in the *Diwan* of poet Labid. So when the Muslims claim the Qur’an to be the words of Allah, do they mean Allah copied the Qur’anic verses from Imrul Qays?

We shall now briefly review the contribution of Zayd ibn Amr to the authorship of the Holy Qur’an.

Zayd bin Amr bin Naufal

During Muhammad's time, a religious movement to counter paganism was taking shape. Led by a group of 'freethinkers', this group rejected paganism, and to fulfil their spiritual needs they were searching for an alternative religion. They were known as Hanifites or simply as Hanifs.

The *Dictionary of Islam* (Hughes Dictionary of Islam, pp.161-162) writes that the original meaning of Hanif was a convert or a pervert [sort of apostate--to say].

The other meanings of Hanif are:

> 1. Any one sincere in his inclination to Islam 2. One orthodox in the faith 3. One who is of the religion of Abraham.

W. St. Clair-Tisdall (*The Sources of Islam*, The Origins of the Koran, p.289 writes:

> 'The word Hanif, indeed, originally signified "unclean" or "apostate," and was so used by the idolatrous Arabs of Zaid, because he abandoned the worship of gods.'

Muhammad later used the word Hanif, first for the religion of Abraham, then for any sincere believer of Islam. Thus the Muslims are supposed to be Hanifs—and truly speaking, the followers of Zayd! In the same essay W. St. Clair-Tisdal (ibid)) writes further, "The name pleased the Prophet and was used by him in a good sense."

According to Ibn Ishaq (Ibn Ishaq, p.99) the most famous of those apostates (Hanifs) in Mecca during Muhammad's time were:

1. Waraqa b. Naufal: he became a Christian
2. Ubaydullah b. Jahsh: he became a Christian after migrating to Abyssinia . His wife was Umm Habiba d. Abu Sufyan whom Muhammad married later
3. Uthman b. al-Huwayrith. He later went to the Byzantine emperor and became a Christian
4. Zayd b. Amr b. Naufal left paganism saying that he worshipped the God of Abraham

Waraqa was the cousin brother of Khadijah, Muhammad's first wife. Some authors suggest that he was a Jew before embracing Christianity. Ubaydullah was the grandson of Abd al-Muttalib and Uthman b. al-Huwayrith was offered a high position in the Byzantine court of Syria.

Only Zayd b. Amr remained a diehard Hanif. He used to say (ibid, p.287), "I worship the god of Abraham," but he blamed his people for having chosen the evil ways.

According to W. St. Clair-Tisdal (*The Sources of Islam*, The Origins of the Koran, pp.229-230) Zayd worshipped yearly in a cave near Mecca, and no doubt influenced Muhammad who used to visit the same place for quiet and lonely contemplation.

Ibn Ishaq (Ibn Ishaq, pp.99-100) writes that when Zayd b. Amr faced the Ka'ba he used to say 'Labbaka in truth, in worship and in service.'

When Zayd stood and faced Qibla he would say (ibid), “I take refuge in what Abraham took refuge.”

Zayd also abhorred animal sacrifice to idols and condemned the pagan practice of burying alive new-born females (this, I believe, was a very rare practice--as not a single instance of live burial of a female baby is cited either in the Qur’an or in *Ahadith:* these books vaguely talk about this pagan practice without citing any specific case of live burial).

Abu Bakr’s daughter, Amina once saw a very old Zayd bin ‘Amr in Ka’ba. On this, Ibn Ishaq writes (Ibn Ishaq, pp.99-100):

> ‘Hisham b. Urwa from his father on the authority of his mother Asma d. Abu Bakr said that she saw Zayd as a very old man leaning his back on the Ka’ba and saying, ‘O Quraysh, By Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham but I.’ Then he said: ‘O God, if I knew how you wished to be worshipped I would so worship you; but I do not know.’ Then he prostrated himself on the palms of his hands.’

Historical records do not mention clearly what eventually happened to Zayd b. Amr. However, Ibn Ishaq writes that Caliph Umar’s father, al-Khattab (Umar b. al-Khattab was Zayd’s nephew) used to harass Zayd b. Amr severely and he was finally killed. Who killed Zayd is a complete mystery. Here is what Ibn Ishaq (Ibn Ishaq, p.102) writes:

> “When al-Khattab (Umar’s father) harassed Zayd bin ‘Amr so much so that he was forced to withdraw to the upper part of Mecca and he stopped in the mountain of Hira facing the town. Zayd could visit Mecca in secret only.
>
> Then Zayd left Mecca seeking the religion of Abraham—went through all of Syria . Then Zayd returned to Mecca but was killed.”

As written previously, because of his uncompromising stand on Hanifite movement and because of his deriding remarks on paganism, the Quraysh expelled Zayd b. Amr from Mecca and he was forbidden to live there. He was a severely ostracised person, boycotted and utterly disdained by the larger section of the Quraysh. He had to live in the cave of mount Hira , opposite the city. Muhammad, being a forlorn person at that time used to meet Zayd in the cave of Hira .

Ibn Ishaq also writes that Gabriel used to visit Muhammad at the Hira cave. When we consider the fact that on many instances Muhammad had confessed that Gabriel, on many occasions, had met Muhammad in the form of human beings it is quite likely that when Muhammad visited Zayd b. Amr many times to learn about the new religion of the ‘Hanif’ he might have thought Zayd to be the angel Gabriel. It is also quite probable that Zayd b. Amr took an interest in teaching Muhammad how to read (and write)—his poetry (or verses) that later became Qur’anic verses!

Ibn Ishaq (Ibn Ishaq, p.105) writes that Muhammad used to pray in seclusion in Hira every year for a month to practice ‘tahnanuth’, a pagan practice (thus confirming again Muhammad’s pagan background). According to the Quraysh, ‘tahannuth’ meant religious devotion.

Sahih Bukhari confirms that Muhammad had encountered Zayd b. Amr in the Valley of Hira Mountain.

Muhammad meets Zayd b. ‘Amr and offers him meat that was slaughtered for the idols (*Sahih Bukhari*, 7.67.407, 5.58.169)

> *Volume 7, Book 67, Number 407:*
>
> Narrated 'Abdullah:
>
> Allah's Apostle said that he met Zaid bin 'Amr b. Nufail at a place near Baldah and this had happened before Allah's Apostle received the Divine Inspiration. Allah's Apostle presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stone altars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."
>
> *Volume 5, Book 58, Number 169:*
>
> Narrated 'Abdullah bin 'Umar:
>
> The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.
>
> Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "'I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from

> Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."
>
> Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

The first *Hadis* tells us something about Muhammad's paganism—that, in the beginning, he probably ate the meat offered to the idols by the pagans (thus confirming Hisham ibn al-Kalbi), but Zayd b. Amr steadfastly refused to eat any meat slaughtered in the name of idols. Muhammad learned from Zayd not to eat the pagans' meat (or *Haram* meat). The second *Hadis* apparently contradicts the first *Hadis* (7.67.407) on Muhammad's consumption of 'pagan' or *Haram* meat. However, a little thought on this *Hadis* evidently shows that Muhammad followed Zayd with respect to *Halal* meat, and from Zayd he also obtained the idea of Allah to be his (Muhammad's) God. Can we not, therefore, conclude that the idea of Islam really came from Zayd? In the biography of Muhammad written by Ibn Ishaq (Ibn Ishaq, pp.100-102) we find several verses of poetry written by Zayd that are quite similar to some verses of the Qur'an. Therefore, isn't it sufficient to say that after the sudden, mysterious and untimely killing of Zayd Muhammad took up his mantle, philosophy, poetry and the zeal to propagate 'Hanifism'? [For sample verses from Zayd's poetry and their comparisons with the Qur'anic verses please read the appendix]

Ibn Sa'd (Ibn Sa'd, vol.i, p.185) writes that when Muhammad started his Islam, a convert told Muhammad about the words of Zayd ibn Amr and Muhammad replied, "I have seen him in Paradise drawing his skirts." This proves that Muhammad acknowledged the piety and contribution of Zayd towards the concept of Islam or Hanifism.

The following excerpts from the Islamic historian Ibn Sa'd (Ibn Sa'd, vol.i, p.185) demonstrates further that Muhammad got the idea of Islam from Zayd b. Amr:

> "Zayd Ibn 'Amr Ibn Nufayl said: I smelled Christianity and Judaism but I disliked them. I went to Syria and its adjoining territories till I came to my strangeness with my people and my abhorrence for idol worship, Judaism and Christianity. He said to me: I see you are in search of the creed of Ibrahim. O Makkan brother! You are seeking a creed which is not practiced now a days. It is the creed of your ancestor, Ibrahim, and it is the true faith. He (Ibrahim) was neither a Jew nor a Christian. He used to offer prayers and

prostrate towards this house (Ka'bah) which is in your city. So retire to your city. He will revive the true creed of Ibrahim and he is the most honoured of the creatures of Allah."

It is highly palpable that Zayd wrote himself few Suras (probably around 30 Suras, but not in chronological order), including those that contain the *Hanifship* of Abraham.

Some of these verses are:

002.135 They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah." [The original Qur'an says Haneefan—my note]
003.067 Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah. [The original Qur'an says Haneefan—my note]

003.095 Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."[The original Qur'an says Haneefan—my note]

004.125 Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend. [The original Qur'an says Haneefan—my note]

006.161 Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah." [The original Qur'an says Haneefan—my note]

006.079 "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." [The original Qur'an says Haneefan—my note]

016.120 Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah: [The original Qur'an says Haneefan—my note]

010.105 "And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers; [The original Qur'an says Haneefan—my note]

022.031 Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. [The original Qur'an says Hunafaa—my note]

098.005 And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight. [The original Qur'an says Hunafaa—my note]

> *030.030* So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. [The original Qur'an says Haneefan—my note]

As mentioned earlier, Zayd ibn Amr was totally against the pagan practice of burying live female infants. The Qur'an mentions this rare practice of the Quraysh in three verses only.

These verses are:

> *016.058* When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!
> *017.031* Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.
> *081.008* When the female (infant), buried alive, is questioned -
> *081.009* For what crime she was killed;

Evidently, the above verses were inspired by Zayd b. Amr and most likely were written by him too. Later, when Zayd died Muhammad simply passed them up as Allah's revelations to him.

Those examples demonstrate that Muhammad had copied stories, concepts and style of Zayd ibn Amr in the composition of the Qur'an.

Labid

Labid was another poet whom Muhammad admired a lot. We will now briefly review the contribution of this poet towards the authorship of the Qur'an.

Labid was the son of Rabiah ibn Jafar al-Amiri. *Dictionary of Islam* (Hughes Dictionary of Islam, p.282) reports that Labid died at Kufah in Iraq at the age of 157. As told before, Labid was one of the 7 magnificent poets of *Muallaqat*. Islamic historians claim that Labid embraced Islam when he saw the first verse of Sura al-Bakara (Sura 2) posted up at Ka'ba; he withdrew his verses and embraced Islam. This claim, of course, cannot be true, as the first verse of Sura al-Bakara is simply: Alif. Lam. Mim--the cryptic message which even Muhammad claimed that only Allah knew their meaning. Labid's verse was: "Know that everything is vanity but God." Muhammad said the same to Labid—the truest poet.

Even if one accepts the assertion that Labid became a Muslim after reading Muhammad's verses then it is more palpable that it was indeed Labid who helped Muhammad to construct poetical verses that were, later, passed up as messages of Allah via Gabriel. Those verses which Labid wrote on behalf of Muhammad were mostly the verses dealing with piety, exhortation of good deeds, some narrations of Arab practices… etc.

In *Ahadith* we find references of Labid. Here are some samples:

Sahih Bukhari:

The most true words said by a poet was the words of Labid…5.58.181

> *Volume 5, Book 58, Number 181:*
>
> Narrated Abu Huraira:
>
> The Prophet said, "The most true words said by a poet was the words of Labid." He said, Verily, Everything except Allah is perishable and Umaiya bin As-Salt was about to be a Muslim (but he did not embrace Islam).

A true poetry testifies the indestructibility of Allah…8.76.496

> *Volume 8, Book 76, Number 496:*
>
> Narrated Abu Huraira:
>
> The Prophet said, "The truest poetic verse ever said by a poet, is: Indeed! Everything except Allah, is perishable."

This *Hadis*, of course refers to the poetry of Labid.

Sahih Muslim

The true word in Arabic poetry is “Labid”. Apart from Allah everything is vain…28.5604

> *Book 028, Number 5604:*
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid:" Behold! apart from Allah everything is vain."

I think Muhammad, in the beginning, wanted to be a famous poet by simply mimicking the style, the vocabulary and the rhythm of the poets of his time. However, his illiteracy proved to be the major stumbling block, until he met Zayd ibn Amr and Labid—his mentors who would completely change his course.

In the beginning, and before his marriage to Khadijah, Muhammad was probably more inclined to be a poet. He deeply admired the above three personalities, two of them were poets and the third (Zayd b. Amr) a humanist in to-day’s language. Nonetheless, after his marriage to Khadijah, and when he came in contact with several personalities related to her who were well-versed in religions other than paganism, Muhammad changed his mind. Now, he thought of introducing a new belief system. In fact, the Qur’an narrates that the Quraysh considered that Muhammad was trying to be a poet, but Allah scolded the Quraysh for their wrong assumption.

Here are some sample verses on the ‘poetship’ of Muhammad:

Some people thought that Muhammad was a poet...52:30

> *052.030* Or do they say:- "A Poet! we await for him some calamity (hatched) by Time!"

People thought that Muhammad was a dreaming poet; they wanted him to show them some miracles like the old prophets did...21:5

> *021.005* "Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"

Muhammad does not recite any poetry; the Qur’an is a clear message…36:69

> *036.069* We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:

Muhammad is not a poet possessed but he confirms the messages of apostles sent before him…37:36-37

037.036 And say: "What! shall we give up our gods for the sake of a Poet possessed?"
037.037 Nay! he has come with the (very) Truth, and he confirms (the Message of) the messengers (before him).

The Qur'an is neither the words of a poet nor that of a soothsayer...69:41-42

069.041 It is not the word of a poet: little it is ye believe!
069.042 Nor is it the word of a soothsayer: little admonition it is ye receive.

Hasan b. Thabit

Hasan b. Thabit was Muhammad's own official poet. He wrote the *Diwan*, the anthology of ancient Arabian poetry. When Muhammad migrated to Medina he made Hasan b. Thabit his own poet. Nonetheless, Hasan b. Thabit had his idiosyncrasies. Even though he was the personal poet of Muhammad he had a deep dislike for the Muslims. On page xxviii of *Sirat Rasul Allah*, the translator, Professor Alfred Guillaume writes, "Hasan b. Thabit disliked the growing number of Muslims. He considered the vagrant Muslims as unmitigated nuisance. He did not house any of the Muhajirin, nor was a brother to one of them."

Most likely, Hasan b. Thabit was a hired poet (a kind of journalist) of Muhammad—paid to compose poetry as per Muhammad's specifications. This can be confirmed from *Ahadith*. Here are some examples:

From *Sahih Bukhari:*

Muhammad approved Hassan b. Thabit to recite poetry in a mosque…4.54.434

> *Volume 4, Book 54, Number 434:*
>
> Narrated Sa'id bin Al-Musaiyab:
>
> 'Umar came to the Mosque while Hassan was reciting a poem. ('Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Apostle saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes."

This *Hadis*, unmistakably shows that Hasan used to construct poems for Muhammad to be recited in the mosque. Can those poems not be some of the Suras of the Qur'an?

Muhammad instructed Hassan, the poet to lampoon the pagans…4.54.435

> *Volume 4, Book 54, Number 435:*
>
> Narrated Al Bara:
>
> The Prophet said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

This *Hadis* demonstrates that Hasan b. Thabit used to compose poems as per Muhammad's likes and dislikes—just the way the Qur'an is composed of Allah's revelations via Gabriel.

Hassan b. Thabit lampooned the infidels excluding Muhammad…4.56.731

> *Volume 4, Book 56, Number 731:*

> Narrated 'Aisha:
>
> Once Hassan bin Thabit asked the permission of the Prophet to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough."
>
> Narrated 'Urwa: I started abusing Hassan in front of 'Aisha, whereupon she said. "Don't abuse him, for he used to defend the Prophet (with his poetry)."

Here are further evidence that Hasan b. Thabit was a paid scribe—a Qur'an composer of Muhammad

Muhammad asked his poet Hassan to abuse the B. Qurayzah Jews through his poetry...*Sahih Bukhari*: 5.59.449

> *Volume 5, Book 59, Number 449:*
>
> Narrated Al-Bara:
>
> The Prophet said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Apostle said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).' "

This *Hadis* demonstrates further that Muhammad commissioned Hasan b. Thabit to compose poems as per his stipulations.

Sahih Muslim

Abu Talha gave his valuable property to his relatives, viz. Hassan b. Thabit and Ubayy b. Ka'b…5.2186

> *Book 005, Number 2186:*
>
> Anas reported that when this verse was revealed:" You will not attain righteousness till you give freely of what you love," Abu Talha said: I see that our Lord has demanded from us out of our property; so I make you a witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah (may peace be upon him) said: Give that to your relatives. So he gave it to Hassan b. Thabit and Ubayy b. Ka'b.

That was how Muhammad rewarded Hasan b. Thabit for composing Qur'anic verses (via his poems, and helped by Gabriel) for Muhammad.

After Hassan b. Thabit went blind he used to spend time at Aisha's quarter. Aisha admired him as he used to write satirical rebuttal on behalf of Muhammad…31.6077

> *Book 031, Number 6077:*
>
> Masruq reported: I visited 'A'isha when Hassin was sitting there and reciting verses from his compilation: She is chaste and prudent. There is no calumny against her and she rises up early in the morning without eating the meat of the un- mindful. 'A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, whereas Allah has said:" And as for him among them who took upon himself the main part thereof, he shall have a grievous punishment" (XXIV. ll)? Thereupon she said: What torment can be more severe than this that he has become blind? He used to write satire as a rebuttal on behalf of Allah's Messenger (may peace be upon him).

That was how Hasan b. Thabit saved Muhammad and his Qur'an!

Here is another *Hadis* from *Sahih Muslim* that even claims that Hasan b. Thabit's poems were helped by divine power (Ruh-ul-Quddus) and were similar to certain Qur'anic verses!

Book 031, Number 6081:

> 'A'isha reported that Allah's Messenger (may peace be uport him) said. Satirise against the (non-believing amongst the) Quraish, for (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawiha and asked him to satirise against them, and he composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b b. Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan b. Thabit. As he got into his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (may peace be upon him) said: Don't be hasty; (let) Abu Bakr who has the best know- ledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is thesame as theirs. Hassan then came to him (Abu Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him (the holy Prophet) and said: Allah's Messenger, he (Abu Bakr) has drawn a distinction in vour lineage (and that of the Quraish) By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. 'A'isha said: I heard Allah's Messenger (may peace be upon him) as saying to Hassin: Verily Ruh-ul- Qudus would continue to help you so long as you put up a defence on behalf of Allah and His Messenger. And she said: I heard Allah's Messenger (may peace be upon him) saying: Hassan satirised against them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims).
>
> You satirised Muhammad, but I replied on his behalf,
>
> And there is reward with Allah for this.

You satirised Muhammad. virtuous, righteous,

The Apostle of Allah, whose nature is truthfulness.

So verily my father and his father and my honour

Are a protection to the honour of Muhammad;

May I lose my dear daughter, if you don't see her,

Wiping away the dust from the two sides of Kada',

They pull at the rein, going upward;

On their shoulders are spears thirsting (for the blood of the enemy) ;

our steeds are sweating-our women wipe them with their mantles.

If you had not interfered with us, we would have performed the 'Umra,

And (then) there was the Victory, and the darkness cleared away.

Otherwise wait for the fighting on the day in which Allah will honour whom He pleases.

And Allah said: I have sent a servant who says the Truth in which there is no ambiguity;

And Allah said: I have prepared an army-they are the Ansar whose object is fighting (the enemy),

There reaches every day from Ma'add abuse, or fighting or satire;

Whoever satirises the Apostle from amongst you, or praises him and helps it is all the same,

And Gabriel, the Apostle of Allah is among us, and the Holy Spirit who has no match.

Muhammad rewarded this mercenary poet of him by awarding him a pretty, young damsel Sirin, who, along with Marriyah Kibtia, were presented to Muhammad by Muyaqis, the then governor of Alexandria . Muhammad kept Marriyah, the prettiest lass as his concubine and donated Sirin to Hasan b. Thabit to be used as his sex-slave. Ibn Ishaq (Ibn Ishaq, p.652) writes that Sirin and Marriyah were sisters.

Salman the Persian

Salman, the Persian was originally a devout Zoroastrian from Isfahan , Persia . Then he converted to Christianity. Later, he was sold as a slave to a B. Qurayza Jew of Medina . When Muhammad arrived at Medina Salman met him there. Some 3 years later, with the help of Muslims, he purchased his freedom from his master and converted himself to Islam--becoming an ardent companion of Muhammad. During the battle of Ahzab (the battle of the ditch) the trench digging was his idea. He was well acquainted with the books of the Persians (i.e., Zoroastrianism), the Greeks and the Jews. Ali said about him (*Reliance of the Traveller*, p.1093), "He was a man of us and for us, the line of prophetic house, and in relation to you as the sage Luqman, having learned the first knowledge and the last, read the first scripture and the last: an exhaustive sea."

Undoubtedly, Muhammad had cleverly utilised Salman's extraordinary talent to compose many verses of the Qur'an that deal with historical tales of the ancient Egypt , the Greek, the Romans and the Persians. As Salman was formerly a Zoroastrian Muhammad learned, in detail many of their beliefs and practices and incorporated them in his Qur'an. Muhammad's description of Paradise and hell are stunningly similar to that of the Zoroastrians. So those verses dealing with the punishment in Hell and the prize in Paradise were surely contributed by Salman, the Persian. It is interesting to note that Salman became a close member of Muhammad's family. Aisha reports that Muhammad used to spend countless hours with him-- discussing various religious issues, so much so, that Aisha thought that Salman would spend the night with Muhammad.

Those who have read the Qur'an, up close—many times, will be profoundly surprised with Muhammad's absolute pre-occupation with the description of Paradise and hell. There are many verses in the Qura'an which, time after time, deal with this particular topic—that is, the purely sensual rewards of Paradise for the believers and the sadistic, odious punishment for the unbelievers. Most of these verses, no doubt, were inspired by Salman, the Persian and later, written down by Muhammad's scribes at his dictate—passing them up as Allah's revelations. Here I am citing just a few of such verses. To save space I have cited only the main message in the verse. For details please refer to the verse number quoted.

The Qur'anic Paradise

> If the believers do not commit the most heinous (major sin) of the forbidden (idolatry) then God will forgive other sins and admit them in paradise... 4:31
>
> The believers will have easy life and will dwell in paradise forever… 7:42
>
> In paradise there will be no jealousy, all will glorify God for guiding them… 7:43
>
> The paradise dwellers will enquire about the appalling condition of the hell dwellers… 7:44
>
> God promises paradise (beautiful mansions in the gardens of Eden) to the believing men and women…9:72

Gardens (many gardens in paradise?) of eternity (Eden), beneath river flowing, adorned with bracelets of gold, green garments, fine silk; comfortable furnishing... 18:31

God promises paradise (beautiful mansions in the gardens of Eden) to the believing men and women…9:72

In paradise there are two gardens of grape fruit surrounded by date palms and a corn field in between them... 18:32

In paradise there is no nonsense; only salutation of peace, sustenance in the morning and in the evening...19:62-63

Believers will be admitted to the gardens (many gardens in paradise?) beneath which river flows; they will be adorned with bracelets of gold and pearls and their garments will be of silk...2.23

People have no idea of how much joy and happiness God has reserved in paradise for the believers…32:17

The believers will be in gardens of eternity (many gardens in paradise?); they will be adorned with bracelets of gold and pearls and their garments will be of silk…35:33

For the sincere and devoted servants of God there will be sustenance (in paradise), fruits, honor, dignity, garden of felicity, they will face each other on thrones, pass around a cup from a clear flowing fountain, crystal white delicious drink, no headache, no intoxication, chaste women…36:41-50

In paradise there will be every kind of fruit and there will be peace and security...44:55

There will be no taste of death in paradise for the believers except their first death...44:56

Slain Jihadists will be in paradise…47:6

God will readily offer paradise to the believers…50:31

Near the boundary of Lote tree is the paradise…53:15

Class3 Those nearest to God in the garden of bliss (upper paradise)...56:11-12

The width of a garden in paradise is the width of heaven and earth...57:21

If you repent then God will remove ills and send you to paradise under which rivers flow; the believers' light will radiate in front of them and on to their right side...66:8

God will reward the righteous with a garden (paradise) and garments of silk will be theirs for their patience...76:12

The believers will recline in garden (paradise) on raised thrones, no excessive heat of the sun; no excessive cold of the moon...76:13

The residents of paradise will enjoy wine mixed with Zaanzabil (zinger?)…76:17

The fountain in paradise is called Salsabil...76:18

Passed around will be vessels of silver and goblets of crystal; they will be served by youths (boys) of perpetual freshness like pearls...76:19

There will be peace and tranquillity everywhere in paradise…76:20

Green garments of fine silk and heavy brocade, adorned with bracelets of silver; God will give everyone to drink a pure holy wine...76:21

And the Qur'anic Hell

The preachers of idolatry will be cut off from their followers and will be sent to hell...2:166

God casts terror in the hearts of unbelievers; they will reside in hell...3:151

Hell is a woeful refuge...3:162

The dwellers of hell will be covered with shame; there are no helpers for them...3:192

Hell is a burning fire; so is envy... 4:55

Unbelievers will be cast in fire, their skins roasted often, skin changed often for more roasting... 4:56

The unbelievers will drink boiling water in hell...6:70

Each new entrant of hell will blame his ancestors for leading him to hell; the penalty of hell fire is doubled for those who mislead others... 7:38

Allah has made many men and Jinns for hell; they are worse than cattle...7:179

The unbelievers will burn in hell... 14:29

There are seven gates in hell each of special class... 15:44

Hell is a prison (dungeon) for the unbelievers...17:8

When someone wants material things, God will bestow this first; then He will gather them in Gehenna (hell) to be burnt forever)... 17:18

Unbelievers will be lying face down, will be dumb and deaf on the judgment day; God will increase the fierceness of hell fire...17:97

Hell is an entertainment for the unbelievers...18:102

Those who are gathered in hell will lay face down...25:34

Zaqqum, the bitter tree in hell is for the unbelievers…37:62

Zaqqum springs out of bottom of hell fire…37:64

The unbelievers will be led to hell in crowds; gates will be opened, the keepers will ask questions regarding the messengers sent…39:71

The people of Pharaoh will be brought in front of hellfire in the morning and in the evening...40:46

Those in hellfire will beg the keepers of hell to lighten the penalty at least for a day...40:49

The keepers of hell will admonish the inmates of hell for disobeying the messengers sent to them while they were in earth…40:50

God will taunt the Christians in hell saying: Where are all my partners that you used to believe in?...40:73

The unbelievers will ask Malek, the keeper of hell to kill them with God's permission; but Malek will promise them to keep them in hell forever…43:77

One day God will ask hell if it is full or not; the hell will ask more inmates in it...50:30

Unbelievers will be entertainment with boiling water and they will be burned in hellfire...56:93

The only food in hell will be bitter ones; filth and pus…69:35-37

To escape hell fire, the sinners will offer to sacrifice their children, wives, brothers.....everything on earth; but these will not be acceptable to God, and the fire will be plucking out right to the skull...70:11-16

Non-Muslim, Jinns and the idolaters will be the fuels of hell fire...72:15

Hellfire changes skin colour...74:27-29

> For the disbelievers, God has prepared shackles, chains and a blazing hellfire…76:4
>
> No coolness and drink in hell (gehenna)...78:24

For brevity's sake I did not include the historical references in the Qur'an that were undoubtedly told to Muhammad by Salman. Please spend some time searching the Qur'an and you will surely discover that they were purely man-made stories—not the stories told by Allah.

Bahira

Bahira was a Nestorian Christian monk who lived in Sham (Syria). His Christian name was Sergius or Georgius. It is believed that he was expelled from the Syrian monastery for certain offences. To expiate it he set out on a mission to Arabia . In Mecca he met Muhammad, became intimate with him and stayed with him. He had confidential conversation with Muhammad in which he surely told Muhammad about many facets of Christianity. The verses in the Qur'an dealing with Christianity must have emanated from Bahira, the monk. Muhammad simply re-wrote them with the help of his Qur'an collectors or scribes.

It is believed that the Qur'anic verses on the Psalms of David were actually the contribution of Bahira. These verses are:

> *004.163* We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.
>
> *017.055* And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.
> *021.105* Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."
> In fact, the Dictionary Islam (p.698) writes that the last quoted verse (21.105) is a direct quote from Psalm xxxvii.29

Here are some sample verses which most likely were contributed by Bahira:

> Even when Muhammad confirms the previous scriptures, the Jews and the Christians reject him…2:101
>
> The Jews and the Christians quarrel with each other even though they study the same book; God will judge between them...2:113
>
> The Islamic, the Jewish and the Christian God is the same God, do not argue on this; God will reward each group according to their deeds…2:139
>
> The Jews and the Christians are invited to believe in the Book of God to settle their disputes... 3:23
>
> Some Jews and Christians twisted their scriptures and passed them as God's messages…3:78
>
> Some Jews and Christians believe in baseless powers of mysteries and the powers of evil... 4:51

> Christians forgot a good part of the message; so, God condemned them to animosity and hatred among themselves... 5:14
>
> Some Christians follow Gospel correctly but most of them do not. If they followed the Gospel correctly they would have enjoyed happiness from every side...5:66
>
> Jesus' believers (Christians) were Muslims and their religion was Islam (?)...5:111
>
> Muhammad was to learn from the Jews and the Christians; the Qur'an contains the messages of these books...10:94-95
>
> Some Jews and Christians are actually Muslims; they believed in the Qur'an…28:53
>
> Argue with the people of the Book only in a nice manner; Muslims are to believe in the Qur'an as well as in other books sent down by God; Muslim's God and Jews and Christian's God is the same…29:46
>
> God bestowed Gospel to Jesus and ordained compassion and mercy to his followers; God did not prescribe monasticism to the Christians...57:27

It is not clear why Bahira was expelled from the Syrian church. Could it be that he held views on Christianity that was blasphemous to the Nestorian church? Or could it be that he did some criminal act? No one knows. Any way, Muhammad had a wealth of information on Christianity (apocryphal or main-stream) from this monk and thus created an eclectic Qur'an..

It is interesting to note that Qur'an mentions itself that Muhammad was, in fact, taught by a foreigner but Allah tried to deny the truth by implying that the language of Muhammad and the language of the foreigner was different! This obviously, is completely untrue, as we note that Muhammad, during his trip to Sham (Syria) had met Bahira, and had no difficulty in communicating with him. Here is the verse that says that Muhammad was taught by a foreigner:

> *016.103* We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

Jabr

The Dictionary of Islam (Hughes Dictionary of Islam, p.223) writes that Jabr was one of the Ahlu-l-Kitab and was well-read in the Taurat and Injil, and Muhammad used to hear him read these books as he passed by his house. Muhammad must have learned from Jabr many of those Suras dealing with the traditions of the Christians and the Jews. Most likely, the verses on David and Solomon were composed by Jabr. Some of these verses are (only the main messages are shown here; for details read the entire verse):

David slew Goliath...2:251

Psalms was given to David...4:163

God is discriminatory; he prefers some prophets to others; he gave Psalms to David… 17:55

God witnessed the judgment of David and Solomon…21:78

God gave Solomon the correct understanding; He made the mountains and the birds to serve David…21:79

God taught David the skill of war-shield making…21:80

Before the Qur'an, God sent messages in the Psalms of David...21:105

God gave knowledge to David and Solomon…27:15

Solomon's father was David. Solomon was the heir of David; Solomon understood the speeches of birds, beasts and plants…27:16

Solomon had control over Jinns; the Jinns and birds fought in Solomon's army…27:17

God put the mountains under the command of David; taught him how to make weapons from iron…34:10-11

God had put the mountains, birds for David's service and endowed him with wisdom and logic…38:18-20

God forgave David's sins...38:25

God made David a ruler on earth and gave him the authority to issue fair judgment by God's laws and by his personal opinions…38:26

Ibn Qumta

Ibn Qumta was a Christian slave who lived in Mecca . Muhammad learned about the apocryphal gospel of Christianity (such as The Gospel of Infancy and The Gospel of Barnabas) from him. The entire Sura on Mary and the birth of Jesus Christ (Sura 19) was probably written by this Christian slave. Sourcing from Wakidi, Alphonso Mingana, in his essay, *The Transmission of the Koran* (Alphonso Mingana, *The Transmission of the Koran*, The Origins of The Koran, p.103) writes:

> ‘A more ancient historian, Wakidi, has the following sentence in which it is suggested that ‘Abdallah b. Sa’d b. Abi Sarh, and a Christian slave, ibn Qumta, had something to do with the Koran. And ibn Abi Sarh came back and said to Quraish: “It was only a Christian slave who was teaching him (Muhammad); I used to write to him and change whatever I wanted.”’

Please note that Abdallah b. Sa’d b Abi Sarh was Muhammad’s trusted scribe. When Muhammad migrated to Medina Abdallah also followed him. Whenever Muhammad went into a trance he would dictate Abdallah to write down his utterances. When Abdallah suggested some changes to Muhammad’s lisping, Muhammad readily agreed with Abdallah. An example is when Muhammad was dictating verse 23:12-14.

> *023.012* Man We did create from a quintessence (of clay);
> *023.013* Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;
> *023.014* Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

When Abdallah suggested some modifications to the last verse, Muhammad quickly agreed with Abdallah. This led Abdallah to suspect Muhammad’s claim of reception of messages from Allah, apostatised and left Medina for Mecca . He then proclaimed that he (Abdallah) too could easily write the Qur’anic verses by being inspired by Allah.

Muhammad was furious and sought Allah’s help. Allah promptly sent down verse 6:93 condemning any one who claims to be inspired by Allah. Here is the verse:

> *006.093* Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"

When Muhammad occupied Mecca he earmarked 8 [or10 (6 men, 4 women) according to Ibn Sa'd, vol. ii, p165] people to be killed even if they were found in the precinct of Ka'ba. Abdallah was one of them.

Even *Sahih Bukhari* confirms that a Christian wrote parts of the Qur'an. This Christian writer of the Qur'an, without doubt, is none other than ibn Qumta. Here is the *Hadis*:

A Christian who converted to Islam wrote Muhammad's revelations; then he reverted back to Christianity and claimed that Muhammad knew nothing and he wrote the Quran for Muhammad; when this man died his body was repeatedly thrown out from the grave...4.56.814

> *Volume 4, Book 56, Number 814:*
>
> Narrated Anas:
>
> There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

Please note that the text inside parenthesis, (e.g., the revelations) is the insertion by the translator.

The Sabeans

W. St. Clair-Tisdall (W.St. Clair Tisdal, *The Sources of Islam*, The Orgins of the Koran, pp.236-237) writes that the Sabeans inhabited Syria . They were the followers of Seth and Idris. Sabeans fasted for 30 days from night to sunrise, observed Eid and prayed for the dead without prostration. Muhammad simply copied their system of fasting (only change made was fasting from dawn to dusk) and retained the celebration of Eid and the prayer for the dead in exactly the same fashion as the Sabeans. Thus the rules on fasting as prescribed in verses 2:183-187 were actually adapted from the Holy Scriptures of the Sabeans. In fact, the Qur'an confirms itself that the system of fasting was a copy-cat from other faith—of course, remaining coy about which religious scripture Muhammad copied from. Here is verse 2:183 that says that the Islamic system of fasting is the mimicry of the other faith (Sabeans, of course):

> *002.183* O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-

The Sabeans possessed a book called 'Pages of Seth. They observed 7 prayers a day 5 of which were at the same hours as chosen by Muhammad. They also venerated Ka'ba. Muhammad, most likely, learned about the Holy Scripture of the Sabeans from Bahira, the monk and Salman, the Persian; because both of them had spent a considerable amount of time in Syria and were well aware about the sources, rituals and the religious doctrine of the Sabeans. Muhammad simply incorporated those in the Qur'an—passing them as Allah's dicta.

On the Sabeans, the *Dictionary of Islam* (Hughes Dictionary of Islam, p.551) writes that they worshipped the stars secretly but openly professed to be Christians. Others say that they were of the religion of Sabi, the son of Seth, the son of Adam. Some say they were of the religion of Noah. Their Qiblah was towards the south, from whence the wind blows.

No doubt, after learning about the Sabeans Muhammad was profoundly impressed with their religion and hastened to incorporate some of their rituals in Islam. He regarded them as the true believers of Allah. In fact, the *Dictionary Islam* (ibid) writes that the Arabs used to call Muhammad as Sabi—he who has departed from the religion of the Quraysh. The Qur'an mentions them 3 times in the following verses:

> *002.062* Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
>
> *005.069* Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

> *022.017* Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

Note that those verses also contain the Jews, the Christians and the Magians (Zoroastrians).

Khadijah, Waraqa and Ubydallah et. al.

The Sirah (biography) of Muhammad does not mention about the religion of Khadijah, Muhammad's first wife. However, it is difficult to believe that Khadijah was a 100% polytheist. She was probably deeply influenced by his cousin brother Waraqa, who, as mentioned before, was first a Jew, then converted to Christianity. He became a devout Christian and reportedly translated the Gospel in Arabic. His profound knowledge and understanding of the mainstream Christinity, as well as Judaism, must have had profound influence on Khadijah and Muhammad. So it will be quite reasonable to surmise that Khadijah, too, was a follower of Christianity—at least inwardly. We find no reference anywhere that Khadijah had ever prayed to any idol or had attended any polytheist religious ritual; instead, we note (as told previously) that Muhammad was, indeed, a polytheist when he married Khadijah. For 25 years Khadijah was Muhammad's support (financially) and counsellor. It is most likely that Khadijah influenced Muhammad to change his religion—from polytheism to Christianity. Waraqa and Khadijah used to discuss lots of Christian and Jewish stuff with Muhammad that made him think deeply about his belief system at birth (i.e., paganism).

We learn from *Sahih Bukhari* that Waraqa used to read the *Gospel* in Arabic. This confirms that the Arabic translation of the *Gospel* was available during Muhammad's time.

> *Volume 4, Book 55, Number 605:*
>
> Narrated 'Aisha:
>
> The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."

Not only that Waraqa read the Gospel in Arabic, he also translated *Gospel* in his own version in Arabic. *Sahih Bukhari* confirms this:

Please note that this is quite a lengthy *Hadis.* I have quoted only the relevant part.

> *Volume 6, Book 60, Number 478:*
>
> Narrated Aisha:

> ……." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write……

Waraqa even knew how to read and write in Hebrew! *Sahih Bukhari* confirms this:

Please note that only the part germane to the subject is quoted here.

> *Volume 1, Book 1, Number 3:*
>
> Narrated 'Aisha:
>
> ……Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write……

The above information, especially those quotes from the *Sahih Bukhari* will leave one without any doubt that Waraqa, as well as Khadijah were big-time contributors to the compilation of the Qur'an-- especially those verses dealing with Christianity and Judaism.

Then came along Ubaydallah, the grandson of Abd al-Muttalib and Muhammad's cousin brother. As Ubaydallah was a Hanif, surely Muhammad had learned a lot of good materials on Hanifism from him. Muslim historians claim that Ubaydallah converted to Muhammad's religion and migrated to Ethiopia , then he left Islam and embraced Christianity and died there as a Christian. So another contributor of the Christian and Hanif stuff in the Qur'an was definitely Ubaidallah. After Waraqa, Khadijah and Ubaydallah died Muhammad simply incorporated in the Qur'an what he had heard/learned from them.

We need to mention here two other main contributors to the Qur'an. They were **Abdullah b. Salam and Mukhayariq**. According to Ibn Ishaq (Ibn Ishaq, p.239) **Abdullah b. Salam b. al-Harith** was a Jew from B. Qaynuqa who converted to Islam when Muhammad arrived at Medina . **Mukhayariq**, too, was a Jewish Rabbi from B. Thalaba and he also converted to Islam. Abdullah b. Salam was an authority on Torah, and had undoubtedly contributed to write in the Qur'an.the Jewish stuff--especially the Jewish laws.

Here is a brief list of some of the materials in the Qur'an that Muhammad copied/adopted from the Christians, the Jews, the Armenians, the Hindus and the Magians (Zoroastrians):

> Tayammum (4:43): Copied from the Jewish Scripture the Talmud
>
> Breathing life into birds (2:260, 3:49 , 5:110): Copied from the Coptic books.
>
> Houris, Azazil (44:54): Learned from the foreigners in Mecca .

Harut amd Marut (2:102): From the Armenian books—Harut and Marut are in control of wind and rain.

Allah's throne above water (11:7): From the Jewish tradition.

Malik, the ruler of Hell (43:77): From the Jews.

7 Heavens (2:29 , 41:12): Adopted from the Sanskrit Scripture of the Hindus.

Mary giving birth under the trunk of a tree (19:23): Copied from the Gospel of Infancy, an apocryphal Christian Gospel

Infant Jesus talking (3:46 , 19:30 -31, 19:33): Copied from the Gospel of Infancy.

Description of Paradise and Hell (there are many verses—see the section on Salman, the Persian: Copied from the Magians (Zoroastrians) and the Hindus.

Jesus not killed, Allah lifted up Jesus (3:55 , 4:157-158): Copied from the Gospel of Barnabas

The story of Joseph (Sura 12): Copied from the Midrash, a Jewish Scripture.

The story of Solomon and Sheba (21:78-82, 27:17-19, 27:22-23): Copied from the Haggada, a Jewish Scripture.

The original Qur'an is kept in Heaven (43:4, 85:21-22): The Talmud says it is a preserved tablet in Heaven.

Angel of death--Azrail or Azazil, Malaku'l Maut (6:61, 7:37 , 32:11): Adopted from the Jewish and the Magian (Zoroastrian) scriptures.

Uncannily though, the Qur'an asserts itself that the infidels of Mecca knew that Muhammad had copied the Qur'an from various sources, especially from the Jewish Scriptures; and that was why Allah had to admonish the polytheists for calling Muhammad a copy-cat. This is revealed in verse 28:48

> *028.048* But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"

For more examples of plagiarism in the Qur'an (and by Muhammad) one may refer to the books listed in the bibliography.

Muhammad's neighbour was An-Nadr b. al-Harith. He also used to write verses similar to the Qur'an. He was also a very good story-teller--especially of the ancient fables. Whenever,

Muhammad gathered people to listen to his tales in the Qur'an an-Nadr would entice the audience of Muhammad with better stories than Muhammad. Due to An-Nadr's excellent proficiency in narrating the anecdotes Muhammad saw his audience disappear. Muhammad considered al-Nadr's act extremely loathsome and had his revenge taken by capturing An-Nadr in the battle of Badr and later beheading him.

Here are references to some selected verses from the Qur'an that tell us that the pagans were very much aware that Muhammad used to tell them ancient stories that they had heard before—Muhammad did not narrated any new fable at all—he simply regurgitated what he had heard from his sources—passing them as Allah's revelations to him.

> The unbelievers consider the Qur'an as the tales of the ancients… 8:31
>
> The unbelievers said that the revelations to Muhammad were the tales from the past… 16:24
>
> Many pagans had heard the story of resurrection from past tales…23:83
>
> Disbelievers say 'the Qur'an is ancient tales which they had heard before'…25:5
>
> The unbelievers insist that Qur'an is tales from the past…27:68
>
> The unbelievers say the Qur'an is nothing but the tales of the ancients…46:17
>
> The unbelievers termed Muhammad's revelations as tales from the past…68:15

Ubayy b. Ka'b

Ubay b. Ka'sb was the personal secretary of Muhammad and one of the six collectors of the Qur'an. The other five collectors of the Qur'an, according to ibn Sa'd (ibn sa'd, vol.i, p.457) were:

> Muadh ibn Jabal
>
> Abu al-Darda
>
> Zayd ibn Thabit
>
> Sa'd ibn Ubayd
>
> Abu Zayd

Ubayy b. Ka'b was also known as Abu Mundhir. He took the 2nd pledge of Aqba along with other ansars from Medina and was one of the first persons in Medina to accept Islam. He was

Muhammad's greatest confidante' and a saviour in troubled times. Whenever Muhammad would forget some verses of the Qur'an or he would want some explanation on some verses he would seek the help of Ubayy. This dependence of Muhammad on Ubayy reflects that he (Ubayy b. Ka'b) was the real writer of Muhammad's dictations, and Ubayy wrote whatever he fancied—subject, of course to Muhammad's approval. Residing in Medina , where a sizable thriving Jewish community lived, he was profoundly knowledgeable in Jewish scriptures and Jewish laws. Most likely, he wrote many of the Medina Suras that deal with Islamic legal provisions. These Medina Suras are not as poetically enchanting as the Meccan Suras. This is because Ubayy b. Ka'b was not really a poet but a politician and a scribe. In fact, he wrote his own version of the Qur'an which he refused to surrender when, during Uthman's time, all versions of the Qur'an, except that of Hafsa's were proscribed and burned. Ubayy b. Ka'b and ibn Masud refused to surrender their Mushaf (Qur'an written on leaves) and kept them in secret.

From the above evidence we can safely surmise that many Medina Suras were actually written by Ubyy b. Ka'b with the assistance of other scribes of Muhammad.

It is quite fascinating to note that although Gabriel purportedly brought the Qur'anic verses to Muhammad, he saw Gabriel only twice. This is confirmed from this *Hadis* in *Sahih Bukhari*:

> *Volume 6, Book 60, Number 378:*
>
> Narrated Masruq:
>
> I said to 'Aisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse:
>
> 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) 'Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited:
>
> 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) 'Aisha added. "But the Prophet saw Gabriel in his true form twice."

Of course, this *Hadis* is confusing and contradictory when we recall that in other *ahadith* Muhammad claimed that Gabriel visited him many times in the form other human beings (most notably, in the guise of Dhiya al-Kalbi). So what prevents him in saying that all those Qur'an scribes, including Ubayy b Ka'b, were in fact, Gabriel/s in various forms?

Aisha

Bibi Aisha was Muhammad's most favourite wife. He married her when she was just a child of six years and had sex with her when she was merely nine years old. The youth, the vivacity, the tenderness, the childlike innocence and the childhood exuberance—these were the ingredients that consumed Muhammad's mind in the adoration of Aisha's gullibility. As a child-bride Aisha was completely dependent on Muhammad's maturity. Like any other child of her age she believed in whatever Muhammad told her about his divine inspiration. Muhammad claimed that he used to get revelations from Allah only when he slept with Aisha. Why Gabriel did not bother to visit him when he spent nights with other wives in his harem? This is a question very few Islamic historians had answered. The truth is: except for Aisha, all other wives of Muhammad were grown up, matured, had experience with the trials, tribulations and crookedness of life in general. Some of them already had grown-up children. It was not so simple for Muhammad to convince this retinue of women about his communication with Allah via Gabriel. They would not believe so easily in Muhammad's made-up stories. Although they were forced to live in his harem, nonetheless, they could not, deep in their mind, endorse all the inane claims of Muhammad. So evidently Aisha, with her child-like simplicity and innocence became Muhammad's source of divine inspiration! Muhammad was simply playing with a child's mind which tends to believe all sorts of Ghost and Jinn stories, Santa Klaus, winged horses, devils, monsters and all mythological and fictional characters. The following *ahadith* from *Sahih Bukhari* confirms that Allah communicated with Muhammad only when he slept with Aisha:

Muhammad used to get divine inspiration only in Aisha's bed...3.47.755

> *Volume 3, Book 47, Number 755:*
>
> Narrated 'Urwa from 'Aisha:
>
> The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter!

Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr."

Divine inspiration came to Muhammad only when he slept with Aisha...5.57.119

Volume 5, Book 57, Number 119:

Narrated Hisham's father:

The people used to send presents to the Prophet on the day of 'Aisha's turn. 'Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "0 Um Salama! By Allah, the people choose to send presents on the day of 'Aisha's turn and we too, love the good (i.e. presents etc.) as 'Aisha does. You should tell Allah's Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, "O Um Salama! Don't trouble me by harming 'Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

Aisha did not see Gabriel while Muhammad introduced Gabriel to her…4.54.440

Volume 4, Book 54, Number 440:

Narrated Abu Salama:

'Aisha said that the Prophet said to her "O 'Aisha' This is Gabriel and he sends his (greetings) salutations to you." 'Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet she said, "You see what I don't see."

Muhammad told Aisha that Gabriel greeted her…8.74.270

Volume 8, Book 74, Number 270:

Narrated 'Aisha: that the Prophet said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s-Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him).

The *ahdith* quoted above clearly tells us how cleverly Muhammad used the innocence and immature mind of a child to claim his divine inspiration. In fact, Muhammad composed himself certain parts of the Qur'an while he slept with Aisha. *Sahih Bukhari* confirms this:

Muhammad used to recite the Qur'an leaning on a menstruating Aisha…1.6.296

> *Volume 1, Book 6, Number 296:*
>
> Narrated 'Aisha:
>
> The Prophet used to lean on my lap and recite Qur'an while I was in menses.

Even Muhammad's Quran'n writer Zayd b. Thabit admits that some Qur'anic verses were manipulated. Here is a *Hadis* from *Shahih Bukhari* on this:

Some Qur'anic verses were manipulated (verse 33:23)…5.59.379

> *Volume 5, Book 59, Number 379:*
>
> Narrated Zaid bin Thabit:
>
> When we wrote the Holy Quran, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:--
>
> 'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting" (33.23) So we wrote this in its place in the Quran.

The above quoted *Hadis* tells us that some verses of the Qur'an were written by people other than Muhammad's official Qur'an scribes. Please note that Khuzaima b. Thabit al-Ansari, mentioned in this *Hadis* was not one of the official Qur'an writers of Muhammad.

In *Sahih Muslim* we read the following *Hadis:*

Muhammad used to recite Qur'an while reclining on the lap of a menstruating Aisha…3. 0591

> *Book 003, Number 0591:*
>
> 'A'isha reported: The Messenger of Allah (may peace be upon him) would recline in my lap when I was menstruating, and recite the Qur'an.

If those references are not convincing enough to demonstrate that Aisha played a vital role in the authorship of the Qur'an then this *Hadis* from *Sahih Muslim* tells us that, Aisha, indeed modified the Qur'anic verses. This *Hadis* informs us that after Muhammad's death a Qur'an was compiled

exclusively for Aisha. Then Aisha dictated to her scribe a verse of the Qur’an claiming that that was how Muhammad used to recite the verse (2:238).

Here is the Hadis from Sahih Muslim:

> *Book 004, Number 1316:*
>
> Abu Yunus, the freed slave of 'A'isha said: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse:" Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah (may peace be upon him).

From *Sahih Bukhari* we also learn that the two key Suras, Sura al-Bakara (Sura 2) and Sura an-Nisa (Sura 4) were composed in the presence of Aisha. She also reveals that fist verse was really about Paradise and Hell--contrary to the claims of many Islamic historians that it was the first few verses of Sura al-Alaq (Sura 96). This *Hadis* also informs us that there were a few versions of the Qur’an, and Aisha had a version with her which was different from other versions. Could it be that Aisha herself added or deleted from her version of the Qur’an? Here is the *Hadis*:

How cleverly revelations were changed to suit the purposes...6.61.515

> *Volume 6, Book 61, Number 515:*
>
> Narrated Yusuf bin Mahk:
>
> While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" 'Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." 'Aisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse, 'they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then 'Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order).

Muhammad b. Abdullah

There is very little doubt that Muhammad composed himself certain Qur'anic verses. Nonetheless, because he was an illiterate person (as claimed in the Qur'an) he had to engage several scribes to write down what he invented in his own mind. If one reads the Qur'an carefully one will not fail to discover many such verses which unmistakably show that it is Muhammad who is talking in these verse and not Allah--via His postman Gabriel. Here I have listed a few such verses:

> *006.104* "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."
>
> > The words 'I am not a keeper over you' is clearly words of Muhammad.
>
> *006.114* Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.
>
> > The words, 'Shall I seek for judge other than Allah?' are undoubtedly Muhammad's words.
> >
> > Please note that the translator Yusuf Ali deliberately inserted the word "Say" at the outset of this verse. In the original Qur'an there is no "Say" (Kul in Arabic). Here are the translations by Pickthal and Shakir, other two authoritative Qur'an translators.
>
> **PICKTHAL:** Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.
> **SHAKIR:** Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

And here is the transliteration:

> 114. Afaghayra Allahi abtaghee hakaman wahuwa allathee anzala ilaykumu alkitaba mufassalan wa**a**llatheena ataynahumu alkitaba yaAAlamoona annahu munazzalun min rabbika bi**a**lhaqqi fala takoonanna mina almumtareen**a**
>
> *019.009* He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
>
> > Here an angel (or Muhammad?) is talking not Allah.

019.064 (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

Here Gabriel (or Muhammad?) is talking and not Allah.

037.164 (Those ranged in ranks say): "Not one of us but has a place appointed;
037.165 "And we are verily ranged in ranks (for service);
037.166 "And we are verily those who declare (Allah's) glory!"

Here the angel (or Muhammad?) is talking and not Allah.

051.050 Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!

Here an angel (or Muhammad?) is talking and not Allah.

053.002 Your Companion is neither astray nor being misled.

Muhammad is not being misled: isn't Muhammad talking here?

070.040 Now I do call to witness the Lord of all points in the East and the West that We can certainly-
*070.041*Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).

Isn't Muhammad talking here?

086.017 Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

Isn't Muhammad talking here?

The most important of verses in the Qur'an, that is Sura al-Fateha (Sura 1) is definitely Muhammad's (or some other poet's) creation. Please read this Sura carefully:

001.001 In the name of Allah, Most Gracious, Most Merciful.
001.002 Praise be to Allah, the Cherisher and Sustainer of the worlds;
001.003 Most Gracious, Most Merciful;
001.004 Master of the Day of Judgment.
001.005 Thee do we worship, and Thine aid we seek.
001.006 Show us the straight way,
001.007 The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Readers should carefully note that there is no mention of "Say" (Kul in Arabic) at the beginning of this verse. So, who do you think is praying to Allah in this Sura? Is Allah asking himself (Allah) to pray to Himself? What a ridiculous situation--come to think of it! This conundrum is immediately resolved when we realise that it was none but Muhammad who is asking his followers to pray to Allah. Chronologically, this Sura is one of the first 5 Suras (it is the 5th, or 6th. according to some) of the Qur'an. This was a time when Muhammad was just starting out preaching his own brand of 'Hanifism' (Islam) and he composed this verse (some say by imitating some Jewish liturgy) for his handful of followers.

If any evidence is needed to prove that Muhammad had, indeed composed certain verses of the Qur'an this Ummul Qur'an (Sura Fateha), the seven most oft repeated verses, stand out as the glaring example of that confirmation.

And how did Muhammad behave when people wanted to see how Allah's revelations came to him? Here is a *Hadis* from *Sahih Muslim* that tells us clearly that Umar used to shelter (read hide) Muhammad under a piece of cloth cover and Muhammad used to sleep, snorting like a camel. Some people were curious and peeped through the covering and this was what they saw:

During revelation Umar used to cover Muhammad with a piece of cloth and Muhammad snorted like a camel …7.2654

Book 007, Number 2654:

Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Apostle of Allah (may peace be upon him) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said: There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Apostle of Allah (way peace be upon him) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Apostle of Allah (may peace be upon him). He (Hadrat 'Umar) said: Would it please you to see the Apostle of Allah (may peace be upon him) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet (may peace be upon him) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj.

That was how Allah talked to Muhammad--through the 'bleating' of a camel!

A blind man corrects the Qur'an and Allah!

Lastly, as a final proof that Muhammad corrected/inserted/deleted the contents of a verse as situation demanded and/or as people requested, here is the example of Ibn Umm Maktum, a blind man of Mecca . He requested Muhammad to correct a verse to exempt a blind person to join in a *Jihad*. This blind man used to listen to Muhammad's preaching and wanted to discuss with him certain aspects of Islam. However, Muhammad, at first ignored him, but later he became very remorseful for neglecting this blind man. So Allah reproached Muhammad in Sura al-Abasa (Sura 80, chronological order 24) or 'He Frowned'. Ibn Umm Maktum eventually converted to Islam and became a very close companion of Muhammad. When Muhammad exhorted the superiority of those who participates in Jihad or Holy war this blind man was reluctant to participate in such fighting and wanted an exemption. During the writing of this verse (4:95) Muhammad forgot about the blind man. So Ibn Umm Maktum reminded him of his case. Accordingly, Muhammad quickly changed his verse.

Here are two *ahadith* from *Sahih Bukhari* on how Ibn Umm Maktum changed Allah's mind!

4:95 Muhammad called for Zayd to write his revelations...6.60.117

Volume 6, Book 60, Number 117:

> Narrated Al-Bara:
>
> When the Verse:-- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc.) (4.95)

Here is another version of the said *Hadis:*

Muhammad quickly changed a verse to accommodate the request of a blind man joining a Jihad (4:95)…6.61.512

> *Volume 6, Book 61, Number 512:*
>
> Narrated Al-Bara:
>
> There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95)
>
> The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order For me (as

> regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:
>
> 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

And here is a similar *Hadis* from *Sahih Muslim*:

> *Book 020, Number 4676:*
>
> It has been narrated on the authority of Abu Ishaq, that he heard Bara' talking about the Qur'anic verse:" Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah are not aqual" (iv. 95). (He said that) the Messenger of Allah (may peace be upon him) ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) and inscribed it (the verse) thereon. The son of Umm Maktum complained of his blindness to the Holy Prophet (may peace be upon him). (At this) descended the revelation:" Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)" (iv. 95). The tradition has been handed down through two other chains of transmitters.

Conclusion

The Holy Qur'an is not authored by almighty Allah. Allah, if He ever existed, must be busy with many other important matters. He has no time to write an incoherent, ambiguous, repetitive, erroneous scripture to guide mankind. A few ambitious and opportunistic persons, in the name of Allah gathered together under the tutelage of Muhammad to construct the Qur'an by adapting, amending and outright plagiarizing other scriptures and heresy of the time. This they did to advance and perpetuate their political ambition to dominate the then Arabian peninsula, and later, many other peaceful countries. Qur'an is the handiwork of a few cunning persons—an attempt to fool the gullible world—a deliberate effort to impose Arab superiority. All Muslims must learn the Arabic language to be able to recite the Qur'an and to offer prayers, adopt Arabic names and conform to Islamic (read Bedouin Arab) culture. This is naked Arab imperialism in the guise of propagating the message of the 'Holy Qur'an'. Any Islamic Paradise will confirm to what I have written just now. When the undeniable truth about the authorship of the Qur'an and its hidden scheme is clearly understood, this Arab imperialism by the stealth stands out to be the main agenda of the Qur'an.

Appendix

When this essay was posted as a serialised circulation, some readers requested me to show them the similarities between some verses of poet Zayd b. Amr b. Naufal and the verses of the Holy Qur'an. In this appendix I have chosen 20 thematic verses from Zayd's poetry and compared them with the verses of

the Qur'an. You will notice how uncannily they resemble the likeness of Zayd's composition. Due to the repetitive nature of the Qur'anic verses many verses are quite similar to the chosen theme of Zayd's composition. This is why I also included a few other verses which are in close resemblance with Zayd's poetry. To keep the length of this appendix short I have quoted the full verses only in cases where the similarities are unusually close. For the other verses, I only included the main messages. You may consult the English translation of the Holy Qur'an to read the complete verses. Needless to say, I only cited a handful of verses. You may spend some time searching the Holy Qur'an for other verses which are closely alike to the verses of Zayd's poetry

[*Please note*: Unless mentioned otherwise, the quoted verses from the Qur'an are from Abdullah Yusuf Ali's translation of the Holy Qur'an. Note also that the original translation of Yusuf Ali refers Allah as God. The internet version of this translation refers only Allah. My essay is based on the original version of Yusuf Ali's translation. You may click here to verify the verses quoted: http://www.usc.edu/dept/MSA/reference/reference.html

Here are some sample verses from Zayd's poetry:

Ibn Ishaq (pp.100-101)

Zayd b. 'Amr. B. Nufayl composed the following poem about leaving his people and the torment he received from them:

Am I to worship one lord or a thousand?

If there are as many as you claim,

I renounce al-Lat and al-'Uzza both of them

As any strong-minded person would.

I will not worship al-'Uzza and her two daughters,

Nor will I visit the two images of the Banu 'Amr.

I will not worship Hubal' though he was our lord

In the days when I had little sense.

I wondered (for in the night much is strange

Which in daylight is plain to the discerning),

That God had annihilated many men

Whose deeds were thoroughly evil

And spared others through the piety of a people

So that a little child could grow in manhood.

A man may languish for a time and then recover

As the branch of a tree revives after the rain.

I serve my Lord the compassionate

That the forgiving Lord may pardon my sin,

So keep to the fear of God your Lord;

While you hold to that you will not perish.

You will see the pious living in gardens,

While for the infidels hell fire is burning.

Shamed in life, when they die

Their breasts will contract in anguish.

Zayd also said: (143)

To God I give my praise and thanksgiving,

A sure word that will not fail as long as time lasts,

To the heavenly King—there is no God beyond Him

And no lord can draw near to Him.

Beware, O men, of what follows death!

You can hide nothing from God..

Beware of putting another beside God,

For the upright way has become clear.

Merry I implore, others trust in jinn,

But thou, my God, art our Lord and our hope.

I am satisfied with thee, O God, as a Lord,

And will not worship another God beside thee.

Thou of thy goodness and mercy

Didst send a messenger to Moses as a herald.

Thou saidst to him, Go thou and Aaron,

And summon Pharaoh the tyrant to run to God

And say to him, ‘Did you spread out this (earth) without support,

Until it stood fast as it does?’

Say to him ‘Did you raise this (heaven) without support?

What a fine builder then you were!’

Say to him ‘Did you set the moon in the middle thereof

As a light to guide when night covered it?’

Say to him, ‘Who sent forth the sun by day

So that the earth it touched reflected its splendour?’

Say to him, ‘Who planted seeds in the dust

That herbage might grow and wax great?

And brought forth its seeds in the head of the plant?’

Therein are signs for the understanding.

Thou in thy kindness did deliver Jonah

Who spent nights in the belly of the fish.

Though I glorify thy name, I often repeat

'O Lord of creatures, bestow thy gifts and mercy upon me

And bless my sons and property.

[(143) Ibn Hisham's note (ibn Ishaq p.713): These verses really belong to an ode of Umayya b. Abu'l-Salt, except for the first two, the fifth, and the last verse. The second half of the first verse does not come via I.I.]

Here is another sample verse of Zayd b. Amr (ibn Ishaq, p.102):

And Zayd said:

I submit myself to him to whom

The earth which bears mighty rocks is subject.

He spread it out and when He saw it was settled

Upon the waters, He fixed the mountains on it.

I submit myself to Him to whom clouds which bear

Sweet water are subject

When they are borne along to a land

They obediently pour copious rain upon it.

After Zayd b. Amr was killed, his comrade Waraqa b. Naufal b. Asad (i.e., Khadijah's cousin brother) composed this elegy over him (ibn Ishaq, p.103):

You were altogether on the right path Ibm 'Amr,

You have escaped hell's burning oven

By serving the one and only God

And abandoning vain idols.

And by attaining the religion which you sought

Not being unmindful of the unity of your Lord

You have reached a noble dwelling

Wherein you will rejoice in your generous treatment.

You will meet there the friend of God, (3)

Since you were not a tyrant ripe for hell,

For the mercy of God reaches men,

Though they be seventy valleys deep below the earth (146)

Footnote (3): The district of which ' Amman was the capital.

Ibn Hisham's note (146): The first two verses of this poem are attributed to Umayya b. Abu al-Salt and the last verse occurs in one of his odes. The words 'vain idols' have not I.I..'a authority.

[The reason of my quoting the elegy of Waraqa is to demonstrate the strong camaraderie between Zayd b. Amr and Waraqa which had propelled Muhammad to develop a deep respect and appreciation of what Zayd b. Amr sincerely believed, resolutely stood and eventually died for. He was determined to emulate Zayd b. Amr, the great confidante' of Waraqa and hence Khadijah. Remember? Khadijah was Muhammad's first wife and his only support.---Abul Kasem]

Here are the comparisons of Zayd's verses with the verses of the Holy Qur'an:

1. Zayd wrote: Am I to worship one lord or a thousand?

The Holy Quran says:

Muslims' God is one God (that is Allah only); those who do not believe in the hereafter are proud… 16:22

016.022 Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

Other similar verses in the Holy Qur'an:

Cannot set up religious leaders and scholars as Lords; God had commanded to worship only one God… 9:31

None can change the words of God…10:64

Qur'an teaches to worship none but God and Muhammad is a Warner who brought glad tidings…11:2

Do not worship two gods; there is only one God, worship Him alone... 16:51

All messengers were inspired to worship one God only…21:25

There is only one God and all should bow to Islam...21:108

There is only one God…37:4

Muhammad is a warner; there is no God but one supreme…38:65

Muhammad's religion is devoted to God alone…39:14

Muhammad is commanded to worship God only…39:11

Can't have many conflicting partners; one should serve only one master (this verse is used by the Qur'an only followers e.g. Rashad Khalifa)…39:29

God is one and the only...112:1

2. Zayd wrote: Not worshipping al-Lat, al-Uzza and her two daughters

The Holy Qur'an says:

All prophets were, at times inspired by Satan (this is the abrogating verse for 53:19-20 dealing with Al-Lat, al-Uzza and Manat were goddesses (this verse is believed to be inspired by Satan and so abrogated by 22:52)...53:19-23

053.019 Have ye seen Lat. and 'Uzza,
053.020 And another, the third (goddess), Manat?
053.021 What! for you the male sex, and for Him, the female?
053.022 Behold, such would be indeed a division most unfair!
053.023 These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!

Other similar verses from the Holy Qur'an:

All prophets were, at times inspired by Satan (this is the abrogating verse for 53:19-20 dealing with goddesses al-Lat, Uzza, Manat)... 22:52

False daughters were assigned to God...52:39

God is not of female sex...53:21

3. Zayd wrote: God annihilated many men whose deeds were thoroughly evil

The Holy Qur'an says:

God had annihilated many generations before Muhammad's generation…6:6

006.006 See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

Other similar verses from the Holy Qur'an:

God annihilated many communities while they were awake or asleep…7:4

God annihilated many generations and made the current generation to inherit earth just to test them… 10:13 -14

God has annihilated many generations before whom no one can trace…19:98

God has destroyed many previous generations…20:128

In the past, God had punished many a population...22:48

God destroyed all the community of the unbelievers, yet they disbelieve…21:6

God utterly destroyed many populations before...21:11

God completely wiped out the run away transgressors…21:15

In the past, God destroyed many population, made wells idle, and neglected and destroyed lofty and well built castles...22:45

God had destroyed many generations before…32:26

God destroyed many generations before; their call for help was in vain…38:3

God annihilated those powerful people…43:8

In the past God seized and punished people for disobeying their messengers…40:22

God had annihilated many communities before Muhammad was sent…46:27

In the past, God had annihilated many a powerful generations…50:36

God had annihilated the earlier generations…77:16

The past disbelievers of God received a severe retribution from God…64:5

In the past God had severely punished the past unbelievers…67:18

4. Zayd wrote: And spared the others……

The Holy Qur'an says:

God may punish or redeem the others…9:106

009.106 There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

Other similar verse from the Holy Qur'an:
God has a predetermined plan for the unbelievers, that's why He does not annihilate them immediately…20:130

5. Zayd wrote: ……the branch of a tree revives after the rain

The Holy Qur'an says:

God sends down rain from sky for plants to grow and gives life to the dead land (part of water cycle?)...50:9-11

050.009 And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;
050.010 And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;-
050.011 As sustenance for (Allah's) Servants;- and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

Other similar verses from the Holy Qur'an:

In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean, the rain from the sky, and the springing of vegetation on a dead earth, the scattered beasts, the change of winds and clouds are the signs of God...2:164

God produces rain from the sky to grow agricultural products…6:99

God sends the winds to carry the heavily laden clouds to fall as rain in a dead land to produce agriculture (part of water cycle?)...7:57

God sends the fertile wind to cause the rain that makes the vegetation to grow (part of water cycle?)...15:22

The rain, the plants on earth and the hay are the signs of God; he is all-powerful… 18:45

God sends down rains and is cognizant…22:63

God sent down rain from the sky; rain soaked in soil, then drains off …23:18

God drives rain to perched soils to feed the cattle...32:27

God sends down rain from the sky and causes the spring to flow and causes the vegetation to grow (part of water cycle?)...39:21

With rain God gives life to a barren earth, He can also give life to the dead...43:11

God revives a land after it had died…57:17

6. Zayd wrote: So keep to the fear of God……, hold to that you will not perish

The Holy Qur'an says:

Fear God and God alone... 2:41

002.041 And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

Other similar verses from the Holy Qur'an:

Can't die except as a Muslim; fear Allah as He should be feared ...3:102

Those who fear God dwell in heaven permanently...3:198

Fear God and don not create trouble in an ordered world… 7:56

God sent earthquake to almost topple the mountains as a warning to fear God...7:171

The true believers' heart tremble with fear at the mention of God and their faith is strengthened whenever they hear the recitation of the Qur'an…8:2

Believers should fear God and follow the truthful believers…9:119

Fear God for the terrible judgment day...22:1

A true believer's heart trembles in fear when he hears the name of God…22:35

Repent and fear God…30:31

Those who have knowledge truly fear God…35:28

God's earth is spacious; fear God; He is on the side of the good doers…39:10

Fear God as much you are able to do so...64:16

There is a great reward for those who fear the unseen God...67:12

Qur'an is a message for the God-fearing people…69:47

If you fear and obey God, then He will forgive you...71:3-4

He who gives charity and fears God is the best...92:5-6

7. Zayd wrote: …….pious living in gardens…..for the infidels hell fire is burning

The Holy Qur'an says:

Garden will be brought to righteous and hell fire for the evil doers…26:90-95

026.090 "To the righteous, the Garden will be brought near,
026.091 "And to those straying in Evil, the Fire will be placed in full view;

026.092 "And it shall be said to them: 'Where are the (gods) ye worshipped-
026.093 "'Besides Allah? Can they help you or help themselves?'
026.094 "Then they will be thrown headlong into the (Fire),- they and those straying in Evil,

026.095 "And the whole hosts of Iblis together.

Other similar verses from the Holy Qur'an:

Their reward is the gardens of eternity, they will dwell therein forever; God is pleased with them and they are pleased with God and there is a great reward for fearing God...98:8

For the righteous there are gardens in nearness to God...3:15

Gardens with rivers flowing underneath for the believers...3:136

The believers will profit by following Islam; they will be rewarded with gardens with river flowing underneath, eternal home for the believers...5:119

God promises paradise (beautiful mansions in the garden of Eden) to the believing men and women…9:72

Believers will enter the gardens of Eden together with their righteous parents, spouses and children; angels will accompany the believers who enter there...13:23

For the believers...gardens beneath which flows river...13:35

Believers will be admitted to the gardens beneath which river flows; they will be adorned with bracelets of gold and pearls and their garments will be of silk...22.23

God will be the supreme judge on the resurrection day; garden of delight is for the believers… 22:56

Fire will be placed in full view…26:91

Garden will be brought to righteous…26:90

Gardens as hospitable homes are for the believers...32:19

Unbelievers will be in the abode of fire; they will be forced back there if they try to escape...32:20

The believers will be in gardens of eternity; they will be adorned with bracelets of gold and pearls and their garments will be of silk…35:33

There is un-ending fire of hell for rejecting God; they will not die; penalty for them will not be lightened…35:36

For the believers there will be garden of joy, cool shades of wood, reclining on thrones, all fruits are for enjoyment, peace from God…36:55-58

Sinners will be set apart; they will embrace fire…36:60-64

For the sincere and devoted servants of God there will be sustenance (in Paradise), fruits, honor, dignity, garden of felicity, they will face each other on thrones, pass around a cup from a clear flowing fountain, crystal white delicious drink, no headache, no intoxication, chaste women…36:41-50

Believers will see the unbelievers being roasted in fire…37:51-55

God sent an Arabic Qur'an to warn. Some home will be in garden and some will be in blazing fire...42:7

The believers and their wives enter garden, pass round dishes and goblets of gold, everything all the souls could desire, all that eyes could delight in...43:70-72

The sinners will be punished; they will remain in hell forever...43:74

Believers will be admitted to the Gardens; the unbelievers will enjoy this world like cattle eats and they will have their abode in fire...47:12

For the believers there will be gardens to dwell in, beneath which rivers flow; their sins remitted...48:5

The righteous will be in the garden of happiness ...52:17

The righteous will be in the midst of gardens and rivers and in the presence of an omnipotent sovereign...54:55

Believers will recline on carpets with inner linings of rich brocade; the fruits of the garden will be nearby...55:54

In return for fighting for God, He forgives sins and promises beautiful mansions in the gardens of eternity...61:12

For the believers, God will remove ills (sins) from them; give them gardens to dwell in there forever under which rivers flow...64:9

The disbelievers will live in hell fire for ever...64:10

There are the gardens of delight in the presence of God...68:34

God has fetters to bind the unbelievers and then burn them in fire and feed them with food that is hard to swallow...73:12

For the disbelievers, God has prepared shackles, chains and a blazing hellfire…76:4

For the believers there will be gardens...85:11

They will be on a high garden...88:10

8. Zayd wrote: …..breasts will contract in anguish

The Holy Quran says:

God opens the breasts of those who accept Islam; those who strays gets their breasts contracted, as if climbing in the air and gasping for breath...6:125

006.125 Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.

Other similar verses from the Holy Qur'an:

God will confuse the hearts and eyes of the disbelievers…6:110

Through the narration of the previous disbelievers of their prophets, God shows the example that He seals the heart of the disbelievers…7:101

God seals the hearts of the transgressors...10:74

No soul can believe except by the will of God; He will place doubt and obscurity in the heart of unbelievers...10:100

God seals up hearts of those who do not understand...30:59

Hearts will be in agitation...79:8

The unbeliever's heart is shielded by his by sins…83:14

9. Zayd wrote: ……there is no God beyond Him

The Holy Qur'an says:

There is only one God and all should bow to Islam...21:108

021.108 Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"

There is no God but He, the supreme…27:26

027.026 "Allah!- there is no god but He!- Lord of the Throne Supreme!"

Other similar verses from the Holy Qur'an:

Every life returns to God, the ultimate judge…6:62

There is no similitude for God…16:74

Can't set up any God beside Allah…17:22

If there were gods besides God, there would be chaos… 21:22

All messengers were inspired to worship one God only…21:25

Sovereignty belongs to God; there is no God but Him. Everything will perish except God's face…28:88

No helper or protector besides God…29:22

There is no God but He…35:3

There is only one God…37:4

Muhammad is a warner; there is no God but one supreme…38:65

God is the most high, the most great...42:4

God is the only deity in the heavens and the only deity on earth...43:84

God is the Lord of the heavens and the earth and everything between them…44:7

God is the first and the last (alpha and omega)...57:3

All Kingships is with God…67:1

God is one and the only...112:1

None is like God...112:4

10. Zayd wrote: You can hide nothing from God

The Holy Qur'an says:

God has a clear record of everything; nothing is hidden from him…27:75

027.075 **YUSUFALI:** Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.
PICKTHAL: And there is nothing hidden in the heaven or the earth but it is in a clear Record.
SHAKIR: And there is nothing concealed in the heaven and the earth but it is in a clear book.

Other similar verses from the Holy Qur'an:

God knows what you hide or reveal... 3:29

The hypocrites pretend to be believers when they meet Muhammad but they are actually against the faith; God knows all that they hide...5:61

Can't hide from God: He knows the innermost secrets of our hearts...11:5

God knows what is secret and what is hidden...20:7

God knows what is in your open speech and what you hide in your heart...21:110

God knows all hidden and open secrets; He has no partner…23:92

God knows everything that you hide and reveal…27:74

God is the knower of all things hidden and open...32:6

God knows what the unbelievers hide and what they disclose…36:75

God knows all things secret and open...59:22

God knows the innermost secret of everyone…64:4

Whether declared or secret, God is aware of our innermost thoughts…67:13

11. Zayd wrote: … the upright way has become clear

The Holy Qur'an says:

No compulsion in religion; the truth is clear from error...2:256

002.256 Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

Other similar verses from the Holy Qur'an:

Qur'an is a clear revelation; the disbelievers are evil people...2:99

The Qur'an is a clear book... 5:15

The Qur'an makes things clear...15:1

Qur'an is a clear sign from God...22:16

God has made things clear in the Qur'an and He guides to a straight path whomever He wills…24:46

The Qur’an makes things clear…26:1

Muhammad does not recite any poetry; the Qur’an is a clear message…36:69

God has sent down clear revelations (Qur’an)…57:9

The straight and the right religion involves the worshipping of God sincerely, be true to faith, establish regular prayers and practice regular charity (Zakat)...98:5

12. Zayd wrote: And will not worship another God beside thee

The Holy Qur’an says:

Can't worship anything other than God; Islam is the only right religion... 12:40

012.040 "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..

Other similar verses from the Holy Qur’an:

God’s covenant with the Children of Israel (i.e., the Jews) were: 1. to worship God only 2. honor parents 3. regard relatives, orphans and the poor 3. treat people amicably 4. observe contact prayers 5. give obligatory charity 5. no shedding of blood 6. not to evict each other from homes...2:83-84

It is not possible for the people of the Book to worship any idol other than God alone…3:79

Worship God alone; you will ultimately go back to Him…7:29

Worship only God privately and publicly…7:55

Cannot set up religious leaders and scholars as lords; God had commanded to worship only one God…9:31

Muhammad does not worship that others worship; he worships only God…10:104

Qur'an teaches to worship none but God and Muhammad is a Warner who brought glad tidings…11:2

God sent apostle to every people; Muhammad had been commanded to worship God and nothing else; God guided some but made errors on some... 16:36

Do not worship two gods; there is only one God, worship Him alone...16:51

All messengers were inspired to worship one God only…21:25

Muhammad is commanded to worship God only…39:11

The believers must worship God even if the disbelievers dislike it…40:14

Muhammad is forbidden to worship any idol; commanded to worship God only…40:66

Muhammad is to worship only God; he has neither power to harm nor to guide people…72:20-21

The entire Sura Kafiirun (Sura 109)

13. Zayd wrote: ……a messenger to Moses as a herald

The Holy Qur'an writes:

They (Moses and his servant) met God's angel there (at the junction of the two seas)…18:65

018.065 So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

018.065 So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

Other similar verses from the Holy Qur'an:

God spoke to Moses and chose him as His messenger among his people…7:144

God spoke to Moses directly...4:164

God spoke directly with Moses and he was the first to believe in Islam...7:143

Moses sought the permission of the angel to follow him to learn from him…18:66

God sent Moses and his brother Aaron with His revelation and a profound proof… 23:45

God chose Moses as a messenger and told him to worship Him alone… 20:14

God sent Moses the Book and made Aaron, his brother his assistant (minister)…25:35

14. Zayd wrote: Say to Pharaoh: Did you spread out this earth without supports…….?

The Holy Qur'an says:

God raised heavens without pillars (first?), (then?) established His throne, (then?) subjected the sun and (then?) the moon to run their courses; He regulates all affairs...13:2

013.002 Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

Other similar verses from the Holy Qur'an:

God created heavens without pillars (supports) so that you can see and He set mountains firm for the earth not to shake; He set scattered beasts of every kind in pairs...31:10

God agreed to appoint Aaron, Moses' brother to be his assistant and assured Moses's victory against the Pharaoh…28:35

God asked Moses to go to Pharaoh to redeem him…79:17-19

15. Zayd wrote: …….set the moon in the middle thereof As a light to guide when night covered it……

The Holy Qur'an says:

God made the moon a light (i.e. moon gives light) in the midst of heavens and the sun a lamp...71:15-16

071.015 "'See ye not how Allah has created the seven heavens one above another,

071.016 "'And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?

Other similar verses from the Holy Qur'an:

God made the constellations in the sky and put a lamp (the sun) and a shining moon (i.e., the moon gives light)…25:61

God made night and day, the sun and the moon are subject to man... 16:12

God created the sun and the moon for day and night and for the reckoning of time…6:96

God made the sun a shining glory and the moon a beauty and having its stages; the sun and the moon are used to reckon the years and time…10:5

The sun and the moon are subject to courses...14:33

God merges night into day and subjected the sun and the moon running its courses...31:29

God has appointed mansions (or stages) for the moon till she returns like an old weathered palm leaf…36:39

The sun is not permitted to catch up with the moon; the night cannot outstrip the day…36:40

16. Zayd wrote: Who planted seeds in the dust that herbiage might grow……

The Holy Qur'an says:

God has created His signs in plant and vegetable…13:4

013.004 And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

It is not in the power of men to cause the growth of plants and trees…27:60

027.060 Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.

Other similar verses from the Holy Qur'an:

The rain, the plants on earth and the hay are the signs of God; he is all-powerful… 18:45

God sends down rain from sky for plants to grow and gives life to the dead land (part of water cycle?)...50:9-11

God has germinated us like plants from earth...71:17

17. Zayd wrote: Therein are signs for the understanding

The Holy Qur'an says

The Qur'an is full of blessings and book of signs; only men of understanding can resolve the genuine doubts in Qur'an…38:29

038.029 (Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.

Other similar verses from the Holy Qur'an:

In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean, the rain from the sky, and the springing of vegetation on a dead earth, the scattered beasts, the change of winds and clouds are the signs of God...2:164

The earth and the alternation of night and day, are the signs of God...3:190

The alternation of night and day and all that on earth are the signs of God...10:6

The rain, the plants on earth and the hay are the signs of God; He is all-powerful… 18:45

Signs of God is in cattle of pastures; God created human from earth, they will end in earth and will be brought out in earth again...20:54

On earth there are signs of faith...51:20

18. Zayd wrote: …..deliver Jonah who spent nights in the belly of fish

The Holy Qur'an says:

God saved Jonah (Dhan Nun) from the darkness (belly of a big fish)…21:87-88

021.087 And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the deptHs of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"

021.088 So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.
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Other similar verses from the Holy Qur'an:

Because of his rebellion, a big fish swallowed Jonah…37:142

But Jonah repented and prayed to God and God rescued him from the big fish…37:143-144

God made the fish throw Jonah into a desert…37:145

19. Zayd wrote: The earth …….spread out…..fixed mountains on it

The Holy Qur'an says:

God made earth spread out like a carpet (flat), set mountains firm... 15:19

015.019 And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

Other similar verses from the holy Qur'an

God spread out the earth (flat), set mountains, put night as a veil...13:3

God set up mountains firm lest the earth shake... 16:15

God made earth like a carpet spread out (flat); God created diverse pairs of plants...20:53

God set mountains high lest the earth shake with them and laid the highways to guide people...21:31

God made the earth to live in; He made the rivers on earth, set the immovable mountains and the separating waters …27:61

The earth is like a carpet spread out (flat) and God built roads and channels in it...43:10

God spread out earth (flat) and set mountains standing firm...50:7

God made mountains standing firm and provided sweet water...77:27

God put mountains as pegs (or stabilizers) to hold the earth in place...78:7

The earth is spread out (flat)...88:20

God established mountains firmly fixed...79:32

Mountains are fixed firmly...79:32

Mountains are set firm by the power of God...88:19

20. Zayd wrote: ….clouds which bear sweet water….

The Holy Qur'an says:

God sends down water from the clouds to grow vegetables and gardens..78:14-16

078.014 And do We not send down from the clouds water in abundance,

078.015 That We may produce therewith corn and vegetables,

078.016 And gardens of luxurious growth?

Other similar verses from the Holy Qur'an:

God sends the winds to carry the heavily laden clouds to fall as rain in a dead land to produce agriculture (part of water cycle?)...7:57

God moves clouds and causes rain and snow…24:43

God sends winds, winds raise the cloud; God spreads the clouds in sky, breaks clouds in fragments until rain drops (part of water cycle?)...30:48

God made mountains standing firm and provided sweet water...77:27

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