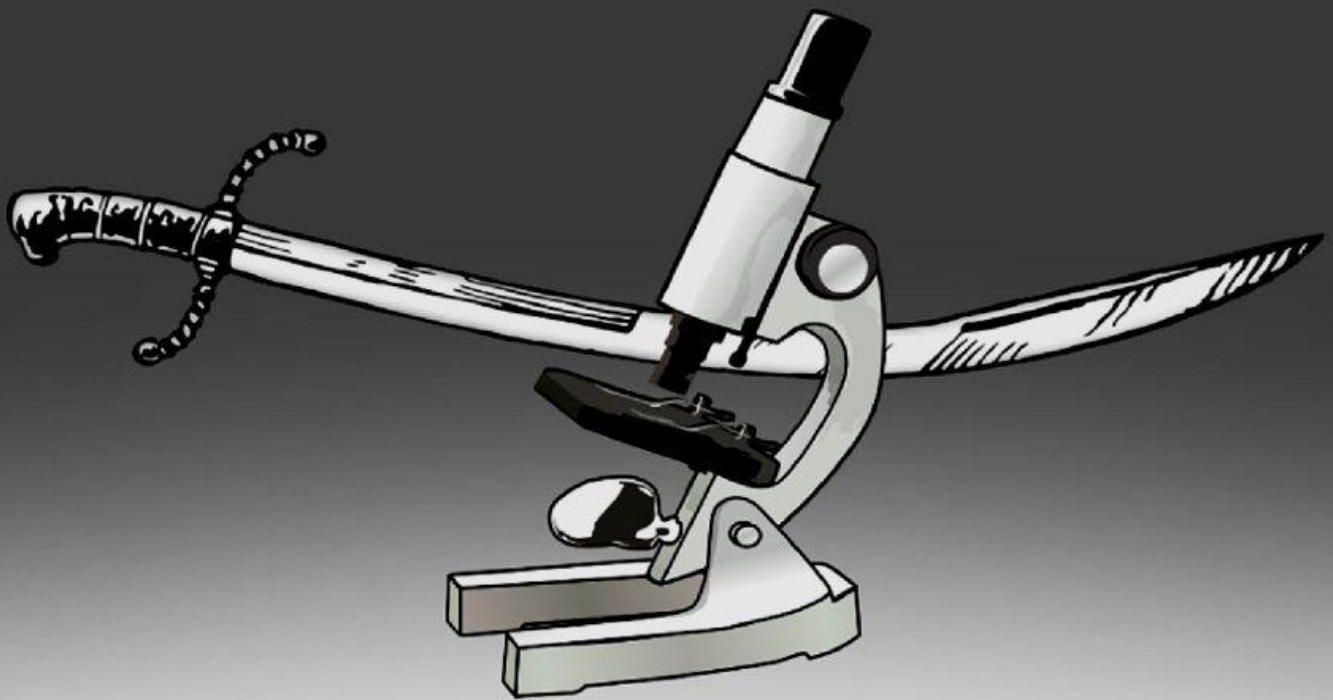
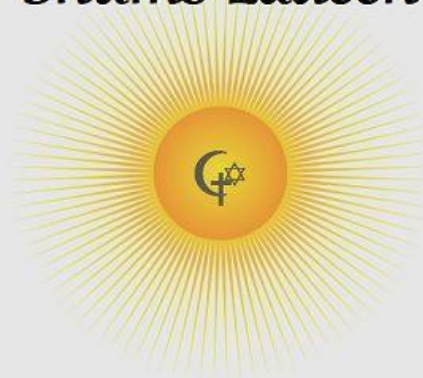


# DISCOVERY, KNOWLEDGE, AND EXTREMISM

Reasons to Leave Religion (Islam)



Shums Ladeen





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# **DISCOVERY, KNOWLEDGE, AND EXTREMISM**

## **Reasons to Leave Religion (Islam) A Translation from Arabic**

**By Shums Ladeen**

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## Preface

Criticism.. is the friend of belief. Your friend is that who says what is right, not who says you are right. Rather, they are a pair that cannot be separated unless the balance of truth is disturbed. Religion is based on belief; and belief is ideas. No idea should be immune from criticism and skepticism, with full respect for its believers and any noble values it may contain.

Despite the ban imposed by some governments, criticism of religions is useful, important, even necessary, in order to see the truth as truth so we follow it, and to see falseness as falseness so we avoid it, and for the sake of having the empowerment by rightness substitute the rightfulness by power.

Extremism.. is a relative attribute, with a disputable definition that cannot be settled, but I think that its worst form is what leads the holders of some belief to claim that their belief invalidates the other beliefs and that it must be imposed on an entire people, and pushes them to terrorism toward that who disagrees with them, and to harming that person or even killing him/her, whether formally through a government or personally through an extremist individual or group.

Acknowledging that we don't know all the answers is better for us than taking the wrong answers, delusionally or arrogantly. To see things as they truly are, it is necessary to strip the mind of inherited beliefs so that it gets freed from their influence. That who cannot leave them, at least, when searching or contemplating, he/she should put them in the "silent" mode.

After the spread of the Internet, and despite the semi-full blockade imposed by the Saudi government against websites critical of religion and politics, I had curiosity and tendency to liberty and exploration of the hidden; so I got into the habit of bypassing the blockade. After some time, I viewed information that was not previously available when governments fully controlled the media and education: What the critics of Islam have published on strong proofs for the humanness of the religion. And by pondering them, with the ability to understand classic Arabic.. I attained awareness, and realized the extent of falsity, and the magnitude of the greatest historical deceit. So I left religion on that basis.

Over the years.. I gathered the strongest proofs, paraphrased them, and finally documented them in this book, along with my own research and thoughts, to arm myself with it in defending my position. Praise and thanks to those who preceded me in discovering and publishing them (Christians and irreligionists), and because of them I knew many of them. These proofs implicate the three Abrahamic religions, as they have the same flaws. No difference between us and the followers of any other religion; the children inherit the beliefs of parents through hundreds of years, and they are mere beliefs.. most of which are delusive, built on fraud and myth, and enticement and intimidation.

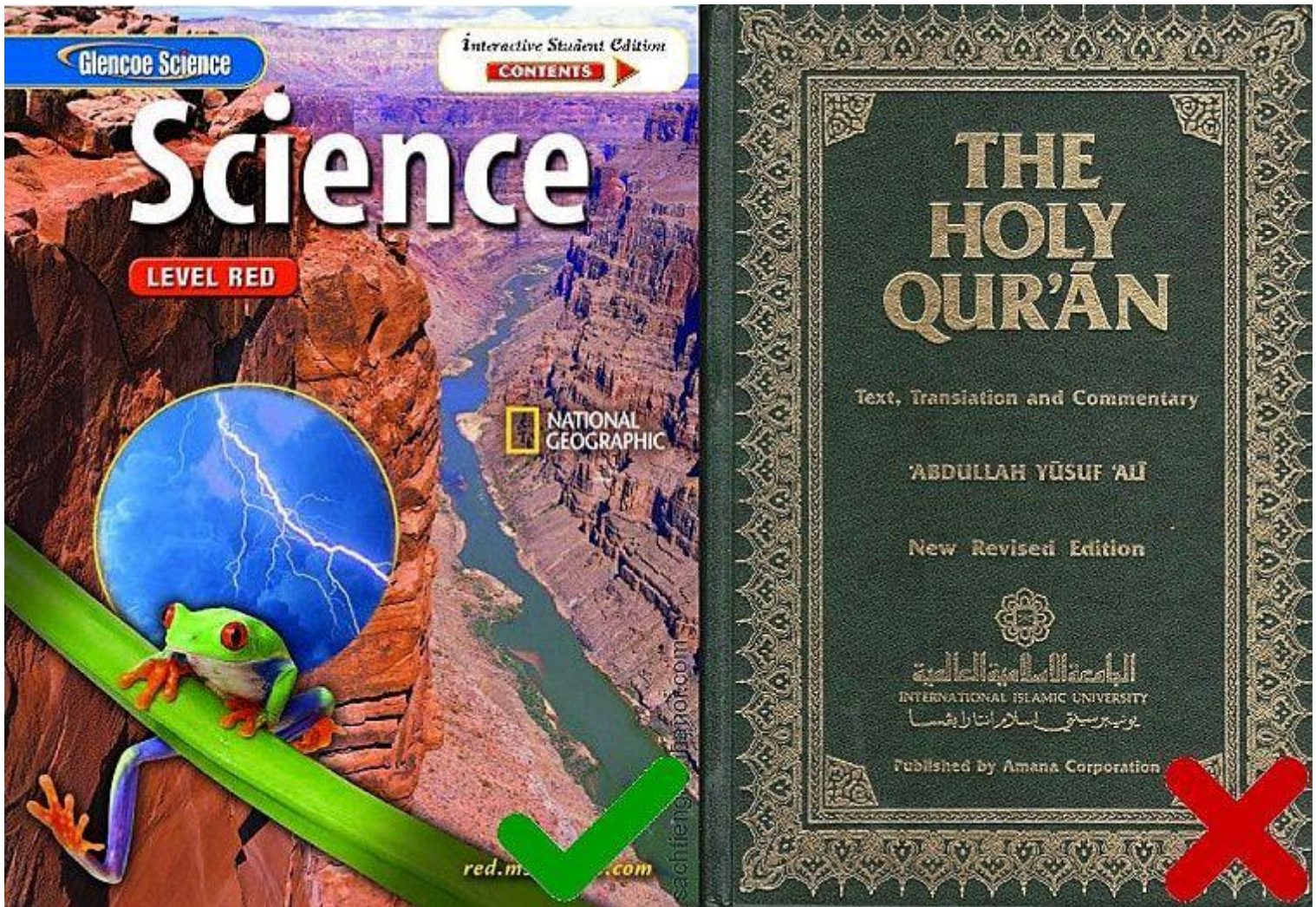
To the scholars of Quran and Hadith I say: If you don't know, then it's a calamity, and if you know, then the calamity is greater.

Dear reader, the Quran says: "Will they not ponder the Quran? Or are there locks upon their hearts?" 47:24 I – This book helps you to do that, if you are among those who prefer truth over delusion; it is directed to anyone who believes in the Islamic belief, and anyone who is interested, in order to contribute to the materialization of humanity, freedom and dignity for all people, and the abatement of physical and mental terrorism; and it is a means of defense, not offense, as its main purpose is to record and explain the reasons that pushed me to leave the religion, and more reasons that would make others leave it or avoid it, and to prove that the irreligionist.. left falseness for the sake of becoming on the right path to truth.

# PART I

## REVOLVING & EVOLVING

On some scientific errors in the Quran  
and proofs of its humanness



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## 1. Clear & Plain .. Easy to Explain

The Quran was composed in Arabic in order to be understandable to the Arabs:

{We made it an Arabic Quran, so that you may understand.} 43:3 I

(ibn-Kathir's interpretation: In the language of the Arabs, articulate, clear, so that you may comprehend it and think it through.)

(Jalalain's interpretation: In the language of the Arabs, may you people of Mecca understand its meanings)

{.. an Arabic Quran for a people who know} 41:3 D

(Jalalain: those who understand that, and they are the Arabs)

The words in it.. are clear and explicit, not esoteric, symbolic, or figurative:

{.. We have sent it in clear verses. ..} 22:16 Q

(ibn-Kathir: i.e. perspicuous in their wording and meanings)

{.. sent down the Book to His worshiper (Prophet Muhammad) and has not made any crookedness in it, • unswerving. ..} 18:1-2 Q

(Tabari: straight [...] no crookedness in it, and no deviation from the truth)

(ibn-Kathir: He did not make in it a warp, a deflection, or inclination, rather he made it balanced, straightforward)

{An Arabic Quran, wherein there is no crookedness, ..} 39:28 D

(Tabari: Unambiguous)

(ibn-Kathir: There is no distinction in it, nor is it a deviation, nor an ambiguity, but rather an explanation, clarity, and proof)

It is a comprehensive book for all life affairs:

{.. We have revealed to you the Book, as an explanation of all things ..} 16:89 I

(ibn-Kathir: ibn-Mas'oud said "He made clear to us in this Quran every knowledge, and everything." [...] as it contains every beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.)

This is confirmed by a saying attributed to Omar ibn-al-Khattab, (one of Muhammad's closest companions, one of the ten who were given good news that they'll go to Paradise, and one of four described as "the Rightly Guided Caliphs",) regarding the thousands of books that were in Persia: "Toss them in water, for if they contain guidance, Allah has guided us with more guidance than it, and if it is misguidance, Allah has protected us." [1]

And regarding the thousands of books that were in the Library of Alexandria: "If there is in them what agrees with the Book of Allah, then the Book of Allah suffices us not to use them, and if there is in them what contradicts the Book of Allah, then no need for them." [2]

In it are details of everything; it is not concise nor brief:

{.. A Scripture whose Verses were perfected, then elaborated, from One who is Wise and Informed.} 11:1 I

{Certainly, We have brought to them a Book (the Quran) which We have explained in detail with knowledge ..} 7:52 H

{.. We have explained all things in detail.} 17:12 I

{.. It is not a forged statement but a confirmation of Allah's existing Books and a detailed explanation of everything ..} 12:111 H

It is described as being preserved from misrepresentation, and free from any error or falseness:

{It is We Who have sent down the Thikr (i.e. the Quran) and surely, We will guard it.} 15:9 H

{.. And verily, it is an honourable respected book • falseness cannot come to it from before it or

behind it, sent down by the All-Wise, Worthy of all praise.} 41:41-42 H

(Tabari: Honorable by Allah’s honoring of it, and protecting it from everyone who wants for it replacing, perversion, or alteration [...] A man of falseness cannot change it with his plotting, and replace any of its meanings, [...] nor attach anything that is not of it in it.)

It is described as the words of “Allah” who knows everything and whose knowledge doesn’t miss anything:

{Surely your god is Allah, the One besides whom there is no other god. He comprehends everything in knowledge.} 20:98 I

{.. that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.} 5:97 S

{.. so that you know Allah is powerful over all things, and that Allah encompasses everything in knowledge.} 65:12 Q

{Allah– surely nothing is hidden from Him in the earth or in the heaven.} 3:5 S

{With Him are the keys of the unseen, none knows them but He. He knows that which is in the land and sea. No leaf falls except He knows it, and there is no grain in the darkness of the earth, fresh or withered, but is recorded in a clear Book.} 6:59 Q

{Say, “My Lord projects the truth. He is the Knower of the Unseen.”} 34:48 I

(Tabari: It is the revelation, he brings it down from heaven, and projects it to his Prophet Muhammad [...] Knower of what is absent from sights)

It urges us to contemplate its texts and to follow their clues:

{Do they not ponder the Quran? ..} 4:82 I

(Jalalain: contemplate the Quran and the marvelous meanings in it.)

(Qurtubi: It is obligatory to reflect on the Quran in order to know its meaning. ..)

{Will they not ponder the Quran? Or are there locks upon their hearts?} 47:24 I

(Jalalain: Do they not contemplate the Quran so that they recognize the truth? Or is it that there are locks on their hearts so they do not comprehend it?)

**These descriptions with which the Quran characterizes itself.. entail that its texts shown in the following chapters of this book.. are clear and detailed Arabic texts; no way for anyone to elude them by claiming that the meaning is esoteric, symbolic or figurative, or that the Quran is concise or brief, or that it has a special language that only certain persons would understand, or that it is a purely religious book that has nothing to do with natural sciences and cosmic facts.**



Note: The letter at the end of a verse refers to the translator. The names of the translators are listed in the references at the end of the book.

[1] History of ibn-Khaldoun v1 p631, al-Mufradat fi Gharib al-Quran by Asfahani p32

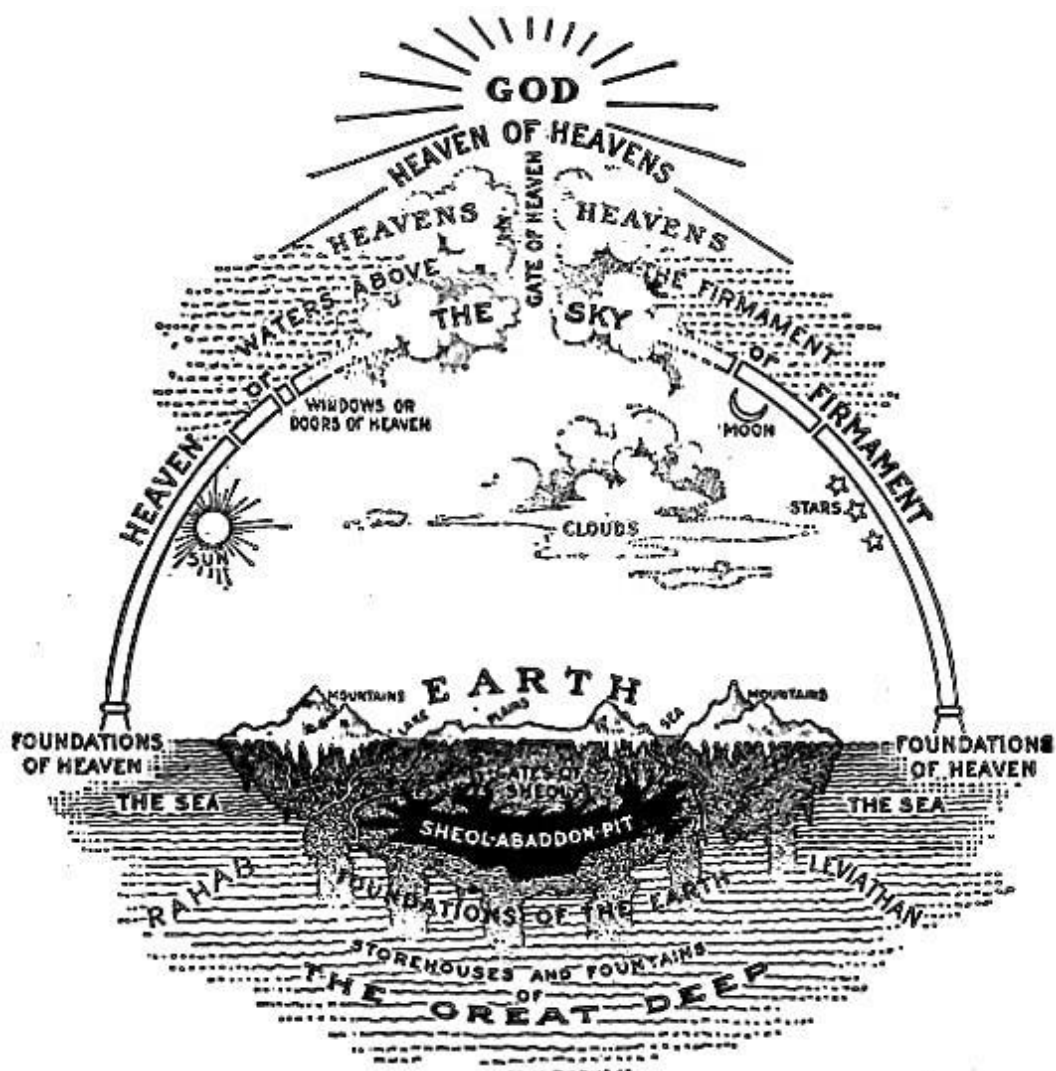
[2] Ikhbaar al-Olamaa bi-Akhbaar al-Hukamaa by Qifty p266, History of Mukhtasar al-Duwal by ibn-al-Ibri – Edition 1899 p175



## 2. The Me'raj .. & a Mirage

[Earth](#)  
[Mountains](#)  
[Sky \(Heaven\)](#)  
[Earth and Heaven](#)  
[Sun](#)  
[Moon](#)  
[Sun & Moon](#)  
[Eclipse](#)  
[Night & Day](#)  
[Shade](#)  
[Winds](#)  
[Me'raj](#)

In the old times.. people looked around them, and saw the Earth extended and flat, and looked above them, and saw the sun, the moon, the stars and the clouds. And in the absence of science.. the belief dominated that the Earth is flat, fixed, extended underneath; and that what's above them is a sky, extended like a dome, facing it at the top, and that every morning, the sun rises from a place at the east edge of the Earth, goes upward and runs till it goes downward and disappears into a place at the west edge (like the following illustration):



[Image 1]

Such perceptions are still held by some people till this time, including modern scholars of Islam; because their source of knowledge is.. a book named the Quran. The following is a review of some of its content.. for the sake of knowing the truth, and to do the contemplation to which it invited.

## ***Earth***

{It is He who stretched out the Earth ..} 13:3 Q

{And the Earth, We spread out ..} 15:19 H

{Will they not then consider the camels, how they are created? [...] And the Earth, how it is made a vast expanse?} 88:17-20 S

{And the Earth, We have stretched it forth beneath; an excellent Spreader are We.} 51:48 D

{Who has made the Earth for you a carpet ..} 2:22 D

{And Allah has made the Earth Unto you an expanse.} 71:19 D

{Have We not made the Earth an even expanse?} 78:6 S

**Quran: Earth is extended, flat, spread over as an expanse, like a carpet.**

**These synonyms cooperate to confirm the perception of the authors of the Quran.. that the Earth is like a carpet and not like a ball.**

**Science: Earth is a planet among the planets, floating in space.**

(Jalalain: “made a vast expanse” clearly indicates that the Earth is a planar surface, which is what the scholars hold as true, not a sphere as said the people of astronomy.)

(Qurtubi: He extended the Earth in length and breadth [...] we spread it like a rug on water [...] It is to answer whoever claims it is like a sphere [...] What the Muslims and the People of the Book hold as true is that the Earth is stationary, still, and extended, and that its movement is by quakes that hit it.)

{Is not He Who has made the Earth as a fixed abode ..} 27:61 H

{And he cast mountains on the Earth, lest it shifts with you ..} 16:15 I

{Allah grasps the heavens and the Earth lest they move away from their places ..} 35:41 H

**Quran: Earth is fixed, grasped, does not shift nor deviate from its place, and so are the heavens.**

**Science: Earth is a planet that revolves around itself and around the sun.**

(ibn-Kathir: stable and stationary, it does not convulse or move with its people nor shake with them)

## ***Mountains***

{And he cast mountains on the Earth, lest it shifts with you ..} 16:15 I

{He placed therein (the Earth) firm mountains from above it ..} 41:10 H

{And the mountains, He established them firm} 79:32 D

{and the mountains as pegs} 78:7 Q

{.. the mountains, how they are installed} 88:19 I

**Quran: Mountains were thrown into the Earth like pegs.. to stabilize it and to fix it.**

**Science: Mountains protruded from the ground, as a result of its plates moving, colliding, cracking and bending, or as a result of volcanic activity. [1]**

(Jalalain: with which the Earth is tied down, like tents are tied down with pegs)

(ibn-Kathir: When the Earth was created, it was shifting; the angels said: This thing would never hold anyone on its back. So next day the mountains were created. The angels didn't know from what the mountains were created.)

(Qurtubi: fixed mountains; the Earth is anchored by them, i.e. becomes still; anchoring is stillness [...] they were installed on the Earth, so that it would not depart; that is so because when the Earth was flattened, it tilted, so He moored it with mountains.)

## ***Sky (Heaven)***

In Arabic, the term “samaa” (plural: samawaat) means anywhere at the level of the clouds and above, and it includes the concepts of “sky”, “heaven” and “firmament”. It is probably the only term for these concepts in Arabic. (You can see this in transliterations.) It is the ceiling of any place; thus the ceiling of the house used to be called “sama’ah” or “samawah”. [2]

In the time of authoring the Quran.. planets in the language of Arabs meant stars. [3] They include all the objects we see in space. “Star” is originally a noun for every planet in the sky, and it is more particular for Pleiades (constellation of Taurus). [4] The Arabs didn’t have a notable difference between the two nouns; for example, the annotators said that the term “al-Khunnass” (in the Quran) refers to the five “stars” Mars, Saturn, Mercury, Venus, and Jupiter, [5] and these planets, along with the sun and the moon, were referred to as.. the seven roaming planets. [6] This is confirmed by the two texts of the Quran “We have adorned the lower heaven with lanterns” 67:5 I – and “We have adorned the lower heaven with the adornment of the planets, a protection” 37:6-7 Q – as the objects that we call planets now.. do not have light and it is not right to describe them as lanterns. So, the planets in the Quran are the stars.

And the text “a protection” is proof that the intended meaning of planets includes the meteors, which are hurled on demons, and they were referred to as the stoning planets. [7]

{Muhammad said: The superiority of the learned man over the worshiper is like the superiority of the moon on the night when it is full over all the rest of the stars.} [8]

{Have they not observed the sky above them, how We constructed it, and decorated it, ..?} 50:6 I  
*Transliteration: “Afalam yandhuroo ila ‘s’samaa ..”*

{It is a sending down from Him who has created the earth, and the high heavens.} 20:4 Q

{And indeed, We have put the big stars in the heaven and We beautified it for the beholders} 15:16 H

{We have adorned the lower heaven with lanterns, and made them missiles against the devils ..} 67:5 I

{We have adorned the lower heaven with the adornment of the planets, • a protection against every rebel satan} 37:6 Q

{.. has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.} 25:61 H

**Quran: The “sky” is a high, built entity we look at above us, in which there are stars, planets, the sun, and the moon.**

**Science: Earth is surrounded by those objects from all directions, not just from above it.**

{.. He sent down rain upon you from heaven ..} 8:11 D

{.. He sends down water from the sky and with it He revives the Earth ..} 30:24 Q

**Quran: The “sky” is also what water comes down from. So the “sky” includes the stars and the atmosphere.**

**Science: The stars are distant objects separated by space; while the atmosphere pertains to the planet, adhering to it. Thus, it is not right to consider the “sky” an entity that includes the stars and the atmosphere, distinct from Earth.**

{Are ye secure that He who is in the heaven will not sink the Earth with you ..} 67:16 D

{It is He who is God in heaven, and God on Earth. ..} 43:84 I

{In the sky is your provision and that which you are promised.} 51:22 Q

{And indeed, We have put the big stars in the heaven and We beautified it for the beholders • And We have guarded it from every outcast Shaitan} 15:16-17 H

**Quran: The “sky” is a separate entity from Earth.**

**Science: Earth is a planet that floats in the space named “sky“.**

{Do they not look at the camels, how they are created? And at the sky, how it is raised?} 88:17-18 I

{And the heaven, He raised it high ..} 55:7 S

{Allah is He Who raised the heavens without any pillars that you see ..} 13:2 S

{.. the heaven, He constructed it. • He raised its masses, and proportioned it.} 79:27-28 I

{.. the heavens and the Earth were joined together as one united piece, then We parted them [...] And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs.} 21:30-32 H

{.. He withholds the heaven from falling on the Earth ..} 22:65 H

**Quran: The “sky” (the entity in which there are stars, planets, the sun, and the moon).. the statement “Do they not look” means that we can look and see that it’s been raised. So, it’s been raised from something we can look at, which is the Earth. And it is a ceiling built for the Earth, withheld so that it doesn’t fall on it.**

**This is evidence which cuts out doubt.. on the humanness of the authors, and their ignorance of the nature of the Earth and what’s around it.**

(ibn-Kathir: His saying “We have made the heaven a roof” means, on the Earth; and it is like a dome over it.)

{Who has made the Earth for you a carpet and the heaven a structure ..} 2:22 D

{.. the heaven, He constructed it.} 79:27 I

{And the heaven, We have built it with might, and verily We are powerful.} 51:47 D

{Have they not observed the sky above them, how We constructed it, and decorated it, and it has no cracks?} 50:6 I

**Quran: The “sky” (i.e. “the heaven”) is a built construction that does not have cracks.**

**So, it is a continuous structure.. and not space and dust.**

(Jalalain: “a structure” as a ceiling [...] “cracks”: rifts that blemish it)

(ibn-Kathir: a ceiling for the world [...] The construction is erecting the dome)

(Tabari: According to some of the companions of the Prophet : the structure of the heaven on the Earth is like a dome, and it is a ceiling on the Earth [...] it has no fissures nor ruptures)

(Qurtubi: the heaven to the Earth is like the ceiling to a house [...] it has no irregularity, differences nor ruptures.)

{.. If We will, We can make the Earth cave in beneath them, or make pieces of the sky fall down on them. ..} 34:9 I

{or, until you cause the sky to fall upon us in pieces, as you have claimed, ..} 17:92 Q

**He said “in pieces”, he didn’t say “projectiles“.**

{On that Day, the Event will come to pass • And the heaven will crack; so on that Day it will be frail} 69:15-16 I

{And when the heaven is cleft asunder} 77:9 H

{When the heaven is cleft asunder • And when the stars have fallen and scattered} 82:1-2 H

**Quran: The “sky” which is a ceiling that has the stars in it, will be torn and opened.**

**Also, the stars will fall scattering on the Earth.**

(Tabari: “cleft asunder”: split, and when its stars have scattered from it, and fallen)

{.. has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.} 25:61 H

{We have adorned the lower heaven with lanterns, and made them missiles against the devils ..} 67:5 I

{Except for him who snatches a fragment -he gets pursued by a piercing projectile} 37:10 I

{By the sky, and by the nightly comer • What could let you know what the nightly comer is • (It is) the piercing star} 86:1-3 Q

**Quran: The stars are lanterns that decorate the “heaven” (the ceiling of the Earth), and**

projectiles hurled at demons. (No distinction between the enormous remote star and the small near meteor.)

**Science:** The stars are enormous objects, some of which are larger than the sun. As to the object that hits the Earth as if it were a projectile, it is nothing but a meteor.. an object the size of a rock or smaller. [9]

## *Earth and Heaven*

{And We created not the heaven and the Earth and that which is in between in play.} 21:16 D

{He who created the heavens and the Earth and everything between them in six days ..} 25:59 I

{And they estimated not Allah with an estimation due Unto Him whereas the whole Earth shall be His handful on the Day of Judgment, and the heavens shall be rolled in His right hand. ..} 39:67 D

{.. Allah has created seven heavens in storeys} 71:15 D

{.. created seven heavens, and of the Earth the like of them; the decree continues to descend among them, ..} 65:12 S

{Then He rose over towards the heaven when it was smoke, and said to it and to the Earth: “Come both of you willingly or unwillingly.” They both said “We come, willingly.”} 41:11 H

**The Earth and the “heaven” or “heavens” are paired in plenty of texts.. in a way that they form a proportionate couple. This appears clearly with the phrase “the like of them”. The text “decree continues to descend among them” indicates that the direction in them is vertical (descent), and this confirms the perception that the Earth is storeys like the “heavens”.**

**There is no escaping the size equality in this perception: The Earth is the size of the fist of the left hand , and the “heavens” are folded in the right hand. But what does the small planet Earth represent relative to the universe and its countless galaxies? No reason for the recurrence of this couple.. except the perception that they are facing each other.. a vast Earth extending at the bottom and a “heaven” extending facing it at the top.**

{.. Paradise, the width whereof is as the width of heaven and Earth ..} 57:21 H

**Quran:** The width of the “heaven” and the width of the Earth are paired, which entails that they are proportionate, facing each other, extending horizontally.

**Science:** There is no such thing as a “heaven”, to have a width; as to space, it doesn’t have a specific width.. because it expands.

**The authors of the Quran didn’t suffice themselves by setting an example of the width of the “heaven” alone, or the width of the Earth alone.. but rather, they put them together. But, what does the width of the planet Earth represent compared to space? Nothing to mention. Thus, such a statement wouldn’t have been released except by humans who imagined the Earth wide, extended at the bottom like the “heaven” is wide, extended at the top.**

## *Sun*

{.. Allah has created seven heavens in storeys • And has placed the moon therein for a light, and has made the sun a lamp.} 71:15-16 D

**Quran:** The sun is a mere lamp for the Earth.

**Science:** The sun is a central mass, a million times more enormous than the planet Earth which revolves around it with other planets.

{.. to Allah prostrates whoever is in the heavens and whoever is on the Earth, and the sun, and the moon ..} 22:18 H

**Quran:** The sun prostrates.

{Muhammad asked abu-Dhar at sunset, “Do you know where the sun goes?” abu-Dhar replied, “Allah and His Messenger know better.” He said “It goes till it prostrates underneath the Throne, and takes the permission to rise again, and it is permitted. And it is about to prostrate but its prostration

will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be told 'return whence you have come', so it will rise from its sunset place. And that is the interpretation of the Statement of Allah, 'And the sun runs towards its destination.' 36:38"} [10] (This narrative is "sahih" (authentic), and no one would have had interest in forging it, as when the narratives were written, people believed the sun ran around the Earth.)

**Muhammad spoke about hidden things such as the manner of the sun's absence; so, was he guided by revelation from outside the planet? If he received revelation.. then he was supposed to not speak except with facts.**

{And to Allah belong the east and the west ..} 2:115 H

*Transliteration: "wa lillahi 'l-mashriq wa 'l-maghrib"*

"Mashriq" means the sunrise place, and "maghrib" means the sunset place.

{So I swear by the Lord of all points of sunrise and sunset in the east and the west that surely We are Able} 70:40 H

(Tabari: The sun rises from 360 rising places, rises every day from one)

{The Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).} 55:17 H

(Tabari: the sunrise place in winter, and the sunset place in summer)

{.. Abraham said: 'Allah brings up the sun from the east; ..'} 2:258 Q

**Quran: Also, an infallible prophet who was "Allah's" friend said that the sun comes from the "mashriq"; and since his statement is recorded in the Quran (the truth to which comes no falsity), this statement is correct according to the Quran.**

**Science: There's no sunrise place nor sunset place in the universe to begin with. The correct names are "East and West".**

**The concept of sunrise places and sunset places is in concordance with the perception of the people of that time that the ground is flat and fixed. Since the Quran is accurate in its words.. there is no doubt that the "mashriq" is the place of sunrise at the eastern edge of the Earth, and the "maghrib" is the place of sunset at the western edge.**

From the story of the man with horns "Dhul-Qarnain":

{And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." [...] Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. [...] Until, when he came to the rising place of the sun, he found it rising on a people for whom We had provided no shelter against the sun.} 18:83-90 H

**The text does not speak about how the man saw things, it tells us about his journey. The man managed to reach "the setting place of the sun".. which is a muddy spring, as the ancients imagined it. The text says, "he reached the setting place of the sun", it does not say "reached the West". This was the perception of people before the discovery of the fact that the Earth is a planet. And the text confirms this by saying that the man found the sun "setting in a spring". It says "he found it", not "he saw it". He did not imagine it; he was standing at the spring and "found near it a people".**

## **Moon**

{.. Allah has created seven heavens in storeys • And has placed the moon therein for a light, ..} 71:15-16 D

**Quran: The moon is a light in seven "heavens".**

**Science: The moon is a light in the Earth only. It is a small object that pertains to the Earth, its light is a reflection of sunlight which illuminates places in the Earth only, not in the "heavens".**

## *Sun & Moon*

{He has made the sun and the moon subservient; each one runs on to an assigned term ..} 39:5 S  
{And the sun runs towards its destination. Such is the design of the Almighty, the All-Knowing. •  
And the moon: We have disposed it in phases, until it returns like the old twig. • The sun is not to  
overtake the moon, nor is the night to outpace the day. Each floats in an orbit.} 36:38-40 I

**Quran: The sun runs like the moon runs, and it's not meant to catch up with it.**

**Science: The Earth is a planet that rotates around its axis, so the sunrise and sunset occur, and  
revolves around the sun, so the four seasons happen.**

{When vision is dazzled • And the moon is eclipsed • And the sun and the moon are joined together •  
On that Day, man will say, 'Where is the escape?'} 75:7-10 I

**Quran: The moon, the little object that hovers around the Earth, will be joined with the sun,  
the enormous central mass around which the planets revolve, including the Earth.**

**Science: This is not appropriate, not for the sun nor for the moon.**

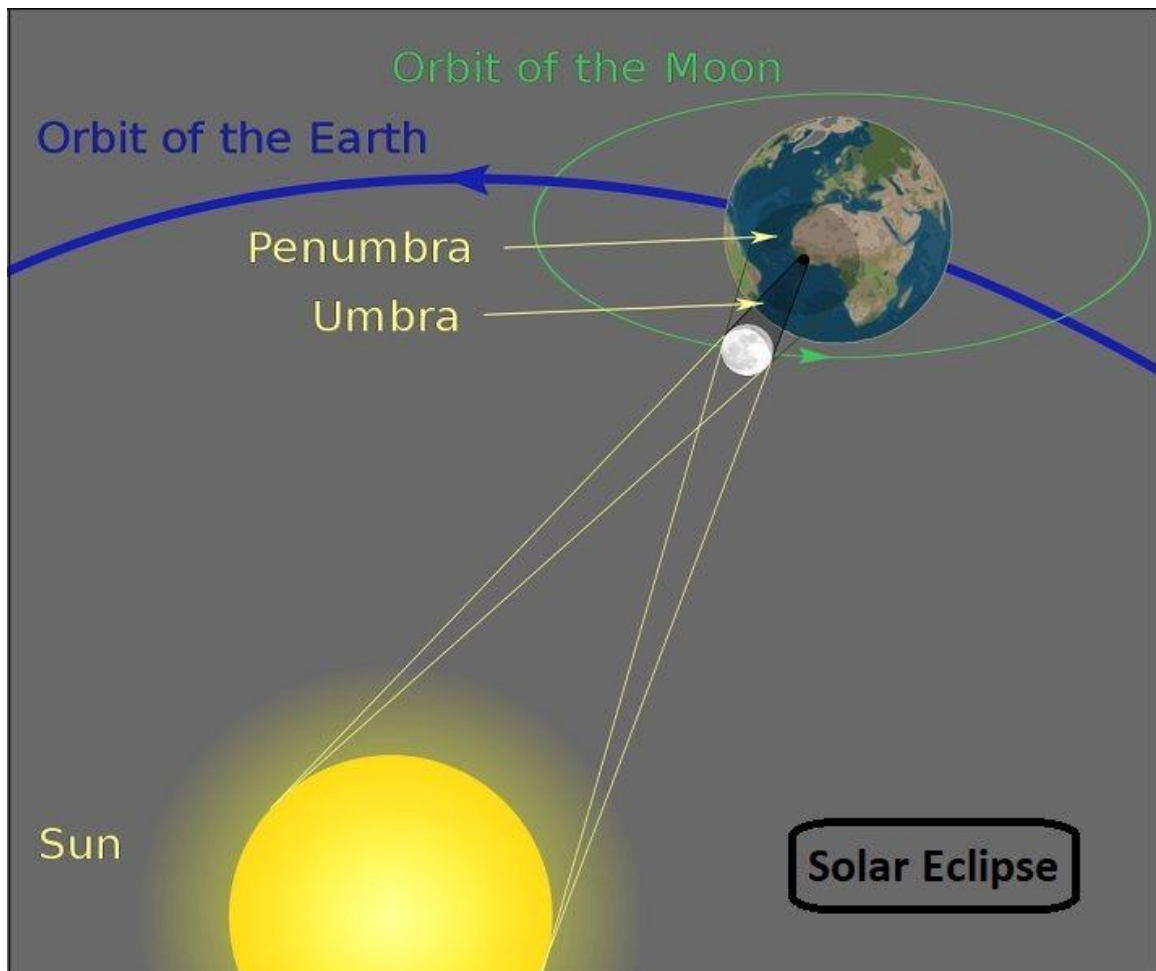
## *Eclipse*

{When vision is dazzled • And the moon is eclipsed} 75:7-8 I

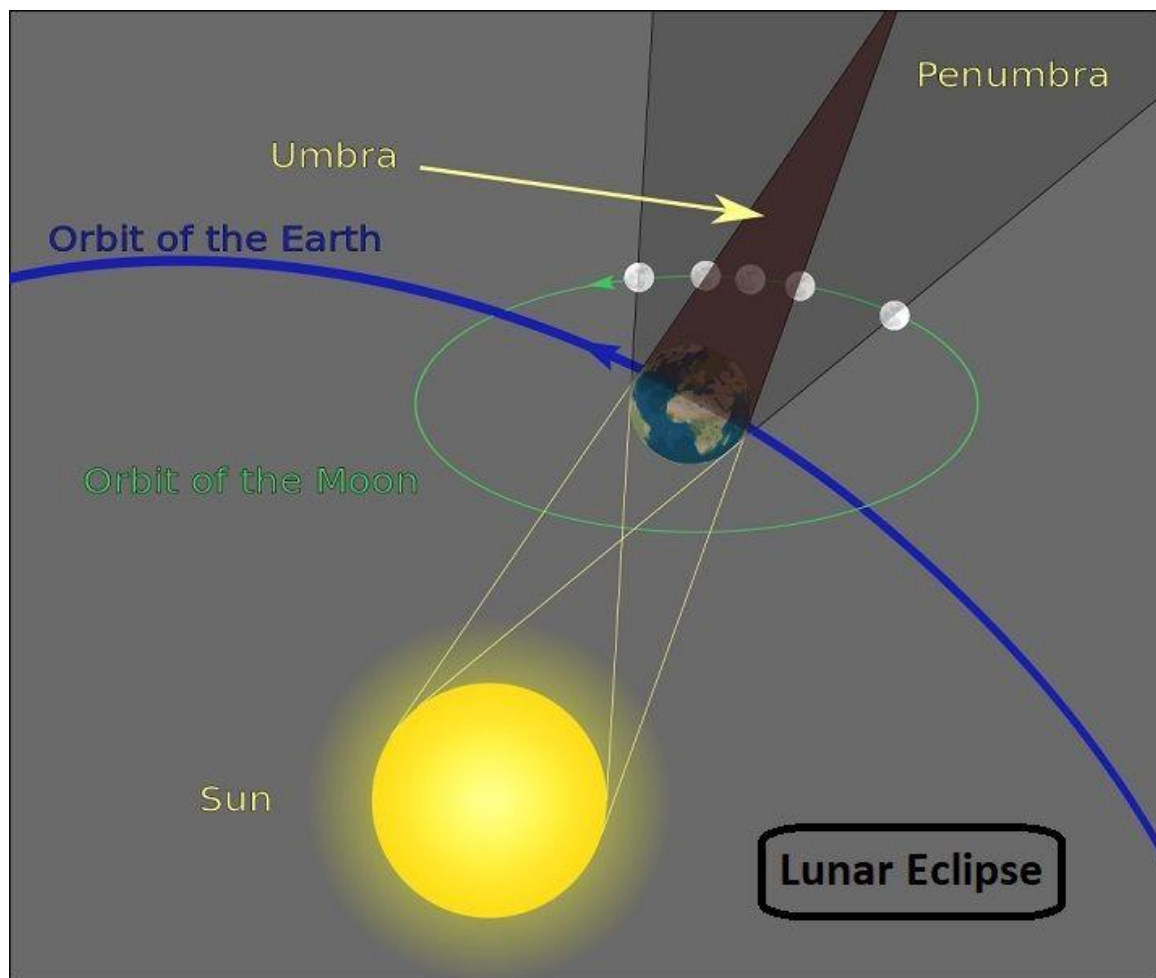
{We do not send signs except to frighten.} 17:59 Q

(ibn-Kathir: Allah's Apostle said "The sun and the moon are two signs among the signs of Allah, and  
they do not eclipse because of the death of someone nor his life; but Allah sends them to frighten His  
devotees with them. ..") [11]

**Muhammad did not show people how the eclipses of the sun and the moon happen (as they are  
in the following illustrations); and he used these cosmic phenomena to intimidate them and to  
enslave them. This behavior wouldn't fall out of two possibilities: Either it was ignorance of  
him, or it was deliberately keeping others ignorant.**



[Image 2]



[Image 3]

## ***Night & Day***

{And He it is Who has created the night and the day and the sun and the moon, each in an orbit floating.} 21:33 H

{The sun is not to overtake the moon, nor is the night to outpace the day. Each floats in an orbit.} 36:40 I

{And a sign Unto them is the night. We draw off the day therefrom, and lo! they are darkened.} 36:37 D

{By the sun and its radiance. • And the moon as it follows it. • And the day as it reveals it. • And the night as it conceals it.} 91:1-4 I

**Quran: Night and day are two “floating” beings.**

**Science: Night and day are mere manifestations of the presence and absence of sunlight.**

{Allah turns the night and the day over and over; ..} 24:44 D

{.. He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term ..} 39:5 S

**Quran: What turns over, covers, and overtakes is the night and the day, and what runs is the sun (as it seems to the ignorant viewer who perceives “heaven” as a dome).**

**Science: What turns over, covers, overtakes, and runs is the planet Earth.**

(Tabari: covers this with that, and that with this, as he said “He causes the night to enter into the day and the day to enter into the night.” 57:6 Q [...] carries the night on the day [...] comes with the day and goes with the night, and comes with the night and goes with the day.)

(ibn-Kathir: i.e. He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says [in Quran] “He brings the night as a cover over the day, seeking it rapidly” 7:54 H)

(Qurtubi: i.e. He casts this on this and this on this. This is according to the meaning of the word in the language, which is putting the thing, some of it on the other; it means: He throws some on some.)



{Muhammad said: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven, when the last third of the night is left, and says, who is supplicating Me so that I may answer him? ..} [12] (This narrative is authentic, and no one would have had interest in forging it.)

**The last third of the night comes on a city, then after a moment on a neighboring village or town, then the next one, and so on. Believers, including Muhammad's family and companions, scattered east and west. This means one of two things: Either that “Allah” visits the lowest heaven frequently, or.. that this authentic narrative is.. nonsense.**

## *Shade*

{Have you not considered your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it • Then We take it to Ourselves, taking little by little} 25:45-46 S

(ibn-Kathir: The shade [according to most interpreters] is the period from the beginning of dawn until sunrise. “Stationary” means permanent, never disappearing.)

**This Quranic text.. if it proves anything, proves that the sayer was ignorant of the fact that the Earth is a planet, and that this phenomenon is nothing but an effect of its rotation around its axis and of partial blockage of sunlight.**

## *Winds*

{And it is He Who sends the winds ..} 7:57 H

{And of His signs is that He sends the winds ..} 30:46 I

{Allah is He who sends the winds. They stir up clouds. ..} 30:48 I

**Quran: Winds move because Allah sends them from one place to another.**

**Science: Winds move because atmospheric pressure varies from one place to another, so air goes from high pressure to low pressure, like any fluid. A deviation occurs in this movement due to the rotation of the Earth. The pressure disparity is caused by the disparity of the sun heat between the equator and the poles, between land and sea, and between valleys and heights. [13]**

## *Me'raj*

Me'raj means ascension into the heaven.

{.. took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Mecca) to the farthest mosque (in Jerusalem)} 17:1 H

{The (Prophet's) heart lied not (in seeing) what he saw. • Will you then dispute with him about what he saw [during the Me'raj (ascent of the Prophet over the seven heavens)]. • And indeed he saw him (Gabriel) at a second descent. • Near the lote-tree of the utmost boundary, • Near it is the Paradise of Abode. • When that covered the lote-tree which did cover it. • The sight (the of Prophet) turned not aside, nor it transgressed beyond limit. • Indeed he did see of the greatest signs of his Lord.} 53:11-18 H

(Tabari: “The Paradise of Abode” .. ibn-Abbas said: It is the residence of the martyrs. [...] like His saying [in Quran] “there are for them the Gardens of Abode, in hospitality for that which they have done.” 32:19 Q)

{Allah's Apostle described to them his Night Journey saying, “[...] Gabriel departed with me until we reached the nearest heaven. [...] Then I was made to ascend to the lote tree of the utmost boundary ..”} [14]

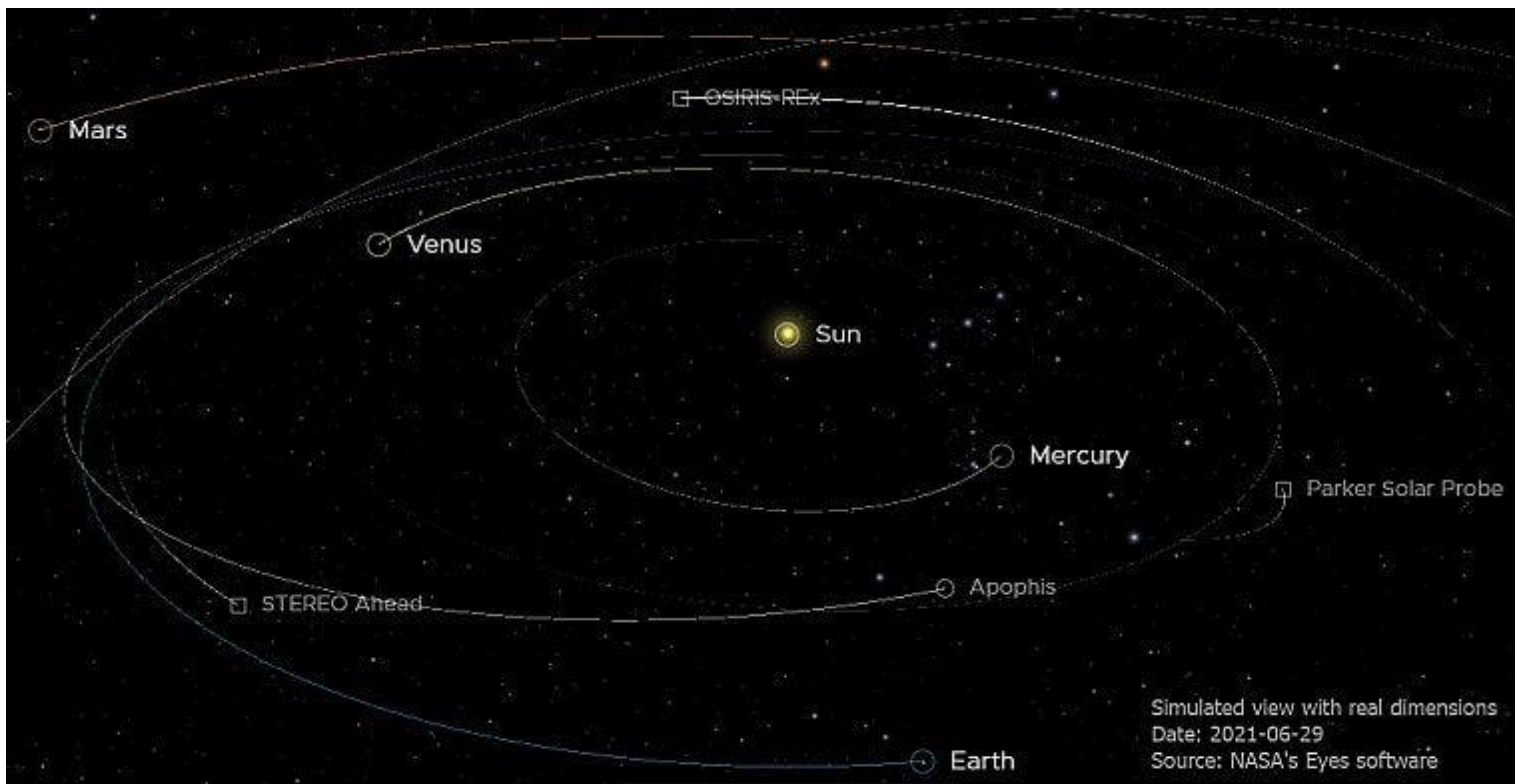
**Most of the narrators and annotators agreed that Muhammad was made to ascend in his body in the heavens. If the story was like this, then this means that he was an astronaut without insulation (suit or container); as the texts do not mention that he wore special clothing or was**

in a container. But if a person were put in space without insulation, his body would explode and vanish.

And even if the story was that he was made to ascend only in his spirit, he nevertheless saw what was around him in a real and unimaginative view; this is in the explicit text: “The sight turned not aside, nor it transgressed beyond limit. • Indeed he did see of the greatest signs of his Lord.” This entails that he saw the Earth from a distance far enough to know whether it was flat or spherical.

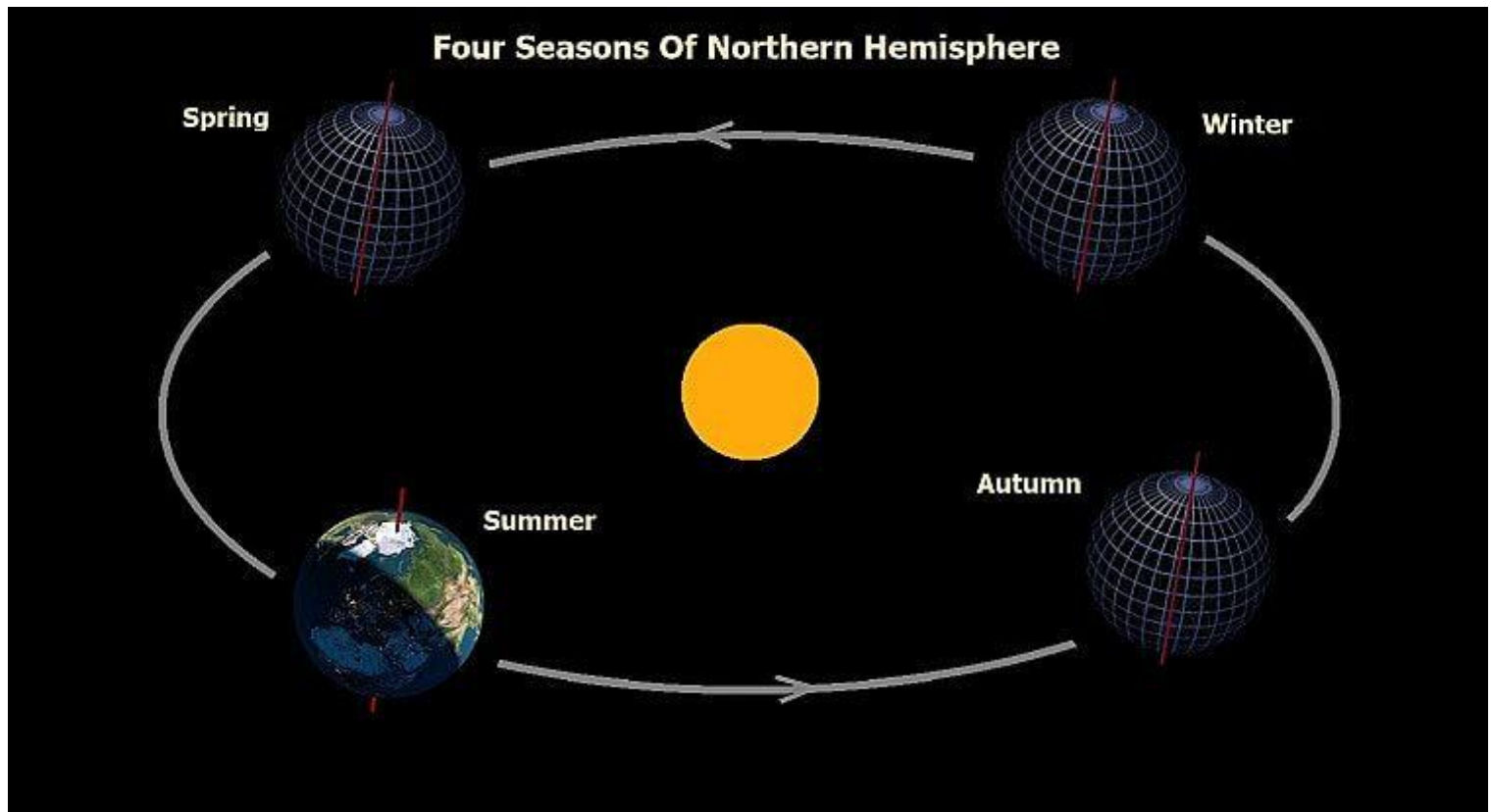


A simulated view with real dimensions of the sun and some planets, on 29-6-2021, as shown by NASA’s eyes on the solar system, available on NASA’s website:



[Image 4]

How the four seasons happen as a result of the earth's rotation around the sun with its axis inclined:



[Image 5]



**The flatness of the Earth, its fixedness, building the “heaven” as a ceiling for it, and the running of the sun.. were the perceptions of the people of that time.**

**If Muhammad were a messenger from “Allah”, and the Me’raj had really happened.. he would have discovered that the Earth is a planet, and after he settled in Medina, and established himself as the greatest teacher, teaching people everything big and small.. he should have taught his companions that the Earth is a planet, and the manner of night, day, summer, winter, and eclipse. They believed him as to the Me’raj, and the resurrection, and they would have believed him in anything if he had presented it to them with illustrations. Didn’t he come to take them out of darkness into light? If he could do that, he would have accomplished the miracle and the marvel; but he agreed with them, shared their misperceptions, affirmed them with these texts, and left them in the darkness of ignorance. No justification for this except that he himself was sitting around in that darkness.**

**Therefore, his claims of a single god and an afterlife are nothing but a mirage.**



Note: “Sahih” means authentic.

[1] Wikipedia Arabic – Mountain formation

[2] Lisan al-Arab Dictionary – Sama

[3] Lisan al-Arab Dictionary, al-Qamoos al-Muheet Dictionary, Mu’jam al-Ra’ed Dictionary – Kawkab

[4] Lisan al-Arab Dictionary, Mukhtar al-Sihah, Mu’jam al-Ra’ed Dictionary, Mu’jam al-Ghaniy Dictionary – Najm, Tafsir of ibn-Kathir 6:76

[5] al-Qamoos al-Muheet Dictionary – Khanass, Tafsirs of Tabari, Qurtubi, and Baghawi 81:15

- [^][6] Tafsir of ibn-Kathir 6:76, Tafsir of Qurtubi 15:16
- [^][7] Tafsirs of Qurtubi and ibn-Atiyah 37:8
- [^][8] Sahih of Tirmidhi 2682, Sahih of abu-Dawud 3641, Sahih of ibn-Hibban 88, Sahih of ibn-Majah 183, Musnad of Ahmad ibn-Hanbal 21715
- [^][9] Wikipedia Arabic – Meteoroid
- [^][10] Sahih of Bukhari 3199, 7424, Sahih of Muslim 159
- [^][11] Sahih of Bukhari 1044, Sahih of Muslim 901
- [^][12] Sahih of Bukhari 1145, 7494, Sahih of Muslim 758, Sahih of Tirmidhi 3498, Sahih of abu-Dawud 1315, Sahih of ibn-Hibban 920, Musnad of Ahmad ibn-Hanbal 16745
- [^][13] Wikipedia Arabic – Wind
- [^][14] Sahih of Bukhari 3207, 3887, Sahih of Muslim 164, Sahih of ibn-Hibban 48
- [^][Image 1] From the book “Leaders of Israel” by George L. Robinson
- [^][Image 2] From [commons.wikimedia.org/wiki/File:Geometry\\_of\\_a\\_Total\\_Solar\\_Eclipse.svg](https://commons.wikimedia.org/wiki/File:Geometry_of_a_Total_Solar_Eclipse.svg)
- [^][Image 3] From [commons.wikimedia.org/wiki/File:Geometry\\_of\\_a\\_Lunar\\_Eclipse.svg](https://commons.wikimedia.org/wiki/File:Geometry_of_a_Lunar_Eclipse.svg)
- [^][Image 4] From [NASA’s Website – Solar System](https://www.nasa.gov/mission/main/solar-system/)
- [^][Image 5] Created by Shums Ladeen, using image of Earth from [Calimero](https://www.calimero.com/)

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### 3. The Scholars' Structure .. on Basis with Fracture

After the founding of Islam, persons of its followers were distinguished as scholars or “people of knowledge”. This discrimination led them to belittle others and describe them as “commoners” and “ignorant”. They were encouraged to do so by the lack of educational means for people. Would any person of the educated generations assent to be classified in the commoners and the ignorant?

Some of the muftis dare to prohibit that which is permissible, and in their fatwas they excessively use the phrase “this is not desirable.” Since the time I was in school, I’ve dissented to this; as unfortunately, compulsory courses in religion were taught to us, occupying the largest part of our school-time, and we learned the types of rulings (obligatory, prohibited, commendable, scorned, etc.), and there was not a type called “desirable”. This is one of the details that contributed to my awareness of the human influence on religion, which they claim to be sincere to “Allah” alone by obeying his commands and avoiding his forbiddances, until I comprehended that religion in its origin and foundation is man-made.

The following are some of the modern senior scholars of Islam who have had the wrong perception described in the previous chapter:

#### **Scholar Abdulaziz ibn-Baz**

#### **Head of Scholarly Research and Fatwa Administrations, Grand Mufti Of Saudi Arabia, Until 1999**

In his book “Transmitted and sensory evidence for the running of the sun and the stillness of the earth and the possibility of ascension to the planets”, he stated: The views of the predecessors are in consensus (the likes of ibn-Taimiya, ibn-Kathir and ibn-al-Qaiyim,) that the earth is fixed [...] The statement that the sun is fixed and the earth spins is a heinous and evil thing to say [...] many of the teachers of astronomy went on to claim the sun fixedness and earth’s rotation, and this is heresy, going astray and denial of the Quran, Hadith and statements of the predecessors. And in this great matter, gathered transmitted evidence, instinct and eyewitness, so how could someone like this not be infidel [...] Anyone who disbelieved Allah or the holy book or the messenger is an astray misleading infidel; shall be asked to repent or else get killed as an infidel apostate, and his property goes to the monetary house of Muslims, as stated by people of knowledge.

#### **Standing Committee for Academic Research and Issuing Fatwas**

#### **(Abdulaziz al-al-Shaikh, Saleh al-Fawzan, Abdullah ibn-Ghudayan, Abdulrazzaq Afifi, Abdulaziz ibn-Baz)**

Question: I am a teacher of geography in a school in Riyadh, and as a subject came to me that has to do with the rotation of earth around itself and around the sun. I’ve read a book of yours, there is a conflict between what you stated and the textbook, so please advise me.

Answer: If a teacher of geography presented to students the theory of geographers on the sun’s stillness and the earth’s rotation, he must show that this theory is contradictory with Quranic verses and prophetic traditions, and we must take what the Quran and Hadith indicate, rejecting what opposes that; it is not bad to display the theory of geographers for knowing and responding to it, like all other contrary doctrines, not for the ratification and adoption.

#### **Knowledgable Scholar Yahya Ali al-Hajuri**

In his book “The Shining Dawn” (Released in 2000) – p196: He who believes that the earth rotates and moves must seek evidence for this view of the Quran and Hadith. Otherwise, he is a holder of a corrupt belief who does not depend on the evidence of Allah and His Messenger. And how can the holder of this statement get evidence? Impossible; it is only doubts ..

#### **Scholar Muhammad ibn-Uthaymeen**

In his fatwa compilation – Volume 1 (Released in 1993) – Deism – 24: We uphold what’s apparent

of Quran and Hadith that the sun rotates on the earth, by which happens the succession of day and night, until a conclusive evidence arises to become an argument for us, to dismiss what's apparent of Quran and Hadith – and how can it be – the believer must uphold what's apparent of Quran and Hadith in these and other matters [...] because Quran is the word of Allah, who is the creator of the whole universe, and the knowing of all its objects and conditions, and movement and stillness, and his word is the truest and the clearest, and He sent down the book as an account of all things, and said that he shows his slaves, lest they get deceived. As for the Sunnah, it is the word of the Messenger of the Lord of the worlds, and He is the most knowing among the creatures of the rules of his Lord and his actions, and he wouldn't speak of such things without inspiration from Allah, because it can not be received without the revelation.

**Scholar Abdulkarim al-Humaid** – “Guidance of The Bewildered In The Issue of Rotation” – A large book devoted to denying the rotation of the Earth (Released in 2nd half of 20th century)

**Scholar Humoud al-Tuwaijiri** – Book “The Severe Bolts Upon The New Astronomers” (Released in 1968)

**Scholar Muhammad al-Imam** – Book “The Refutation of The Universal Theories” (Released in 2008)

**These scholars and others.. built their beliefs on a book called the Quran; no evidence on the correctness of its content, nor that it is from a knower of the hidden things. Thus.. their description should be changed from “people of knowledge” to people of ignorance.**

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## 4. Prayer, Fasting .. & Facts That Sting

### [Prayer](#) [Fasting](#)

Since it is of the nature of life to procreate, and to scatter across the earth.. human beings scattered throughout history, over lands near and far from their origin.

It is known to the Muslim that Islam has 5 pillars.. if one of them broke.. its structure would collapse and crash.

### ***Prayer***

The main pillar is the compulsory prayer; void and not accepted unless done 5 times a day within specific time intervals; relying exclusively on the sun. This is in consensus of the Muslims, and by a blatant text:

{.. verily the prayer is prescribed unto the believers at definite times.} 4:103 D

These times are determined by the direction of the sun: dawn – noon – afternoon – dusk – night.

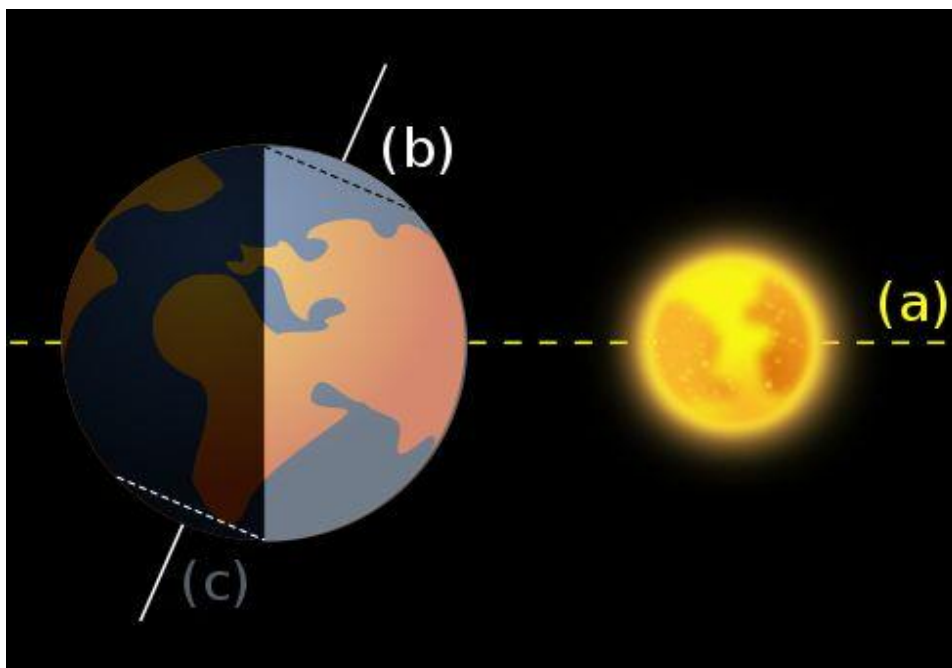
This is a usual schedule for the Muslims.

Now let's make a virtual journey (Israa) from the Sacred Mosque to the Aqsa Mosque. We note that these times are slightly different in terms of duration between each prayer and the next; this is due to the inclination of the axis of the Earth around which it rotates, relative to the plane of the sun.

We continue the journey north through Europe.. so we find that the difference (in the duration between each prayer and the next) increases as we head north.

Finally, we reach the discovery, missed by the Muslims over the centuries (of which the first were the founders of Islam): The countries in the far north of the globe, which are Iceland, Finland, Norway, Sweden, Greenland, Russia, Canada and the United States.. parts of them are located within the Arctic Circle. These parts include towns populated by millions of people. There, the sun remains near the horizon, for several weeks or months above it, and for the same duration below it; so the sun's daily directions from sunrise to sunset do not happen in an identifiable way in each day. [1] So it is impossible to determine the prayer times (dawn – noon – afternoon – dusk – night).

So, the five prayers are not applicable. If one of those humans wanted to embrace Islam.. he|she won't be able to establish the second one of its pillars.



[Image 1]

## *Fasting*

The next pillar is the compulsory fasting during the day, the days of a certain month every lunar year; void and not accepted unless completed from dawn to sunset.

{Ramadan is the month in which the Quran was revealed. Guidance for humanity, and clear portents of guidance, and the Criterion. Whoever of you witnesses the month, shall fast it. But whoever is sick, or on a journey, then a number of other days. [...] and eat and drink until the white streak of dawn can be distinguished from the black streak. Then complete the fast until nightfall. ...} 2:185-187 I

Regardless of the harm of Islamic fasting caused by dehydration due to not drinking fluids, we are still in the destination of the Israa journey.. the lands of the far north of Europe.

The citizen in them is not “sick, or on a journey”; if he wanted to embrace Islam.. he won’t be able to establish the third one of its pillars. During the weeks when the sun is below the horizon.. he won’t fast the lunar month, as no daylight in it; and during the weeks when the sun’s above the horizon.. he must fast the lunar month continuously, as no night in it.. committing to the text of the Quran, where there’s no choice; and if he did, he’d perish in hunger and thirst.



**Is Islam good for all times and places? It hasn’t been mentioned in its texts that the timings of prayer and fasting don’t include the north of Europe, and that if someone there embraced it, he/she must migrate south. No justification for these two problems which break two of its pillars.. except the ignorance of its founders.**



[1] • Burn, Chris. – The Polar Night, The Aurora Research Institute

• [U.S. Naval Observatory](#)

• [Want to Know What is the Midnight Sun Phenomenon?](#)

[Image 1] Cropped from [Polar-circle.svg](#) by MikeRun, under the CC [Attribution-Share Alike 4.0 International](#) license

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## 5. Embryo Formation .. & Misinformation

The authors of the Quran said:

{Let man consider what he was created from • He was created from gushing liquid • Issuing from between the backbone and the breastbones} 86:5-7 I

The statement of the author of the sura is about a “gushing liquid” (the semen), and he said “issuing from” and did not say “it’s origin is from”. So, the intended meaning is the source from which this liquid comes out when it gushes.

Semen has nothing to do with what’s between the back and the chest. It is formed in genital glands, all of which is in the middle of the pelvis (in the bottom of the abdomen). [1]

Some Islamists, to turn this mistake into a miracle, alleged that the intended meaning is the origination of the genital glands in the fetus; but even this has nothing to do with what’s between the back and the chest. It arises from the peritoneum, the cloacal membrane which constitutes the abdominal cavity lining. [2]

The emergence of permanent members is preceded by a group of structures, which are purely fetal, and they completely disappear, except the ducts, before the end of the embryonic life. The genitals develop from the intermediate mesoderm, [3] which is of the germ layers, produced by several members, including the heart, genitals, bones, and muscles. [4]

Thus, this origin (in the fetus) produces various members and then disappears, and it’s not right to talk about it in this context and claim that it is the intended meaning.

And they said:

{And when your Lord brought forth from the children of Adam, from their backs, their descendants, ..} 7:172 S

Here, they confirmed their belief that the offspring of a man are in his back. And as we can see, science has shown that this belief is in a valley and the truth is in another valley; as in addition to the above error, a second error is here; since what a man has is a sperm, representing half of the chromosomes, on the basis of which the fetus (offspring) forms, and the second half is represented by the egg in a woman; and this means that the offspring do not form except after the fertilization between the two halves, and that the offspring do not exist before that.

And they said:

{We created the human from an essence of clay • Then We made him, a drop, in a secure receptacle (the womb). • Then We created of the drop, a clot (of congealed blood) and We created the clot into bite-size tissue, then We created the bite-size tissue into bones, then We clothed the bones with flesh, and then produced it another creation. ..} 23:13-14 Q

According to this text, using the word “then”, there is a sequence in the process of embryo formation: drop -> clot -> lump -> bones -> flesh

The word “clot” in the Quran means a piece of clotted blood; Arab commentators were unanimous on this. If it was intended to mean “a clinging thing”, Muhammad wouldn’t come short of clarifying that uncommon meaning, and he wouldn’t let people get the prevailing sense.

(ibn-Kathir: .. a red clot. Ikrimah said: It is blood.)

(Tabari: we made the drop that we put in a safe lodging, a clot, a piece of blood.)

(Qurtubi: It is coagulated blood. Clots are tender blood.)

In the age of science, it’s been shown that the first embryonic stage has nothing to do with blood.

This primitive description is not appropriate to come from an expert omniscient.. compared to what has been discovered, such as the start of formation with a sperm and an egg, the size of which is smaller than the tip of a needle, as well as cell division, differentiation and development. If the

Quran were divinely inspired, it would've mentioned for example, that we were created from the weight of a particle. What prevented reporting this unknown matter at the time except ignorance? The authors did not bring forth anything other than what was documented at that time in the writings of the Greeks, about miscarriages of which came out something like a clot, and others of which came out what looked like a lump (chewed piece of meat), and guessing the rest of the stages as bones getting clothed with flesh. And they missed the most important step, fertilization; they only mentioned the male drop and did not mention the female egg.

Embryology shows that the so-called lump – if it's permissible to label it so – does not turn into bones.. but rather, to the whole body of the embryo.

{Muhammad said: “The human is put together in the womb of the mother in forty days as a drop, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. ..} [5]

This narrative is “sahih” (authentic), and no one would have interest in forging it. It explains the text of the Quran.. that a man's drop does not become a clot till after 5 weeks. Science has shown that at the time, the embryo is of the size and shape that it is not right to describe it as a clot. Muhammad continues: The clot doesn't turn into a lump till Week 11; and the time of bones and flesh comes only after 17 weeks (4 months); and science has shown that they form before Week 10. This proves that the words are from an ignorant person.. not an inspired revelation.

Embryology shows us that the flesh and bones form gradually and simultaneously, and that there is no chance for the claim that the flesh follows the bones.

The bone does not form directly, but rather, a cartilaginous structure forms in the embryo.. then ossifies with calcium. The timing differs if we consider the cartilage as bone as follows:

- If we consider the cartilage as bone.. its formation is simultaneous with the flesh in Week 5. But it is not right to call the cartilage bone while not ossified yet, as it is known that the Quran is precise in words; and not every cartilage becomes bone “it may remain cartilage, disappear, become a ligament, or ossify to become bones.”

- If the intended meaning of “bone” is the structure after ossification with calcium.. it is preceded by the flesh in Week 5, and ossification does not start till Week 9.

**Many reference books in the science of embryology show that the muscles and cartilage form simultaneously, and that ossification begins later. Some of their pages may be read as follows:**

Embryogenesis timeline showing simultaneous histogenesis and that flesh formation begins before the bone

[Embryology at a Glance – Samuel Webster & Rhiannon de Wreede, 2016](#) – p.10

“It is important to realize that all organ systems develop simultaneously during the embryonic period (between weeks 3-8)”

[Embryology – Ronald W. Dudek & James D. Fix, 2005](#) – p.22 1.12

“During the second month (between weeks 5-8), a primitive nervous system also makes newly formed muscles contract.”

[Life-Span Human Development – Carol K. Sigelman & Elizabeth A. Rider](#) – p.98 c.2 1.13

“Ossification begins in the eighth week”

[Langman's essential medical embryology – Thomas W. Sadler, Jan Langman](#) – p.33 1.8

“The first step of the differentiation of the structural muscles occurs in the fifth week.” – p.128 par.4 1.2

“There are blocks of muscle in the fifth week.” – p.137 pic.8-7

“The first Baltkon cartilage begins in the fifth week.” – p.100 par.2 1.3

“Ossification begins in the third month (ninth week).” – p.110 par.2 1.5

[Basic Concepts in Embryology – Lauren J. Sweeney](#)

“The cartilage may remain as cartilage, disappear, the persistent part of perichondrium forms ligament, or the cartilage may ossify to form bone.”

[Therefore it is not valid to call it bone.]

[A Manual of Histology, General Anatomy, Embryology & Genetics – B. Marjit](#) – p.4.6 1.10



Note: Sahih means authentic.

[1] Wikipedia Arabic – Semen

[2] [Wikipedia – Development of the gonads](#)

[3] Wikipedia Arabic – Development of the reproductive system

[4] Wikipedia Arabic – Mesoderm

[5] Sahih of Bukhari 7454, Sahih of Muslim 2643

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## 6. Clear the Pollution .. See the Evolution

[Clay](#)  
[Evolution](#)  
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### **Clay**

{Assuredly We have created man in goodliest mould,} 95:4 D

{He created you from a single soul, then from it He created its spouse. And He sent down to you eight pairs of the cattle.} 39:6 Q

{O Children of Adam! Let not Satan deceive you, as he got your parents out of Paradise ..} 7:27 H

{The likeness of Jesus in Allah's sight is that of Adam: He created him from dust, then said to him, "Be," and he was.} 3:59 I

{.. He created you from dust, and then behold you are human beings scattered} 30:20 H

{He it is Who has created you from clay ..} 6:2 H

{.. We created them from sticky clay.} 37:11 I

{And recall what time We said unto the angels: prostrate yourselves before Adam. So they prostrated themselves, but Iblis did not; he said: Shall I prostrate myself before one whom you have created of clay?} 17:61 D

{And assuredly We created man of an extract of clay.} 23:12 D

{He created man from sounding clay like the clay of pottery.} 55:14 H

{We created the human being from clay, from molded mud. • And the jinn We created before, from piercing fire. • Your Lord said to the angels, "I am creating a human being from clay, from molded mud." • "When I have formed him, and breathed into him of My spirit, fall down prostrating before him."} 15:26-29 I

{Your Lord said to the angels, "I am creating a human being from clay. • When I have formed him, and breathed into him of My spirit, fall prostrate before him. [...] Except for Satan. He was too proud, and one of the faithless • He said, 'O Satan, what prevented you from prostrating before what I created with My Own hands? Are you too proud, or were you one of the exalted?' • He said, 'I am better than he; You created me from fire, and You created him from clay.'} 38:71-75 I

According to the Quran, the human being was created in the best mold; Allah formed him with his own hands from sounding clay like the clay of pottery. And that clay was of dust; i.e. of the substances of the dust itself, not of a substance that mixed with it. But the fact is that the main substance in dust is silica, while the main substance in living beings is carbon.

And its statement "then from it He created its spouse" means that the male (Adam) was created first, and then the female (Eve) came after him.

### **Evolution**

Pursuant to the advice {.. in your own selves, will you not then see?} 51:21 H – we looked and saw the truth; and it is that the human beings are of mammals. Science has proven that they share one origin with all living things (a single-celled organism), and that they are the product of evolution and natural selection, in both of which the male and the female are equal, over several eras and billions of years, from earlier less-developed living beings, as follows:

Simple cell (single-celled organisms, bacteria, two billion years ago)

-> Complex cell (eukaryotes)

-> Worms

-> Chordates

-> Marine vertebrates

-> Fish

-> Tetrapod (fish whose fin turned into legs for the purpose of catching insects from land)

-> Amphibians (vertebrates with four limbs & lungs)

-> First reptiles

-> Mammal-like reptiles

-> Monotremes (small mammals, with tail, insect eating, egg laying)

-> Theria (small mammals, birth giving)

-> Supra-primates (clawed, common progenitor with rodents)

-> Primates (with fingers that hold branches, living in trees, eating fruits and plants)

-> Catarrhines (little monkeys)

-> Proconsul (little apes, without tail, hang on trees)

-> Danuvius (great apes, hang on trees and walk on two legs)

-> Hominin (semi-human, walked exclusively on two legs, used stone tools, added to food flesh from the remains of others' prey)

-> Homo (humans, made more sophisticated tools, the ability to speak formed, 2,000,000 year ago till 300,000 years ago)

-> Homo sapiens (modern humans, 300,000 years ago)

Image 1 illustrates the stages of evolution in the branch chain of humans:



Dickinsonia costata from the Ediacaran biota, 635–542 Ma, a possible early member of Animalia



Protoporus sp., a xenacoelomorph



A sea cucumber (*Actinopyga echinites*), displaying its feeding tentacles and tube feet.



Pikala



Conodont



Agnatha



Aplousobranchia



Coelacanth caught in 1974



Fenderichthys



Tiktaalik



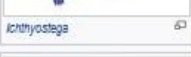
Acanthostega



Ichthyostega



Hylonomus



Pithecanthropus, an early Therapsid



Cynognathus



Repenomamus



Juramala sinensis



Plesioptis



Carpolestes simpsoni



Aegyptopithecus



Proconsul



Sahelanthropus tchadensis



Ardipithecus



Australopithecus afarensis



Homo habilis

[Image 1]





This fact has been proven by scientific evidence in the fields of anthropology, paleontology, developmental biology, morphology, anatomy, genetics and DNA; and new discoveries, studies and evidence emerge and confirm it from time to time. [1] Biologists unanimously agree that evolution is among the most reliably confirmed facts in science. [2]

Natural selection is the survival and reproduction of the organisms that adapt to the environment, and the perishing and extinction of those unable to do so. (They have no Lord that has mercy on them.)

The process of evolution is random.. hit-and-miss. Countless kinds of organisms arise, most fail and become extinct, and a few succeed, and thus, remain. Like the fertilization of the egg.. millions of sperms in a seminal fluid, one sperm hits the egg and fertilizes it, so the fetus forms of it, and the remaining millions go as waste. (If the organisms had a wise maker.. would all this waste and perishing happen?)

Mutations occur in genes randomly, and the environment determines the likelihood of reproductive success. Evolution is an inevitable result of imperfectly copying, self-replicating organisms reproducing over billions of years under the selective pressure of the environment. The outcome of evolution is not perfectly designed organisms, but rather, organisms adapted to their current environment. Natural selection is not about progress toward a final goal or purpose. Evolution does not seek to produce more advanced, intelligent, or sophisticated life forms. For example, fleas (wingless parasites) are descended from a winged, ancestral scorpion fly, and snakes are lizards that no longer require limbs; although pythons still grow tiny structures that are the remains of their ancestor's hind legs.

Organisms are merely the outcome of variations that succeed or fail, dependent upon the environmental conditions at the time. [3]

In addition to the above, there are clues in the human body indicating its evolution from a previous organism, such as:

- The body hair: Too sparse to be useful, painful if pulled, and it is the remnant of the dense hair that was on the bodies of our ancestors.
- The toenails: Useless, they grow long, so we cut them off, and they're the human version of the claws of our ancestors.
- The tail bone: It is the remnant of the tail that hanged from our ancestors' backs.
- Blood leakage from the body of the woman in the monthly period is not appropriate of a creator who loves purity and cleansing.
- The common problem of deformation of teeth by crowding and overlap, due to being disproportionate to the size of the jaws, and having to orthodontically correct them and surgically extract the wisdom teeth. This is not a result of a violation of religion; it is proof that the organisms are not created by a creator "who perfected everything He created" 32:7 I

## ***Quran & Evolution***

When "Allah" said to the angels {.. I am creating a human being from clay. • When I have formed him, and breathed into him of My spirit, fall prostrate before him.} 38:71-72 I

In Arabic.. saying "I am doing" this or that, is about the future (meaning "I will do" this or that.) It is not logical at all that he issues this command and tells them: "I will create a human of clay (meaning, I will begin the project of the evolution of a human for a duration of two billion Earth-years from a cell in a medium of clay, and then bacteria, worms, vertebrates, fish, reptiles.. upto semi-humans..) and when I have formed him, and breathed into him of My spirit, fall prostrate before him." What would be logical is to issue his high command in the appropriate time.. so he'd tell them: "I have created a human (meaning, I have completed the evolution of a human, and here he is at the semi-human phase..) and when I have formed him, and breathed into him of My spirit, fall prostrate

before him.” Telling them “fall prostrate before him” before all those phases and before two billion years of the prostration day.. this is illogical and proof of the ignorance of the authors of the Quran.

The description in the texts of the Quran (above).. includes speed of implementation, and contradicts the slow evolution which took more than 3 billion years. The Quran completely lacks any text that mentions the phases of evolution, even by a hint (like the text of the fetal development, refuted in chapter 5;) while on the other hand, many texts about the human specifically (exclusive of the rest of the organisms) and that “Allah” created him “of clay”, and that he created him with his own two hands of clay like the clay of pottery. And in it also is that the types of animals and plants were actually created, separately, or brought down, and were not branched from common ancestor:

{.. [He] put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.} 31:10 H

{Allah has created every moving creature from water. ..} 24:45 H

{Will they not then consider the camels, how they are created?} 88:17 S

{And the livestock – He created them for you. ..} 16:5 I

{.. And He sent down to you eight pairs of the cattle. ..} 39:6 Q

## *Speech*

{And He taught Adam the names, all of them; ..} 2:31 D

{And relate to them the true story of Adam’s two sons: [...] He Said, “I will kill you.” He Said, “Allah accepts only from the righteous.”} 5:27 I

According to the Quran, Adam learned the names and speaking, and he taught that to his sons and daughters, so they had dialogues.

It is supposed, then, that their language becomes the language of the children of Adam (humans), a single language passed down through the generations.

The reality is multiple languages. And to try to explain it.. the creative mind of religious men came up with the myth that says people's language was one, and then they rebelled against "God", so he confused their tongues and scattered them in the Earth.

As to the scientific account, it is that the different languages are proof that the humans.. in the beginning of their multiplication and scattering did not speak a language of words, and later they developed the skill of speaking as an advanced stage of evolution. Each clan invented its own language in its own way. Accordingly, different cultures arose.



[1] [Wikipedia – Timeline of human evolution](#)

[2] [Wikipedia Arabic – Evolution](#)

[3] [Wikipedia – Introduction to evolution](#)

[Image 1] Compiled from [Wikipedia – Timeline of human evolution](#)

[Image 2] From [NDLA](#)

## 7. Checking Every Verse .. About the Universe

[Dilemma of Creation](#)

[Age of the Universe](#)

[Laws of the Universe](#)

### *Dilemma of Creation*

{He who created the heavens and the earth and everything between them in six days, then settled on the Throne. ..} 25:59 I

{.. created the earth in two Days [...] He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenances in four Days equal, for all those who ask. • Then He rose over towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said “We come, willingly.” • Then He completed their creation seven heavens in two Days and He made in each heaven its affair. ..} 41:9-12 H

According to the Quran, the creation of the earth took 2 days, and what’s in it of mountains and livelihoods took 4 days; as to the “heavens”, they took only 2 days, as the stars are mere “lamps” (as mentioned in chapter 2) and no need for more than 2 days!

Is the total 6 days or 8 days? And why would the creation of the earth take longer than the “heavens”.. which contain stars and planets within solar systems within uncountable galaxies? Must be that the authors imagined equivalence and convergence in size between the earth and the “heaven”. They thought that “Allah” began the creation from the earth.. then went to the “heaven” while it was “a smoke” “and leveled them seven heavens”. But Earth is a tiny planet in one of the solar systems within one of the galaxies, not a base that “Allah” built and then departed to the “heaven”.

The previous text says that “Allah” created the earth first, “then He rose over towards the heaven when it was smoke”, and it is confirmed by the following text:

{He created for you all that is in the earth, then, He willed to the heaven, and leveled them seven heavens. ..} 2:29 Q

The meaning of “all that is in the earth” is understood by the text:

{.. [He] put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.} 31:10 H

We find that it includes animals and plants. Thus, he “created for you all that is in the earth” including animals and plants, “then He willed to the heaven and leveled them.” And another text says:

{.. the heaven, He constructed it. • He raised its masses, and proportioned it. • And He dimmed its night, and brought out its daylight. • And the earth after that, He spread. • And from it, He produced its water and its pasture.} 79:27-31 I

So he constructed the “heaven” “and proportioned it”, then the earth, “produced its water and its pasture”.

And according to these texts, the sequencing is like this:

creation of earth -> creation of animals and plants -> proportioning of “Heaven” -> production of water and pasture.

This means that “Allah” left the animals 2 days, then produced for them water and pasture. So why would he create them first, and leave them become hungry and thirsty while he was growing plants and working on the heavens, and then water and pasture? It is worthier to produce water and pasture first and then create the animals.

## *Age of the Universe*

The age of the universe in the Abrahamic religions does not exceed a few thousand years:

{He who created the heavens and the earth and everything between them in six days, ..} 25:59 I

The Quran recognizes the rightness of the Bible except what's been altered: {We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, ..} 5:48 [1]  
Alteration is unlikely in texts that narrate the story of the universe:

{God called the light 'day' and the darkness 'night'. And evening passed and morning came, marking the first day. [...] Then God looked over all he had made, and he saw that it was very good! And evening passed and morning came, marking the sixth day. So the creation of the heavens and the earth and everything in them was completed. [...] This is the account of the creation of the heavens and the earth. When the Lord God made the earth and the heavens, neither wild plants nor grains were growing on the earth. For the Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil. Instead, springs came up from the ground and watered all the land. Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person. Then the Lord God planted a garden in Eden in the east, and there he placed the man he had made.} Bible - Book of Genesis 1:5-31,2:1-8

The statement "God called the light 'day' and the darkness 'night'. And evening passed and morning came, marking the first day." is proof that the six days are Earth-days, with the same length of our days. The statement "there were no people" is proof that Adam was the first human on earth.

The Quran says:

{He created for you all that is in the earth, then, He willed to the heaven, and leveled them seven heavens. ..} 2:29 Q

Because he created it "for you", i.e. for humans, it is not wise to leave that creation for millions of years in vain. He must have created Adam after creating what's in the Earth immediately.

Narration in the Bible is continuous, and doesn't hint to something that allows putting a long time between creating the Earth and creating Adam.

Therefore, the age of the universe in the Abrahamic religions is equivalent to that of the humans; and according to the biblical narrative, it is approximately 6000 years. [2]

But the scientific evidence has proven that the age of the universe is billions of years, and that the organisms, including humans, formed by a slow evolution from a single-celled organism and extended to hundreds of millions of years.

## *Laws of the Universe*

The laws of the universe.. include conservation of energy and conservation of matter (that energy and matter can neither be created nor destroyed,) [3] and balance of forces (that all forces between two objects exist in equal magnitude and opposite direction,) [4] attraction and repulsion, expansion and contraction, melting and freezing. And the theory of determinism.. is that all events are completely determined by previously existing causes. [5]

These laws and theories and many others, do they support the hypothesis of the existence of a maker for the universe or do they oppose it?

I am agnostic, and I lay here the perspectives of the theists and the atheists.

One who believes that there is a maker.. believes that this is a precise system and a reasoned organized design, and concludes that it must have a maker (who is the first cause).

As to the perspective of that who does not believe that there is a maker.. things look different:

First: If we take the opinion of the believers, we'd also wonder how this manufacturer came to existence?

Is he sempiternal, nothing was before him? This is illogical, and it contradicts determinism and others. As everything is an effect of a cause, what is the cause of which the manufacturer came as an effect? And we have to assume that with his excellent attributes and great abilities and his hearing, sight and senses by which he contains the universe in knowledge, and hands with which he creates and shapes and portrays.. he must have been made by a maker greater than him!

If the second assumption is not justified, neither is the first. Instead of assuming an external maker.. who is the first, nothing was before him.. it is worthier to assume that the universe is the manufacturer; it formed itself, and it is expanding and evolving and increasing in intelligence and complexity over time. (And they have not valued the universe the way it ought to be valued.)

The similarity between the structure of the living being (and the non-living also) and the structure of the universe, as if it is a miniature version of it.. is an indication that the universe evolves itself through beings, and that the being is not a creature created by a creator, but rather, it is part of a planet, and the planet is part of the universe, the little emerges from the big as a branch emerges from a tree, and from the branch emerges a leaf or a flower or a fruit.

Second: The big bang theory is not evidence of a maker. It is a theory based on which many people assumed that the universe has a beginning. But this doesn't necessitate that some being induced that beginning.

If the universe has a creator who set its laws.. then this creator would be.. supernatural, superior to nature, able to violate its laws. But we have never seen or heard about any real supernatural event. The laws of the universe indicate that it has no lord who creates what's in it. If this was really so, this lord would've interfered with the happenings of the universe, and would've induced something new from time to time, and would've had a distinctive effect in its aspects.

What kind of lord is this who made a universe that is empty, cold, and dark, and left it like this over billions of years.. barren masses that burn and cool off and uselessly float in space?

Why all this waste in raw materials? Why didn't we see or hear about something created from nothing? Did this maker die without completing his project?

Third: Apparently, there is no administrative or engineering organization; no apartments nor villas in the universe, nor what is simpler, so that it would indicate consciousness, planning, and an act of a reasoning actor. The formation of the universe has a long time range, and when it originated it was not organized. It's become organized partly during billions of years, and randomness is still prevalent in it. It is nothing but attractions and centrifugings and scattered blocks that burn and fade away. There is not enough logical justification to believe that this is an act of a reasoning actor.

Organisms with their complex details, including the human which established administrative and engineering organization, were not created by someone, but are rather the product of a very slow evolution over billions of years.

If the universe had a reasoning maker.. we would've found organization and construction and details surpassing what the human has achieved in the past centuries. With this comparison, if there is anyone who deserves to be deified, it's the human.. at least in this planet.

Based on the above.. we can assume that the continuation of the universe in causality and permanent internal laws.. indicates that it is autonomous in its existence and organization, without any external effect.



**Whenever science becomes able to interpret more of the structure and the phenomena of the universe.. reduced further is the scope of the premise that it has a creator.**



- [1] Translation by Abdel Haleem
- [2] [What is the age of the universe? – gotquestions.org](http://gotquestions.org)
- [3] Wikipedia Arabic – Conservation of energy
- [4] Wikipedia Arabic – Newton’s laws of motion
- [5] • [Merriam-Webster Dictionary – Determinism](#)  
• [Encyclopedia Britannica – Determinism](#)

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## 8. Miscellaneous

[Hail](#)

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### ***Hail***

The Quranic verse which mentions the phenomenon of hail, has been deliberately mistranslated by most of the Muslim translators. Here is a word-for-word translation by Dr Shaikh, et.al.:

{.. And He sends down from (the) sky, [from] mountains within it [of] (is) hail and He strikes with it whom He wills ..} 24:43

And here is the truest translation I found, which is by Maududi:

{.. and He sends down hail out of the high up mountains in the heaven; then He smites with it whom He wills ..} [1]

Quran: Hail falls from mountains in the “heaven”.

Science: Hail falls from clouds.

The Quran is accurate in its wording, and it does not say “from clouds like mountains” as the dishonest translators want people to believe.

(Tabari: He causes hail to fall from mountains in heaven ..)

(Qurtubi: Allah created in heaven, mountains of hail, so he causes hail to fall from them ..)

(ibn-Kathir: It means that in heaven there are mountains of hail, from which Allah causes hail to fall ..)

As elucidated by the ancient interpretations, this was a perception common in people to explain this phenomenon; and the authors of the Quran were among them.

### ***Flight***

{Have they not seen the birds that are subjected in the air of the heaven? Nothing holds them except Allah. ..} 16:79 Q

{Have they not seen the birds above them, spreading their wings, and folding them? None holds them except the Compassionate. ..} 67:19 I

Quran: Birds in the air.. are kept from falling by nothing but “Allah”.

Science: Birds, airplanes, helicopters, and drones.. are held in air by the air itself, and the flying mechanism. [2]

### ***Microorganisms***

Quran: No text mentions microorganisms.. neither by declaration nor by intimation.

Muhammad mentioned the diseases transmitted because of them, by saying:

{“No contagiousness.” A Bedouin said “O Allah’s Apostle! Have you seen the camels in the sands

looking like deers, then a mangy camel comes to them, then they become mangy?” Muhammad said “So who infected the first one?”} [3]

He firmly denied the existence of contagiousness; and he did not know how the first sick one gets sick.

Science: Bacteria, fungi, germs, and viruses are beings that have great existence and influence. Some cause harmful diseases that millions of people have suffered, and deadly diseases that have killed millions of people; and some of them are essential to life, life wouldn't exist without their existence (in the soil and in the digestive system).

So why weren't they mentioned in the Quran? If they were mentioned in it.. it would be the “miracle” for real.

### ***Your Mind Is in Your Chest***

There is no text in the Quran nor in the narratives of Muhammad that says the heart pumps the blood.

{.. They have hearts with which they do not understand. ..} 7:179 I

{.. those who say with their mouth: ‘We believe’ yet their hearts did not believe ..} 5:41 Q

{.. They say with their tongues what is not in their hearts. ..} 48:11 H

{The hypocrites are afraid lest a chapter be sent down against them telling them what is in their hearts. ..} 9:64 Q

{Say: “Whether you hide what is in your breasts or reveal it, Allah knows it ..} 3:29 H

{.. so that Allah might try what was in your chests and that He will examine what is in your hearts’ And Allah knows the innermost of the chests.} 3:154 Q

{No, rather they are clear verses in the chests of those who have been given knowledge.} 29:49 Q

{Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.} 22:46 H

Quran: The heart of a man which is in his chest.. with it he understands, believes, reasons and memorizes knowledge, and it might become blind.

Science: The heart is the pump of the blood. As to understanding, belief, mind, and memory, they are in the brain.

### ***Night Prayers***

{Rise to pray in the night except a little, • Half of it, or lessen it a little, • Or add to it, and recite the Quran as it ought to be recited.} 73:2-4 S

{Or, is he who is obedient that prostrates himself and stands during parts of the night, being afraid of the Everlasting Life but hoping for the Mercy of the Lord ..} 39:9 Q

{who pass the night prostrating and standing to their Lord.} 25:64 Q

{Verily, the pious will be in the midst of Gardens and Springs [...] They used to sleep but little by night • And in the hours before dawn, they were asking for forgiveness} 51:15-18 H

{Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them. • No person knows what is kept hidden for them of joy as a reward for what they used to do.} 32:16-17 H

Staying up at night violates the nature of human beings in that the light of the day awakens them and helps them to be active, and the darkness of the night calms them and helps them sleep; and it violates their health in what has been scientifically proven, that one's health requires sleeping for 7 hours a day, and that their reduction even an hour is harmful, [4] and that the benefit of sleeping at night is multiple times as the benefit at other times; and the 7 hours are not enough outside it except in the night. [5]



The purpose of this for the founders of the religion was to train men on raiding at night, as chapter 17 shows.

## ***The Character of Thunder***

{The thunder praises His glory, and so do the angels, in awe of Him. ..} 13:13 I

Thunder is a mighty angel; when he praises.. we hear his resounding voice.

In the Quran, the general word and the specific word may be mentioned together and joined by “and”. Examples:

{Whoever is hostile to Allah and His angels and His messengers and Gabriel and Michael – Allah is hostile to the faithless.} 2:98 I

Gabriel and Michael are of angels, yet the twain are joined with them by “and”.

{And the livestock – He created them for you. In them are warmth and benefits for you, and of them you eat.} 16:5 I

Warmth is of benefits, yet it is joined with them by “and”.

(Jalalain: He is an angel responsible for the clouds)

(Tabari-2:19: Thunder is an angel that rebukes the clouds with his voice [...] an angel authorized of the clouds, drives them like the shepherd drives camels, he praises, whenever a cloud opposes another he shouts out on it, and if his anger intensifies, the fire flies from his mouth, which is the lightnings that you have seen [...] Thunder: The name of an angel, and this voice of his is his praise, and if his rebuke on the clouds intensifies, they get agitated and rub and lightnings come out of them [...] an angel that caws at the rain like the shepherd caws at his sheep [...] Ali ibn-abi-Talib said: Thunder is the angel, and the lightning is his beating of the clouds with an iron whip.)

{The Jews came to the Prophet and said: ‘O abu-al-Qassem, we ask you about things, if you answer us on them we’ll follow you [...] then tell us about the thunder, what is it?’ He said: ‘An angel among the angels, who is responsible for the clouds. He has a whip of fire with which he drives the clouds; and the sound heard from him is his roaring at the clouds when he drives them on, until they go where he ordered them.} [6]

## ***Quranic Miracles***

What is promoted as “Quranic miracles”.. is nothing but wishful thinking and unsuccessful attempts to fabricate and to reconcile the Quran with science, and the responses to them are available in the sources of criticism of religions; and as to what’s true of them, the credit goes to the ancient source from which it was stolen. And if any of them remains without enough response, it can be considered a puzzle awaiting a solution. On the other hand, errors appear clearly, proving that its author is not omniscient nor infallible. Examples:

{.. the heavens and the earth were joined together as one united piece, then We parted them [...] And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs.} 21:30-32 H

The claim that the text “were joined together as one united piece, then We parted them” is miraculous, and that it means the Big Bang, is a false claim; as the Earth did not form until after the Bang, and the Quran says that the “heaven” is a construction and a roof that has been raised, not explode nor expand.

(ibn-Kathir: the heaven and the earth were bonded, and when He lifted the sky and exposed the earth out of it. This was parting them.)

(Tabari: They were joined, He lifted the sky and put down the earth.)

{And the heaven We constructed it with strength, and indeed, We (are) surely (its) Expanders.} 51:47

Although this is a word-for-word translation (by Dr. Shaikh, et.al.,) it is wrong, as most of the other translations. And even in Arabic, the promoters of the so called “Quranic miracles” take advantage of the fact that two similar words have different meanings.

*Transliteration: wa 'ssama'a banaynaaha bi'aydin wa innaa la moosi'oon*

“Moosi'oon” is plural. “Moosi” is singular, and it means “powerful” or “wealthy”. A similar word, “muwassi” means expander. There's another verse that contains the word “moosi”, and it clearly means: “powerful”:

{.. and make provision for them [your divorced women], the wealthy according to his means and the straitened in circumstances according to his means, ..} 2:236 S

*Transliteration: wa matti'oohunna ala 'l-moosi qadaruhu wa ala 'l-muqtiri qadaruhu*

Therefore, here is the truest translation:

{And the heaven, We have built it with might, and verily We are powerful.} 51:47 D

## ***Every Knowing One***

“He comprehends everything in knowledge”? “the Knower of all things”? “Knower of the Unseen”? [7]

These texts in themselves indicate the lying of their sayer, even if he is a god; as how can he be so sure that what he comprehends is everything in existence? Perhaps in existence there are other things. No one can describe himself with this hypothetical trait as a true fact, even if he is the greatest god.

And by this, he contradicts his own saying “above every knowing one is a knower” 12:76 D – as he has not excluded himself from this rule.

Also the statement “He is the First and the Last” 57:3 D – no one, whoever he is, can know if something preceded him or not, or if something will succeed him or not.

## ***Corona & Soap***

In the year 2020, the pandemic of Corona (covid-19) came.. and has exposed the failure of religions and their disability and impracticability for the people of this time.. and the religious have abided by the instruction of scientists, and have received vaccine and medication, and abandoned the temples that spread diseases, and the months of the pandemic have passed.. supplication does not avail them, nor do their deaf gods benefit them; they and the others are all in it the same way.

Among the indications of the fakeness of these religions is their founders' inability to know the simplest of things, including soap, the thing which people, Muslims and others, unanimously agree that it is the companion of water which should always be present for hygiene and purity. (This is one of the most important instructions for the prevention of the epidemic.)

The archaeological evidence has shown that soap was present with the Babylonians in 2200 BCE, and the Egyptians of the Egyptians 1500 BCE, and Romans 58 BCE. [8] Although it is an old discovery, Muhammad did not reach enough knowledge and perception to cognize it, and he only knew the use of sand. Yes, reader; if you're a Muslim, you obey someone who alleged receiving the revelation of “the Knower”, and he made purity an essential thing in his teachings, but he was ignorant of this effective simple material for hygiene and purity. One of the first commands of this alleged “Knower” was.. “purify your clothes” 74:4 I; but “the Knower” did not know about soap, otherwise he wouldn't have fallen short in educating his messenger and his worshipers whom he wanted to purify thoroughly.

## ***Expiration***

Many Quranic texts are expired; as in addition to the abrogated ones, (canceled by alternative texts) as chapter 11 lists, the manuscript has many texts specific to the time of Muhammad, and not suitable for other times. This indicates that it is a book specific to the time when it was written, and is not general for other times. Examples:

- An insulting poem against one of Muhammad's uncles:

{Perish the two hands of Abu Lahab, and perish he • His substance availed him not, nor that which he earned • Anon he shall roast into Fire having flame • And his wife also: the firewood carrier • On her neck shall be a cord of twisted fibre.} 111:1-5 D

- Special instructions for Muhammad's harem:

{O wives of the Prophet, you are not like other women. If you fear (Allah), do not be too complaisant in your speech, lest he in whose heart there is a sickness may desire; but speak honorable words} 33:32 Q

- Discouragement of the companions of Muhammad against asking about bad things, so that these things don't get mentioned in the Quran:

{O ye who believe! ask not about things which if disclosed to you, may annoy you; and if ye ask about them while the Quran is being revealed, they may be disclosed to you.} 5:101 D

- A rule concerning the private dialogues with Muhammad, and the cancellation of this rule:

{O you who believe! When you converse privately with the Messenger, offer something in charity before your conversation. [...] Are you reluctant to offer charity before your conversation? If you do not do so, and Allah pardons you, then perform the prayer, and give alms, and obey Allah and His Messenger. ..}58:12-13 I

- Permission of enjoying women for Muhammad in several ways (an absurdity, not befitting someone described as the Lord of the worlds and his clarifying book and the most honorable of the messengers):

{O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, [...] and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; [...] You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; ..} 33:50-51 S

- Personal skirmishes between Muhammad and his harem, and threatening them of divorcing them and marrying better ones:

{The Prophet told something in confidence to one of his wives. But when she disclosed it, and God made it known to him; he communicated part of it, and he avoided another part. Then, when he informed her of it, she said, 'Who informed you of this?' He said, 'The All-Knowing, the All-Informed, informed me.' If you repent to God, then your hearts have listened. But if you band together against him, then God is his Ally, as is Gabriel, and the righteous believers. In addition, the angels will assist him Perhaps, if he divorces you, his Lord will give him in exchange wives better than you: submissive, believing, obedient, penitent, devout, fasting -previously married, or virgins.} 66:3-5 I

## *Intimidation with Nature*

Among the tools of influence held by the men of religion are.. the natural phenomena and disasters (which have occurred throughout the life of the planet and before the existence of humans for millions of years) and exploit them to frighten and intimidate people, by making them believe that they are wrath and punishment from the god inflicted upon them because of their disobedience.

Examples:

### • Wind (Storm)

{Do you feel secure that He who is in the heaven will not loose against you a squall of pebbles then you shall know how was My warning.} 67:17 Q

{Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. • Plucking out men as if they were uprooted stems of date-palms. • Then, how was My Torment and My Warnings?} 54:19-21 H

{And when they saw it as a sudden cloud heading for their valley they said “This is a cloud that will bring us rain.” Rather, it is that which you have sought to hasten, a wind in which there is a painful punishment. • It will destroy everything by the command of its Lord. And when morning came there was nothing to be seen except their dwellings. As such We recompense sinful people.} 46:24-25 Q

### • Earthquake & Cave-in

{So the earthquake seized them and they lay (dead), prostrate in their homes.} 7:91 H

{When the earth is shaken with its quake.} 99:1 I

{When the earth shall be shaken with a (severe) shaking} 56:4 S

{Are you confident that He will not cause a track of land to cave in beneath you ..} 17:68 I

{Are ye secure that He who is in the heaven will not sink the earth with you and then it should quake?} 67:16 D

{Feel then they secure who have plotted vices that Allah will not sink them into the earth or that the torment may come upon them whence they perceive not?} 16:45 D

### • Whirlwind

{Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when a whirlwind with fire in it smites it so it becomes blasted ..} 2:266 S

### • Flood & Drowning

{But they turned away. Wherefore We sent upon them the inundation of the dam and We exchanged their two gardens for two gardens bearing bitter fruit, and tamarisk. And some few lote-trees.} 34:16 D

{.. send against you a violent tempest and drown you because of disbelief ..} 17:69 Q

{And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said “[...] you will know on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.” • Till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said “Embark therein, of each kind two, and your family, except him against whom the Word has already gone forth, and those who believe. [...] So it sailed with them amidst the waves like mountains [...] And it was said “O earth! Swallow up your water, and O sky! Withhold.” And the water was diminished and the Decree was fulfilled. And it rested on Mount Judi, and it was said “Away with the people who are wrong-doing!”} 11:38-44 H

### • Thunderbolt

{But in their pride they turn away from the commandment of their Lord and the thunderbolt struck them whilst they were looking;} 51:44 Q

{.. They said “Show us Allah plainly.” The thunderbolt struck them for their wickedness ..} 4:153 Q

{But if they turn away, say, “I have warned you of a thunderbolt, like the thunderbolt of Aad and Thamood.”} 41:13 I

**In the year 1481.. a thunderbolt struck the minaret of the Prophet’s Holy Mosque, so it fell, and fire erupted in its roof, then people couldn’t extinguish it, until it consumed all the roof, doors, bookcases, and copies of the Quran, and the chief muazzin died. A similar fire occurred two centuries earlier. [9]**

**And, by the way.. the accidents in hajj over the years have killed thousands of pilgrims.**

**“Allah” did not keep his worshipers who had kept him (in their thoughts) and traveled to his house answering his call, to perform their rituals and return to their children. [10]**

**The Quran says: {.. We made the House a place of resort for mankind and a place of safety. ..} 2:125 H**

**and says: {.. whoever enters it shall be secure ..} 3:97 S**

**But incidents that have happened inside the House of “Allah”, such as the bombardment with mangonels, the operation of Juhaiman and the fall of the crane, proved that safety is completely dependent on the people involved.**



[1] [Verse 24:43 at IslamAwakened.com](http://Verse24:43atIslamAwakened.com)

[2] [Wikipedia – Flight](#)

[3] Sahih of Bukhari 5717, Sahih of Muslim 2220

[4] • Van Dongen, Hans, et al. “The cumulative cost of additional wakefulness” 2003

• A Vgontzas, et al. “Adverse effects of modest sleep restriction on sleepiness, performance, and inflammatory cytokines.” 2004

[5] • Lisa Genzel, et al. “Sleep timing is more important than sleep length or quality for medical school performance” 2013

• W Dement & C Vaughan, The vital connection between health, happiness, and a good night’s sleep, 1999

[6] Sahih of Tirmidhi 3117, Musnad of Ahmad ibn-Hanbal 2483, Large Sunan of Nasaaee 9072

[7] Chapter 1 of this book “Clear & Plain .. Easy To explain”

[8] [Wikipedia – Soap](#)

[9] Wafaa al-Wafaa bi-Akhbar Dar al-Mustafa by Samhudee v2 p175-185

[10] Wikipedia Arabic – Incidents during the Hajj

## 9. Conclusion .. It's a Delusion

All what has been observed in this part of the book, is it because the source of the Quran was silent about the facts? Or is it because of his ignorance of them? Is it because the recipients wouldn't comprehend them, so he remained silent about them to avoid discrediting? Or does it expose the author's humanness and deceit? The presented examples reveal evident errors, not just silence and concealment. And they're only examples.. of the numerous errors in the Quran, one of which is enough to refute it, and to prove that it was not revelation from outside the planet, and that it is the words of humans, not the words of a figure dominant on the universe and knowing of its mysteries.

Based on that.. it turns out that the Quran and what's in it of perceptions and beliefs.. is nothing but words.. carefully redacted by men with ingenuity and skill, and they revised it and improved it, after looking into rare books and manuscripts from various sources; many of which are from the Greek, and the Jews, and the Jews who became Nazarenes and wrote the Hebraic Bible; and they too built them on what they learned from the babylonians, of the myths of the Sumerians. [1]

“Jahiliyah” (ignorantness) is a name given by the founders of Islam to the period that preceded it, in relation to the ignorant. And as you can see.. centuries have passed, and the revolution of knowledge came along, and revealed to us that the Quran is nothing but texts written by.. ignorant men.. who excelled in cunning, based on what they found and stole from previous literature in which there is right and wrong; and they probably burned it so that they don't get exposed. They looted cultural and religious heritage, like they looted material wealth.

Here are the flaws appearing in the structure of Islam, and the rifts in its foundations induced by the pickaxe of knowledge. Whoever is able to understand the above and does, and is not convinced, and perhaps even attacks the beliefs of others, applies to him the saying of Shafi'ee:

*“The eye of satisfaction toward every blemish is idle, and the eye of discontent shows all the flaws.”*

It is said about something that it is “obvious like the sun”. But even though the sun is visible to all who can see, its nature was not entirely clear to people, as they believed that it moved from east to west. This is how the believer views religion, as he|she was raised on the belief that this is the guidance and the clear truth; but the scientific discoveries have brought about what negates that, as the previous chapters have shown.

The inability of humans to discover that the Earth is a planet.. is proof that they have not contacted other reasoning beings, no angels, nor genies who overhear in the heaven, otherwise, one of them would have told one of the prophets, diviners, or sorcerers, in order for him to exploit this discovery in convincing people of the honesty of his case.

**If the Muslim gets freed from the dominance of the illusive aura of deity on his|her mind, then he|she would realize that the pickaxe of knowledge is successfully working on wrecking the structure of the Abrahamic religions at the foundations; so that nothing but rightness becomes right in the end. Praise be to science and the scientists.. who have continued to hurl the truth against the falsehood of religions, until it has become dead in the souls of many of its followers, and so they left them; and the leavers are increasing, and hopefully the same will happen to the remainder of the new generations.**

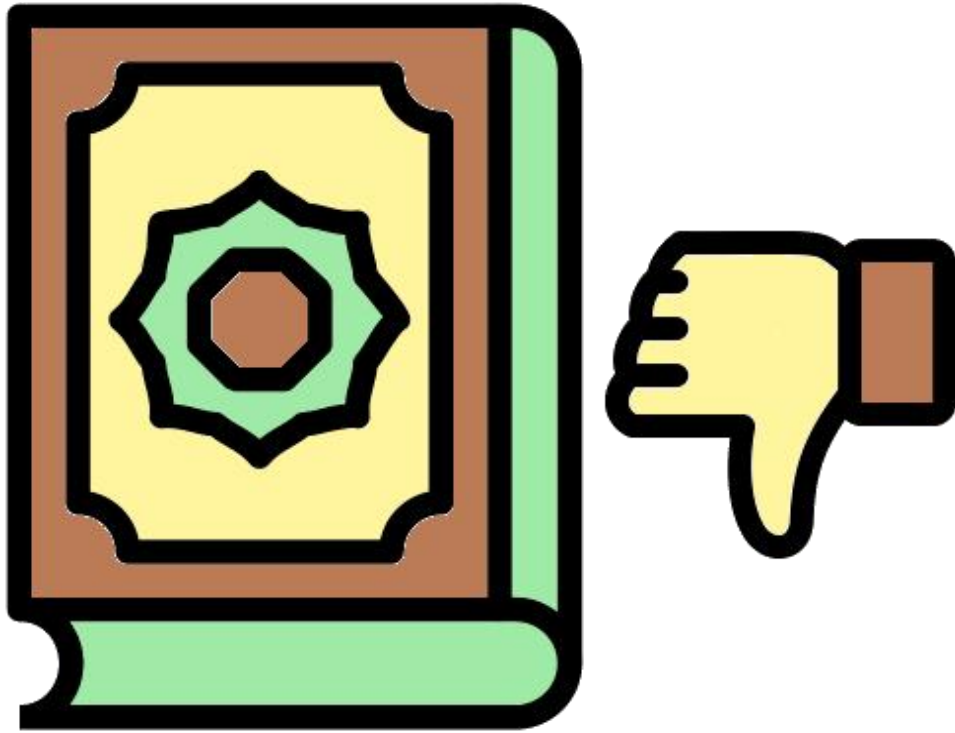


[1] • Kramer, Samuel Noah, 1972, Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium B.C.  
• [E. A. Wallis Budge, 1921, The Babylonian Legends of Creation](#)

## PART II

### MORE FLAWS .. & BROKEN LAWS

On more errors, remarks, and signs of the humanness of the Quran



^^^

## 10. No One Can Imitate .. a Book in a Faulty State

### Linguistic Errors

#### Flimsiness

#### Its Explanation

#### Could Never Reproduce It

#### Recurrence

#### Recurrence & Difference

The founders of Islam claimed that the miracle of Muhammad was the Quran, and they called it a book.. although it was scattered fragments, some on skins, bones, stones, and palm fronds, and the other remained verbal after the death of Muhammad; so how can it be called a book? Even after becoming a transcript later, it is not up to book specifications; it is flawed with flimsiness and random repetition, not arranged nor organized, nor does it have introduction, conclusion, path, structure, or framework; and in it there is a claim of complete knowledge, while its truth is ignorance and deceit, and the fabrication of moody rhyming texts issued by the authors according to circumstances, to adapt people to serve their purposes, and with singing and reiteration it influenced the souls.

### ***Linguistic Errors***

{Say: ‘O My worshipers, who have sinned excessively against themselves, do not despair of the Mercy of Allah, ..’} 39:53 Q

Correction: “Say to My worshipers” or “Say: O worshipers of Allah” or “O My worshipers” without “Say”.

{The likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.} 3:59 [1]

Correction: “He said unto him: Be! and he was.”

{.. whereas worthier are Allah and His apostle that they should please Him, ..} 9:62 D

Correction: “please them”.

{ and the observers of prayers, and the givers of charity, ..} 4:162 I

*Transliteration: walmuqeemeena assalata walmu’toona azzakata*

Correction: “walmuqeemoona”

This is a clear grammatic error in Arabic, in this and other verses.

{Hisham ibn-Orwah narrated from his father, that he asked A’ishah about [the verses 4:162, 5:69, 20:63]. She said: O my sister’s son, this is the work of the writers, they made errors in the book.”} [2]

The authors of the Quran said that “Allah” made it in Arabic:

{We made it an Arabic Quran, ..} 43:3 I

This is to say that the language relates directly to the source. This deprives the apologists of justifying its errors by saying that revelation is ideas and not spoken language.

The linguistic errors in the Quran are many; but they can be evaded under the pretext of the flexibility of the language and the multiplicity of its dialects, and that the mere presence of a phrase in the “great” Quran is enough to consider it valid. If we accept this for the sake of argument, then, accordingly, the claim of linguistic miraculousness is invalidated; for how do we see the miracle if we do not have definite rules by which we can judge it?

The silence of the language scholars about it is suspicious; but it is justified by the fear of terrorism.

### ***Flimsiness***



{.. and they in the Hereafter they are disbelievers.} 11:19 D

*Transliteration: wa hum bilakhirati hum kafiroona*

Here, the word “they” (hum) occurs twice; one of them is redundant. The text is repeated in another position, without this flimsiness:

{.. and in the Hereafter they are disbelievers.} 7:45 D

*Transliteration: wa hum bilakhirati kafiroona*

{.. verily the death which ye flee from! then verily it will meet you ..} 62:8 D

*Transliteration: qul inna ‘lmawta alladhi tafirroona min’hu fa’innahu mulaqeequm*

The “then verily it” phrase (fa’innahu) is redundant. The better way is like this:

“verily the death which ye flee from will meet you”

*Transliteration: qul inna ‘lmawta alladhi tafirroona min’hu mulaqeequm*

{He said, “O Adam, tell them their names.” And when he told them their names, He said, “Did I not tell you ..} 2:33 I

The second “their names” phrase is redundant. The better way is like this:

“tell them their names. And when he told them, He said ..”.

{So he began with their bags, before his brother’s bag. Then he pulled it out of his brother’s bag. ..} 12:76 I

The phrase “before his brother’s bag” is redundant. The same meaning is achieved with fewer words: “So he began with their bags. Then he pulled it out of his brother’s bag.”

### ***Its Explanation***

“Allah” said: {Then, when We have recited it, follow its recitation. • Then upon Us is its explanation.} 75:18-19 I

But it appears that he has failed in its explanation.. evident by how much confusion is in the interpretations, and that for many of its texts, the comments of the commentators are different and conflicting. How can we explain this?

If this book were a miracle in eloquence and fluency.. the Arabs would have simply got the meanings of all of its texts.

### ***Could Never Reproduce It***

{Say, “If mankind and jinn came together to produce the like of this Quran, they could never produce the like of it, even if they backed up one another.”} 17:88 I

This is a flimsy argument from the authors of the Quran; and Muslims consider it a major miracle. This statement is merely like a merchant’s compliment to his own commodity: “Our product is unparalleled.”

Quran is a creative work; and every creative work is a unique work. There is no creative work in human history which can be reproduced. Even the simplest folkloric song.. the greatest artist can not come up with the like of it.

Basically it is not much different than the ancient Arabic literature.. euphuism or assonant words.. like the assonance of the diviners:

Before Islam, there were people who claim that they see the unseen and prophesy the future, according to what their followers of the jinn reveal to them. They were called diviners. Most of them served the houses of their idols; so they had a religious holiness, and people resorted to them in all their affairs. [3]

It was narrated that abd-al-Muttalib ibn-Hashim (Muhammad’s grandfather) had a water well named the pyramid, and that he went to it one day, and found that a clan had divested it. So he challenged

them under the adjudication of the diviner Salamah ibn-abi-Haiyah. The diviner had a demon named Ozza, so he was nicknamed “companion of Ozza”. So they went to him, and they wanted to test him, so they hid for him the head of a locust in a leather bag, and hung it in the neck of a dog of theirs. When they came to the diviner, they said: “We have hidden something for you, so tell us about it.” He said:

“It is something that flew, and scattered, has a dragging tail, and a leg as a saw, and a head as a nail.”

*Transliteration: hua shay'un tar, fastatar, dhu dhanabin jarar, wa saqin kalminshar, wa ra'sin kalmismar.*

And they said: “Clarify it.” He said: “If my statement is not a clarification, then no clarification. It is the head of a locust, in a hole in a bag, in the fold of the necklace.”

*Transliteration: in la dah fala dah. hua ra'su jaradah, fi kharbati mazadah, fi thaniy 'lqiladah.*

They said: “You told the truth, so judge.” He said: “I swear by the light and the darkness, and the house and the sacred place, that the water with a pyramid, belongs to the Qurashi the generous.” [4]

*Transliteration: ahlifu bididiya'ee waz'zulam, walbaiti walharam, inna alma'a dha 'lharam, lilqurashi'yi dhi 'lkaram.*

One of the statements attributed to the companion of Ozza: “By the earth and the sky, and the eagle and the sun, falling into a pond, the glory has judged for banu-al-osharaa, for glory and loftiness.” [3]

*Transliteration: wal'ardi wassamaa, wal'oqabi wassaq'aa, waqi'atin bibaq'aa, laqad naffara 'lmajdu bani 'l'osharaa, lilmajdi wassanaa.*

It was narrated that three clans of Quda'ah colonized near Hadramout in Yemen: banu-Na'ib banu-Dahin, and banu-Ri'am. Then banu-Na'ib and banu-Dahin allied against banu-Ri'am. One day, about 70 of banu-Ri'am gathered in a wedding of theirs; but a bondwoman who is a diviner named Zabara warned them, saying:

“By the waving air, and the darkening night, and the rising morning, and the bright star, and the raining clouds, surely the trees of the valley are waylaying, grating teeth in fury, and the rocks of the mountain are warning of a loss of dear ones, from which you do not find rescue.”

They were cheerful and drunk, and they ridiculed her; so she left. About 40 of them had suspicion and went away, and about 30 stayed. A while later, a group of banu-Na'ib and banu-Dahin raided them, and massacred them. [3][5]

*Transliteration: wallouhi 'lkhafiq, wallaili 'lghasiq, wassubhi 'shariq, wannjmi 'ttariq, walmuzni 'lwadiq, inna shajara 'lwadi layadu khatla, wayahriq anyaban osla, wa inna sakhr attawd layundhiru thukla, la tajidouna anhu maala.*

It was narrated that a clan from banu-Tamim in the land of Najd raided a convoy which was moving from the deputy of Khosrow (the king of Persia) in Yemen to Khosrow in Persia, and they robbed it, and killed some of its guards. So Khosrow sent a military force to retaliate; and they killed many of them by deceit and treachery, and their money and their families in their homes remained unprotected. The news reached a clan of madh'hij, so they coveted those homes and they wanted to seize them. So they gathered with their allies to move to them; but a diviner named Salamah ibn-al-Mughfil warned them, saying:

“You walk in succession, and attack those who love each other, Saad and Rabab, and you pass by water wells, and there you encounter beating, so your spoils are dust.”

*Transliteration: innakum taseeruna aqaba, wa taghzouna ahbaba, saadan wa rababa, wa taridouna miyahan jibaba, fatalqawna alayha diraba, fatakouna ghanimatukum turaba.*

But they turned away and went ahead; they faced the clans of Saad and Rabab from banu-Tamim, and combated them, and they were defeated and dispelled, fulfilling the prophecy of the diviner.

[5][6]

It was narrated that the King of Sheba (in Yemen), Amr ibn-Aamer, had a wife who was a diviner, called Tarifa of goodness; she saw visions and signs, so she prophesied the great torrent and the

destruction of the Dam of Maarib, and warned her husband the king, saying:

“By the light and the darkness, and the earth and the sky, surely the trees are to perish, and surely the water is to return like the old days.”

*Transliteration: wannouri wazzalmaa, wal'ardi wassamaa, inna 'shajara lahalik, wa laye'oudanna 'lma'ou kazzamani 'ssalik.*

He said: “And what do you see?” She said: “A terrible affliction, of grave matters, and great calamities.” He said: “What is it? Woe to you!” She said: “Yes, in it is the woe, and in it no nap for you, and the woe is in what the torrent brings.” [5]

*Transliteration: ajal, inna feehi 'lwail, wa ma laka feehi min qail, wa inna alwail feema yajee'ou bihi 'ssail.*

It was narrated that Hajar ibn-Harith, the father of the prominent poet Omru al-Qais, was a king over banu-Asad in Tihamah, and he used to take levy from them every year, until a year came when they denied him the levy; so he raided them and permitted himself to all of their money, and killed a number of them and sent others out to a prison outside their land. Then one of them sent him a poem to appease him, so he sympathized with them and ordered to return them home. And when they approached Tihamah.. prophesied their diviner, Awf ibn-Rabi'ah, and said to them:

“Who is a king, a paramount one not defeated, within camels like a herd of antelopes? His blood is shed and diverged, and he is the first tomorrow to be robbed.”

*Transliteration: men almaliku 'ssalhab, alghallabu ghairu 'lmughallab, fil'ibili ka'annaha 'rrebreb? hadha damuhu yatatha'ab, wa hua ghadan awwalu men yustalab.*

They said: “Who is it? He said: “If it isn't for the nauseation of a fearful soul, I'd tell you that he is Hajar blatantly.”

*Transliteration: lawla tajayushu nafsin khashiyah, la'akhbartukum annahu hajarun dahiyah.*

So they moved to the camp of Hajar and attacked his dome and killed him and stole what they found, fulfilling the prophecy of the diviner. [7]

That is why Muhammad was described as a diviner. He was probably so. The only difference is that he claimed that his source was an angel, not a demon.

Authentic narratives confirmed that the diviners used to tell the truth and know the hidden things:

{Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her and what was in her womb. [...] Allah's Messenger ruled the compensation for the fetus to be a slave of the best quality, and the blood money on the woman to be paid by her relative. Hamal b. al-Nabigha al-Hudhali said: “Messenger of Allah, why should I play blood money for one who neither drank nor ate, nor spoke nor shouted; such a one should be overlooked.”

*Transliteration: kaifa aghramu man la shariba wa la akal, wa la nataq wa la 'stahal? famithlu dhalika yutal.*

So Allah's Messenger said: “He seems to be one of the brothers of diviners, on account of the assonance which he has composed.”}

{Some people asked the Prophet regarding the soothsayers. He said: “They are nothing.” They said: “O Allah's Messenger! They talk about something and it comes true.” The Prophet said: “That word of truth, a Jinni snatches it up and whispers it in the ear of his friend.} [9]

{The prophet passed by ibn-Saiyad along with some of his companions. [...] He was a boy, and did not notice until the Messenger of Allah gave him a pat on the back and said: “Do you testify that I am the Messenger of Allah?” ibn-Saiyad looked at him and said: I testify that you are the Messenger of Gentiles. Do you testify that I am the Messenger of Allah? The Prophet said: “I believe in Allah and His Messengers. What comes to you?” He replied: “A truthful one and a liar come to me. The prophet said: “The matter has been confused for you. I have concealed something for you.” And he concealed the verse “the day when the sky will bring forth visible smoke.” ibn-Saiyad said: It is

smoke. The Messenger of Allah said: “Begone with ignominy! You will never surpass your rank.” Omar said: “Messenger of Allah! Allow me to smite his neck!” The Messenger of Allah said: “If he is the one (i.e. Antichrist), you will not be given power over him; and if he is not, there is no good in killing him.”} [10]

Here, a question comes: Is it appropriate for the revelation of a creator of the universe, a Lord of the worlds, to be assonated? Of course not. Assonance, poetry, and arts are human activities.

In many of the texts of the Quran.. its authors relied on fillers to keep the rhyme; this is what the following text traduces:

{ibn-abu-Sarh used to write for Allah’s apostle the revelation, and perhaps Allah’s apostle dictated “Hearing, Knowing” (samee’un aleem) and he wrote “Knowing, Wise” (aleemun hakeem), then Allah’s apostle recited and said “That’s Allah” and he approved it. ..} [11]

Poets and writers do not produce the like of it because it has no fixed specific style. It did not put a specific poetic rhythm and challenged poets to versify the like of it. And it is not unlikely that some of them did something to meet this challenge, and that it was destroyed and removed, and that they were forced to abandon it, so it did not reach us.

But it is a creative work on which big efforts were made by people who had a distinctive classical language and a culture tied to their time and place. Thus, it is like any powerful creative work.. very difficult for others to innovate a work like it. And no matter how much power it has, it is not a proof that the words are from a non-human being or a revelation from outside the planet. The maximum trait its power qualifies it to is, that it is a literary masterpiece. It is of high value to the Arabs, due to the effect of the assonance and the linguistic style, and it is poor to the non-Arabs due to the loss of these characteristics.

## ***Recurrence***

The recurrence of texts in a book.. is a flaw in it, and a proof that it is man-made. An old saying goes, “the words of kings are not repeated.” If the Quran was from a king who is a knower of the unseen, his words wouldn’t recur in two or more places in it, and he would be aware that people will memorize each text of it and will quote it, and that there is no need for recurrence. It was intended to be the greatest book that people study and care about every sentence and every word in it; recurrence is not appropriate for it.

Whole stories recurred in it, instead of narrating different stories that would enrich the book. This indicates that it was authored and its texts were fabricated by several people in different times, and they did not pay attention to the existence of these blemishing recurrences, or did not realize that the presence thereof exposes its artificiality, or perhaps some texts came by imitating other ones, and were added as fillers to pass something, as imitation is easier than the creation of new words.

Examples:

{We gave Moses the Scripture, but it was disputed. Were it not for a prior word from your Lord, it would have been settled between them. They are in serious doubt concerning it.} 41:45 I

*Transliteration: walaqad aatayna mousa ‘lkitaba fakhtulifa fihi walawla kalimatun sabaqat min rabbika laqudiya baynahum wa innahum lafi shakkin minhu murib*

Recurs in 11:110.

*Transliteration: walaqad aatayna mousa ‘lkitaba fakhtulifa fihi walawla kalimatun sabaqat min rabbika laqudiya baynahum wa innahum lafi shakkin minhu murib*

{.. then present it, if you are truthful.” • So he threw his staff, and it was an apparent serpent • And He pulled out his hand, and it was white to the onlookers} 7:106-108 I

*Transliteration: faa’ti biha in kunta min assadiqeen • fa’alqa asahu fa’idha hiya thu’banun mubeen • wanaza’aa yadahu fa’idha hiya bayda’ou linnazireen*

Rekurs in 26:31-33.

*Transliteration: faa'ti bihi in kunta min assadiqeen • fa'alqa asahu fa'idha hiya thu'banun mubeenu • wanaza'aa yadahu fa'idha hiya bayd'ou lilnnaazireen*

{Indeed Messengers were mocked before you, but the scoffers were surrounded by that, whereat they used to mock.} 6:10 H

Rekurs in 21:41.

*Transliteration: walaqad istuhzi'aa birusulin min qabluka fahaqa billadheena sakhiru min'hum ma kanu bihi yastahzi'oun*

## ***Recurrence & Difference***

If we assume the occurrence of stories, for argument sake, this also entails that the Quran is not from a “hearing, knowing” one who was present at the time of their occurrence, and that the narrators (the authors of the Quran) passed the story on from two different sources, and did not know what the interlocutors said, and failed to accurately pass the words on. So it is multiple faults.. recurrence, difference, and failure of impartation.

Human flaw in the following examples.. is not only in recurrence, but also in differences. We see in each example of them, two texts narrating the same event, dialogue, and words which were said in it, but the phrases are different in them. This is proof that the Quran is from other than “Allah”.. by the testimony of the Quran itself. (From his own mouth we condemn him):

{Do they not ponder the Quran? Had it been from any other than Allah, they would have found in it much discrepancy.} 4:82 I

### **Example 1**

{When Moses said to his family, “I have glimpsed a fire. I will bring you some news from it; or bring you a firebrand, that you may warm yourselves.” • Then, when he reached it, he was called: “Blessed is He who is within the fire, and He who is around it, and glorified be Allah, Lord of the Worlds • O Moses, it is I, Allah, the Almighty, the Wise • Throw down your staff.” But when he saw it quivering, as though it were a demon, he turned around not looking back. “O Moses, do not fear; the messengers do not fear in My presence • But whoever has done wrong, and then substituted goodness in place of evil. I am Forgiving and Merciful • Put your hand inside your pocket, and it will come out white, without blemish – among nine miracles to Pharaoh and his people, for they are immoral people.”} 27:7-12 I

{.. He said to his family, “Stay here, I have glimpsed a fire. Perhaps I can bring you some information from there, or an ember from the fire, that you may warm yourselves.” • When he reached it, he was called from the right side of the valley, at the Blessed Spot, from the bush: “O Moses, it is I, Allah, the Lord of the Worlds • Throw down your staff.” And when he saw it wiggling, as if it were possessed, he turned his back to flee, and did not look back. “O Moses, come forward, and do not fear, you are perfectly safe • Put your hand inside your pocket, and it will come out white, without blemish. And press your arm to your side, against fear. These are two proofs from your Lord, to Pharaoh and his dignitaries. They are truly sinful people.”} 28:29-32 I

### **Example 2**

{Your Lord said to the angels, “I am creating a human being from clay • When I have formed him, and breathed into him of My spirit, fall prostrate before him • So the angels fell prostrate, all of them • Except for Satan. He was too proud, and one of the faithless • He said, “O Satan, what prevented you from prostrating before what I created with My Own hands? Are you too proud, or were you one of the exalted?” • He said, “I am better than he; You created me from fire, and You created him from clay.” • He said, “Then get out of here! You are an outcast • And My curse will be upon you until the

Day of Judgment.” • He said, “Lord, defer me until the Day they are resurrected.” • He said, “You are one of those deferred • Until the Day of the Time Appointed.” • He said, “By Your majesty, I will seduce them all • Except for your loyal servants among them.”} 38:71-83 I

{Your Lord said to the angels, “I am creating a human being from clay, from molded mud.” • “When I have formed him, and breathed into him of My spirit, fall down prostrating before him.” • So the angels prostrated themselves, all together. • Except for Satan. He refused to be among those who prostrated themselves. • He said, “O Satan, what kept you from being among those who prostrated themselves?” • He said, “I am not about to prostrate myself before a human being, whom You created from clay, from molded mud.” • He said, “Then get out of here, for you are an outcast”. • “And the curse will be upon you until the Day of Judgment.” • He said, “My Lord, reprieve me until the Day they are resurrected.” • He said, “You are of those reprieved.” • “Until the Day of the time appointed.” • He said, “My Lord, since You have lured me away, I will glamorize for them on earth, and I will lure them all away.” • “Except for Your sincere servants among them.”} 15:28-40 I



**An Arab adage goes: “Some statements are magic,” and “soft speech dominated the right manifest.” The mix of the strength of the editorial discourse and the aesthetics of style.. has a great effect on the underdevelopment of Arabs and their stolen consciousness. Perhaps in the realization of these flaws is what helps to develop their consciousness and livelihood.**



Note: “Sahih” means authentic.

[1] Translated by M. M. Pickthall

[2] Tafsir of Tabari

[2] Tarikh al-Adab al-Arabi by Shawqi Daif v1 p420

[3] Ansaab al-Ashraaf by Baladhuri p74, al-munammaq by Baghdadi p94, Mu’jam al-Buldan by Hamawi v5 p403

[4] Jamharat khutab al-Arab by Ahmad Zaki Safwat v1 p80

[5] al-Aghani by Asfahani v16 p487, The Complete History by ibn-al-Atheer v1 p555, Aiyaam al-Arab fi al-Jahiliyah by Muhammad Ahmad Jad al-Mawla p2

[6] The Complete History by ibn-al-Atheer v1 p514

[7] Sahih of Bukhari 5759, Sahih of Muslim 1681, Sahih of abu-Dawud 4576, Sahih of Nasae 4833, Sahih of ibn-Hibban 6020, Musnad of Ahmad ibn-Hanbal 10916

[8] Sahih of Bukhari 5762, 6213, 7561, Sahih of Muslim 2228, Sahih of ibn-Hibban 6136

[9] Sahih of Bukhari 1354, 3055, 6173, 6618, Sahih of Muslim 2924, 2930, Sahih of abu-Dawud 4329, Sahih of Tirmidhi 2249, Sahih of ibn-Hibban 6783, Musnad of Ahmad ibn-Hanbal 11776

[10] Sahih of Nasae 4069, Sahih of abu-Dawud 4080, Tafsir of Tabari 6:93, The Complete History by ibn-al-Atheer Year8, al-Maghazi by Waqidi v2 p855



## 11. Revised Edition .. & Dubious Condition

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### ***Denial then Confession***

The authors of the Quran said at the beginning:

{Most surely it is an honored Quran, • In a book that is protected} 56:77-78 S

{.. And verily, it is an honourable respected book • falseness cannot come to it from before it or behind it, sent down by the All-Wise, Worthy of all praise.} 41:41-42 H

{In fact, it is a Glorious Quran. • In a Preserved Tablet.} 85:21-22 I

(Jalalain: guarded from demons and from changing anything of it)

And they denied any replacement of words in it:

{And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; ..} 18:27 S

{It is We Who have sent down the Thikr (i.e. the Quran) and surely, We will guard it.} 15:9 H

But some of its texts had caused harm or disrupted benefit, and they changed their minds about them, and had to substitute, modify and undo some rules they put in it (as the parliaments do to the Constitution); and in order to have a solution for that.. they didn't shy from attributing that to "Allah":

{When We substitute a verse in place of another verse -and Allah knows best what He reveals- they say, "You are an impostor." But most of them do not know. • Say, 'The Holy Spirit has brought it down from your Lord, truthfully, in order to stabilize those who believe, and as guidance and good news for those who submit.}' 16:101-102 I

Is this a convincing response? It is inability to respond.

{Whatever a Verse do We abrogate or cause to be forgotten, We bring a better one or similar to it. ..} 2:106 H

(Tabari: Whatever we move of a rule of a verse to another, so We substitute it and change it, so that the haram is turned to halal and haram to halal and permissible to prohibited and prohibited to permissible ..)

They said "We bring a better one"; so the canceled "verse" was worse than the new one; and the authors failed in saying the best statement the first time. This substitution, backdown and flip-flop

wouldn't come from a perfect infallible god. Therefore, the Quran in Othman's Mus'haf (manuscript – Othmanic codex), the final and popular version, can be regarded as.. a poetry book, in a revised improved version.

(ibn-Kathir: The legitimate meaning of “naskh” is known by the scholars, summed up by some as lifting a rule by a late legitimate evidence. [...] Qatadah said: .. “Allah made His Prophet forget what He willed, and He abrogated what He willed.” [...] Hassan said: “The prophet was made to recite some quran, and then he forgot it.” [...] ibn-Abbas said: “Among what was being sent down on the Prophet, a revelation at night, which he forgot the next day.”)

(Qurtubi: This is a great verse in the field of rules. And its reason was that the Jews envied the Muslims for orienting to the Kaaba and impugned Islam, and they said: “Muhammad orders his companions with something and then forbids it; so this Quran wouldn't be from anyone but himself, and this is why some of it contradicts the other.” So Allah sent down “When We substitute a verse”, and sent down “Whatever a Verse do We abrogate”. Knowing this category is confirmed, and its benefit is great, the scholars wouldn't do without knowing it, and it wouldn't be denied by anyone but the stupid ignorant ones, due to its implication, which is the new rulings, and distinguishing the permitted from the prohibited. [...] “Naskh” in Arabic has two meanings. One: Transfer [copying] [...] Second: Revocation and removal [...] In this sense, He said: “Allah nullifies what Satan interjects”, i.e. He removes it so that it is not recited and doesn't become affirmed as part of the Quran ..)

More scholars and interpreters agree that the Quran underwent “naskh” (in the sense of invalidating rules in it) and forgetting (i.e. losing texts from it); [63-76] They have written the detail of that in books on Quranic studies, and some have authored books specific to it, listing dozens of abrogated texts; Including:

al-Nasekh wal-Mansukh by Nahhass, al-Nasekh wal-Mansukh by Muqri, al-Nasekh wal-Mansukh by ibn-Hazm, al-Nasekh wal-Mansukh by ibn-Salaam, Nawasekh al-Quran by ibn-al-Jawzi, al-Nasekh wal-Mansukh fe al-Quran al-Kareem by ibn-al-Arabi.

We convict him by his own words. The authors themselves established the proof of their own conviction.. by setting a criterion for judging that the book is not from “Allah”, which is the presence of discrepancy in its texts, by saying:

{Do they not ponder the Quran? Had it been from any other than Allah, they would have found in it much discrepancy.} 4:82 I

### ***The Chosen One.. Forgot the Quran***

Muhammad the messenger, the chosen one.. was granted the potency of 30 men in sex, (as mentioned in chapter 16, according to authentic narratives;) but his memory was not stronger than the memory of others to memorize the Quran:

{We shall make you to recite (the Quran), so you (O Muhammad) shall not forget (it), • Except what Allah may will, ..} 87:6-7 H

(Tabari: Do not forget, unless we wish to make you forget it by abrogating and lifting it.)

{The Messenger of Allah was praying [audibly], and he left a verse, and in the attendants was Obai ibn-Kaab, so he said: “Messenger of Allah, did you forget verse such and such, or has it been abrogated?” He said: “I forgot it.”} [1]

{The Messenger of Allah recited the Quran during the prayer, and he omitted a verse inadvertently. A man said: “Messenger of Allah, you omitted such-and-such verse.” He said: “Why did you not remind me of it?” He said: “I thought it was repealed.” He said: “It was not.”} [2]



## *Angels as Firewood for Hell*

Muhammad used to bring a Quranic text, and his opponents would respond to it to show his error, so he would correct the error with another text:

{Allah's apostle Sat, and in the room was a few of the men of Quraish, and he spoke.. Nadr ibn-al-Harith interrupted him, Allah's apostle spoke to him until he exhausted him, then he read, "Surely you and what you worship besides Allah are the firewood of hell; to it you shall come. .." 21:98 S – and then he left.. then came ibn-al-Ziba'ra [...] so ibn-al-Mughira said: "[...] Muhammad claimed that we and what we worship [...] are the firewood of hell;" [...] ibn-al-Ziba'ra said: "By God, if I found him I'd have rebutted him, so ask Muhammad: Is all the worshiped other than Allah in hell with the worshiper? We worship the angels, the Jews worship Ozair, and the Nazarenes worship Jesus the son of Mary." So the men were impressed [...] and thought that he had a good argument. This was mentioned to Allah's apostle, so he said: "Anyone who liked to be worshiped is with their worshipers. They merely worship demons and whomever they commanded them to worship." So Allah sent down "Surely those for whom the good has already gone forth from Us, they shall be kept far off from it;" 21:101 S} [3]

## *They Prostrated with Him*

One day, the polytheists prostrated with Muhammad; so why did this happen despite their hostility to him? The narratives about this were told via many ways, they're almost common, strengthening each other; it is impossible that all of them are false. This is one of them:

{Narrated ibn-Abbas: The Prophet .. prostrated while reciting al-Najm and with him prostrated the Muslims, the pagans, the jinn, and all human beings.} [4]

This is a verified authentic narrative.

Authentic narratives indicate that when Muhammad was in the first years of his call, and some of his followers emigrated to Ethiopia, and it was hard on him that his own people renounced him and rejected what he brought to them, he wished something would happen to cause closeness between him and them, or to find a way to attract them. One day, one of them told him, "Your companions are the slaves of the family of so and so, and the adopted son of the family of so and so, so if you mention our gods with something, we'd sit with you, as the most noble of the Arabs come to you, and if they see that your companions are the most noble of your community, they'd like you more." Muhammad was affected by his words and saw in it what might fulfill his wish. Days later, he came up with the sura al-Najm, and it contained what satisfied their request, complimenting their gods: {Have you considered al-Lat and al-Uzza? • And Manat, the third one, the other? • Those are the lofty beauties, • and their intercession is hoped-for.}

And when he completed the sura, he prostrated, and they prostrated with him. The news of that spread, and the immigrants in Ethiopia were informed that Quraish had converted to Islam, and Mecca became safe for them, so they returned to it. Muhammad regretted his compromise in his doctrine of the unification of God and being free from polytheism, and he retreated from those Quranic texts, and he patched them with alternative texts, and made an excuse, saying "Surely that was from the devil." Then he came up with a Quranic text that pardons him and justifies the cancellation of the text that supported polytheism. [5][63][67][68][69][72][74]

Those narratives show the reason and event of the following Quranic text, which cannot be interpreted or justified otherwise:

{We never sent a messenger before you, or a prophet, but when he had a desire Satan interfered in his wishes. But Allah nullifies what Satan interjects, and Allah affirms His revelations. [...] In order to make Satan's suggestions a trial for those whose hearts are diseased, and those whose hearts are hardened. The wrongdoers are in profound discord. • And so that those endowed with knowledge

may know that it is the truth from your Lord, [...] Those who disbelieve will continue to be hesitant about it, ..} 22:52-55 I

(Tabari: That wishing of the Prophet .. is what he told himself of liking to approach his community in mentioning their gods with some of what they like. [...] The “ayat” that Allah told that He affirmed, no doubt they are the verses of the Quran; as it is well known that what the devil interfered in is what Allah told that he annulled that of ..)

{ibn-Abbas said: If he spoke, Satan interfered in his speech and found him a way, and every prophet who existed wished his community would believe in him, and whenever one did, Satan suggested to him what would satisfy them.}

{And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.} 39:45 S

(Tabari: If the gods that they called beside Allah were mentioned with Him and was said “Those are the lofty beauties, • and their intercession is hoped-for,” those who do not believe in the Hereafter rejoice..)

### ***Extempore Decisions***

The most outstanding mistake, of which the backdown proves that the source is human, comes in the stage of the rush of Muhammad and his aides to expansion and extension of domination:

{O prophet! Rouse the believers to battle. If there are twenty steadfast among you, they will defeat two hundred; and if there are a hundred of you, they will defeat a thousand of those who disbelieve; because they are a people who do not understand. • Allah has now lightened your burden, knowing that there is weakness in you. If there are a hundred steadfast among you, they will defeat two hundred; and if there are a thousand of you, they will defeat two thousand by Allah’s leave. Allah is with the steadfast.} 8:65-66 I

He made the wrong decision of pushing his followers to exert more effort in combat, so that each man confronts ten, having no right to flee from them; and then he reduced the number to two. The change occurred in the immediate next text; which indicates that the first command troubled the warriors and burdened them greatly.. as it is considered suicide. So he feared that this may cause their apostasy and forsaking of him and the failure of his project, so he backed down from it. The text says, “Allah has now lightened your burden, knowing that there is weakness in you.”; an admission with which the tongue of the speaker tripped.. implying that he did not know before that, or that he ignored the weakness of the community and their inability to obey the first command.. because of bad judgment, rush, and wild desire for founding the state, (and a proverb says “if you wish to be obeyed, command what is bearable,”) and that he did not realize in advance the anxiety they will have which might lead them to renounce his religion.

{Ibn-Abbas said: When the verse “If there are twenty steadfast among you, they will defeat two hundred” was revealed, it was hard on the Muslims when it became compulsory that one shall not flee from ten. So came the relief ..} [6]

(ibn-Kathir: It was mandated on them that 20 are not to flee from 200. and then Allah relieved them [...] so 100 shall not flee from 200 [...] when this verse was sent down, it was burdening on the Muslims, and they made a big deal of it [...] so Allah relieved them and abrogated it with the other verse ..)

(Tabari: He ordered that on the man of them be 10 of the infidels, so they were troubled by that, so he had on the man 2 men as a relief from Allah [...] as he knew their weakness [...] that in the man of them there is weakness against facing 10 of their enemy [...] there would not have been relief if there has not been burdening ..)

Examples of his retreat from some of his impromptu decisions:

{Allah's Messenger said: I prohibited you from visiting the graves, but you may visit them. And I prohibited you the flesh of sacrificed animals beyond three days, but keep it as long as you like. And I prohibited you from the use of wine except in dry waterskins. Now drink ..} [7]

{Allah's Messenger said: O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it until the Day of Resurrection. So he who has any, he should let her off ..} [8]

{.. "I've ordered you to burn two men in fire, but no one shall torture with fire except Allah. So if you catch them, kill them."} [9]

### ***It Was Mandatory***

The text {O you wrapped in garments! • Stand (to pray) all night, except a little.} 73:1-2 H was abrogated by the text {He [has come to know] that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran as much as may be easy for you. He [has come to know] that there will be some among you sick, ..} 73:20 H

{ibn-Abbas said about the sura al-Muzzammil-73: The verse "Stand (to pray) all night, except a little, a half thereof" was abrogated by the verse "He [has come to know] that you are unable to pray the whole night, .."} [10]

{Saad ibn-Hisham asked A'ishah: [...] Mother of the faithful, tell me about the Prophet's prayer at night. She said: "Do you not recite the sura al-Muzzammil?" He said: "Yes." She said: "Allah .. made the observance of the night prayer at the beginning of this sura obligatory. So the Messenger of Allah .. and his Companions around him stood vigil in the night prayers for one year, until their feet swelled up. Allah held back the concluding portion of this sura for twelve months, then He .. sent down the relief in the end of the sura, and the night prayers became voluntary after being obligatory."} [11]

{And for part of the night, prostrate yourself to Him, and glorify Him long into the night.} 76:26 I (Tabari: ibn-Zaid said: "This was obligatory at first [...] This got erased for the Messenger of Allah and the people, and He made it extra, so He said: {And keep vigil with it during parts of the night, as an extra prayer. ..} 17:79 I")

If the source of the Quran were a deity who knows the condition of people, that which is and that which will be, he wouldn't have commanded them to a worship that they cannot bear, then after their suffering for a whole year, he backs down from that.

### ***Are You Reluctant?***

The text {O you who believe! When you converse privately with the Messenger, offer something in charity before your conversation. ..} 58:12 I

was abrogated by the text {Are you reluctant to offer charity before your conversation? If you do not do so, and Allah pardons you, then perform the prayer, and give alms, and obey Allah and His Messenger. ..} 58:13 I

(Tabari: ibn-Abbas said: "[This verse] descended because the Muslims were making too many queries at the Messenger of Allah .. until they burdened him, so Allah .. wanted to relieve His Prophet .., then when He said that, many people stopped. Then Allah gave them space with the next verse")

{Ali ibn-abi-Talib said: When the verse ".. When you converse privately with the Messenger .." descended, the Prophet said to me: "What do you think? A dinar?" I said: "They cannot afford it." He said: "Then half a Dinar?" I said: "They cannot afford it." He said: "Then how much?" I said: "A

grain of barely.” He said: “You are such a compromiser.” Then the verse “Are you reluctant ..” descended. So because of me, Allah lightened the burden upon this nation.”} [12]

This is proof that Muhammad made mistakes in his decisions, and nothing was revealed to him from a knower of hidden things who knows what is in the minds of people and how they will interact with the decisions.

### ***Torture for Thoughts***

The text {.. Whether you reveal what is within your selves, or conceal it, Allah will call you to account for it. He forgives whom He wills, and He punishes whom He wills. ..} 2:284 I was abrogated by the text {Allah does not burden any soul beyond its capacity. To its credit is what it earns, and against it is what it commits. ..} 2:286 I

{ibn-Omar said: The verse “.. Whether you reveal what is within your selves, ..” was abrogated by the verse following it.} [13]

{The Messenger of Allah said: Allah forgave my nation the evil promptings which arise within their minds, as long as they did not speak about them or act upon them.} [14]

{When [this verse] was revealed to the Messenger of Allah .. the companions of the Messenger of Allah felt it hard and severe and they came to the Messenger of Allah and sat down on their knees and said: “Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, jihad, charity. Then this verse was revealed unto you and it is beyond our power to live up to it.” The Messenger of Allah said: “[...] say, we hear and we obey, [...]” then Allah revealed immediately afterwards the verse “The Apostle believes ..” When they did that, Allah abrogated [the verse] and .. revealed “Allah does not burden ..”} [15]

### ***The Will***

The text {It is decreed for you: when death approaches one of you, and he leaves wealth, to make a testament in favor of the parents and the relatives, fairly and correctly -a duty upon the righteous.} 2:180 I

was abrogated by the text {.. As for the parents, each gets one-sixth ..} 4:11 I

{ibn-Abbas said: The bequest was made in this way until the verse of inheritance repealed it.} [16]

{Narrated ibn-Abbas: The custom was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would receive a bequest. Then Allah repealed from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth ..} [17]

### ***He Inherits .. He Doesn't Inherit***

{To everyone We have assigned beneficiaries in what is left by parents and relatives. Those with whom you have made an agreement, give them their share. ..} 4:33 I

{.. But family members are nearer to one another in the Book of Allah. ..} 8:75 I

{Regarding the verse “To everyone We have assigned beneficiaries”, ibn-Abbas said: It means heirs. And regarding “Those with whom you have made an agreement”, he said: When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari, not the latter’s relatives, because of the bond of brotherhood which the Prophet had established between them. So when the verse “To everyone We have appointed heirs.” was revealed, [the brotherhood] was abrogated, except helping and advising each other, no inheritance, but he could bequeath him.} [18]

{When the Emigrants came to Medina. they inherited from the Helpers without any blood-relationship with them for the brotherhood which the {Regarding the verse “Those with whom you have made an agreement”, ibn-Abbas said: The way it used to be is that a man would make an

agreement with another with whom he had no family relationship, so one would inherit the other; then this was abrogated by the verse “family members are nearer to one another”} [19]

## ***Amendments to Fasting***

{O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous. • For a specified number of days. But whoever among you is sick, or on a journey, then a number of other days. For those who are able: a ransom of feeding a needy person. But whoever volunteers goodness, it is better for him. But to fast is best for you, if you only knew.} 2:183-184 I

(Qurtubi: “Fasting is prescribed for you” i.e. in the beginning of Islam, three days every month and the day of Ashura, “as it was prescribed for those before you” and they are the Jews, according to ibn-Abbas .. then this was abrogated in this nation by the month of Ramadan.)

(ibn-Kathir: Fasting was at first the way it was in the nations before us, of every month three days. This has been narrated by Muaadh, ibn-Mas’oud, ibn-Abbas, Ataa, Qatadah, and Dahhak.)

{The Messenger of Allah .. used to fast three days every month, and would fast on the tenth day of Muharram. Then Allah .. revealed the verse “Fasting is prescribed for you”, so anyone had the choice to fast, or not to fast and instead, feed an indigent every day, which was enough for him. [...] Then Allah revealed “The month of Ramadan is when the Quran descended”, so fasting became mandatory on anyone who witnessed the month ..} [20]

{Permitted for you is intercourse with your wives on the night of the fast. [...] Allah knows that you used to betray yourselves, but He turned to you and pardoned you. So approach them now, and seek what Allah has ordained for you, and eat and drink until the white streak of dawn can be distinguished ..} 2:187 I

This is proof that Muhammad was making decisions based on what he read, heard and saw from people, just like any leader, and he did not receive revelations by a creator who knows who he created and who knows what is best for them in advance.

(ibn-Kathir: These verses contain a relief from Allah for the Muslims, and ending the practice that was observed in the early years of Islam, as when one broke his fast, he was allowed to eat, drink and have sex only until the Isha (Night) prayer, or if he fell asleep before it. Anyone who slept or offered the Isha prayer, was not allowed to drink, eat, or have sex until the next night. They found that to be difficult for them.)

(Tabari: ibn-abi-Layla said, they fasted three days each month. When Ramadan came, they fasted, and if a man did not eat when breaking his fast until he slept, he did not eat until the next night [...] ibn-Abbas [...] said that in the month of Ramadan, when Muslims prayed Isha, women and food became prohibited to them until the next night. Then some of the Muslims had food and women in Ramadan after Isha, including Omar ibn-al-Khattab, then they complained to the Messenger of Allah .. so Allah revealed “Permitted for you” [...] Qatadah said: People before this verse, if one of them fell asleep at night, he was not permitted to have food nor drink nor his wife until the next night; so some Muslims fell to that, as some ate or drank after their sleep, and some came onto their women, then Allah permitted this for them.)

{Narrated al-Baraa: When the order of compulsory fasting of Ramadan was revealed, the people did not approach women for the whole month; but some men cheated themselves. So Allah revealed: “Allah knows that you used to betray yourselves” ..} [21]

{.. When the Messenger of Allah .. came to Medina, he commanded them to keep fast for three days. Thereafter, the verses of fasting Ramadan were revealed. But they were not accustomed to fasting; hence it was hard for them; so those who could not keep fast would feed an indigent. Then the verse “whoever among you witnessed the month, they shall fast it” descended. The concession was granted to the sick and the traveler; the others were commanded to fast. If anyone broke his fast and

slept without eating, he did not eat until morning. Came Omar ibn-al-Khattab and wanted his wife. She said: "I have slept." He thought that she was making an excuse, so he came onto her. And a man from the Ansar came and wanted food, so they said: "Let us preheat something for you." Then he fell asleep. Then the next morning, the verse "Permitted for you" was sent down.} [22]

{ibn-Abbas said: Before the verses of fasting were sent down, people used to eat and drink and were permitted as to women, but if anyone slept, he would not eat or drink or come onto his wife until the time of fast breaking in the following night. Omar .. after he slept and became in the fasting obligation, he came onto his wife, then he went to the Prophet .. and said: "I complain to Allah and to you what I've perpetrated." He said: "What have you done?" He said: My sole enticed me to come onto my wife, after I slept, although I wanted to fast. Then the verse "Permitted for you" was sent down.} [23]

{Narrated al-Baraa: It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept without eating, he would not eat that night and the following day till sunset. Qais ibn-Sirmah was fasting and came to his wife at the time of fast breaking and said: Do you have anything to eat. She replied: "No, but I'd go and bring some for you." And he worked hard during the day, so he fell asleep. When his wife came and saw him, she said: "A letdown for you." When it was midday the following day, he fainted, and the Prophet .. was notified about it, then the verse "Permitted for you" was sent down.} [24]

The text {.. For those who are able: a ransom of feeding a needy person. But whoever volunteers goodness, it is better for him. ..} 2:184 I

was abrogated by the text {.. Whoever of you witnesses the month, shall fast it. ..} 2:185 I

(Tabari: "For those who are able" is revoked by Allah's saying "Whoever of you witnesses the month, shall fast it.")

{Narrated Salama ibn-al-Akwaa: When the verse "For those who are able a ransom" descended, if anyone of us wanted to skip fasting, he'd do so and give a ransom [to an indigent, till the verse succeeding it was revealed and abrogated it.} [25]

### ***They Feigned Destitution till They Dominated***

The texts of the invasion and the killing of opponents in the sura Tawbah-9 (the last one chronologically) revoked all the texts of tolerance, peacefulness, and destitution feigning.

The revoked texts because of sura Tawbah are estimated as dozens. [26] Examples thereof:

{And fight in the cause of Allah those who fight you, but do not commit aggression; Allah does not love the aggressors. [...] But if they cease, then Allah is Forgiving and Merciful.} 2:190-192 I

{But if they incline towards peace, then incline towards it, ..} 8:61 I

{Repel evil with that which is better. We are Best-Acquainted with the things they utter.} 23:96 H

{.. turn away from the polytheists.} 15:94 I

{There shall be no compulsion in religion; ..} 2:256 I

{You (O Muhammad) are only a warner} 23:35 H

{So remind them, you are only a one who reminds. • You are not a dictator over them.} 88:21-22 H

{.. and you are not a tyrant over them ..} 50:45 H

{Then if they accept Islam, they are of a surety guided; and if they turn away, then upon thee is only the preaching, } 3:20 D

{The Messenger's sole duty is to convey. ..} 5:99 I

{Tell those who believe to forgive those who do not hope for the Days of Allah. ..} 45:14 I

The revoking texts.. include:

{When the Sacred Months have passed, kill the polytheists wherever you find them. And capture them, and besiege them, and lie in wait for them at every ambush. But if they repent, and perform

the prayers, and pay the alms, then let them go their way. ..} 9:5 I

{Fight those who neither believe in Allah nor the Last Day, who do not forbid what Allah and His Messenger have forbidden, and do not embrace the religion of the truth, being among those who have been given the Book (Bible and Torah), until they pay tribute out of hand and have been humiliated.} 9:29 Q

{.. And fight the polytheists collectively, as they fight you collectively, ..} 9:36 I

{O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, ..} 9:73 I

{.. If they turn away, seize them and execute them wherever you may find them; ..} 4:89 I

### ***Associating Muhammad with “Allah”***

In the Quran, there are texts in which Muhammad appears to be interjected with “Allah”; which is probably for the purpose of imposing things through the narratives attributed to Muhammad. And in this, there is partnering-off with “Allah” (as in polytheism.) I do not find such an association in the “Bible”, except with the Messiah (the so-called son of God):

{If only they were content with what Allah and His Messenger have given them, and said, “Allah is sufficient for us; Allah will give us of His bounty, and so will His Messenger; to Allah we eagerly turn.”} 9:59 I

{.. They were resentful only because Allah and His Messenger have enriched them out of His grace. If they repent, it would be best for them; ..} 9:74 I

This is a clear act of polytheism. Monotheism requires saying “Allah will give us of His bounty; to Allah we eagerly turn.” and “Allah and His Messenger have enriched them out of His grace”. As for this, which is in Othman’s manuscript.. it is an act of polytheism, without a doubt.

{We sent you as a witness, and a bearer of good news, and a warner. • That you may believe in Allah and His Messenger, and support Him, and honor Him, and praise Him morning and evening.} 48:9 I  
Here, the speech is to Muhammad; it is not right to say to him “That you may believe in Allah and His Messenger”. And following it three words for a single third person (Him), including “praise Him”.

Even if the three words were preceded by “they” as in some readings (That they may believe ..), then as the exponents said: The third person suffixed pronouns “him” refer to Allah, and what is meant by supporting Him is supporting His religion and His Messenger; and whoever differentiates between the pronouns, has gone too far [from the true meaning]. [27][64][66][69][73]

{O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. ..} 49:1 H

(Tabari: I.e., do not hasten to decide a matter of your wars or your religion, before Allah and his messenger make a decision for it, as your decision might be different than theirs.)

{They swear to you by Allah that they might please you and, Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.} 9:62 H

Here.. either the phrase “as well as His Apostle” is interjected, or the phrase “please Him” is wrong, and the correction is “please them”.

{And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside.} 24:48 S

{But when the believers are called to Allah and His Messenger, in order that he judges between them, their reply is: ‘We hear and obey’ ..} 24:51 Q

“That he judges” (instead of “that they judge”) indicates that the original was “are called to Allah in order that he judges”.

{O you who believe! Respond to Allah and to the Messenger when He calls you to what will revive you. ..} 8:24 I

“He calls” (instead of “they call”) indicates that the original was “Respond to Allah and to the Messenger when He calls you”.

{.. Whoever obeys Allah and His Messenger, He will admit him into Gardens ..} 4:13, 48:17 I

{But whoever disobeys Allah and His Messenger, and oversteps His bounds, He will admit him into a Fire, ..} 4:14 I

{.. But if you obey Allah and His Messenger, He will not diminish any of your deeds. ..} 49:14 I

{Say, “If your parents, [...] are more dear to you than Allah and His Messenger and the struggle in His cause, then wait ..} 9:24 I

{That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then verily, Allah is Severe in punishment.} 59:4 H

{.. Do they fear that Allah and His Messenger will be unjust? ..} 24:50 Q

{When it is said to them: “Come to that which Allah has sent down, and to the Messenger”, they reply: “Sufficient for us is what we have found our fathers upon”. ..} 5:104 Q

{It is not for any believer, man or woman, when Allah and His Messenger have decided a matter, to have liberty of choice in their decision. Whoever disobeys Allah and His Messenger has gone far astray.} 33:36 I

### ***Involving the Christians with the Jews***

One of the researchers thought that the original Quran.. persisted in the vilification of Jews, and called them enemies, while praising the Christians and not mentioning them but in a good way, and that all the slander (in the words that God is one of three, and that God is Christ, and extremism in religion) was exclusive to the delegation of Najran Christians:

{You will find that the people most hostile towards the believers are the Jews and the polytheists. And you will find that the nearest in affection towards the believers are those who say, “We are Christians.” That is because among them are priests and monks, and they are not arrogant. • And when they hear what was revealed to the Messenger, you see their eyes overflowing with tears, as they recognize the truth in it. They say, “Our Lord, we have believed, so count us among the witnesses.” [...] Allah will reward them for what they say -Gardens} 5:82-85 I

As for Othman’s manuscript, it contains what contradicts this:

{Fight those who neither believe in Allah nor the Last Day, who do not forbid what Allah and His Messenger have forbidden, and do not embrace the religion of the truth, being among those who have been given the Book (Bible and Torah), until they pay tribute out of hand and have been humiliated. • The Jews say Ezra is the son of Allah, while the Christians say the Messiah is the son of Allah. Such are their assertions, by which they imitate those who disbelieved before. Allah fights them! How perverted are they! • They take their rabbis and monks as lords besides Allah, ..} 9:29-31 Q

This is the last sura in chronological order, and in it came the reversal against the Christians, and the unjust generalization against them, and putting them together with the Jews, and the mixing between them and the Christians (who have a misrepresented creed).

The logical explanation is that the invasions (for expansion and taking spoils and tribute, and captivity of women) affected lands where the majority were Christians, and it was necessary to justify invading them and the permissibility of fighting them and collecting tribute from them, although they were monotheistic believers, so texts were added supporting the invaders with a divine will.



Therefore, the word “Christians” was interjected in texts about the Jews [28]:

{And they say, “Be Jews or Christians, and you will be guided.” Say, “Rather, the religion of Abraham, the Monotheist; ..} 2:135 I

Original: {And they say, “Be Jews, and you will be guided.” Say, “Rather, the religion of Abraham, the Monotheist}

It is not valid that both the believers in Christ and the unbelievers in him believe that they are all rightly guided.

{And they say, “None will enter Heaven unless he is a Jew or a Christian.” ..} 2:111 I

Original: {And they say, “None will enter Heaven unless he is a Jew.”}

It is not valid that both the believers in Christ and the unbelievers in him believe that all of them enter Heaven.

{Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Patriarchs were Jews or Christians? Say, “Do you know better, or Allah?” ..} 2:140 I

Original: {.. were Jews or Christians? Say, “Do you know better, or Allah?”}

No one said they were Christians, as Christianity came after them, and here, the dialogue is with some Jews, not with Jews and Christians, as they did not get together.

{The Jews and the Christians say, “We are the children of Allah, and His beloved.” Say, “Why then does He punish you for your sins?” ..} 5:18 I

Original: {The Jews say, “We are the children of Allah, and His beloved.” Say, “Why then does He punish you for your sins?”}

The Quran never narrated that the Christians were punished for their sins; it narrated it about the Jews.

{The Jews and the Christians will not approve of you, unless you follow their creed. Say, “Allah’s guidance is the guidance.” ..} 2:120 I

Original: {The Jews will not approve of you, unless you follow their creed. Say, “Allah’s guidance is the guidance.”}

They do not have the same creed.

## ***The Manuscripts***

The differences between the recitations of Muhammad’s companions or between their manuscripts were a hard dilemma facing the founders of the religion, contradicting their claim of “Allah’s preservation of the Quran”. They initially treated it with the idea of “the seven styles.” After this failed and the problem exacerbated, they decided to impose one manuscript on people, and destroy their manuscripts by force and coercion.

{Muhammad said: Gabriel taught me to recite in one style. I kept contacting him asking for more, so he did, till he reached seven styles.} [29]

{And he said: Recite the Quran in seven styles, as in whichever style you recite, you are right, and do not argue in it, as arguing in it is disbelief.} [30] [31]

In the time of Muhammad, Abdullah ibn-Mas’oud was among the writers and reciters of the Quran. But he was distinguished in two ways:

1. Muhammad’s praise to his recitation:

{Muhammad said: Whoever is pleased if he recites the Quran fresh, the way it was revealed, he should recite it like the son of umm-Abd.} [32]

2. The intensity of his interest and care toward the Quran, and his work on the collection of texts, to the extent that he attained a manuscript which people used to copy.

{ibn-Mas’oud said: By Allah .. ! There is no sura revealed in Allah’s Book but I know at what place

it was revealed; and there is no verse revealed in Allah's Book but I know about what it was revealed. And if I know that there is someone who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him.} [33]

However, the caliph abu-Bakr marginalized.. ibn-Mas'oud and his manuscript, and did not ask for his help when he decided to compile the Quran, although he was the most experienced and the most eligible for it.

After Muhammad's death, and the battle of al-Yamamah against apostates in the reign of abu-Bakr, in which more than 70 of the Quran memorizers were killed, abu-Bakr commissioned Zaid ibn-Thabet for compiling the texts of the Quran, so he collected them from the palm fronds, leather pieces, bones (shoulder blade), thin stones, and memory of men; [34] so some went missing, other ones were altered, and possibly additions were made to them. One of the most important factors in this was.. the annihilation of so many of the memorizers in battles, especially the battle of al-Harrah in Medina, which was a massacre to more than 700 of them. [35][36][37]

The result was written sheets which remained in the possession of abu-Bakr until his death, then they were moved to Omar, and then to his daughter Hafsa. It was not recopied, and did not circulate among people by then, while ibn-Mas'oud's manuscript was common, especially among the people of Iraq (where the caliph Omar sent him), as well as in Obai ibn-Kaab's manuscript, as well as what was transferred by some of Muhammad's companions to the Levant. [38]

It has been narrated that Hudhaifa ibn-al-Yaman was in some of the invasions, and where some of the people of Syria met who recited like the recitation of Miqdad ibn-al-Aswad and abu-al-Dardaa, and a group of the people of Iraq who recited like the recitation of ibn-Mas'oud and abu-Musa; and those who did not know about the legitimacy of reciting on seven styles claimed the superiority of his recitation to that of someone else, and perhaps tell the other he was mistaking, or even call him a disbeliever. This led to a severe conflict and a spread of bad talk among people. Hudhaifa rode to the caliph Othman. There, he said: "O commander of the believers, save this nation before they conflict in their book like the Jews and Christians conflicted in their books." And he mentioned to him what he saw of differences among people in recitation. [31] [39] [40]

And when Othman commissioned Zaid to impose his manuscript on people and destroy all the other ones.. [39] ibn-Mas'oud erupted with anger, and said: "O Muslims! I become isolated from copying the Quran, and it is assigned to a man, by Allah, I converted to Islam when he was still [a seed] in the backbone of an infidel!" And he said: "I have read from the mouth of the Messenger of Allah .. seventy suras while Zaid ibn-Thabet had a forelock and was being schooled." [41] It was a major crisis between ibn-Mas'oud (the reciter of the prophet and one of the most knowledgeable of his companions and the closest to him) and Othman (the caliph).

ibn-Mas'oud held on to his manuscript, and when he heard about the command to destroy the manuscripts (while he was in Kufa in Iraq), he hid his manuscript and urged people to do the same, saying: "hide the manuscripts that you have, as Allah said, {whosoever hides anything away, he shall bring forth on the Day of Resurrection that which he had hidden away;} 3:161 D – so meet Allah with the manuscripts. I have read from the mouth of the Messenger God .. seventy suras; would I relinquish that?" [40][42]

The imposition of one manuscript (and one style) on people.. is an invented heresy in religion, contrary to the explicit words of Muhammad. If men who are not infallible dared to treat the Quran with what violates the directing of their "infallible" prophet (Recite the Quran in seven styles) and contradicts it and nullifies it, it is likely that they (or others) dared to do more than that.

The books of interpretation and authentic narratives recorded some differences between ibn-Mas'oud's manuscript and Othman's manuscript; which include that the latter added the suras al-Fatihah, al-Falaq, and al-Nass, [43] and missed texts, and differed in many words.

## ***Text Arrangement Mistakes***

The text {.. So We will turn you towards a direction that will satisfy you. So turn your face towards the Sacred Mosque. ..} 2:144 I

is preceded by the following text, which is suitable only if it followed it:

{The ignorant among the people will say, “What has turned them away from the direction of prayer they once followed?” ..} 2:142 I

So, the order of these two texts is inverse in Othman’s manuscript. [44]

These texts were likely added to the Quran.. because of the demolition of the Kaaba in its original place (Petra) and its construction in Mecca, during the war between the Umayyad and the followers of ibn-al-Zubair, after the killing of Imam Hussein (as chapter 15 shows).

• Most scholars and commentators agree that the text

{Those of you who die and leave wives behind -a will shall provide their wives with support for a year, provided they do not leave. If they leave, you are not to blame for what they do with themselves, provided it is reasonable. Allah is Mighty and Wise.} 2:240 I

was abrogated by a text that preceded it in the manuscript:

{As for those among you who die and leave widows behind, their widows shall wait by themselves for four months and ten days. When they have reached their term, there is no blame on you regarding what they might honorably do with themselves. Allah is fully acquainted with what you do.} 2:234 I

So, the order of these two texts is inverse in Othman’s manuscript. [26][44][45][46]

{ibn-al-Zubair said: I said to Othman ibn-Affan: The verse “Those of you who die and leave wives” was abrogated by the other one. So why do you copy it into the manuscript? Othman said: “O son of my brother! I would not shift anything of it from its place.”} [47]

{A woman from Quraish came to the Messenger of Allah and said: “My daughter’s husband has died, and she has complained of her eyes; may we apply kohl to them?.” He said: “No.” twice or thrice, then he said: “It (the mourning period) is only four months and ten days. The one of you used to throw a piece of dung after a year had passed.” I said to Zainab: “What does ‘after a year had passed’ mean?” She said: “During the ignorantness era, if a woman’s husband died she would go to the worst room she had and stay there, then, when a year had passed, she would come out and throw a piece of dung behind her.”} [48]

{ibn-Abbas said: This verse [2:240] abrogated the woman’s mourning period at her family, and she may observe her mourning period wherever she wants. That is the saying of Allah, “they do not leave”.} [49]

Therefore, the authors of the Quran adopted one of the habits of the period they called “ignorantness”, and then they replaced it.

## ***Modification, Substitution, Distortion, Reduction, & Addition***

From the legend of Solomon: {.. Then when he fell, the Jinn clearly perceived that, if they had known the unseen they would not have tarried in the ignominious torment.} 34:14 D

In the recitation of ibn-Mas’oud and ibn-Abbas, “the humans clearly perceived that, if the Jinn had known the unseen”. [64][66][67][68][69][76]

{By the night as it covers. • And the day as it reveals. • And He who created the male and the female. • our endeavors are indeed diverse.} 92:1-4 I

This is a flimsy text; the oath by night and day is followed by the oath by the Creator. This is the result of patching:

{Alqamah said: I met abu-al-Dardaa, and he said to me: “[...] Do you recite according to the recitation of ibn-Mas’oud? I said: “Yes.” He said: “Then recite ‘By the night as it covers’.” So I

recited it: “By the night as it covers. • And the day as it reveals. • And the male and the female.” He laughed and said: “This is how I heard Allah’s apostle recite it.”} [50]

{Zirr ibn-Hubaish said: I met Obai ibn-Kaab, and told him that ibn-Mas’oud used to scratch [the two suras al-Falaq and al-Nass] off the Quranic manuscripts, and used to say “These two are not of the Quran, so do not include in it what is not of it.” Obai said, “The Messenger of Allah .. was told, so he told us, so we say it. How many verses do you count for the sura al-Ahzab-33?” I said: Seventy three. He said: “By God, it surely was equivalent to the sura al-baqarah-2, and we recited in it the verse of stoning ..”} [43]

{Omar .. came out on the pulpit [...] then said: [...] among what Allah has revealed, was the verse of stoning, so we recited, understood and comprehended it [...] I am afraid that after a long time passes, someone will say, “By Allah, we do not find the verse of stoning in Allah’s Book,” and thus they go astray by leaving an obligation which Allah has revealed [...] we also used to recite among the verses in Allah’s Book: “Do not claim to be the offspring of other than your real fathers, as it is disbelief on your part that you claim to be the offspring of other than your fathers.”} [51]

{A’ishah .. said: A verse had been revealed of stoning, and ten breast feedings of the adult male; it was in a piece of paper under a bed in my house; when Allah’s apostle got sick we got busy in his matter, and a goat of ours entered and ate it.} [52]

{A’ishah .. said: Among what had been revealed in Quran “ten known sucklings make marriage unlawful”, then it was abrogated (substituted) by five sucklings; then Allah’s Apostle died while it was among what was read in the Quran.} [53]

There is nothing about these sucklings, not the ten nor the five.

{By the time of the afternoon! • Surely, the human is in a loss,} 103:1-2 Q

{Ali .. used to recite this as “Surely, the human is in a loss, • and he is in it to the end of time,.”} [63][64][68]

{Omar ibn-al-Khattab said to abd-al-Rahman ibn-Awf.: Did we not have in what Allah revealed to us “Do jihad as you did it the first time”? as we do not find it. He said: “It was dropped in what was dropped from the Quran.” ..} [54]

{And carry out the Hajj and the Umrah for Allah. ..} 2:196 I

{Narrated Ibrahim, from Alqamah, [...] he said: It is in ibn-Mas’oud’s recitation “And carry out the Hajj and the Umrah to the House.” Do not go in Umrah beyond the House. Ibrahim said: I mentioned this to Saeed ibn-Jubair, and he said: ibn-Abbas said the same thing.} [55][63][64][65]

{As for the man-thief and the woman-thief, cut off their hands ..} 5:38 D

In the recitation of ibn-Mas’oud, it is “As for the male thieves and the female thieves, cut off their right hands”. [56][63][64][66][67][69][70][72]

{And beware of discord which does not afflict the wrongdoers among you exclusively; ..} 8:25 I  
ibn-al-Arabi said: Do not reckon that the problem of this verse occurred among the late [scholars]; rather, it is a precedent matter in the early ones. And that is why some people recited it as “beware of discord, so that it does not afflict the wrongdoers among you exclusively”, and others recited it as “beware of discord which would indeed afflict the wrongdoers among you exclusively”. And a similar thing is narrated about Obai ibn-Kaab and Abdullah ibn-Mas’oud. [57][75]

{To every community is a direction towards which it turns. ..} 2:148 I

ibn-Mas’oud recited it as “To every community We made a qibla”. [71]

Jarir said: I mentioned it to Mansour. He said: “To every community We made a qibla with which they are satisfied”. [63][71]

{No blame is on you if ye divorce women while yet ye have not touched them ..} 2:236 D  
Hamza and al-Kisae recited it as “have not contacted them”, and al-Aamash recited it as “before having touched them”, and ibn-Mas’oud: “before having had intercourse with them”. [71][74]

{He has subjected to you the night, the day, the sun and the moon. The stars are subjected by His Command. ..}  
ibn-Mas’oud, al-Aamash, and ibn-Masref recited it as “The winds are subjected” in place of “The stars”. [66][73]

{You commit no error by seeking bounty from your Lord. When you disperse from Arafat, remember Allah ..}2:198 I

{Narrated ibn-Abbas: Okaz, Mijannah, and Dhul-Majaz were markets during the “ignorantness” period. Then in Islam, they considered it a sin to trade there [during Hajj], so this verse was revealed: “You commit no error by seeking bounty from your Lord during Hajj seasons.” ibn-Abbas recited it.} [58][64]

{Say, “He is Allah, the One. • Allah, the Absolute.} 112:1-2 I

*Transliteration: Qul huwa Allahu ahadun • Allahu assamadu.*

Muhammad said to his companions: {“Allahu alwahidu assamadu” is a third of the Quran.} [59][64][65]

{.. As such Allah sets a seal on every heart that is proud and arrogant.} 40:35 Q

It was narrated about ibn-Mas’oud that he was reading it, “As such Allah sets a seal on the heart of every proud arrogant one.” [...] Haroun reported that this is how it was in ibn-Mas’oud’s manuscript. [63][66][67][72]

{Then We created of the drop, a clot (of congealed blood) and We created the clot into bitesize tissue, then We created the bitesize tissue into bones, then We clothed the bones with flesh, ..} 23:14 Q  
In ibn-Mas’oud’s recitation: “then We made the bitesize tissue into bones and tendons, then We clothed it with flesh”. [63][66]

{.. and We turn it into stubble, as if it had not flourished the day before. We thus clarify the revelations for people who reflect.} 24:10 I

In Obai ibn-Kaab’s manuscript, it is “as if it had not flourished the day before; and We would not annihilate it except by the sins of its people.” Narrated by ibn-Abbas. [63][66][73]

{They profess obedience, but when they leave your presence, some of them conspire something contrary to what you said. ..} 4:81 I

ibn-Mas’oud recited it as “a conspirer of them conspires something, O Muhammad, contrary to what you said.” [66][73]

{Those who were given the Scripture did not splinter, except after the Clear Evidence came to them. • They were commanded only to worship Allah, ..} 98:4-5 I

{Obai ibn-Kaab said: The Messenger of Allah .. said to me: “Allah .. told me to recite to you.” .. So he recited to me “.. Those who were given the Scripture did not splinter, except after the Clear Evidence came to them. • The religion with Allah is the Hanifiyah [Abrahamic monotheism], not Judaism nor Christianity. • And whoever does good, it will not be denied for him.”} [60]

{.. Qatadah said: Anas ibn-Malik told us that they used to recite a Quranic verse regarding those martyrs, which was “Convey to our people on our behalf that we have met our Lord, and He has become pleased with us and has made us pleased.” Then the verse was abrogated.} [61]

{abu-Musa al-Ashaari sent for the reciters of Basra. So, came to him 300 men who had recited the Quran. He said [about missing suras]: [...] We used to recite a sura which resembled in length and severity to Bara’ah [the sura al-Tawbah-9], then I have forgotten it, but I remember this out of it: “If there were for the son of Adam two valleys full of wealth, he would long for a third valley, and

nothing would fill the stomach of the son of Adam but soil.” And we used so recite a sura which resembled one of the suras of Musabbihat [e.g. suras 17, 57], then I have forgotten it, but I remember this out of it: “O people who believe, why do you say that which you do not practice, and thus it is recorded as a testimony on your necks, and you would be asked about it on the Day of Resurrection.”} [62]



**The texts of the Quran (above) and frequent narratives via many paths.. leave no room for doubt and denial of the occurrence of abrogation (cancellation of rules) and forgetting (vanishing of texts) in the Quran. This manuscript which came as a result of all that substitution, cancellation, jumbling and collecting.. was it originally in a preserved tablet or a protected book? No, rather, this is a conclusive evidence that its source is human beings, not revelations from a god who has full knowledge and ability and has vowed to guard his own words.**



Note: “Sahih” means authentic. “Sunan” means traditions.

- [1] Sahih, Sunan of Nasae 8240, Musnad of Ahmad ibn-Hanbal 15365, Sahih of ibn-Khuzaimah 1647, al-Silsilah al-Sahihah by Albani 6/159
- [2] Sahih of ibn-Hibban 2241, Sunan of abu-Dawud 907, Sahih of ibn-Khuzaimah 1648
- [3] al-Sirah al-Nabawiyah by ibn-Hisham p358
- [4] Sahih of Bukhari 1071, 4862, Sahih of ibn-Hibban 2763, Sunan of Tirmidhi 575
- [5] Sahih, Nasb al-Majaneeq by Albani 20, 23, al-Mawahib al-Laduniyah by Qastalani 1/147
- [6] Sahih of Bukhari 4376, 4653, Sunan of abu-Dawud 2646
- [7] Sahih of Muslim 977
- [8] Sahih of Muslim 1406
- [9] Sahih of Bukhari 2954, Sahih of ibn-Hibban 5611, Sunan of Darimi 2461
- [10] Sahih of abu-Dawud 1304
- [11] Sahih of Muslim 746, Musnad of Ahmad ibn-Hanbal 24269, Sahih of ibn-Hibban 2551, Sunan of abu-Dawud 1342, Sunan of Nasae 1600
- [12] Sahih of ibn-Hibban 6942, Sunan of Tirmidhi 3300
- [13] Sahih of Bukhari 4545, 4546
- [14] Sahih of Bukhari 6664, Sahih of Muslim 127, Sahih ibn-Hibban 4334, Sahih of Nasae 3434, Sahih of ibn-Majah 1672, Sahih of abu-Dawud 2209
- [15] Sahih of Muslim 125, Sahih of ibn-Hibban 5069, Sahih of Tirmidhi 2992, Musnad of Ahmad ibn-Hanbal 3061
- [16] Sahih of abu-Dawud 2869
- [17] Sahih of Bukhari 2747
- [18] Sahih of Bukhari 2292, 4580, Sahih of abu-Dawud 2922
- [19] Sahih of abu-Dawud 2921
- [20] Sahih of abu-Dawud 507
- [21] Sahih of Bukhari 4508
- [22] Sahih of abu-Dawud 506
- [23] Sahih, Omdat al-Tafsir by ibn-Kathir 1/219, Muafaqat al-Khabar lil-Khabar by ibn-Hajar 2/311, al-Ojab Fe Bayan al-Asbab by ibn-Hajar 1/437
- [24] Sahih of Bukhari 1915, Sahih of ibn-Hibban 3460, Sahih of abu-Dawud 2314, Sahih of Tirmidhi 2968, Musnad of Ahmad ibn-Hanbal 18611, Sunan of Nasae 2168
- [25] Sahih of Bukhari 4507, Sahih of Muslim 1145, Sahih of Tirmidhi 798, Sahih of Nasae 2315, Sahih of ibn-Hibban 3478, Sahih of abu-Dawud 2315
- [26] al-Nasekh wal-Mansukh by Muqri
- [27] al-Itqan fe Oloum al-Quran v1 p563
- [28] The Priest and the Prophet by Joseph Azzi – Success & Failure
- [29] Sahih of Bukhari 3219, 4991, Sahih of Muslim 819, Musnad of Ahmad ibn-Hanbal 2371
- [30] Sahih al-Jamea by Albani 1163, Musnad of Ahmad ibn-Hanbal 17853, Shuaab al-Eman by Baihaqi 2266
- [31] Tafsir al-Tabari – The language in which the Quran descended
- [32] Sahih, Musnad of Ahmad ibn-Hanbal 36, Sahih of ibn-Majah 114, Sahih of ibn-Hibban 7066, Sahih al-Jamea by Albani 5961
- [33] Sahih of Bukhari 5002, Sahih of Muslim 2463
- [34] Wikipedia Arabic – Compilation Of Quran
- [35] Tarikh al-Tabari – Year63
- [36] al-Bidaya wal-Nihaya by ibn-Kathir – Year63,11
- [37] The Complete History by ibn-al-Atheer – Year63
- [38] Wikipedia Arabic – Othman’s Manuscript
- [39] Sahih of Bukhari 4987
- [40] Mahmoud Khalil’s Article “ibn-Mas’oud’s Manuscript In The Face Of Othman’s Quran” – Dustour Post, al-Bidaya wal-Nihaya by

ibn-Kathir – Year 35

[^][41] Sahih, Musnad of Ahmad ibn-Hanbal 3689

[^][42] Tafsir al-Qurtubi – Compilation Of Quran, Siyar A`lam al-Nubalaa by Dhahabi – Abdullah ibn-Mas`oud

[^][43] Sahih of ibn-Hibban 4429, Musnad of Ahmad ibn-Hanbal 21186, Tafsir al-Qurtubi & ibn-Kathir – The Sura al-Falaq, al-Mustasfa by Ghazali p114, al-Burhan fe Oloum al-Quran by Zarkashi v2 p254

[^][44] al-Burhan fe Oloum al-Quran by Zarkashi v2 p169

[^][45] al-Nasekh wal-Mansukh by Nahhass

[^][46] al-Nasekh wal-Mansukh by ibn-Hazm

[^][47] Sahih of Bukhari 4530, 4536

[^][48] Sahih of Bukhari 5336, Sahih of Muslim 1488, Sahih of ibn-Majah 1707, Sahih of Nasaee 3540, Sahih of Tirmidhi 1197

[^][49] Sahih of Bukhari 4531, 5344, Sahih of Nasaee 3531, Sunan of abu-Dawud 2301

[^][50] Sahih of Bukhari 3532, Sahih of Muslim 824

[^][51] Sahih of Bukhari 6442, Sahih of abu-Dawud 4418

[^][52] Sahih, Musnad of Ahmad ibn-Hanbal 25784, Sunan of of ibn-Majah 1944

[^][53] Sahih of Muslim 1452, Sahih of Nasaee 3307, Sahih of abu-Dawud 2062, Sahih of ibn-Hibban 4221, Sunan of of ibn-Majah 1591

[^][54] Sahih, Takhrij Mushkel al-Athaar by Arna`oot 12/9, Tafsir al-Tabari 33:8, Ahkam al-Quran by ibn-al-Arabi 33:8

[^][55] Large Sunan of Baihaqi 8551

[^][56] Large Sunan of Baihaqi 16722

[^][57] al-Itqan fe Oloum al-Quran by Siyuti v1 p519

[^][58] Sahih of Bukhari 1770, 2050, 2098, 4519, Sahih of ibn-Hibban 3894, Sahih of abu-Dawud 1734

[^][59] Sahih of Bukhari 5015, Sunan of Tirmidhi 2896, Sunan of of ibn-Majah 3071, Musnad of Ahmad ibn-Hanbal 16660

[^][60] Sahih, Musnad of Ahmad ibn-Hanbal 21202, Sunan of Tirmidhi 3793, 3898

[^][61] Sahih of Bukhari 2801, 3064, 4090, 4091, Sahih of Muslim 677

[^][62] Sahih of Muslim 1050

Commentaries:

[63] Tabari [64] Qurtubi [65] ibn-Kathir [66] ibn-Atiyah [67] Baghawi

[68] Mawardi [69] al-Kashaaf [70] al-Zajjaaj [71] Alusi

[72] Zad al-Masir

[73] al-Bahr al-Muhit

[74] al-dur al-Manthoor

[75] Ahkam al-Quran by ibn-al-Arabi

[76] Eerab al-Quran by Nahhass

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## 12. Inheritance .. & Intelligence

As the founders of Islam have decided to have their religion dominant and controlling over the people in all their affairs, (even in the matter of the toilet,) it was incumbent on them to issue instructions regarding inheritances:

{Allah instructs you regarding your children: The male receives the equivalent of the share of two females. If they are daughters more than two, they get two-thirds of what he leaves. If there is only one, she gets one-half. As for the parents, each gets one-sixth of what he leaves, if he had children. If he had no children, and his parents inherit from him, his mother gets one-third. If he has siblings, his mother gets one-sixth. [...] You get one-half of what your wives leave behind, if they had no children. If they had children, you get one-fourth of what they leave. After fulfilling any bequest and paying off debts. They get one-fourth of what you leave behind, if you have no children. If you have children, they get one-eighth of what you leave. [...] If a man or woman leaves neither parents nor children, but has a brother or sister, each of them gets one-sixth. If there are more siblings, they share one-third. ..} 4:11-12 I

{They ask you for a ruling. Say, “Allah gives you a ruling concerning the person who has neither parents nor children.” If a man dies, and leaves no children, and he had a sister, she receives one-half of what he leaves. And he inherits from her if she leaves no children. But if there are two sisters, they receive two-thirds of what he leaves. If the siblings are men and women, the male receives the share of two females.”} 4:176 I

But they made a big mistake by attributing these instructions to the god directly, and not to Muhammad; as this field has of complexity, ramification, and computational processes what their militant political resourcefulness didn't help them with; and putting them in the Quran.. made it difficult to edit them and add to them later, which got them into an abstruse dilemma.

These texts are flimsy even for a human book. The author defined the share of children if they were “daughters more than two” and “only one”, and neglected their share if they were two.

The flimsiness of these texts was so bad, that they needed the intervention of abu-Bakr to tell people that text 12 is for “brothers from the mother” and that text 176 is for “brothers from the father and mother”:

{abu-Bakr said in his speech: Surely the verse that Allah revealed in the beginning of the sura al-Nisaa.. He revealed regarding the child and the parent. And the second verse, He revealed regarding the husband and wife and brothers from the mother. The verse with which he ended it .. He revealed regarding the brothers and sisters of the father and mother.} [1]

Then they needed the intervention of Omar ibn-al-Khattab, when he was the caliph, to try to solve their problems that are unsolvable. And because this wasn't brought to the attention of the authors at the right time, they could not modify their book.

What's ridiculous is.. that they said in the first text.. “Allah instructs you”, which seems to be a gesture from their god to issue instructions. Then after dozens of texts and at the end of the sura.. they attached another text beginning with the phrase “They ask you”. This is proof that they did not have full knowledge of all the cases of inheritance, and that they needed people to inquire so they issue supplemental instructions, as governments do.

We also note in this text and texts 12,13,14,25,26 that the rhyme is different from the rest of the texts of the sura, and this indicates that they were written a long time after writing it, and were added to it in haste and recklessness.

Their involvement in this field.. resulted in errors and injustice, exposing their intellectual and computational stupidity, and confirmed that their god was not a knower of the hidden things, and had



not comprehended everything in his intellect. He was nothing but a stupid human being like them.  
Examples:

- A man died while his parents were alive, and had wife and daughters. The legacy divides into 24 shares.

For the daughters  $\frac{2}{3} = 16$  shares, for the saying “If they are daughters more than two, they get two-thirds”.

For the father  $\frac{1}{6} = 4$  shares, and for the mother:  $\frac{1}{6} = 4$  shares, for the saying “As for the parents, each gets one-sixth of what he leaves, if he had children.”

And for the wife  $\frac{1}{8} = 3$  shares, for the saying “If you have children, they get one-eighth”.

$\frac{2}{3} + \frac{1}{6} + \frac{1}{6} + \frac{1}{8} = 1.125 > 1$  (full inheritance). Shares:  $16 + 4 + 4 + 3 = 27 > 24$

Since the dues increased the base of the matter, the matter is treated with “aowl” from the base of 24 to the base of 27, so the inheritance is divided on 27 shares, for the daughters 16, for the father 4, for the mother 4, and for the wife 3. [2]

This is the what’s called “aowl”; it is an increase in shares and the reduction of the quotas of the heirs specified in the Koran. This means that no one of the heirs takes his|her full quota which “Allah” commanded. The father’s quota – For example – got reduced from  $4 \div 24 = 16.7\%$  to  $4 \div 27 = 14.8\%$ .

This is nothing but a heresy invented by Omar ibn-al-Khattab without a guide from “Allah” or from his messenger, in order to patch the cracks in the computations of his god. I.e. Omar.. treated the flaw in the teachings of his god. This is proof of the invalidity of the argument of the authors of the Quran that its texts are detailed and perfect:

{(This is) a Book, the Verses whereof are perfected, and then explained in detail ..} 11:1 H

{.. We have explained all things in detail.} 17:12 I

The companions of Muhammad and the majority of scholars unanimously agreed on the “aowl” invention.. while it was objected to by ibn-Abbas, the “rabbi of the nation” and the “translator of the Quran”, that it is not right to reduce the quota of a heir mandated by “Allah” for them; so he suggested giving priority to some of the heirs (whom “Allah” mentioned first), so they take their full quotas, and if something remained, it is divided on others, and if nothing remained, they do not inherit. [3] In this opinion, the solution of the example above is.. to deprive the wife (the life partner of the bequeather and the mother of the daughters) of her quota which “Allah” commanded.

Both views are inventions that violate the text of the Quran. The fact that no one can deny remains.. that the authors of the Quran did not notice this flaw, otherwise they wouldn’t have left it like this, and they would’ve mentioned the “aowl” or prioritization or any way to complete their instructions.. so that their book becomes detailed and perfect as they claimed.

- Another example: A woman died and had only a husband and two sisters. Her legacy is divided into 12 shares.

For the husband  $\frac{1}{2} = 6$  shares, for the saying “You get one-half of what your wives leave behind, if they had no children”.

And for the two sisters  $\frac{2}{3} = 8$  shares, for the saying “if there are two sisters, they receive two-thirds”.

$\frac{1}{2} + \frac{2}{3} = 1.17 > 1$ . Shares:  $6 + 8 = 14 > 12$ .

With “aowl”.. the shares are increased from 12 to 14, so the husband takes 6 of them, and the sisters 8. Share of the husband -for example- got reduced from  $6 \div 12 = 50\%$  to  $6 \div 14 = 43\%$ .

In the way of ibn-Abbas, the husband takes half, and the two sisters take the remaining, which is only a half, instead of the amount of two-thirds which “Allah” commanded.

- In some cases, the total of the quotas set for the present heirs is less than the inheritance, so part of it remains. Example:

A man died while his parents were alive, and had a daughter.

For the daughter  $\frac{1}{2}$ , and for the father  $\frac{1}{6}$ , and for the mother  $\frac{1}{6}$ , for the saying “If there is only one, she gets one-half. As for the parents, each gets one-sixth”.

$$\frac{1}{2} + \frac{1}{6} + \frac{1}{6} = 0.83 < 1$$

The scholars differed in the remaining part; some of them said it goes to the house of money, and some said, it returns to the heirs except the spouses. [4] Mohammad ruled in that with a patriarchal racist ruling against women:

{Muhammad said: Give the shares to those who are entitled to them, and what remains goes to the nearest male heir.} [5]

The masculine racism and the contempt for the female in the rules of Islamic inheritance appear.. in 4 manifestations:

1. The manifestation in the previous paragraph.
2. “The male receives the equivalent of the share of two females”, even if the female bears greater responsibilities than the male, being -for example- a mother of orphans, while the male is sterile.
3. The male inherits the entire inheritance if he’s the only the heir, but the female does not inherit more than half, even if she is the only heir, for the saying “If there is only one, she gets one-half.”
4. If the dead man has a son and a daughter.. the daughter’s children do not inherit from their grandfather, whether their mother is alive or dead, while the son’s children inherit (if the grandfather didn’t have alive children). [6]

Among the funny things in the rules of Islamic inheritance:

- The brothers do not inherit anything with the father. But nevertheless, they are the cause for the reduction of the mother’s share from  $\frac{1}{3}$  to  $\frac{1}{6}$ , for the saying “If he had no children, and his parents inherit from him, his mother gets one-third. If he has siblings, his mother gets one-sixth.”

- The half-brothers from the mother are preferred to the full brothers from the father and the mother, and inherit more than them, and the full brothers may not inherit because of them:

A woman died leaving a husband, two half-brothers from her mother, and two full brothers. For the husband  $\frac{1}{2}$ , for the half-brothers  $\frac{1}{3}$ , and for the two full brothers the remaining  $\frac{1}{6}$ .

A woman died leaving a husband, a mother, two half-brothers from her mother, and two full brothers. For the husband  $\frac{1}{2}$ , for to the mother  $\frac{1}{6}$ , for the half-brothers  $\frac{1}{3}$ , and nothing for the full brothers. [8]

- A father, a mother, and a son who is married in the same house.

The father died. The mother (the father’s life partner) gets only  $\frac{1}{8}$ , for the saying “they get one-eighth”, while the rest of the inheritance goes to the son (even if he used to maltreat his father.)

Most of the house becomes his and his wife, the new lady of the house. Now the mother is threatened of liquidating only  $\frac{1}{8}$  of the legacy for her and expelling her from her husband’s house because he died.

- A rich man has two sons, each of them has children.

One of the two sons died, and then the grandfather died. The children of the dead son (the orphans) do not get anything of the legacy of their grandfather, because their father died before the grandfather. This is by the consensus of scholars. [9] [10]

Rather, the grandfather is the one who inherits from his deceased son. And even if the grandfather died before dividing the inheritance, his quota is added to his property, and this becomes a legacy for his legitimate heirs, which do not including his grandchildren! [10]

Now, the orphans, while their cousins enjoy the money and property of their grandfather, the children of the dead son suffer from poverty and deprivation.

**Are these rules of justice in any way? Why is all this? Not for anything except that the founders of Islam overlooked these cases.**



- [1] Tafsir al-Tabari 4:12
- [2] [Islam Q & A – Answer 202003](#)
- [3] [al-Muhalla bil-Aathar by ibn-Hazm – Question 1718](#)
- [4] [Islam Web – Fatwa 164847](#)
- [5] Sahih of Bukhari 6737, Sahih of Muslim 1615
- [6] [Islam Q & A – Answer 70575](#)
- [7] Tafsir ibn-Kathir 4:11
- [8] Talkhis Fiqh al-Faraedh by ibn-Othaimen p33
- [9] [Islam Web – Fatwa 21235](#)
- [10] [Islam Q & A – Answer 222614](#)



## 13. Legends of Prophets .. for Big Profits

[Prophets and Messengers](#)

[A Messenger Without a Miracle](#)

[Prophecy of the Last Hour](#)

[Legends](#)

The so called “Holy Books” included stories.. in which there are marvels that call to the question: Why did all of this happen in ancient times and the like of it did not happen in modern times, not even in the time of the alleged Prophet Muhammad? The logical answer is: they are just fictional legends composed by the ancients.

### *Prophets and Messengers*

Most of the stories of the “prophets” are legends that were composed by the leaders of the Jews (the prophets of the Children of Israel) for purposes related to their ambitions and to gain glory and supremacy over the rest of the nations.

Their content: A people among whom a prophet appeared, so they believed him and obeyed him, so the god was satisfied with them and rewarded them, or they denied him and disobeyed him.. so the god got angry and struck them with a disaster.

Their moral: Believe me and obey me, and you’ll be rewarded and be happy; and if you deny me and disobey me, you’ll be struck by what happened to those who disobeyed that Prophet.

And the purpose of them for the Jewish leaders was.. to deceive the followers and push them into docility and blind obedience to orders, even if they reached the point of storming a town and exterminating its people.

If there were an omnipotent god who wanted to send a message to humans, it would’ve been sufficient for him to dig it on the mountains -for example- so that people could read it, and those among them who wanted to believe in it could do so.

As for the “prophets”, the “messengers”, who were in reality, they were the leaders whose mission was to adapt men and to recruit them.

There has to be a scientific or logical explanation for everything. No one can predict future events. The idea of prediction (prophecy), if true, means that everything that happens in the world is known and predetermined, and that it is a mere play with a written scenario, in which we are actors without choice or will, and we do not deserve reward or punishment.

### *A Messenger Without a Miracle*

The last one of them, Muhammad, was unable to come up with any marvels like what was mentioned in those legends.

(Tabari: The people of Mecca said to Muhammad: If what you say is true, and you’d be pleased if we believe, then turn the Safa mountain into gold..

[The reply came:] {Nothing prevents Us from sending miraculous signs, except that the ancients called them lies. ..} 17:59 I

al-Hasan said: It is a mercy to you, O nation, that if We had sent the signs and you denied them, what happened to those before you would have afflicted you.)

And what forbade the torment from hitting the people of Mecca as those before them, and being annihilated by “Allah” and substituted? He threatened them with this:

{But if they turn away, say, “I have warned you of a thunderbolt, like the thunderbolt of Aad and Thamood.”} 41:13 I

{If He will, He can take you away and bring about a new creation.”} 35:16 D

And they insisted on their position and confirmed disbelieving Muhammad, and rushed the torment: {And they said, “Our God, if this is the truth from You, then rain down on us stones from the sky, or visit us with a painful affliction.”} 8:32 I

Muhammad and his aids did not have anything but repeating the threatening with hell: {They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.} 29:54 H

And the answer came:

{But Allah would not punish them while you are amongst them. And Allah would not punish them as long as they seek forgiveness. • Yet why should Allah not punish them, when they are turning others away from the Sacred Mosque, ..} 8:33-34 I

Why then didn't he punish them and annihilate them after the migration of Muhammad and his followers as in the stories of previous nations? The logical answer is: Because they are fictional legends, and all what happened to those nations is of the action of nature, which hits believers as it hits others.

Mohammad's inability to present a miracle as Jesus did.. led to the rebound of people from his religion after his death, because they did not find with him a real sign or evidence to makes them believe.

Let's consider this: The alleged Creator God.. did not create people except for one purpose.. to worship him:

{I did not create the jinn and the humans except to worship Me.} 51:56 I

But his actions contradict this purpose:

First.. his messages were limited to the Middle East, so millions of people outside it remained not worshipping him. What is this helpless failing god? The human being has managed to communicate messages to all peoples in a direct instant way by audio and video, and this so-called God failed to deliver his message to millions of people outside the borders of the State of Mohammad and his successors.

Second.. he sent his greatest messenger with the greatest and the last message from him to people, then he withheld from them a miracle, one real miracle that proves to them that he is his messenger, to reassure their hearts, so that they worship him and obey him.

They asked him for one real sign as all the alleged messengers had signs.. to prove to them that he is really a messenger from “Allah” and not a fibber; and they gave him the choice of several options: {And they said, “We will not believe in you unless you make a spring burst from the ground for us. • Or you have a garden of palms and vines; then cause rivers to gush pouring through them. • Or make the sky fall on us in pieces, as you claim, or bring Allah and the angels before us. • Or you possess a house of gold. Or you ascend into the sky. Even then, we will not believe in your ascension, unless you bring down for us a book that we can read.”..} 17:90-93 I

His response was nothing but saying: {.. “Glory be to my Lord. Am I anything but a human messenger?”} 17:93 I

{And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe? • And We will turn their hearts and their sights, as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on. • And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.} 6:109-111 S

Meaning, “Allah's” answer is: I won't do a miracle because with it or without it they won't believe unless I wanted them to. This answer confused the reciters, so they disagreed in its wording, and baffled the interpreters, so they disagreed in its meaning; and it demonstrates the inability of the

rhymers.. who called himself “Allah” and that his stories about miracles in previous nations are all fictional. And if these were the words of a god, then he is an unjust god, because he granted the previous communities miracles due to which they believed, and deprived this nation of them, while the reward for all is one.

(Qurtubi: al-Furraa and others said: These words are directed to the believers, because they said: O Messenger of Allah, if the sign descended, hopefully they might believe. So Allah said: “what should make you know” O believers, “annaha” (that they), which is how it is read by the people of Medina and al-Aamash and Hamza , i.e. perhaps if it comes they do won’t believe. [...] This verse is problematic ..)

(Tabari: That message is from Allah to the faithful [...] and his saying “annaha” is in the sense of “perhaps”. It is the interpretation worthiest of rightness, due to the extensive reading in how it is read by the reciters of the lands [...] and how do you know, O believers?, perhaps if the signs come to these polytheists they won’t believe, then they quickly get torment and wrath. [...] “and We will turn their hearts”, so We deviate them from faith, “and their sights” from seeing the truth and knowing the point of the right argument, and if the sign they asked for came, they do not believe in Allah and His Messenger and what he brought from Allah, as they did not believe once before -which was also due to Our deviating of them-. [...] But most of these polytheists don’t know that this is so; they think that faith is up to them, and that unbelief is in their hands, whenever they wish they believe, and whenever they wish they unbelieve. It is not so; it is in My hand, no one among them would believe except that who I guide to it and grant success, and no one would unbelieve except that who I thwart from rationality and lead astray.)

Meaning, a messenger with talk and deceit only.. then by the sword. These two verses are attributed to the poet of the Prophet, Hassan ibn-Thabit:

The chosen one called in Mecca for too long, getting no acceptance, while he showed softness in manner and speech

Then when he called with the sword naked in his palm, they submitted to him and surrendered and turned

{.. They came to him and said “Tell us about some boys who went away in the foremost era who had a wonderous tale, and about a man who roamed and reached the easts and wests of the world, and tell us about the spirit, what is it?” He said “I will tell you about what you’ve asked tomorrow” [...] He stayed 15 nights [...] so they said “Muhammad promised us next day, and today 15 nights have passed, and he hasn’t told us any of what we asked.” [...] Then Gabriel came to him [...] with the sura al-Kahf ..} [1]

15 days.. were enough to send someone with the questions on a quick horse to bring the answers from another town.

The founders of the religion claimed that the miracle is the Quran!

A miracle is an act that breaches the laws of the universe. As to words.. no matter how high-reaching are their eloquence, strength, and allegations of knowledge and wisdom, do not rise to the level of a breach of the laws of the universe (if it has ever happened).

So, what a miracle! Maybe it was so, in the eyes of some people for some time. It has already been exposed in the age of science, to everyone who is aware of what’s in it of ills, flaws, ignorance and deceit. And what a god.. this who wanted people to worship him, then didn’t find a way for it better than the swords and bloodshed.

## ***Prophecy of the Last Hour***

The age of the universe in the Abrahamic books is approximately 6,000 years, as shown in chapter 7.

And after Jesus “prophesied” for his disciples:

{.. and there will be deep mourning among all the peoples of the earth. And they will see the Son of Man coming on the clouds of heaven with power and great glory. • And he will send out his angels with the mighty blast of a trumpet, and they will gather his chosen ones from all over the world – from the farthest ends of the earth and heaven. • “Now learn a lesson from the fig tree. When its branches bud and its leaves begin to sprout, you know that summer is near. • In the same way, when you see all these things, you can know his return is very near, right at the door. • I tell you the truth, this generation will not pass from the scene until all these things take place.} Gospel of Matthew 24:30-34

And after the authors of the Bible “prophesied” these talks:

{The end of the world is coming soon. Therefore, be earnest and disciplined in your prayers.} 1st Epistle of Peter 4:7

{“Fear God,” he shouted. “Give glory to him. For the time has come when he will sit as judge. ..} Book of Revelation 14:7

{Dear children, the last hour is here. You have heard that the Antichrist is coming, and already many such antichrists have appeared. From this we know that the last hour has come.} 1st Epistle of John 2:18

.. 2000 years have passed, and “the hour” has not come.

And after the authors of the Quran “prophesied” these talks:

{The Hour has drawn near, ..} 54:1 H

{Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, ..} 47:18 H

{Mankind’s reckoning has drawn near, ..} 21:1 I

Thus, the “drawing near” is relative to mankind. 1400 years have passed already, and “the hour” has not come.

After 2000 years, does “drawing near” have meaning any more? 2000 years are sufficient for those who have insight with which they can distinguish between facts and myths.

## ***Legends***

Reader, assume that you haven’t read the following examples in the Quran. If you read them in a book of short stories.. would you consider them as real or fictional? And why the like of them has not happened in the past two millennia?

• A mountain got wrecked and collapsed:

{.. So when his Lord appeared to the mountain, He made it collapse to dust ..} 7:143 H

• A sea got split:

{We inspired Moses: “Strike the sea with your staff.” Whereupon it parted, and each part was like a huge hill.}26:63 I

{And recall that We parted the sea for you, so We saved you, and We drowned the people of Pharaoh as you looked on.} 2:50 I

• A man died and returned to life after 100 years:

{.. Allah caused him to die for a hundred years, and then resurrected him. He said “For how long have you tarried?” He said “I have tarried for a day, or part of a day.” He said “No. You have tarried for a hundred years. Now look at your food and your drink, it has not spoiled ..”} 2:259 I

• Someone died and then returned to life when he got hit with the meat of a yellow cow:  
{When Moses said to his nation: ‘Allah commands you to slaughter a cow’ [...] ‘The cow is yellow, a rich yellow pleasing to the onlookers.’ [...] And when you slew a soul and then fell out with one another concerning it, Allah made known what you concealed. • We said: ‘Strike him with a piece of it’ Like this, Allah restores the dead to life ..} 2:67-73 Q

• A group of men stayed alive for 300 years without water or food:  
{(The young men said to one another): “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave [...] And you would have thought them awake, while they were asleep. [...] We awakened them that they might question one another. A speaker from among them said “How long have you stayed?” They said “We have stayed a day or part of a day.” They said “Your Lord knows best how long you have stayed ..” they stayed in their Cave three hundred years, and add nine.} 18:16-25 H

• A person became blind, and years later, a shirt got thrown on his face, so he regained his sight:  
{.. and his eyes whitened with grief, [...] Go with this shirt of mine and cast it upon my father’s face; [...] he cast it upon his face and he became clear-sighted. ..} 12:84-96 D

• A stick turned into a snake:  
{Then he cast down his staff, and lo! it was a serpent manifest.} 7:107, 26:32 D

• An intelligent ant distinguished Solomon from others:  
{Until, when they came upon the Valley of Ants, an ant said “O ants! Go into your nests, lest Solomon and his troops crush you without noticing.”} 27:18 I

• A man slaughtered 4 birds, chopped them and distributed them, then they returned to having form, being alive and flying:  
{And when Abraham said “My Lord, show me how You give life to the dead.” He said “Have you not believed?” He said “Yes, but to put my heart at ease.” He said “Take four birds, and incline them to yourself, then place a part on each hill, then call to them; and they will come rushing to you. ..”} 2:260 I

• And he was set on flaming fire, and nothing burned of his body:  
{They said “Burn him and support your gods, if you are going to act.” • We said “O fire, be coolness and safety upon Abraham.”} 21:68-69 I

• A man got swallowed by a whale in its stomach (squeezing him in its acid and no air to breathe) and then it vomited him up alive:  
{So the whale swallowed him, for he was blameworthy, • and had he not been among those who exalt, • he would have lingered in its belly till the Day they are resurrected. • But We cast him, upon the shore, and he was ill,} 37:142-145 Q

• A king died.. his corpse stayed many days, and no one noticed this among his servants or entourage:  
{Then when We decreed death for him, naught discovered his death to them save a moving creature of the earth which gnawed away his staff. Then when he fell, the Jinn clearly perceived that, if they had known the unseen they would not have tarried in the ignominious torment.} 34:14 D



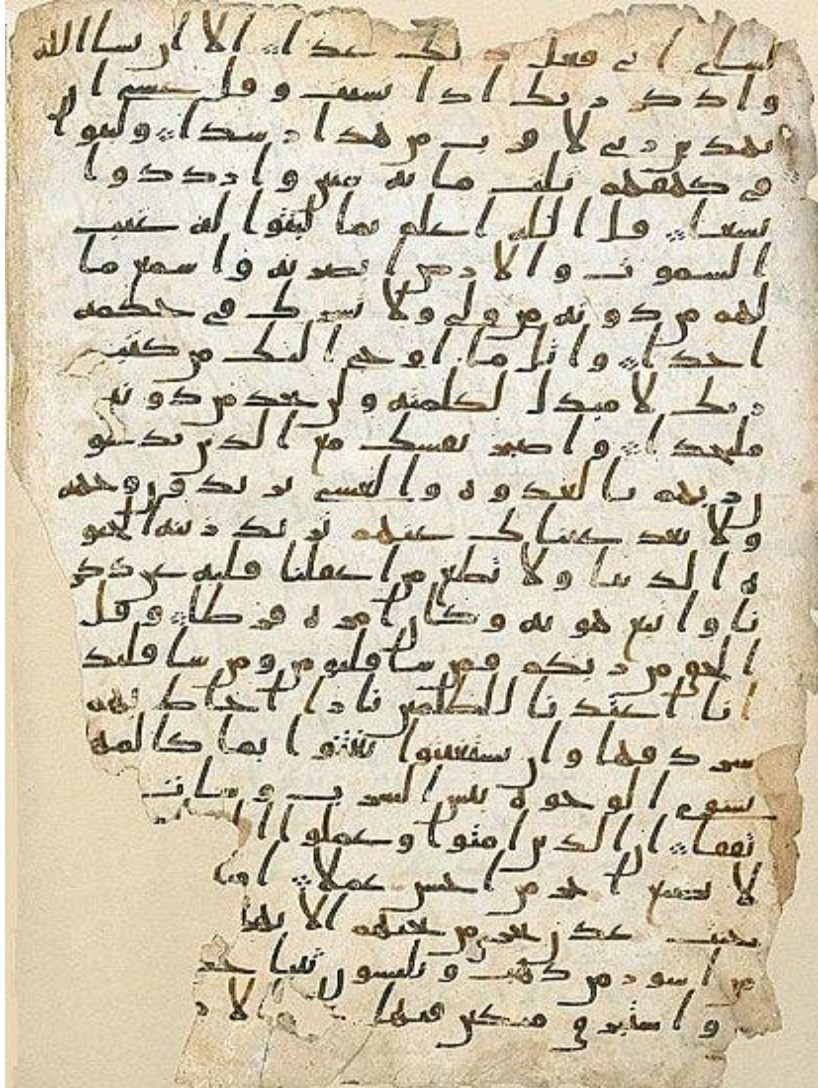
[1] al-Sirah al-Nabawiyah by ibn-Hisham p301



# PART III

## ERUPTION OF CORRUPTION

On problems in the story of founding Islam,  
and an attempt to understand its truth and its reasons



Source: [Wikimedia](https://www.wikimedia.org/)

## 14. The Old Tale .. Grew a Tail

The three Abrahamic religions were established anciently by people who were all from the Middle East. Their successors were mighty, aggressive and expansionist; so they kept moving their armies which held a belief that gave them divine authority, in addition to many missionary trips of advocacy and preaching, until the followers of these religions became the majority of mankind.

The founders of Christianity built their belief on the belief of the Jews, and relieved themselves of the burden of implementing the law of beheadings, hand abscission, crucifixion, and torture; but they acknowledged the validity of the Jewish belief and that the atrocities they committed in the Old Testament were by command from the Lord. Christianity is a belief without a law, based on a myth and texts that are pervaded with ignorance and negated by cosmic facts.

And the founders of Islam based their belief on the belief of the character of the father, named “Ibrahim” or “Abraham”:

{Then We revealed to you: “Follow the Creed of Abraham, he of pure faith, he was not among the idolaters”} 16:123 Q

{Say, “My Lord has guided me to a straight path, an upright religion, the creed of Abraham the Monotheist, who was not a polytheist.”} 6:161 I

{And who is better in religion than he who submits his face to Allah, being a gooddoer, and follows the Creed of Abraham, pure in faith? Allah took Abraham for a close friend.} 4:125 Q

{Who would forsake the religion of Abraham, except he who fools himself? ..} 2:130 I

The inherited story says that Abraham was a person born in Iraq 4000 years ago; the god chose him and had him as a friend. He is the father of Ismail and Isaac; that is, he is the father of the Arabs and the Jews. This gives the Jews (and the Arabs also) privilege and justification of imperiousness and arrogance toward the rest of the nations, by saying “our father was the friend of God” and we are “God’s chosen people”.

{O Children of Isra’il! remember My favour wherewith I favoured you, and that I preferred you over the world.} 2:122 D

The story was issued by the ancient Jews; and a holistic, neutral view makes us see that it is a purposeful story.. its aim is that the Jews give themselves the right to conquer the land of the Canaanites and others, arguing that a great god granted it to their father and that they must retrieve the property of their ancestors; so this would be a strong incentive for their people that charges them with enthusiasm and boldness to invade that land, occupy it, and massacre its men, so that they can enjoy the wealth and women.

The Arabs took advantage of this story also for a similar purpose, but their ambitions swelled and their aggression worsened, so they went too far and invaded many lands and extended their dominance over them, including the lands that the Jews took, on the basis that God got angry on the Jews and cursed them and preferred the Arabs to them.

{They say: “Be Jews or Nazarenes and you shall be guided” Say: “No, rather the Creed of Abraham, the upright one. He was not among the idolaters”} 2:135 Q

{The people most deserving of Abraham are those who followed him, and this prophet, and those who believe. Allah is the Guardian of the believers.} 3:68 I

{.. He has chosen you and has not laden a burden upon you in religion, being the Creed of Abraham your father. He has named you Muslims ..} 22:78 Q

The strange thing is that the Bible contains two different stories: one in the Book of Genesis narrates the treaty of the god with Abraham and promising him that his offspring will own the land of Canaan, and the other one in the Book of Exodus and elsewhere narrates the god’s liberation of the Jews from the enslavement by Pharaoh, and his treaty with their leader Moses that they obey him, and he

protects and supports them if they stormed the land of the Canaanites promised to their father Israel. Researchers have hypothesized that the story of Abraham and the story of Moses are two myths without historical confirmation, written in a late stage (the Persian period in the fifth century BCE) by two conflicting groups of Jews: the group who remained in Judea district during the time of the Babylonian captivity; they wrote the story of Abraham to attribute the land to their “father Abraham”, and the group of returning exiles; they wrote the story of Moses to take the land on the pretext that the god had inspired Moses to take it because it was the promised land for their father Israel the son of Isaac the son of Abraham. [1][2]

Archaeological and historical evidence indicates that the details of the two stories do not fit the time periods to which they’re attributed (in the second millennium BCE); they rather fit a period closer (first millennium BCE). [3] Also the archaeological finds contradict those details; an Israeli archaeologist acknowledged this in 1999. [4]

In the book “The Historicity of the Patriarchal Narratives” (1974), Thomas Thompson, a literary scholar, relied in his argument on archaeology and ancient texts, and his thesis focused on the lack of sufficient evidence that the patriarchs Abraham, Isaac, and Israel lived in the Bronze Age (second millennium BCE). And he noticed that the circumstances of the story in the Torah are similar to those of the first millennium BCE.

In the book “Abraham in History and Traditions” (1975), John Van Seters examined the stories of the three patriarchs, and argued that the names, social statuses, and messages strongly suggest that they were Iron Age creations (kingdoms in the first millennium). [5][6]

Some researchers reached a conviction that the Abrahamic belief is only the belief of the Torah narrators, and they attributed it to “Abraham”. Anyway, the Torah was authored by many people far apart in time, starting from the eighth century BCE (after the time of King Solomon), [4][7] and was compiled, prepared, and decided on its content after 450 BCE. [8][9]

In the scientific evidence and the discovered facts of the universe, there’s what certainly proves that the content of the Book of Genesis about the nature of the universe is invalid. [7][10] And since it is false, it is likely that the story of Abraham narrated in it.. is fictional too.

In the Quran.. the story has a vagary that is a flight of fancy:

{And when Abraham said: ‘My Lord, make this a land secure. [...] ‘Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, ..} 14:35-37 Q

{And when Abraham and Ishmael raised the foundations of the House ..} 2:127 Q

Muslims agree that this is the Kaaba in Mecca, south of Hijaz.

But the story in the Bible says that the god blessed the land of Palestine and sanctified it, and directed Abraham to settle in it, and granted it to him and his offspring; and his wife bore for him Isaac, and the bondwoman bore for him Ishmael; and that he expelled the bondwoman and her son to satisfy his wife.

It is not right that this expulsion would’ve been done by him traveling with the two all this distance from Palestine to the south of Hijaz. And it is not right that he’d leave the land which his god blessed and sanctified behind his back, and depart and build the Kaaba in the south of Hijaz.

Thus, it is either that the narrative in the Quran is wrong.. a mere legend, as well as what has been woven around it, such as the myth that the one who dug the Zamzam well was Gabriel or Ishmael the infant, or that the place of the present-day Holy Mosque is not the original place mentioned in the Quran (as chapter 15 shows).

His real name is unknown. The word Abraham in Aramaic means merciful father. And “Abram” in Chaldean means high father. And “Avraham” in Hebrew means father of a multitude. If this is its original meaning then of course it wouldn’t be the name that was given to him upon birth.

The story says that Abraham had great confrontations; as he dared to destroy the idols, and the king summoned him and argued with him, then he ordered to burn him, so he was set on fire, but he did not burn, then he immigrated to another land, then he led hundreds of soldiers in a battle against an invading army and defeated them, so the king of that land met him and thanked him, then a situation happened to him with the king of Egypt, and the ruler of Palestine, and other important events[1] But the archaeologists have spent years exploring, and have not found any reliable trace to prove that he existed in reality; and with the start of the 21st century, they had given up hope of that. [11] Even the tablets that were discovered in 1974 in the ancient city of Ebla in northern Syria, the statement that their texts include the names of the first prophets is an allegation that came from one researcher who rushed to speak out with enthusiasm, then others replied to him denying that, and that it is merely similarity of names and wrong reading of the language; and a big controversy arose among a number of researchers, which concluded that the texts of these tablets have nothing to do with what's mentioned in the Bible, nor do they prove that its characters are real, and that their role is marginal in evangelical archaeology. [12][13]

If we assume for the sake of argument that the story is true, we find that the personality of "Abraham" is suspicious, anomalous, and eccentric (perhaps due to schizophrenia) [4]:

- He committed incest; as he took Sarah as his sexual partner, despite being his half-sister.
- He became a wittol, because he was a coward. He feared for himself, and allowed the king of Egypt to take his wife from him, on the basis that she was his sister.
- He became a wittol again, years after the first time. He feared for himself, and he allowed the ruler of Palestine to take his wife from him.
- In addition to his sister Sarah, he had sexual relations with the maid Hagar and mistress Keturah.
- He expelled his own son and the mother of his son, drove them away, and left them lost in the wilderness until they were about to perish.
- He committed the crime of attempted murder, and almost slaughtered his own son.
- The story states that he had 8 male sons, and does not mention that he had daughters; perhaps because the ones who authored it were male chauvinist Jews.
- He is committed to a sinister.. named "circumcision"; which is a surgery with a sharp object and cutting part of the penis of a human being, whether a baby or an adult. This bad rite is against nature; and even from the religious perspective, it is altering what "Allah" created and contradicts with him as "He who perfected everything He created". 32:7 I – (To verify this, imagine, man.. that you are lowering your underpants in front of a stranger who then cuts a part of your organ while you're looking!)

The way the followers of the Abrahamic (Hanifi) belief have things is like saying: Yes, "Allah" perfected everything, praise be to Him; but only this part of the body is bad, not suitable for purity, and it must be surgically removed! (What's with you? How do you decide?)



[1] [Wikipedia Arabic & English – Abraham](#)

[2] [Wikipedia Arabic – The Exodus](#)

[3] [An Israeli archeologist doubts the idea of the Promised Land – BBC Arabic](#)

[4] Gunkel, Hermann, 1997 [1901], Genesis, p. lxxviii

[5] Moore, Megan Bishop; Kelle, Brad E., 2011. Biblical History and Israel's Past

[6] Greifenhagen, Franz, 2003, Eerdmans Commentary on the Bible

[7] The Bible – The Book of Genesis

[8] Charles Gillispie, 1996 [1951], Genesis and geology, p224

[9] Mark Chavalas, 2003. Mesopotamia and the Bible. p41

[10] Wenham, Gordon J. 2003. Exploring the Old Testament

[11] Dever, William G. 2002. What Did the Biblical Writers Know, and when Did They Know It?

[12] William H. Shea, "Two Palestinian Segments From the Eblaite Geographical Atlas" p589-612

[13] [Ebla Tablets: No Biblical Claims – The Washington Post](#)

## 15. Researchers Slam .. the Heresy of Islam

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[History Written by the Victor](#)

[Texts from Thieves](#)

[Heretical Sect](#)

[Waraqah ibn-Nawfal](#)

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[Original Mecca](#)

### ***Non-divine Mechanism***

One of the most important and most effective tools of the founders of Islam was to persuade people that a being named “Allah” exists, and deserves deification and worship alone, for he’s perfect, infinitely capable, he’s “everything”, and he’s the benefactor, sustenance giver and the one who bestows favors on them. They did so by repeating phrases such as “those you blessed” and “Allah’s grace upon you”. Thus, whoever believes this feels that he owes a lot to this being and that he deserves thanking, remembrance, obedience and jihad for his sake.

Religion is a non-divine mechanism for enslaving, harnessing and recruiting people by exploiting their greeds; whoever covets the pleasures of life is tempted by the spoils, women and privileges, and whoever covets the pleasures promised to be had after death is seduced by the aura of the revelation recited by a resonant voice, unique oriental tones, impressive words, and magical language attributed to a great deified being, where there’s description and promise of lasting goodness and of exemption from the torment of hell. So everyone who has greed becomes an obedient slave or a fierce combatant, according to the purpose of the leader.. who has savviness and the skill of directing the crowds by enticement and intimidation and by adopting the morals and rules they like.

Islamic scholars give great importance to warning against innovation in religion (heresy); preachers are always keen on repeating Muhammad’s saying, “The most evil things are those that are newly invented, and every innovation is going astray.”

So what can be said.. if Islam itself was an innovation?

After the Quran has been proven to be man-made (in the previous chapters) with ample blatant proofs, I take up in the following, some attempts by researchers.. to understand the origination of Islam and its grounds, and to distinguish facts of history from lies.

### ***History Written by the Victor***

The authors of the Quran are unknown. As the Islamic State was founded on brutality and terrorism, and history is written by the victor, we do not know who composed the Quran, how many they were, how long it took, and how many the revisions and modifications were.

In 2003 an investigative research book named “Crossroads to Islam: The Origins of the Arab Religion and the Arab State” was published by the archaeologist Yehuda Nevo and researcher Judith Korin; in it they researched the origins and development of the Islamic state through archaeology and the study of inscriptions and Islamic history with a careful approach in examining Islamic writings and neglected sources prior to the 9th century, such as archaeological excavations, ancient coins, inscriptions and manuscripts of the non-Muslims in that period.

The authors presented a big collection of inscriptions that historical scholars neglected, most of them from the 7th and 8th centuries, and used them to track the historical writings that differ from known

writings. Based on archaeological evidence from the 7th century, they doubted the validity of the writings about the stage of the founding of Islam, which are still quoted as facts in most modern historical books; as the archaeological and historical evidence form a perception of the Middle East in the 7th and 8th centuries that no prophet or religion appeared in it that might have evolved into what is now known as Islam. The authors concluded the following:

- The historians of the 7th and 8th centuries are not trustworthy sources, and that their writings do not stand up to historical examination based on archaeological evidence, evidence of ancient inscriptions, and manuscripts of non-Muslims. (History is written by the victorious.)
- The Arabs were pagans when they imposed their control in the 7th century on areas that were within the Byzantine (Roman) Empire.
- They were imposing their control almost without resistance, because Byzantium had withdrawn long before it.
- After they imposed their control, they adopted a doctrine adapted from Judeo-Christian writings they found in the areas they occupied; and gradually they developed it into an Arab religion which later became known as Islam, in the middle of the 8th century.
- The Quran was not fully codified until the Abbasid reign, when a law (Sharia) was developed for the purpose of fortifying power and being distinguished from the Byzantine law used by the Umayyads. Sharia required an official book to claim that it was deduced through interpretation, and then “prophetical logia” was canonized as part of the revelations. [1]

Their acquisition of the lands was not aided by “angels”, but rather, by weakness and exhaustion of the Romans and the Persians from a long war between them, and with support of a part of the people for the invaders, in order to be liberated from sectarian persecution. [2]

The evidence presented by the authors proves the point of view of other scholars, such as Fred Donner in history, John Wansbrough, as well as Patricia Crone and Michael Cook in their book “Hagarism: The Making of the Islamic World” which concluded that Islam and the Quran are not the work of Muhammad or the Arab god. [1]

### ***Texts from Thieves***

Researcher Gerd Puin stated that he believed the Quran was an evolving text and not a complete revelation in the seventh century. [3]

In the 9th century, Abd-al-Masih ibn-Is’haq wrote in “al-Kindi’s Message” that the narratives in the Quran are mixed and intertwined, and the style and ideas differ between its parts, and that this is a proof that several persons worked on them, caused differences, added what they pleased and deleted what they didn’t like. [4]

In his book “The Syro-Aramaic Reading Of The Quran”, Christoph Luxenberg supported the claims of late Quran writing. He traced many of its texts to sources other than Muhammad. He presented a thesis that the Quran is merely a paraphrasing of earlier Christian texts, which are Syriac books. [5] John Wansbrough agreed with him by saying that the Quran is a revision of a portion of other sacred books, especially Jewish-Christian books. [6]

### ***Heretical Sect***

Karl-Heinz Ohlig reached the conclusion that Muhammad as a person was not central to early Islam, and that at that early stage, the founders of Islam were in reality an Arab Christian community that had objections to the conception of the Trinity, and that the hadith and biographies which came later are fabricated in a big part of them, and had a fundamental role in separating Islam from its Christian roots and building a whole new religion. [7]

In his book “The fountain of Wisdom”, John of Damascus (676-749), who was familiar with Islam and Arabic, recorded in a chapter entitled “Concerning innovations” a series of discussions between Christians and Muslims; and he claimed that the Aryan monk “Beheira” had influenced Muhammad (during Muhammad’s commercial trips to the Levant). He considered the Quran just a distorted mixture extracted from the Bible. [8] The monk Beheira is mentioned among the heretics (the innovators in Christianity) in Christian sources, as he was a monotheist and against the doctrine of the Trinity. Among those is what’s mentioned by John of Damascus in his book, the part concerning Heresies, where he counted 100 heresies that arose in Christianity, and he ended them with “the heresy of the Ismailis”, meaning Islam. John accused Muhammad that he took his religion from Beheira, and that Beheira had helped him write some texts of the Quran. [9] He concluded with the opinion that the founders of Islam were a heretical Christian sect whose erroneous opinions inspired the Quran. Some Arab authors assert that Beheira is the source of what corresponds to the principles of Christianity of the Quran; while the rest was written by either later authors such as Othman ibn-Affan or Jews and Arabs contemporary to him. The Christian dialectical biographies of Muhammad share a claim that the alleged illiteracy of Muhammad does not mean that he received religious education exclusively from the angel Gabriel, and it often defined Beheira as a secret teacher of Muhammad. [10]

### ***Waraqah ibn-Nawfal***

Some researchers considered that the influence of Beheira on Muhammad was limited because his place (in the Levant) was remote and they didn’t communicate much; and they presented a stronger hypothesis, which says that Muhammad was receiving most of his knowledge.. from the cousin of his wife Khadijah, the priest “Waraqah ibn-Nawfal” who was fluent in the Hebrew language and studied the Hebraic Bible and other books, and that the belief of the Hebrews who believed in Christ was that salvation would be by combining the faith in Christ with the enforcement of the law of Moses, and that between Muhammad and his teacher Waraqah were many meetings for many years, kept hidden for the purpose of showing Muhammad as a prophet (getting revelations by an angel who used to visit him), and that most of the Meccan parts of the Quran are a translation of the content of the Hebraic Bible. [7][11]

Among the clues to this is.. that throughout his youth he used to often go to the cave of Hira, which is far from the eyes of people, where he was able to study the books he brought from the Levant, and that he did not start his call until he passed the age of 40.. then “the pause of revelation” when the priest died:

{A’ishah: The commencement (of the Divine Inspiration) to Allah’s Messenger was the true dreams in sleep [...] he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights [...] Then a short while later Waraqah died and the Divine Inspiration was paused for a while until Allah’s Messenger became depressed ..} [12]

### ***He Was Learning***

The idea that Muhammad was learning the content of the Quran from earthly sources.. was present from the beginning, when his people noticed clues on it:

{.. there came to them an Apostle making clear (the truth), • Yet they turned their backs on him and said: One taught (by others), a madman.} 44:13-14 S

(Qurtubi: i.e. human beings taught him or priests and demons taught him)

{We know very well that they say: “A mortal teaches him”. The tongue of him at whom they hint is a non-Arab; and this is a clear Arabic tongue.} 16:103 Q

(Tabari: Among what’s been reported, they alleged that the one who taught Muhammad this Quran was a Roman slave [...] he was a Christian blacksmith in Mecca. [...] ibn-Abbas said: Allah’s apostle was teaching a blacksmith in Mecca, he had a non-Arab tongue, and his name was Bal’am, so the

polytheists saw Allah's apostle when he entered to him, and when he came out from him, then they said: Surely he's being taught by Bal'am [...] Qatadah [said ..] a slave of the sons of al-Hadrami called Ya'eesh, [...] and he used to read books. [...] ibn-Is'haq said: I was told, Allah's apostle often sat at the Marwah to a Christian boy called Jabr, [...] Abdullah ibn-Kathir said: [...] his name was Jabr and he had books [...] others said: Rather they were two boys, one of them was Yassar and the other was Jabr [...] they used to read the Torah, and Allah's apostle perhaps sat with them, and the infidels of Quraish said: He surely sits with them to learn from them, [...] and others said: Rather, it was Salman al-Farisi.)

### ***The Goal Was Superiority***

The absence of supporting material contemporary to the 1st century of Islam raised questions about the rightness of what later traditional sources provided. All what is preserved from this period is coins and a few memorial inscriptions on buildings. But some scholars refuse to underestimate the main sources of that period. Besides the inscriptions of the Dome of the Rock, there are short Quranic excerpts on coins issued under the reign of Abdulmalik ibn-Marwan (697-750) such as part of verse 61:9 with a little difference (omitting the word "Messenger"): "He sent him with guidance and the religion of truth to make it victorious over all". Parallel to the inscriptions of the Dome of the Rock, it is clear that these excerpts aim to proclaim the superiority of the new religion of Islam over Christianity, in particular. [13]

### ***Original Mecca***

Some modern researchers (on top of which are Patricia Crone, Tom Holland, and Dan Gibson) have reached strong indications.. that Mecca which is in Hijaz.. is fake, and of recent founding, and that the place of the current Sacred Mosque (Kaaba) is not the original one mentioned in the Quran and Hadiths, and that the Kaaba was removed from its location which was between Medina and Palestine, and it is likely Petra in Jordan, and then it was built in Hijaz, and that the texts of changing the Qibla were put for this purpose, and alternative sites for Hajj were specified, and people were directed to them. By this, ceases the wonder of the issue of changing the Qibla, as it is of illogic that Muhammad and his followers had a first Qibla other than the Kaaba, which they believed Abraham built, and people used to pilgrimage to and revolve around. [14]

Among those indications:

- Texts of the Quran and Hadith on Mecca (the mother of villages) fit this place more than Mecca of Hijaz
- It is close to Abraham's home in Palestine, because according to the Quran, he took his son Ishmael there, and then they built the Kaaba in it
- It was an important religious center and a shrine to which people pilgrimaged, where there are remains of a temple and a running way between two mountains (Safa and Marwa)
- It is suitable for the living of Quraish, the large community, and the grazing of their horses, camels, and cattle, while the land of Mecca of Hijaz is not suitable for agriculture
- Existence of several archaeological mosques in the lands of Levant and others, built after the time of Mohammad, of which the Qibla is toward that place
- Nonexistence of the name of Mecca in any document found written before the middle of the eighth century, not from Muslims nor others, no book, no manuscript no letter
- Nonexistence of remains or inscriptions in Mecca of Hijaz, while they're available in Petra and other lands of Arabs, despite the richness of Mecca's cultural before Islam
- Presence of traces of the bombardment of the mangonels in Petra, not in Mecca
- Loss of Islamic manuscripts written in the first and second centuries (which Muhammad said that they're the best centuries)



They assumed that what happened was as follows:

Abdullah ibn-al-Zubair was the governor of Medina in the reign of the caliph Muawiya. A large part of Muslims pledged allegiance to him for succession after the killing of Hussein ibn-Ali, and refused to pledge allegiance to Yazid, the son of Muawiya, including ibn-Abbas, the rabbi of the nation, and the Shiites of the family of Muhammed. During the war between his party (the religious) and Yazid's party, the Umayyad (the national), ibn-al-Zubair resorted to Petra (the original Mecca), and after the bombardment of the Kaaba and smashing it, and withdrawing the siege on it due to the death of Yazid.. he dared to flatten it to the ground, take the black stone, migrate and displace the population with him to the land of today's Mecca, construct the Kaaba in it, and rumor that in it are the foundations established by Abraham, so that they become far away from the reach of the Umayyad, and entrench in this fortified place hidden between the mountains, and the Kaaba is in their state, not in the state of their enemy. The State of the caliph ibn-al-Zubair included most of the Islamic lands, and no land remained for Umayyad but Syria. Since then, Umayyad sanctified the old town without a Kaaba, and directed people to it for pilgrimage, and their enemies sanctified to the new one where the Kaaba is, and pilgrimaged to it, and some sanctified both and pilgrimaged to them in the same year. [14]

Despite the censorship of Abbasid, this has what proves it and confirms it in Islamic sources and others, as follows:

### **In history books**

Starting from 63 H, there are phrases that tell on the matter.

Example: "Abban ibn-Othman, while being the governor of Medina, took people for pilgrimage twice in the year 76 H." [15] This is not justified except by having two different places of pilgrimage.

Another example: "When Mus'ab ibn-al-Zubair killed al-Mukhtar, al-Mukhtar's friends asked Musab for security, and he granted it to them, .. then a man of them said to him: ".. we are the people of your Qibla and of your denomination, and you've become able, so forgive us and pardon us." [16] His saying "we are the people of your Qibla" indicates that at that time, Muslims had more than one Qibla.

Perhaps among what kept the Umayyad from returning the black stone to Petra.. was that an earthquake hit it and destroyed part of it, as they considered it of "Allah's" wrath on that town.

Years after the division of people between the two Qiblas, Abbasid defeated their enemies, the Umayyad, and seized the state, preferred the new Qibla, imposed it on Muslims everywhere, and were keen to hide everything indicating that Petra was the original Mecca. Several reasons may be assumed for that, such as.. the destruction that hit it by bombarding it with mangonels and by the earthquake, and that the choice of the new Qibla would be a victory for the pro-party and a conquer of the other hostile one, and their keenness to conceal the early Arab and Islamic history (associated with Jews and Christians) and what may expose the humanness of the Quran, and to write a new independent history, (as history is written by the victor;) and the hand of this writing extended.. to reach the Quran, the Hadiths, and the biographies.

## In the image of the place from a satellite



The image shows that Petra is between two mountains, which can be assumed to be “the Two Great Mountains” (mentioned in Hadith); and next to it is the valley of Moses (Wadi Musa) and the tomb of Aaron, and this justifies the occupancy of the Quran with the story of Moses and Aaron and its recurrence in it (as chapter 10 shows), as it seems the most significant story in the heritage of the people of this region.

### In the Quran

This is a text indicating that the people of Mecca (Quraish) were the stewards of pilgrims and the Holy Mosque:

{Do you consider giving water to pilgrims and maintaining the Sacred Mosque the same as believing in Allah and the Last Day and striving in Allah’s path? ..} 9:19 I

This text is from a sura revealed in Mecca:

{And Lot was one of the messengers • We saved him and his family, all of them • Except for an old woman who lagged behind • Then We annihilated the others • You pass by them in the morning • And at night. Do you not understand?} 37:133-138 I

The rhymer said to the people of Mecca, “You pass by them in the morning and at night”, he did not say “every summer and winter”, i.e. they used to pass by the ruins of the people of Lot “Sodom” frequently, morning and night; and it is known that this site is adjacent to Palestine, near Petra, and that according to the Torah.. Lot is the nephew of Abraham, who lived in Palestine. [17]

This text is also from a sura revealed in Mecca, and the people to which it was directed were the people of Mecca:

{And warn people of the day when the chastisement shall come to them, then those who were unjust will say: “O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the

messengers.” What! did you not swear before (that) there will be no passing away for you • And you dwell in the abodes of those who were unjust to themselves, ..} 14:44-45 S

In and around Mecca, there are no abodes older than the time of Mohammad, while they are there in and around Petra.

These are texts from suras revealed in Mecca regarding agriculture in the original Mecca, and the message in them was directed to its people (because the debate in the Meccan suras was with them, and the Quran used to respond to their questions and arguments):

{Have you seen what you cultivate • Is it you who make it grow, or are We the Grower} 56:63-64 I  
{And luscious gardens • And fruits and vegetables • Enjoyment for you, and for your livestock}  
80:30-32 I

{He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture • With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. ..} 16:10-11 H

The land of Mecca of Hijaz is not suitable for agriculture. And no doubt that the home of Quraish, the large community, must be agricultural in order for them and their livestock to live and eat.

Also, recurring in the Quran is the mention of water falling from the sky (raining on the original land of Mecca). The water of the well Zamzam (the alleged miracle) is not mentioned at all.

As to the text {‘Our Lord, I have settled some of my offspring in a valley of no vegetation, by Your Sacred House, our Lord, so that they may perform the prayers. So make the hearts of some people incline towards them, and provide them with fruits, that they may be thankful.’} 14:37 I

either it means that it became agricultural with fruits.. according to Ibrahim’s supplication, or that what is meant by it is a valley adjacent to Petra, as his saying “at your house” may mean that the valley is close to the house, not that the house is in the valley, or.. the text was added to the Quran after relocating the Kaaba.

It was described as the mother of villages:

{.. so that you can warn the Mother of Villages (Mecca) and all who live about it, ..} 42:7, 6:92 H  
The name “mother of villages” was not appropriate for Mecca of Hijaz, the obscure isolated place in a remote barren area, while it was appropriate for Petra.

And it was called Bekka:

{The first house established for mankind is the one at Bekka; blessed, and guidance for all people.}  
3:96 I

Ibn-Is’haq said: “I’ve been told that Quraish found in the corner a writing in Syriac, so they did not know what it is until a man of the Jews read it to them, and it was: I am Allah the owner of Bekka. I created it the day I created the heavens and the Earth, and formed the sun and the moon, and surrounded it with seven faithful angels. It does not pass away until its Two Great Mountains pass away, blessed is the water and the milk for its inhabitants.” [18]

Syriac is a language belonging to the people of Syria and Iraq, [19] not related to the south of Hijaz.

## **In the Hadith**

It is between two mountains:

{A’ishah asked Muhammad, “Have you encountered a day harder than the day of Uhud?” He replied, “I have had from your people what I have had, and the worst was on the day of Aqaba when I presented myself to ibn-abd-Yalail ibn-abd-Kulal and he did not respond favourably to what I wanted. So I departed, overwhelmed with excessive sorrow, and proceeded on, and did not recover till I was in Qarn al-Tha`alib, [...] The Angel of the Mountains called and greeted me, and then said, “O Muhammad, order what you wish. If you would like me to slam the two mountains upon them ..”}  
[20]

Muhammad said: If you are between the two mountains of Mina, (and he pointed with his hand toward the east,) there is a valley there called al-Surar, in which there is a large tree beneath which seventy prophets were born.”} [21]

According to this narrative, between the two mountains, 70 prophets were born. It is known that the alleged places of most of the stories of prophets are in the Levant and Egypt, and they do not include the south of Hijaz.

Ibn-Kathir said about the two mountains: “They are the two mountains of Mecca, which embrace it south and north.” [22]

This description applies to the two mountains of Petra.

And that the running way was in the bottom of a gully:

{Ibn-Omar said: When Allah’s Messenger observed the first circumambulation, he used to walk briskly in three (circuits), and walk normally in four circuits, and he used to run in the bottom of the gully as he moved between Safa and Marwa.} [23]

In Islamic sources it was of the land of Amalekites:

{And when Abraham and Ishmael were raising the foundations of the House ..} 2:127 H (Tabari: Narrated from Mujahid and other scholars: When Allah directed Abraham to the place of the house, he went out to it [...] and Gabriel went with him, [...] until he brought him to Mecca, [...] and there were people who were called “Amalekites” outside and around Mecca ..)

Ibn-is’haq said in the news of the people returned: “The house was on that time is known, and the denial of what mentioned, and the people of Mecca then the Amalekites” [24]

The Amalekites are mentioned in the Torah, and in it that their land was between Egypt and Syria: {Korah, Gatam and Amalek. These were the chiefs descended from Eliphaz in Edom; ..} Genesis 36:16

{Since Edom refused to let them go through their territory, Israel turned away from them.} Numbers 20:21

Adom province extends a hundred miles between the Dead Sea and Aqaba Bay. Salea was the capital of Adom in the old days, and its name changed later to Petra. [25]

{Remember what the Amalekites did to you along the way when you came out of Egypt.} Deuteronomy 25:17

{Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, ..} Genesis 14:7

En Mishpat (Kadesh Barnea) is located west of Wadi Araba, near the southern border of Israel. It is likely En Kadess, at a distance of 80 km south of Beersheba. [26]

It is in the narratives.. that Muhammad, before migration, met with a delegation from Yathrib (Medina), and they pledged allegiance to him in Aqaba, with what was named “Bai’at al-Aqaba” (allegiance of Aqaba), under a tree:

{The Prophet departed, and with him Abbas, his uncle, to the seventy of Ansaar at Aqaba under the tree ..} [27]

{.. When ibn-Mas’oud did the hurling of Jamrat-al-Aqaba (stoning in Haj), he went down the middle of the valley, and when he came near the tree, he stood opposite to it ..} [28]

Aqaba.. south of Jordan, is on the way between Medina and Petra. The distance between Petra and Aqaba is less than 99 km.

And that when Muhammad immigrated from the original Mecca to Yathrib (Medina), he entered from “Thaniyat al-Wadaa” (the farewell aisle). The aisle is a narrow passage in a mountain. The farewell aisle is a passage in a mountain north of Medina (in the direction of Levant and Tabuk):

{Al-Saa’ib ibn-Yazid said: I remember that I went out with the boys to Thaniyat al-Wadaa to receive Allah’s Apostle from the raid of Tabuk.} [29]

And regarding Muhammad’s immigration, a narrative in Sahih of Bukhari – Merits of Ansaar – The

arrival of the Prophet at Medina:

{Narrated al-Baraa ibn-Aazib: The first one who came to us was Mus`ab ibn-Omaisr [...] Later on, the Prophet came, and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, ..}

Ibn-Hajar said in explaining this narrative: Abu-Saeed in "Sharaf al-Mustafa" narrated from Obaidullah ibn-A'ishah [who did not live in the time of Muhammad]:

{When the Prophet entered the city, the girls started saying: The full moon has come to us from the farewell aisle ..} [31]

Ibn-Kathir said in "al-Bidaya wal-Nihaya", in the chapter "His entry into Medina and where he settled his home" [32]: When the Messenger of Allah came to the Medina, women and boys started chanting:

The full moon has come to us from the farewell aisle

Gratitude is a must for us, for as long as someone supplicates Allah

Baihaqi narrated this in "Dala'il al-Nubuwwah", and said about this anthem: "This is mentioned by our scholars at his arrival from Mecca, not when he came to Medina from farewell aisle when he arrived from Tabuk .." [33]

And abu-al-Hassan al-Khal'ee narrated it in "al-Fawa'id", and it has been confirmed by Imam Ghazali and ibn-al-Jawzi. [34]

Like that, another hidden matter is revealed, and the scandal is double; as neither the holy book of Islam is original, nor its holy land is original. It's all fakeness and deceit.



Note: "Sahih" means authentic. "Sunan" means traditions.

[^][1] [Wikipedia Arabic & English – Crossroads to Islam](#)

[^][2] [Wikipedia Arabic – Muslim conquest of the Levant](#)

[^][3] [Querying the Koran, by Abul Taher, The Guardian, 8-8-2000](#)

[^][4] [Andrew Rippin, 1991, Muslims: their religious beliefs and practices, v1 p26](#)

[^][5] [The Syro-Aramaic Reading Of The Quran, 2007](#)

[^][6] [Quranic Studies 1977 and The Sectarian Milieu 1978 by John Wansbrough](#)

[^][^][7] [Karl-Heinz Ohlig, 2007, Der frühe Islam](#)

[^][8] [St. John of Damascus's Critique of Islam, 1958, p153-160](#)

[^][9] [The fountain of Wisdom by John of Damascus](#)

[^][10] [Barbara Roggema, "Baḥīrā", Encyclopaedia of Islam, THREE, 2014 \[2011\]](#)

[^][11] [The Priest and the Prophet by Joseph Azzi](#)

[^][12] [Sahih of Bukhari 4953](#)

[^][13] [Estelle Whelan, 1998 "Forgotten Witness: Evidence For The Early Codification Of The Quran"](#)

[^][14] [• Quranic Geography by Dan Gibson – Part VI](#)

• [Article "Gossip outside the heritage.. How the Kaaba was transferred from Petra to Mecca" by Taha Lemkhaiyar](#)

• [Wikipedia – Bakkah](#)

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[^][15] [Tarikh al-Tabari – Year76](#)

[^][16] [The Complete History by ibn-al-Athir – Year67• al-Bidaya wal-Nihaya by ibn-Kathir – Year71• Siyar A`lam al-Nubalaa by Dhahabi v3 p539](#)

[^][17] [The Bible – Book of Genesis 12:5](#)

[^][18] [Siyar A`lam al-Nubalaa by Dhahabi v1 p196, Tafsir of Qurtubi 2:127, al-Bidaya wal-Nihaya by ibn-Kathir v3 p475](#)

[^][19] [Wikipedia Arabic – Syriac language](#)

[^][20] [Sahih of Bukhari 3231, Sahih of Muslim 1795, Sahih of ibn-Hibban 6561](#)

[^][21] [Sahih of ibn-Hibban 6244, Musnad of Ahmad ibn-Hanbal 6197, Muataa of Malik 966, Large Sunan of Nasa'ee 2995](#)

[^][22] [Tafsir of ibn-Kathir 6:58](#)

[^][23] [Sahih of Muslim 1261, Musnad of Ahmad ibn-Hanbal 5703, Sahih of ibn-Khuzaima 2762, Sunan of Baihaqi 9064, Sunan of Darimi 1841](#)

[^][24] [Tafsir of Tabari 7:69](#)

[^][25] [Adom County – Website of Anba Takla Haymanot](#)

[^][26] [Kadesh Barnea – Website of Anba Takla Haymanot](#)

[^][27] [Musnad of Ahmad ibn-Hanbal 16630, al-Bidaya wal-Nihaya by ibn-Kathir v4 p394, Siyar A`lam al-Nubalaa by Dhahabi v2 p247](#)

[^][28] [Sahih of Bukhari 1750](#)

[^][29] [Sahih of Bukhari 4426, Sahih of abu-Dawud 2779, Sahih of ibn-Hibban 4792, Sahih of Tirmidhi 1718, Musnad of Ahmad ibn-Hanbal 15294](#)

[^][30] [Sahih of Bukhari 3925, Musnad of Ahmad ibn-Hanbal 18568, Large Sunan of Nasa'ee 11666](#)

[^][31] [Fat'h al-Bari Sharh Sahih al-Bukhari by ibn-hajar al-Asqalani 3925](#)

[^][32] [al-Bidaya wal-Nihaya by ibn-Kathir v4 p485](#)

[^][33] al-Bidaya wal-Nihaya by ibn-Kathir – Year8, al-Tawdih li-Sharh al-Jamea al-Sahih by ibn-al-Mulaqqin 4161

[^][34] Talbis Iblis by ibn-al-Jawzi p251, Wafaa al-Wafaa bi-Akhbar Dar al-Mustafa by al-Samhudi p43

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## 16. What Was the Motive? .. Gains Were Attractive

### Glory for Them and Humiliation for Others

### Enjoyment of Spoils

### Enjoyment of Women

The previous chapters.. contain enough evidence that the Quran is not a revelation from outside the planet, but rhymed words written by ignorant men, from what they found in the legacy of nations, in order to have a “heavenly” religion and a “divine” authority, with which they can adapt, enslave and recruit people, to gain the glory and power, and the enjoyment of women and spoils.

### ***Glory for Them and Humiliation for Others***

{abu-Talib became sick; so Quraish came to him, and Allah’s apostle came to visit him, and at his head was one seat, so abu-Jahl sat on it. They said: Your nephew speaks against our gods. He said [to Muhammad]: Why are your people complaining from you? He said: O uncle, I want them to be on one word, by which the Arabs comply to them, and they would take the non-Arabs as slaves. (Or by which the Arabs be subservient to them, and the non-Arabs pay tribute to them.) He said: What is this one word? He said: There is no god but Allah. ..} [1]

{Whoever desires glory, then all glory is Allah’s; ..} 35:10 D

(Tabari: Whoever wants glory and power, with Allah let him be glorified and empowered)

{.. honour, power and glory belong to Allah, His Messenger, and to the believers ..} 63:8 H

{Those who ally themselves with the disbelievers instead of the believers. Do they seek glory in them? All glory belongs to Allah.} 4:139 I

{And let not their speech grieve you, for all power and honour belong to Allah. ..} 10:65 H

{.. Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, ..} 5:54 H

{And Allah most assuredly helped you at Badr when you were humiliated. ..} 3:123 Q

{Do not be weak, neither sorrow while you are the upper ones, if you are believers.} 3:139 Q

{Therefore, do not be weakened and call out for peace, you shall be the upper ones ..} 47:35 Q

(Tabari: do not weaken toward them inviting them to conciliation and peace while you are the victors against them and superior to them)

(ibn-Kathir: .. in case you’re superior to your enemies. But in case the infidels have more strength and number relative to the total of Muslims, and the one of authority saw interest in conciliation and compromise, he may do that, as did Allah’s apostle when the infidels of Quraish repelled him from Mecca, and called him to peace and cessation of war for 10 years, so he agreed.)

{Ye are the best community sent forth unto mankind; ye command that which is reputable and ye prevent that which is disreputable. and ye believe in Allah ..} 3:110 D

{Surely those who are in opposition to Allah and His Apostle; they shall be among the most abased.} 58:20 S

{.. He made the word of the unbelievers the lowest, and the Word of Allah is the highest.} 9:40 Q

{Fight those who neither believe in Allah nor the Last Day, who do not forbid what Allah and His Messenger have forbidden, and do not embrace the religion of the truth, being among those who have been given the Book (Bible and Torah), until they pay tribute out of hand and have been humiliated.} 9:29 Q

{Muhammad said: I’ve been sent near the judgment day with the sword, until Allah is worshiped alone without a partner, and my livelihood has been set under the shadow of my spear, and the humiliation and belittling over whoever disobeys my command ..} [2]

## ***Enjoyment of Spoils***

{And know that one fifth of whatever you take as spoils belong to Allah, the Messenger, kinsmen of the Messenger, the orphans, the needy, and the destitute traveler; ..} 8:41 Q

{Indeed, Allah was pleased with the believers when they gave their pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory, • And abundant spoils that they will capture. [...] Allah has promised you abundant spoils that you will capture} 48:18-20 H

## ***Enjoyment of Women***

{Muhammad said: In this world, women and perfume have been made lovable to me ..} [3]

{O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, [...] and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; [...] • You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you;} 33:50-51 S

{A'ishah: I felt offended for those women who had given themselves to the Prophet and I used to say, “Would a woman give herself?” But when Allah revealed: “You may put off whom you please of them ..” I said [to Muhammad]: All I see your Lord do is that he hastens in fulfilling your desires.} [4]

{A'ishah said: Allah's apostle used to take permission of that wife with whom he was supposed to stay overnight (if he wanted to go to one other than her), after this verse was revealed: “You may put off whom you please of them ..”} [5]

{A'ishah: I used to put scent on Allah's Apostle, and he used to go round his wives ..} [6]

{Narrated By Qatadah, Annas ibn-Malik said: The Prophet used to visit all his wives in a round, during the day and night, and they were eleven. I asked Annas: Did the Prophet have energy for it? Annas replied: We used to talk that the Prophet was given the strength of thirty men ..} [7]

{A'ishah: Whenever Allah's Apostle finished Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.} [8]

{A'ishah said: Whenever Allah's Apostle wanted to fondle anyone of us during her menstruation, he used to order her to put on a skirt and start fondling her. A'ishah added: Who of you could control his sexual desire as the Prophet could?} [9]

{Maimunah said Allah's Apostle used to [...] approach the woman of his wives when she was menstruating if she had a wrapper reaching half the thighs ..} [10]

{.. Allah's apostle chose for himself of their women Rihanah bint-Amr ibn-Khunafah, one of the women of banu-Amr of Quraizhah ..} [11]

{.. A'ishah said: When Allah's apostle divided the female captives of banu-al-Mustaliq, Juwairiyah [...] fell in the lot of Thabit ibn-Qais [...] and she had an agreement with him to buy her freedom. She was a gorgeous attractive woman, anyone who saw her fell for her. She then came to Allah's apostle. She said: Allah's Apostle, I am Juwairiyah bint-al-Harith [...] the chief of his clan, and I've been afflicted with this matter which is not hidden from you. I fell in the lot of Thabit ibn-Qais [...] then I have had an agreement to buy my freedom, so I have come to you to help me with that. Allah's



Apostle said: How about that which is better? She said: What's that, Allah's Apostle? He said: I pay for your freedom, and I marry you ..} [12]

{.. The Prophet married 15 women, had intercourse with 13, combined 11, and died with 9 [...] Khadijah [...] Sodah [...] she was before him with al-Sakran ibn-Amr [...] who was an immigrant to Ethiopia, so he converted to Christianity there and died [...] as for A'ishah, he had intercourse with her when she was 9 years old, and died when she was 18, Hafsa [...] Omm-Salamah [...] Zaynab [...] Juwairiyah [...] Omm-Habibah [...] she was with [...] Obaidullah [...] who was an immigrant to Ethiopia, so he converted to Christianity and died there [...] Zainab [...] Sofiya [...] she was before him with [...] Kenanah [...] and ibn-Maslamah killed him per the order of the Prophet then the Prophet set her free [...] and married her in Year 6 [...] Maimunah [...] al-Nasha [...] he married al-shanba [...] then his son Ibrahim died before he had intercourse with her; she said: If he were a prophet, his son wouldn't die; so he divorced her. then he married Ghaziyah [...] and when she came to him she asked Allah for refuge from him, so he separated from her. Then he married Asmaa [...] when he had intercourse with her he found a white spot on her, so he gave her a gift and returned her to her family. Some say, rather she too asked Allah for refuge from him, so he returned her. And al-Aliyah [...] he collected her, then he separated from her [...] and Leila [...] offered herself to him, so he married her, so she told her people, and they said: You tend to be jealous and he has women, so relinquish him, so she did, and he separated from her [...] As for those whom the Prophet engaged with [...] and did not marry, among them are: Omm-Hani [...] Dhiba'ah [...] Sofiya [...] Omm-Habibah [...] Jamrah [...] As for his courtesans (slaves) [...] Mariah bint-Simeon the Coptic, and she birthed Ibrahim for him, and Rihanah of Quraizah ..} [13]

{His courtesans (slaves) [...] he had 4: Mariah was the mother of his son Ibrahim, and Rihanah and another beautiful slave he caught in captivity, and a slave given to him by Zainab [...] in his servants [...] of women: Salma Omm-Rafi', Maimunah bint-Saad, Khudhrah, Radhwa, Razeenah, Omm-Dhamirah, Maimunah bint-abi-Asib, Mariah, and Rihanah.} [14]

{O prophet! Why do you prohibit what Allah has permitted for you, seeking to please your wives?} 66:1 I

(Tabari: A'ishah and Hafsa were close friends [...] Hafsa went to her father, and was talking with him, so the Prophet sent to [...] Mariah, so she remained with him in the house of Hafsa, and it was the day he was supposed to come to A'ishah, Hafsa went back, and found them in her home, so she kept waiting for Mariah to get out, and felt severe jealousy, so Allah's apostle got his slave out [...] and Hafsa entered and said "I saw who was with you, by Allah, you've offended me." The Prophet said "By Allah, I'll gratify you, so I'm telling you a secret, so keep it." She said "What is it?" He said "I have you as my witness that this courtesan of mine is forbidden on me, for your gratification." Hafsa and A'ishah used to consort against the other wives, [...] so she passed the secret to her: "Good news; the Prophet has forbidden his girl on himself." So when she told the secret of the Prophet, Allah helped him prevail and revealed "Why do you prohibit".)

{A'ishah said: I've never felt jealous of a woman more than Mariah, as she was beautiful among women, with curly hair, and Allah's apostle liked her [...] so he was [...] all day and night with her, until we set our minds to her, so she fretted, so he moved her to al-Aliyah, and he kept going to her there, and that was harder on us, then Allah gave a child of her, and deprived us of it.} [15]

{Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. ..} 4:24 H

(Jalalain: Forbidden to you are the women who have husbands that you marry them before they leave their husbands, whether they are Muslim free women or not, except the slaves by captivity, you may have sexual intercourse with them even if they have husbands in the enemy camp, after they have been absolved of the possibility of pregnancy)

(Tabari: If a woman becomes captive having a husband in her people, it is not wrong that you have

sex with her [...] abu-Sa'eed al-Khudri said: We got women from the captivity of Otas, they had husbands, and we didn't want to have intercourse with them having husbands, so we asked the Prophet [...] then the verse came down, so we legitimated their vaginas.)

{.. Lawful to you beyond all that, is that you can seek using your wealth in marriage and not fornication. So whatever you have enjoyed from them give them their obligated wages. ..} 4:24 Q (Tabari: What you've enjoyed of them, paid, the enjoyment of pleasure, not by full marriage [...] i.e. temporary marriage [...] abu-Nadhras said: I asked ibn-Abbas about the pleasure in women, he said: Don't you recite the sura al-Nisaa? I said: yes. He said: Don't you recite in it: "whatever you have enjoyed from them until a specified date"? I said: No, if I recited it like this I wouldn't ask you! He said: it is like this [...] by Allah, Allah has revealed it like this [...] al-Hakam said: I asked him about [...] "whatever you have enjoyed from them" is it revoked? He said: No.)

{Jabir ibn-Abdullah and Salamah ibn-al-Akwaa said: We were in an army, then a messenger of Allah's apostle came to us and said "It has been permitted for you to seek pleasure, so seek pleasure." ibn-abi-Dheeb said: Eyas ibn-Salamah ibn-al-Akwa' told me from his father that Allah's apostle said [...] "Whoever man and woman consented to each other, then the cohabitation between them is 3 nights, then if they wish to prolong it, or to separate, they may do so .."} [16]

{And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess ..} 4:25 H

{And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four. But if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.} 4:3 H

{A'ishah [...] said: The orphan girl being in the custody of a man and he is her guardian, then he marries her for her wealth, and he treats her badly and does not manage her property fairly. Such a man should marry women of his liking other than her, two or three or four.} [17]

Muhammad lusted after Zaid's wife, his adopted son, so Zaid had to divorce her in order for Muhammad to marry her:

{And when you said to him (Zaid) on whom Allah has bestowed Grace and you have done favour "Keep your wife to yourself, and fear Allah." But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's Command must be fulfilled. • There is no blame on the Prophet in that which Allah has made legal for him. ..} 33:37-38 H



**And so, the motives of the founders of Islam become clear: Greed, pride, unbridled desire for supremacy and for establishing an expansionist state, lustfulness and sensuality. With this, the wonder ceases.. about the savage atrocities they committed and made part of their religion.. the religion of evil dressed in good.**



Note: "Sahih" means authentic. "Sunan" means traditions.

[^][1] Sahih, Musnad of Ahmad ibn-Hanbal 2009, Sunan of Tirmidhi 3232, Sahih of ibn-Hibban 6686

[^][2] Sahih, Musnad of Ahmad ibn-Hanbal 5667, Siyar A'lam al-Nubalaa by Dhahabi 15\509, Sahih al-Jamea by al-Albani 2831

[^][3] Sahih, Concise Sunan of Nasaae 3939, Musnad of Ahmad ibn-Hanbal 14069, Baihaqi 13836

[^][4] Sahih of Bukhari 4510, Sahih of Muslim 1464

[^][5] Sahih of Bukhari 4511

[^][6] Sahih of Bukhari 264

[^][7] Sahih of Bukhari 265

- [^][8] Sahih of Bukhari 4918
- [^][9] Sahih of Bukhari 296, Sahih of Muslim 293
- [^][10] Sahih of abu-Dawud 267, Sahih of Nasace 376, Musnad of Ahmad ibn-Hanbal 26310
- [^][11] al-Sirah al-Nabawiyah by ibn-Hisham p245
- [^][12] Sahih of abu-Dawud 3931, Musnad of Ahmad ibn-Hanbal 25833
- [^][13] The Complete History by ibn-al-Athir p170
- [^][14] Zad al-Ma'ad by ibn-al-Qayyim p111
- [^][15] al-Tabaqat al-Kubra by ibn-Saad v10 p201, al-Isabah Fee Tamyiz al-Sahabah by ibn-Hajar v8 p112
- [^][16] Sahih of Bukhari 4827
- [^][17] Sahih of Bukhari 4810

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## 17. With the Carrot & Stick .. Training Was Drastic

[Modified Version](#)

[Creed](#)

[Enticement and Intimidation](#)

[Preparation](#)

[Training](#)

[Declaration of Jihad and Invasion](#)

[Islamic Imperialism](#)

The main (and perhaps the only) purpose of the Islamic religion was.. to adapt and recruit men to establish a state for the Arabs (led by Quraish) to match the Roman state and the Persian state:

{It is He who sent His Messenger with the guidance and the true religion, to make it prevail over all religions, even though the idolaters dislike it.} 61:9 I

{.. honour, power and glory belong to Allah, His Messenger, and to the believers ..} 63:8 H

{abu-Talib got sick; so Quraish came to him, and Allah's apostle came to visit him, [...] He said: Why are your people complaining about you? He said: O uncle, I want them to be on one word, by which the Arabs comply to them, and they'd take the non-Arabs as slaves. (Or by which the Arabs be subservient to them, and the non-Arabs pay tribute to them.) He said: What is this one word? He said: There is no god but Allah. ..} [1]

### ***Modified Version***

The founders of Islam (banu-Hashim and their helpers).. took the Jewish leaders (the prophets of the Children of Israel) role models for them, and have benefited from their experience in this field.. the maximum benefit; as it is a religion that represents a modified Arab version of Judaism.

The Jewish leaders founded the first Abrahamic religion, and they were able to adapt and recruit men to establish their own state. They gathered them, and stimulated them, so they charged into the land (by command of the alleged god). They have committed the crime of genocide several times: {.. And Moses sent them to the war, a thousand from each tribe, [...] They warred against Midian, as the Lord commanded Moses, and killed every male. [...] and took all the spoil and all the plunder, both of man and of beast. Then they brought the captives and the plunder and the spoil to Moses, [...] And Moses was angry [...] Moses said to them, "Have you let all the women live? [...] Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him.} Book of Numbers 31:6-17

{.. Joshua said to the people, "Shout, for the Lord has given you the city. And the city and all that is within it shall be devoted to the Lord for destruction. [...] Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.} Book of Joshua 6:16-21

{Then Joshua and all Israel with him turned back to Debir and fought against it and he captured it with its king and all its towns. And they struck them with the edge of the sword and devoted to destruction every person in it; he left none remaining. [...] So Joshua struck the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings. He left none remaining, but devoted to destruction all that breathed, just as the Lord God of Israel commanded.} Book of Joshua 10:38-40

{And Samuel said to Saul, "The Lord sent me to anoint you king over his people Israel; now therefore listen to the words of the Lord. Thus says the Lord of hosts, 'I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt. Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.'" } Book of 1 Samuel 15:1-3

## ***Creed***

The first stage was to invite people to believe in the alleged god, and that he is the all-knowing creator, dominion is his, he honors whomever he wills and humiliates whomever he wills, in his hand is good and harm, bliss and hell, the only great god worthy of servitude and blind obedience to commands and prohibitions.

The authors of Quran have endeavored to convince people of that god, and that the Quran is his words, and that Muhammad is his Messenger, and the necessity of docile and submission to him, and the belief in the resurrection and the day of judgment, and they used various arguments for that.. in cosmic phenomena such as the sun and stars, and in alive nature such as plants, animals and the human body, and vestiges of former people that were befallen by disasters, among other things.

## ***Enticement and Intimidation***

With the policy of carrot and stick, the temptation with the gardens that have rivers.. to the people of the desert deprived of them; because these are the biggest of their dreams and wishes.

A promise to them if they believe in Muhammad as a messenger and obey him.. that they get what they desire of pride, good livelihood, nice food, women, and spoils, in their lives, and immortality in this after death and resurrection:

{And fruit; that they may choose. • And the flesh of fowls that they desire. • And Houris (fair females) with wide, lovely eyes} 56:20-22 H

{Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; ..} 7:32 S

{Allah has promised you abundant spoils that you will capture, ..} 48:20 H

{And (forbidden to you) are married women, except those whom your right hand owns. Such Allah has written for you. Lawful to you beyond all that, is that you can seek using your wealth in marriage and not fornication. So whatever you have enjoyed from them give them their obligated wages. ..} 4:24 Q

And a threat to them, if they disobey him, the opposite of all of that:

{Such is the torment. And the torment of the Hereafter is far greater; if they but knew.} 68:33 D

## ***Preparation***

A divine command of obedience to the ruler, whether he is just or unjust, a reformer or a ruiner:

{Believers, obey Allah and obey the Messenger and those in authority among you. ..} 4:59 Q

{Obada ibn-al-Samit said: The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we see an open act of an infidel for which we would have a proof with us from Allah.”} [2]

- Military rule, harsh, violent physical punishments, to deter transgressors.. from flogging, to chopping off hands and feet, to beheading and crucifixion

- Prohibition of the sexual relationship that is clear of money, so that men seek it by combat and taking captives, or by death and attaining houris.

- Prohibition of alcohol.. since working on the establishment of a state and military plans and implement them requires vigilance and attention, constant caution from those who lay in wait, discipline of individuals, and preventing unrestraint and slackness

- Prohibition of music and singing.. so that the declamation of Quran dominates the field of rapture and audible fun, to be alone with the maqams (melodic modes), without competition or crowding out (Sikah, Hijaz, Ajam, Saba, Nahawand, Lami, Bayati,) and “the coast be clear” for its reciters to recite it on the people day and night, so it becomes fixed firmly in their souls and becomes their main culture, and for repeating the propaganda to continue until they are used to it and to believing it
- Enticement of uttering a lot of praise, thanks, and mentions of Allah, to lessen the space for the mind to think, question, and discover the deceit
- Prohibition of interest on loans.. as an economic war against the Jews.. who were distinguished for their wealth and its development through interest on loans
- The command to act differently from the Jews, with whom the tribes of Aws and Khazraj lived in Yathrib (Medina), and the prohibition of imitating them, so that enmity and hatred grow in the souls towards them, and to make it easier for the souls to fight them and kill them.
- Enticing people to renounce life, and to work for what’s after death instead of working for life, so that they fight bravely
- Praise for raiding and looting booty, and disparagement of agriculture:  
{Muhammad said: When you enter into transaction, hold the tails of cows, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your religion.} [3]

## ***Training***

Training men on invasion.. by traveling at night and lying low during the day, raiding and attacking at dawn (as chapter 20 shows):

{Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.} 61:4 H

- Group prayer.. they line up compact behind an imam (leader) and they’re led by him in systematic, disciplined words and movements.. in specific mandatory times, five times daily, of which the most important is at dawn
- Enticement of the late night prayer (which was obligatory at the beginning).. to make it easier for them to travel at night and lie low during the day
- Fasting.. to get used to waking up at night to eat sahoor (late night meal), and patience and endurance of hunger and thirst when lying low during the day
- Training on the skills of combat:  
{And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy ..} 8:60 S  
{Muhammad said: “Prepare against them what force you can.” Behold, force is in archery. Force is in archery. Force is in archery.} [4]

This is not a spiritual religion; it is a strict martial system!

## ***Declaration of Jihad and Invasion***

Fight! Fight them! Kill them wherever ye find! These texts came at the last stage of the culmination of what preceded it (the peak of the hump), and which revealed the purpose of all this:

{O prophet! Rouse the believers to battle. ..} 8:65 I

{When the Sacred Months have passed, kill the polytheists wherever you find them. And capture them, and besiege them, and lie in wait for them at every ambush. But if they repent, and perform

the prayers, and pay the alms, then let them go their way. ..} 9:5 I

{Fight those who neither believe in Allah nor the Last Day, who do not forbid what Allah and His Messenger have forbidden, and do not embrace the religion of the truth, being among those who have been given the Book (Bible and Torah), until they pay tribute out of hand and have been humiliated.} 9:29 Q

{.. fight those of the unbelievers who are near to you and let them find in you hardness; ..} 9:123 S

{You shall be called upon to fight a mighty nation, unless they embrace Islam. ..} 48:16 Q

A large part of the texts of the Quran got occupied by inciting fighting, march, invasion, and money outlay:

{What is the matter with you, that when you are asked to march forth in the Cause of Allah you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. • If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, [...] March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. ..} 9:38-41 H

{Believe in God and His Messenger, and spend from what He made you inherit. Those among you who believe and give will have a great reward} 57:7 I

That's how the people of Yathrib (Medina) and other tribes and communities were recruited, and how money was taken from them to spend on the army and on building the state.

Things got out of control a little bit because of the injustice of caliph Othman and the uprising of people on him and the siege on him and killing him, and the split of Muhammad's companions and their battling among themselves; [5] but nevertheless, the Arabs succeeded in establishing their own state, and they had their pride among the nations, and enjoyed money, power, orchards, palaces, the most delicious foods, and the pleasantest female slaves. The first of them was Muhammad, the uncrowned king, who enjoyed many women, whether by marriage or by enslavement, then the caliphs who possessed countless women.

Whoever claims that this is a religion of peace and mercy.. ignores the authentic frequent narratives (repeated in several original sources) or denies them, and justifies the texts of violence and killing as defence and protection, while it is as shown.. invasion, overrun, and expansion. As to mercy.. it is for the followers of Muhammad only:

{Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another.} 48:29 Q

## ***Islamic Imperialism***

There is no so called political Islam. It is political by nature and origin. Among what distinguishes Islam from others is.. totalitarianism, fascism, and imperialism [6]:

{We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them ..} 5:48 [7]

{And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world].} 8:39 H

{It is He who sent His Messenger with the guidance and the true religion, to make it prevail over all religions, even though the idolaters dislike it.} 61:9 I

The result of the work of its founders was.. the most hypocritical nation; when the leader died, they rebounded from the religion to which they were coerced; so the caliph had to pursue them with his soldiers and swords. The Islamic state has always been a state of hypocrisy and fakeness. The inhabitants of the lands that gave in to it, did they abandon their beliefs, and believe and have faith

and satisfaction in the creed and law of Islam? Of course not, not even half of their numbers, nor less than that; but the invaders used to say to them “Submit to be safe.” (Islam means submission.) And they used to mass-kill the insurgents. So they resorted to Islamize themselves to be safe from persecution and paying tribute, and to have the opportunity to better living conditions, while the state imposed brainwashing their children and Islamizing them; so the generations of Muslims all came bearing a heritage of a fake belief, deprived of the human right to freedom of belief based on a comprehensive cultural awareness and proper understanding of the various beliefs. [6] And how wicked the hypocrisy and fakeness to be traits of a person; so how about it if it has become a general state in people.

No one of the Muslims administers this religion rigorously.. except the Taliban, and the group “Islamic State” (formerly ISIL) who are banished and loathed by the entire world, including the Muslims.

If matters were in the hands of a Lord for the worlds who.. {.. defends those who believe ..} 22:38 H {.. it was an incumbent duty upon Us to give victory to the believers.} 30:47 Q {.. Allah will not grant the unbelievers any way over the believers.} 4:141 Q – he wouldn’t have allowed taking away the reign from them by the killing of the chief of the believers, Imam Ali, and the defeat of al-Hasan, and the killing of al-Hussein (Muhammad’s kinfolk), and the bombardment of the Kaaba and burning it, [8] and the massacring of believers in the Holy Mosque of Mecca, [9] despite his saying {.. whoever enters it shall be secure, ..} 3:97 S – and passing the reign to Yazid ibn-Muawiya, abu-al-Abbas the butcher, the Turks, the Britons, and the french, and the inheritance rather than election.

It came in the history of Tabari (year 284 H) that the caliph Mu’tadid ordered to bring out the transcript that the caliph al-Mamoun ordered to be written in cursing Muawiya [who imposed himself as the caliph after Ali], so it was brought out for him from the Diwan. This is an excerpt from it:

*.. and calling people to his son, “Yazid” the arrogant sottish owner of turkeys, leopards, monkeys, and taking the pledge of allegiance for him over the best of Muslims by oppression, domination, threatening, and intimidation, while he knew about his [son’s] foolishness, and saw his wickedness, drunkenness, immorality and blasphemy. Then when [Yazid] controlled what [his father] enabled him to and facilitated for him, and disobeyed Allah and His Messenger, he sought the revenges of the polytheists from the Muslims, so he brought upon the people of Harrah the nemesis that nothing has ever surpassed in Islam in its vileness and the outrageousness of what he committed against the righteous, and by that, he healed his own anger and resentment, and thought he avenged from the devotees of Allah and reached the goal for the enemies of Allah, so he said, avowing his blasphemy and manifesting his polytheism:*

I wish my elders in Badr have witnessed the panic of Khazraj at the impact of the arrows  
We have killed people of your chiefs, and adjusted the inclination of Badr, so it has straightened  
So they praised God and turned cheerful and said: O Yazid, you’re not questionable  
I wouldn’t be from Khindif if I don’t take revenge on the sons of Ahmed what he did  
Banu-Hashim became fond with dominion, no news has come nor divine revelation has descended



Note: “Sahih” means authentic. “Sunan” means traditions.

[1] Sahih, Musnad of Ahmad ibn-Hanbal 2009, Sunan of Tirmidhi 3232, Sahih of ibn-Hibban 6686

[2] Sahih of Bukhari 7055, 7056

[3] Sahih of abu-Dawud 3462, Musnad of Ahmad ibn-Hanbal 4825, Tabarani 2417

[4] Sahih of Muslim 1917, Sahih of Tirmidhi 3083, Sahih of abu-Dawud 2514, Sahih of ibn-Hibban 4709

[5] History of Tabari – Year35, al-Bidaya wal-Nihaya by ibn-Kathir – Year35, The Complete History by ibn-al-Athir – Year35

[6] Efraim Karsh, 2007, Islamic Imperialism: A History

[7] Translation by Abdel Haleem

[8] Wikipedia Arabic – Islamization of Egypt

[9] History of Tabari – Year64, al-Bidaya wal-Nihaya by ibn-Kathir – Year64, The Complete History by ibn-al-Athir – Year64

[10] History of Tabari – Year73, al-Bidaya wal-Nihaya by ibn-Kathir – Year73, The Complete History by ibn-al-Athir – Year73

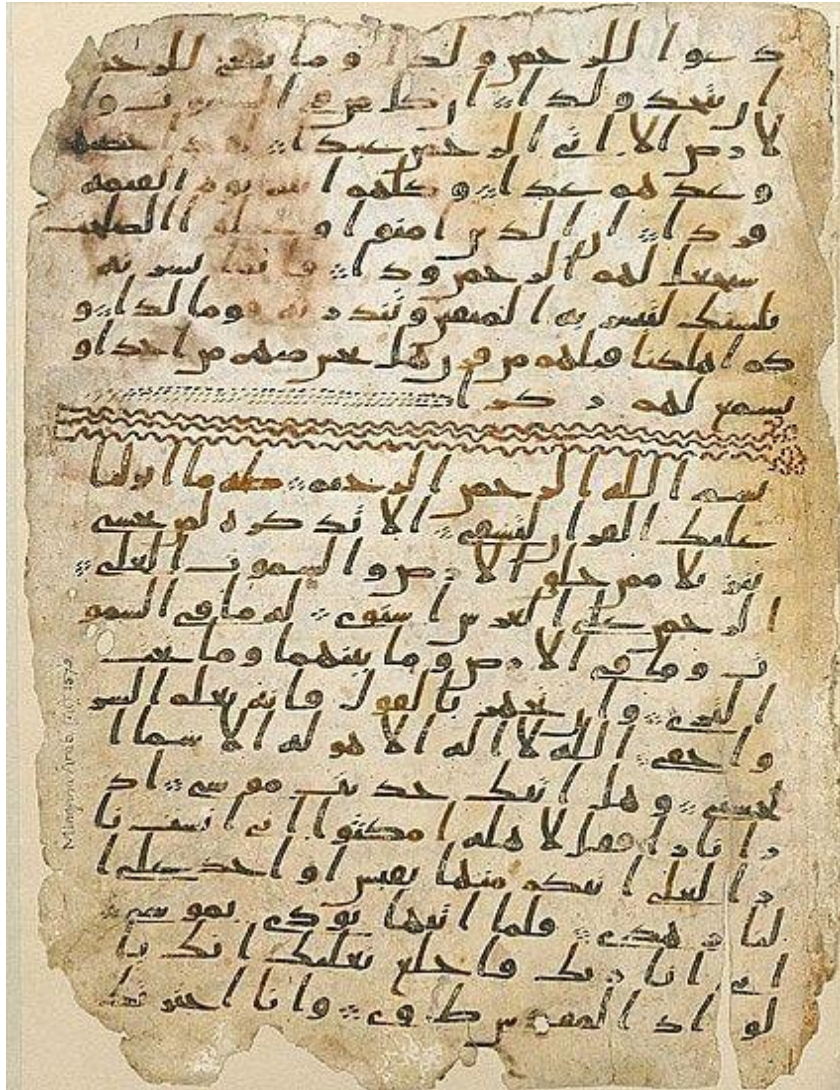


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# PART IV

## ATROCITY IS LOUD .. TRUTH'S NOT ALLOWED

On the teachings of religion that are contrary to humanity



Source: [Wikimedia](https://www.wikimedia.org/)

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## 18. Legalization of Discrimination

[Sexual Discrimination](#)

[Caste Discrimination](#)

[Approval of Enslavement](#)

### *Sexual Discrimination*

Explicit discrimination in prioritization:

{.. women have rights similar to their obligations, according to what is fair. But men have a degree over them. ..} 2:228 I

{Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property ..} 4:34 S

Label of women in the Quran:

{Your wives are a tilth for you, so go to your tilth when or how you will ..} 2:223 H

Women are among the ablution breakers:

{.. if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; ..} 4:43 S

(Tabari: if you have touched them by hand)

(Qurtubi: touching implies contact of skins)

(ibn-Kathir: Allah meant by it, every touch, by hand or any other body organ, and he enjoined ablution on anyone how touched with something of his body something of her body directly.)

A woman married to a Muslim man, if she doesn't obey him in everything he orders her.. then he may punish her, and he may beat her! And she's not entitled to the same:

{.. Those from whom you fear rebelliousness, admonish them and desert them in the bed and smack them ..} 4:34 Q

As if all this insult to the woman isn't enough; there's more:

{And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four. But if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. ..} 4:3 H

This means that the man has the right to polygamy (the harem), so that he'd have 3 women other than her, and an unlimited number of slaves; while she's not entitled to polygamy nor pleasure with more than one man. Muhammad didn't deprive himself of enjoying this privilege, and the 4 women that he allowed for people were not enough for him; rather he had 13 wives at one time, plus whomever he lusted of slaves, (as chapter 16 shows.)

And to entice males and to motivate them to rush into combat.. came the description of women in paradise in a bodily way, as if they were slave-girls given to them to satisfy their lusts and give them pleasure, while women are not entitled to the same:

{Verily, We have created them (maidens) of special creation. • And made them virgins. • Loving, equal in age. • For those on the Right Hand.} 56:35-38 H

(Tabari: flirty virgins, amorous [...] adoring [...] lustful)

(ibn-Kathir: with sweetness, jolliness and prettiness)

{Therein shall be those of refraining looks whom before them has deflowered neither man nor jinn.} 55:56 D

{Fair ones, confined in tents.} 55:72 D

{And full-breasted maidens of equal age.} 78:33 D

(Tabari: girl who has grown breasts and her breasts have bulged)

(Qurtubi: bosomy girl)

(ibn-Kathir: Their breasts are firm, not saggy, because they're virgins)

Also, a woman may have only half of what a man has in inheritance and in eligibility to testify, and she'd never qualify to hold a high governmental position:

{.. If a man dies, and leaves no children, and he had a sister, she receives one-half of what he leaves. And he inherits from her if she leaves no children. But if there are two sisters, they receive two-thirds of what he leaves. If the siblings are men and women, the male receives the share of two females. ..} 4:176 I

{.. get two witnesses out of your own men. And if there are not two men, then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. ..} 2:282 H

{Narrated Abu Bakra: During the days (of the battle) of al-Jamal (i.e. the camel), Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of al-Jamal and fight along with them [led by A'ishah]. When Allah's apostle was informed that the Persians had crowned the daughter of Khosrow as their ruler, he said "People ruled by a woman will never succeed."} [1]

In addition to all that, the discrimination against her by imposing body covering on her.. deprives her of sunlight. Science has proven that vitamin D, essential for our health, is formed in the skin by its direct exposure to the sun. [2]

And the discrimination against her continues even after she dies:

{Believers, retaliation is decreed for you concerning the killed. A free (man) for a free (man), a slave for a slave, and a female for a female. ..} 2:178 Q

(Tabari: It was imposed upon you, O believers, to punish the dead: that the free be kept for the heat, the slave is for the slave, and the female for the female.)

{Allah's apostle said: The woman's blood money is half of the man's blood money.}

The Islamic scholars have agreed unanimously on this in the four schools of thought. Ibn-al-Qaiyim said: "As to blood money, since a woman is less than a man, and the man is more beneficial than her, [...] their value is not equal, which is blood money."

## ***Caste Discrimination***

Caste is the will of Allah:

{See how We have preferred some above others. Yet the Everlasting Life is greater in rank and greater in preferment.} 17:21 Q

{It is He who made you successors on the earth, and raised some of you in ranks over others ..} 6:165 I

{.. It is We who have allocated their livelihood in this life, and We elevated some of them in rank above others, that some of them would take others in service. ..} 43:32 I

{Say, "O Allah, Owner of Sovereignty. You grant sovereignty to whom You will, and You strip sovereignty from whom you will. You honor whom you will, and You humiliate whom you will. ..} 3:26 I

This is the claim of the authors of the Quran, that casteism, glory, humiliation, and conquering of sovereignty.. are of the will of "Allah"; but the truth is that they are examples of injustice and aggression resulting from the growth of the traits of greed and superbia.

Scamming the rich:

{And know that one fifth of whatever you take as spoils belong to Allah, the Messenger, kinsmen of the Messenger, the orphans, the needy, and the destitute traveler; • These are the true believers. They have high standing with their Lord, and forgiveness, and a generous provision.} 8:3-4 I

{Who is he who will lend Allah a loan of goodness, that He may double it for him, and will have a

generous reward?} 57:11 I

Scamming the rich out of their possessions in exchange for raising their ranks (the rich caste) and promising a reward after their death. This means, give us your money as a loan, you become among the privileged, and you'll gain twice as much in interest.. but after you die.

(ibn-Kathir: When this verse was revealed [...] said abu-al-Duhdah al-Ansari: O Messenger of Allah, does Allah surely want loan from us? He said: Yes, abu-al-Duhdah [...] He said: I have lent my Lord my farm. He had a farm in which there were 600 date trees and his wife and children [...] Allah's apostle said: How plentiful are the sweet date clusters in paradise for abu-al-Duhdah.) [5]

Persuading the poor:

Muhammad tried to persuade the poor that they and the wealthy were equal before their Lord, not discriminated against because of money; but he failed, and admitted that the wealthy are more important in Islam because they're fortunate with money and they spend it on "Allah", his messenger, and the believers:

{The poor among the emigrants came to Allah's apostle and said: The possessors of wealth have obtained the highest ranks and the lasting bliss. He said: How is that? They said: They pray as we pray, they fast as we fast, and they give charity but we do not give charity, and they emancipate slaves but we do not emancipate slaves. He said: Shall I not teach you something by which you will catch up with those who have preceded you, and overtake those who come after you, and no one will be better than you except those who do as you do? [...] Extol Allah, declare His Greatness, and Praise Him 33 times after every prayer. [...] The poor returned to Allah's apostle saying: Our brethren, the people of money have heard what we have done and they did the same. So he said: This is Allah's Grace which He gives to whom He wishes.} [6]

Therefore, a Muslim who came to the world and found himself of a wealthy family and inherited money and spent from it for the sake of "Allah".. has a higher status, and is promised a higher degree in the Hereafter than the one who found himself of a poor family, even if they were equal in deeds and piety. And so, the preference in Islam is for the wealth owners.

### ***Approval of Enslavement***

The Quran permits the Muslim to own people and to exploit them for sex and hard work:

{And those who guard their private parts • Except with their wives and (women slaves and captives) whom their right hands possess, for they are not to be blamed,} 70:29-30 H

He is not to be blamed for doing so, as Muhammad, his role model.. owned slave-girls for himself and his lust. The Quran had permitted him to enslave them by way of raiding:

{O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, ..} 33:50 S

It affirmed the permission of this to him, even in the last phase of his life when he announced the completion of the religion; as in a single verse, it forbade him from marrying women.. and permitted him to own more of them:

{It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. ..} 33:52 H

As for the claim of some Muslims that this religion called for the liberation of slaves... it is a false claim. All what is there.. is a commendable act or punishment.. for the purpose of liberating Muslim slaves only, by buying them from their non-Muslim masters, so that they can be recruited in the army of the Arabs, and glory becomes for them and humiliation becomes for others (as chapter 16 shows):

{.. whosoever kills a believer by mistake, he must set free a believing slave ..} 4:92 H



Note: "Sahih" means authentic. "Sunan" means traditions.

[1] Sahih of Bukhari 4425

[2] • L Y Matsuoka, et al. "Clothing prevents ultraviolet-B radiation-dependent photosynthesis of vitamin D3" 1992 • Shemani Jagoda & Katie Dixon "Protective Effects of 1,25 Dihydroxyvitamin D 3 and Its Analogs on Ultraviolet Radiation-Induced Oxidative Stress" 2020

[3] Sahih, Large Sunan of Baihaqi 16738

[4] I'lam al-Muwaqqi'een 'an Rabb al-'alameen by ibn-Qayyim al-Jawziya v2 p114

[5] Sahih of ibn-Hibban 7159

[6] Sahih of Muslim 595



## 19. With Allah's Will .. They Abuse & Kill

[Killing a Human Being for Revenge and Vendetta](#)

[Killing People Who Don't Believe in the Abrahamic Belief](#)

[Killing a Child](#)

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### ***Killing a Human Being for Revenge and Vendetta***

**The Quran permits killing people for revenge and vendetta (license to kill); it even encourages it:**

{.. If someone is killed unjustly, We have given his next of kin certain authority. But he should not be excessive in killing, for he will be supported.} 17:33 I

(Jalalain: We have given his heir authority over the killer; but let him not overstep the bounds by killing other than the killer or by other than that instrument with which he killed.)

(ibn-Kathir: The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the Diyah (blood money), or he may forgive him with no payment, as proven in the Sunnah. [...] "he should not be excessive in killing" They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.)

### ***Killing People Who Don't Believe in the Abrahamic Belief***

**A Muslim is prohibited (from being harmed) in his blood, money and honor. What about non-Muslims? If they are "dhimmis" (people of the Book under Islamic protection, i.e. Christians, Jews, and Magus,) they are prohibited like a Muslim. As to the others (who some of your loved ones could be among them).. if they do not substitute their beliefs for those of Muslims.. their blood, money, and honor are permissible; and the Muslims must kill them or expel them. And if the Islamic rule were to extend all over the world, then those people would have no escape from slaughter and mass graves:**

{.. if they turn away, then lay hold of them and slay them, wherever ye find them ..} 4:89 D

{.. kill the polytheists wherever you find them. ..} 9:5 I

{If the hypocrites, and those with sickness in their hearts, and the rumormongers in the City, do not desist, We will incite you against them; then they will not be your neighbors there except for a short while. • They are cursed; wherever they are found, they should be captured and killed outright.}

33:60-61 I

(ibn-Kathir: Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief, "those with sickness in their hearts" Ikrimah and others said that this refers to adulterers in this instance. "and the rumormongers in the City" means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth, [...] We will incite you against them. [...] "then they will not be your neighbors there" in Medina, "except for a short while, they are cursed" [...] expelled, displaced, wherever they're found they're captured because they are so weak and so few, and killed outright.)

## ***Killing a Child***

**The authors of the Quran did not see anything wrong with the murder of a child. This text mentions it as of “mercy” and “knowledge”. What about the Muslim who reads it on Friday? What if it happens to your own child, or a child you know? Would you approve it? The Quran does:**

{.. one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. [...] Then they both proceeded, till they met a boy, he (Khidr) killed him. He (Moses) said “Have you killed an innocent person who had killed none? Verily, you have committed a dreadful thing!” [...] “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.”} 18:74-80 H

(ibn-Kathir: The Prophet said “The boy whom al-Khidr killed was destined to be a disbeliever from the day he was created.” [...] “oppress them by rebellion and disbelief”, i.e. their love for him might make them follow him in disbelief. Qatadah said “His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. ..)

## ***Beheading Captives***

{It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter in the land. You desire the good of this world (i.e. the money of ransom), but Allah desires the Hereafter. ..} 8:67 H

**Meaning: Don't take prisoners to release them for a ransom; kill them!**

(Jalalain: When they ransomed those taken captive at Badr [Allah revealed] “It is not for a Prophet that he should have prisoners of war until he had made a great slaughter in the land” i.e. until he had gone to extremes in killing the infidels. “You desire” O believers, “the good of this world” [...] by ransoming “but Allah desires” for you “the Hereafter” meaning, its reward by killing them ..)

(Tabari: [Allah] was telling him, regarding the infidels who he confined on the day of Badr and then ransomed, that killing them was the right way to go instead of taking the ransom and releasing them [...] If you capture them, do not ransom them until you had made a great slaughter in them ..)

## ***Practicing Torture***

**The founders of Islam used their fake divine authority to legalize and justify the practice of torture, and to threaten to continue it after death forever, to be a means to terrorize people, as part of the “carrot and stick” policy. In the Quran, the mention and the threatening of torture is repeated hundreds of times. Examples:**

{If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all} 9:39 H

{Make no excuse. Of a surety ye are disbelieving after declaring your faith. If, party of you We shall pardon, another party We shall torment for they have remained sinners.} 9:66 D

{If then they repent, it will be better for them, and if they turn away, Allah will torment them with an afflictive torment in the world and the Hereafter, and theirs shall be on the earth no friend nor helper.} 9:74 D

{Then as for those who disbelieved I shall torment them with a severe torment in the world and the Hereafter} 3:56 D

{Say to the Arabs who lagged behind: “You shall be called upon to fight a mighty nation, unless they embrace Islam. If you are obedient you shall receive a good wage from Allah. But, if you turn away, as you turned your backs before, He will punish you with a painful punishment”} 48:16 Q

{And of the dwellers of the desert around you some are hypocrites, and so are some of the people of Medina; they have become inured to hypocrisy you know them not, We know them. We will torment



them twice, and thereafter they shall be brought back to a torment terrible.} 9:101 D  
{For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allah.} 13:34 H  
{The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.} 24:2 H  
{O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah.} 33:30 H  
{Those who love that indecency should be broadcast about those who believe theirs is a painful punishment in this world and in the Everlasting Life.} 24:19 Q  
{Such is the torment. And the torment of the Hereafter is far greater; if they but knew.} 68:33 D

### ***Sexual Abuse of Children (Pedophilia)***

**Islam allows without the least of uneasiness.. that a man marries a child, and that he does sexual intercourse to her, while her growth is not complete and her menstrual cycle has not started:**

{.. their waiting period is three months as well as those who have not yet menstruated. ..} 65:4  
(Tabari: those who did not menstruate of girls due to immaturity, if their husbands divorced them after the intercourse [...] they did not reach menstruation, and have had intercourse)

{The Prophet married [...] A'ishah when she was a girl of 6 years of age, and he consumed that marriage when she was 9 years old, and she remained with him for 9 years.} [1]

**While this religion forbids.. drinking little wine (which is scientifically proven to be beneficial for health [2]), it allows this ugly habit, and childhood violation. Muhammad used to advise his companions to marry young girls:**

{Jabir ibn-Abdullah said: I got married, then I came to the Prophet, and he said: "Have you married, Jabir?" I said: Yes. He said: "To a virgin or to a non-virgin?" I said: To a non-virgin. He said: "Why not a young girl, so that you may play with her and she may play with you?"} [3]

### ***Prostitution***

**Islam permits the exploitation of slave girls in prostitution, as long as it is not coerced:**

{.. do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.} 24:33 S

**And it permits the poor man to marry a woman owned by another man; thus, the woman has sex with two men.. her owner and her husband:**

{And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess ..} 4:25 H  
(Tabari: Whoever does not find anything with which he can marry a free woman, he may marry a slave, so he will be chaste with her, and her people will provide her provisions instead of him.)

**And it permits "pleasure marriage", which is the exploitation of a needy woman in temporary marriage for a reward. This is a privilege for the man, the woman is not entitled to the same; which is what can be called "Islamic prostitution".**

{.. Lawful to you beyond all that, is that you can seek using your wealth in marriage and not fornication. So whatever you have enjoyed from them give them their obligated wages. ..} 4:24 Q

{ibn-Juraij said: Ataa told me that he heard ibn-Abbas regarding it permitted even now, and he told me he recited this verse as "whatever you have enjoyed from them until a definite date, give them

their obligated wages.”} [4]

{Abu Jamra said: I heard ibn-Abbas (giving a verdict) when he was asked about the pleasure [marriage] with women, and he permitted it ..} [5]

{Jabir ibn-Abdullah and Salamah ibn-al-Akwaa said: We were in an army, then a messenger of Allah’s apostle came to us and said “It has been permitted for you to seek pleasure, so seek pleasure.” [...] Allah’s apostle said “Whoever man and woman consented to each other, then the cohabitation between them is 3 nights, then if they wish to prolong it, or to separate, they may do so ..”} [6]

{Sabrah al-Juhani reported: Allah’s Messenger permitted pleasure marriage for us. So I and another person went out to a woman of banu-Amir, who was like a young long-necked she-camel. We presented ourselves to her, so she said “What would you give me?” I said “My cloak.” And my companion also said: “My cloak.” And the my companion’s cloak was superior to mine, but I was younger than him. So when she looked at the cloak of my companion she liked it, and when she looked at me she liked me. She then said: You; and your cloak suffices me. So I remained with her for three nights. Later, Allah’s Messenger said: He who has any of these women with whom he had pleasure, he should let her off.} [7]

**While this religion forbids.. mutual beautiful passion, and adoration and sexual attraction, and sexual relationship in equivalence between a woman and her beloved (“not taking lovers” 4:25 Q), it allows a woman to become a sex worker, so that men enjoy her and fulfill their lust into her in exchange for a reward.**

(ibn-Kathir: This verse has been taken as proof for the pleasure marriage; and no doubt that it was allowed in the beginning of Islam and then abrogated afterwards. al-Shafi’i and a range of scholars said that it was permitted and then abrogated twice, and others said more than that. [...] It has been narrated from ibn-Abbas and a range of the prophet’s companions their fatwa of permitting it for necessity. [...] Those who took this verse to mean pleasure marriage till a specified date said: No blame on you that when it expires, you two agree to increase it. [...] If he wills he may gratify her after [...] the reward given for enjoying her before the expiration of the term between them by saying: I’d like to enjoy you also for such and such [...] When the duration ends, he may not have any control over her, and she becomes free from him, and she shall observe the possibility of pregnancy, and there’s no inheritance for her ..)

### ***Taking Female Captives (Rape)***

Islam permits a man to take a woman as spoils for him from raids, to do whatever he wants with her, and to rape her as he wants.. even if she was married.. on the basis that she had become one of his possessions:

{O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, ..} 33:50 S

(Tabari: we’ve permitted to you your slaves whom you’ve taken captive, so you’ve owned by captivity, and have become yours, by Allah’s opening the way for you, from spoils.)

(Qurtubi: i.e. of those whom Allah has given you as spoils of women, taken by way of conquest and subjugation.)

(Jalalain: those whom Allah has given you as spoils of war from the disbelievers whom you have taken captive such as Sofiya and Juwairiya)

(ibn-Kathir: It means, the slave-girls whom you took from the war booty are also permitted to you. He owned Sofiya and Juwairiya, then he manumitted them and married them, and he owned Raihana bint-Shamun al-Nadariya and Mariah the Copt, the mother of his son Ibrahim, ... they were both among the slaves)

{Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. ..} 4:24 H

(Jalalain: Forbidden to you are those women with husbands, that you have sexual relations before they divorce whether they were free Muslims or not “except those whom your right hands possess” of slaves by captivity, you may have intercourse with them even if they have husbands in the enemy’s land, after the clearing of pregnancy.)

(Tabari: the forbidden [...] are women who have husbands and are not captives. Right hands possession are captives who split from their husbands by captivity, so they’ve become legitimate to whoever got them without divorcing their enemy husband.)

(Qurtubi: The companions of Allah’s apostle used to absolve the female captive of pregnancy with one menstrual cycle.)

{Allah’s apostle sent an army to Ow’tas, so they met an enemy, so they battled them, and they defeated them, and they got themselves some female captives. Seemingly some of Allah’s apostle’s companions were reluctant to have sexual relations because of their husbands of the idolaters; so Allah sent down “women already married, except those whom your right hands possess”, i.e. they’re legally yours when the pregnancy clearing period ends.} [8]

**This means, the owner of the female captive waits less than a month to prove that she is not pregnant from her husband, then he can rape her as he wants. The founders of Islam didn’t care about the children of this abused woman; they automatically turned them into young slaves. The way they had things was like saying “enemies we fight and defeat; we have the right to enjoy their women; and to take their children as slaves for us.”**

### *Allah’s Criminal Character*

**The authors of the Quran presented “Allah” as a god who practices torture, as a previous segment showed, and who created people in two categories, so that he gives free grace to one, and tortures the other:**

{Had your Lord willed, He would have made mankind a single nation. But they continue in their differences • except those on whom your Lord shows mercy. For this end He has created them. The Word of your Lord shall be perfectly completed: ‘I shall fill Hell with jinn and people, all together’} 11:118-119 Q

(Hassan was asked about this verse .. he said “All people are different on various religions, except those on whom your Lord has mercy, they’re not different.” I said to him “So he created them for that?” He said “He created these for his Paradise, and these of his fire, and created these for his mercy, and created these for his torment. Reported from ibn-Abbas: “For this end He has created them”, he said “He created them two groups: a group that gets mercy, so it doesn’t differ, and a group that doesn’t get mercy, so it differs, and that’s His saying: “then (some) of them shall be unhappy and (others) happy.” 11:105 S – Malik was asked [...] so he said “He created them to be two groups: a group in Paradise, and a group in hellfire.”)

(The meaning of “shall be perfectly completed” is: it became fixed as he told and destined in his time immemorial. The word completeness is its impossibility of change and replacement.)

**And that he leads people astray, and then punishes them with fire on their straying, and continues to torture them forever:**

{.. Say, “Allah leads astray whomever He wills ..”} 13:27 I

{Had Allah willed, He would have made you one nation. But He leads astray whomever He wills and gives guidance to whomever He wills. ..} 16:93 Q

{If you covet for their guidance, then verily Allah guides not those whom He makes to go astray ..} 16:37 H

{Do you want to guide those whom Allah has led astray? Whomever Allah leads astray—you will never find for him a way.} 4:88 I

{.. who will guide him whom Allah has sent astray? ..} 30:29 H

{Whomever Allah misguides has no guide. And He leaves them blundering in their transgression.}  
7:186 I

{Those whom Allah guides are rightly guided; but for those whom He leads astray you shall find no guardian, other than Him. On the Day of Resurrection We shall gather all of them upon their faces, blind, dumb, deaf. Gehenna shall be their refuge, whenever it dwindles, We will increase the Blaze for them.} 17:97 Q

{Whomever Allah has willed to divert, you have nothing for him from Allah. Those are they whose hearts Allah does not intend to purify. For them is disgrace in this world, and for them is a great punishment in the Hereafter.} 5:41 I

**And that he desires destruction and directs offenders:**

{When We decide to destroy a town, We command its affluent ones, they transgress in it, so the word becomes justified against it, and We destroy it completely.} 17:16 I

{And thus We have set up in every town great ones of its wicked people to plot therein. ..} 6:123 H

**And that it incites the Muslim to enmity and hatred towards anyone who has a different belief, even the people closest to him:**

{You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; ..} 58:22 S

{You have had an excellent example in Abraham and those with him; when they said to their people, “We are quit of you, and what you worship apart from Allah. We denounce you. Enmity and hatred has surfaced between us and you, forever, until you believe in Allah alone.” ..} 60:4 I

**And they portrayed him as a mighty avenger.. inciting Muslims explicitly to slaughter their opposers.. with phrases fraught with hate and hostility.. which has caused over 14 centuries of countless deaths, orphans, widows, and bereaveds. (Imagine yourself among them):**

{Therefore, do not be weakened and call out for peace, you shall be the upper ones ..} 47:35 Q

{Kill them wherever you find them. Drive them out of the places from which they drove you. Dissension is greater than killing. But do not fight them by the Holy Mosque unless they attack you there; if they fight you, kill them. Like this is the recompense of the unbelievers} 2:191 Q

{Fain would they that ye disbelieved even as they have disbelieved, so that ye may be all alike. Wherefore take not friends from among them until they migrate for the sake of Allah; and if they turn away, then lay hold of them and slay them, wherever ye find them, and take not from among them a friend or a helper. [...] if they withdraw not from you, nor offer you peace, nor restrain their hands, lay hold of them and slay them wherever ye find them. ..} 4:89-91 D

{.. kill the polytheists wherever you find them. And capture them, and besiege them, and lie in wait for them at every ambush. ..} 9:5 I

{Fight them. Allah will torment them at your hands, and humiliate them and give you victory over them and heal the breasts of the believing people.} 9:14 D

{So, when you meet those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (i.e. take them as captives). ..} 47:4 H

{.. so strike them over the necks, and smite over all their fingers and toes.} 8:12 H

**So, does this fictional character deserve respect to begin with, let alone the right of worship?**



Note: “Sahih” means authentic.

[1] Sahih of Bukhari 4863

[2] Chapter 22 of this book “Have Little Wine .. You’ll Be Fine”

[3] Sahih of Bukhari 5080· 5367· 6387· Sahih of Muslim 715· Sahih of abu-Dawud 2048· Sahih of Nasae 3219· Sahih of Tirmidhi 1100· Sahih of ibn-Hibban 2717· Sahih of ibn-Majah 1519· Musnad of Ahmad ibn-Hanbal 14306

[4] al-Tamhid by ibn-abd-al-Barr 10/113, Musannaf of abd-al-Razzaq 14022

- [5] Sahih of Bukhari 5116
- [6] Sahih of Bukhari 4827
- [7] Sahih of Muslim 1406, Sahih of ibn-Hibban 4146
- [8] Sahih of Muslim 1456



## 20. When the Cruel .. Seek to Rule

[Raiding](#)

[Beheading Captives](#)

[Assassinating Opposers](#)

[Banning Freedom of Religion](#)

[Savage Physical Punishments](#)

As chapter 11 shows, the texts of invasion and killing of opponents in the Quranic sura Tawbah-9 and other ones (the last ones chronologically).. revoked all the texts of tolerance and peacefulness.

Muhammad and his associates used the Quran to establish an authoritarian law according to their whims, and to enslave and recruit their followers. What Muhammad and his followers were doing was raids, attacks on villages, towns, tribes, and convoys, and not defensive battles, as some Muslims claim. It was at first on the pretext of compensating for the lost property that they left when they fled Mecca, then it expanded and worsened under the illusive slogan “the jihad for the sake of Allah”.. so it became crimes against humanity.. for the purpose of continuing to obtain the spoils.. and to violate the property of others and their women. They dared to assassinate the opposers and behead the captives, and they went for dozens of invasions, led or directed by Muhammad, where hundreds of people were killed. With the element of surprise and storming the people of the lands at the time of their sleep, they were able to occupy them, slaughter the men, plunder them and enslave their women and children, and establish an expansionist state.. to satisfy their desires. [1]

{.. [Quraish] their patricians met in the sacred compartment, and they mentioned Allah’s apostle [...] they said: We’ve never seen like what we have tolerated from this man; he has insulted our intelligence, cursed our fathers, dissed our religion, divided our clan, and blasphemed our gods; we have endured from him a great deal [...] Allah’s apostle came out to them [...] and when he passed by them, they mocked him with some of his sayings [...] then he went away, and when he passed by again, they mocked him likewise [...] then he went away, then he passed by the third time, and they mocked him likewise, so he said: You hear o clan of Quraish?! Surely, by who the soul of Muhammad is in his hand, I came to you with slaughter! So his word took the men aback ..} [2]

{When the Sacred Months have passed, kill the polytheists wherever you find them. And capture them, and besiege them, and lie in wait for them at every ambush. But if they repent, and perform the prayers, and pay the alms, then let them go their way. ..} 9:5 I

(Qurtubi: You should know that His phrase “kill the polytheists” implicates the permission to kill them by any means, but it has been reported that mutilation is forbidden. However, it is possible that abu-Bakr took this verse in its generality when he killed the people who left Islam by burning with fire, stoning, and throwing from the tops of mountains, and in the wells. Also Ali’s burning of a clan that left Islam, could be an inclination to this doctrine, and reliance on the generality of the verse. [...] “lie in wait for them at every ambush”, this is proof of the legitimacy of assassinating them prior to the call for Islam.)

### ***Raiding***

{Muhammad said: Whoever dies and has not raided nor has he had a desire for raiding dies on a section of hypocrisy.} [3]

{Muhammad said: I am sent near the judgment day with the sword, until Allah is worshiped alone without a partner, and my livelihood has been set under the shadow of my spear ..} [4]

{Anass ibn-Malik said: If the Prophet raided a clan, he’d not raid them until it is dawn, and he’d wait, and if he heard the athan (the call for Islamic prayer), he’d back off from them, and if he did not hear it, he’d attack them ..} [5]

{.. the Prophet raided banu-al-Mustaliq while they were unaware and their cattle were being watered. He killed their fighters and took their women and children as captives, and on that day, he captured Juwairiya ..} [6]

{.. Allah's apostle was informed that in Domah there's a multitude and that they do injustice to whoever passes by them [...] so he recruited [...] people [...] and he went out [...] in 1000 of Muslims, so he traveled in the night and lurked in the day [...] and when he got by them, it was dusk, and there were traces of the camels and sheep; so he attacked their livestock and their shepherds, and he captured whomever he captured ..} [7]

{ibn-Jathama said: The Prophet passed by me in al-Abwaa, and he was asked about attacking a household of idolaters at night, and thus their women and children getting wounded. He said "They are of them." And I heard him say "No protection except that of Allah and His Messenger." ..} [8]

**Meaning, an innocent child, just because he is the child of an infidel, does not matter if a Muslim kills him by mistake, or takes him to be a slave owned by him.**

{Zaid ibn-Haritha [...] Allah's apostle sent him [...] in 500 men [...] Zaid traveled in the night and lurked in the day [...] till they attacked, and they charged at dawn on al-Hunaid and his son and whomever was in the place, and they caught whatever they found, and slew them till they wore them down, and killed al-Hunaid and his son, and raided their cattle, camels, and women, and took 1000 camels and 5000 sheep, and of captives 100 women and children ..} [9]

{Allah's apostle sent Shuja' ibn-Wahb in 24 men to a group from Hawazin in al-Sayi, and ordered him to attack them. So he went out, and he traveled in the night and lurked in the day, till he reached them at dawn while they were unalert [...] so they hit a lot of camels and sheep, so they drove them all [...] they caught women in the settlement, so they drove them, and among them there was a glowing girl, so they came with her to Medina} [10]

{Jundab .. said: Allah's apostle sent Ghalib al-Kalbi [...] in an army unit in which I was. He ordered him to wage a raid on banu-al-Mulawwah who were in al-Kadid, so we went out [...] We gave them time until they felt safe and went to sleep, and towards dawn, we attacked them and killed some and drove the camels. Their screams went out, and a multitude that we could not face came at us, and we went on with the camels [...] and brought them to Allah's apostle} [11]

{Quraish were afraid to follow their usual route to Syria after what had happened in the battle of Badr, so they went via the Iraq route. Some merchants went out from them [...] Allah's apostle sent Zaid, so he met them [...] and captured the caravan and its contents, but not the men. So he brought the spoil to Allah's apostle.} [12]

{Narrated By Usama ibn-Zaid: Allah's Apostle sent us towards al-Huraqah. So we attacked them at dawn and defeated them. I and an Ansari man chased a man of them and when we took him over, he said "No god but Allah." So the Ansari man stopped, but I stabbed him with my spear till I killed him. When we returned, the Prophet came to know about that and he said "O Usama! You killed him after he had said "No god but Allah"? I said "He said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.} [13]

{Jarir reported that there was in pre-Islamic days a temple called Dhul-Khalasah or the Yamanite Kaaba. Allah's Messenger said to me: Won't you rid me of Dhul-Khalasah? So I went forth in 150 horsemen and we destroyed it and killed whomever we found there. Then I came to the Prophet and informed him, so he blessed us.} [14]

{ibn-abu-Hadrad said: [...] Rifa'a ibn-Qais came [...] and encamped with his clan in al-Ghaba intending to gather them to fight Allah's apostle so Allah's apostle summoned me and two other Muslims and told us to go to this man to bring news of him [...] We set forth taking our arrows and swords until we arrived near the settlement as the sun was setting. I lurked at one end and ordered

my companions to hide at the other end of the camp and told them when they hear me cry “Allah’s bigger” as I ran to the camp they were to do the same [...] There we were waiting for the unalertness of the clan or to get something from them, until much of the night had passed. They had a shepherd who had gone out with the animals and was so late in returning that they became worried for him. Their chief Rifa’a ibn-Qais got up and took his sword, saying: I’ll track the shepherd, some harm must have befallen him [...] he passed by me, and when he came in range I shot an arrow into his heart, and he uttered no word. I leapt upon him and cut his head off and ran in the direction of the camp shouting “Allah’s bigger!” and my two companions did likewise [...] We drove off a large number of camels and sheep and brought them to Allah’s apostle and I brought the head with me, so he gave me 13 of the camels.} [15]

{Allah’s apostle sent Abdullah ibn-Jahsh [...] and sent with him eight [...] He wrote for him a letter, and ordered him not to look at it until he had journeyed for two days [...] When he had traveled for two days he opened the letter [...] it read “When you have read this letter of mine proceed until you reach Nakhlah between Mecca and al-Ta’if. Wait there for Quraish and find out for us what they are doing.” [...] he went on till he reached Nakhlah. A caravan of Quraish carrying raisins and leather and other merchandise passed by them [...] The band conferred, as it was the last day of Rajab (a sacred month), so they said “If you leave them alone tonight they will get into the sacred area and will be safe from you; and if you kill them, you kill them in the sacred month.” [...] Then they encouraged each other, and decided to kill as many as they could of them and take what they had. Waqid .. shot Amr ibn-al-Hadhrami with an arrow and killed him, and took Othman and al-Hakam as captives. [...] They came with the caravan and the two captives [...] So he set apart for Allah’s apostle a fifth of the caravan, and divided the rest among his companions. [...] When they came to Allah’s apostle, he said “I did not command you to fight in the sacred month.” and he stopped the caravan and the two captives and refused to take anything from them [...] the band became in despair and thought that they were doomed. Their Muslim brethren reproached them for what they had done, and Quraish said “Muhammad and his companions have violated the sacred month, shed blood therein, taken booty, and confined men.” [...] and when people kept talking about the issue, Allah sent down: “They ask you about fighting during the Holy Month. Say, fighting during it is deplorable; but to bar others from Allah’s path, and to disbelieve in Him, and to prevent access to the Holy Mosque, and to expel its people from it, are more deplorable with Allah. ..” 2:217 I [...] when the Quran came down with this and Allah relieved the Muslims of their anxiety, Allah’s apostle took the caravan and the captives ..} [16]

{Whatever palm-tree you cut down or left standing upon its roots, it is by the permission of Allah, so that He might humiliate the impious.} 5:59 Q

{Allah’s Messenger had the palm trees of Bani Al-Nadir burnt and cut down at a place called al-Buwaira. Allah then revealed: “Whatever palm-tree you cut down ..”} [17]

### ***Beheading Captives***

{Omar ibn-al-Khattab said: When it was the day on which the Battle of Badr was fought [...] when they confined the captives, Allah’s apostle said to abu-Bakr and me: What do you think about these captives? Abu-Bakr said: They are our kith and kin. I think you should ransom them. [...] I said: I think you should allow us so that we smite their necks [i.e. behead them]. [...] The next day when I came to Allah’s apostle, I found him and abu-Bakr sitting and weeping. I said: O Allah’s apostle, why are you weeping? [...] He said: I am weeping for what your companions suggested of taking ransom. I’ve had a vision of their torment [...] and Allah revealed “It is not for a Prophet that he should have prisoners of war ..” 8:67 H} [18]

{In his guidance about captives: He used to grant some of them their freedom, and kill others, and release some for money, and others for Muslim captives [...] and he killed Oqba ibn-abu-Mu’et of



the captives, and he killed al-Nadher ibn-al-Harith, for the severity of their enmity to Allah and His apostle.} [19]

**Meaning, Muhammad “the prophet of mercy” used to handle prisoners as he wanted, at his own whim; he killed whoever he wanted, and he “granted” whoever he wanted to let him live.** Al-Nadher’s sister sent Muhammad a weeping poem, in which she said, “How would it have harmed you if you granted?” It is said that he said, “If this had come to me before he was killed, I would have granted him.” [20]

{When the war ended, Allah’s apostle came [...] till he stopped over the dead [...] and said “You were such an evil clan to your prophet [...]” and then he traveled [...] and with him the captive and spoils, and when he got to al-Safraa, he divided the booty, and smote the neck of al-Nadher ibn-al-Harith [...] [21] killed by Ali ibn-abu-Talib [...] and he went out, till when he was in Irq al-Zhabya, Oqbah ibn-abu-Mu’et got killed [...] when Allah’s apostle commanded killing him, Oqbah said “Who’s for my kids, Muhammad?” He said “The fire.” .. [20]}

**Did al-Nadher do what deserved beheading? All what he did was peaceful activity and challenging Muhammad’s claims:**

{And when Our Verses are recited to them, they say: “We have heard this; if we wish we can say the like of this. This is nothing but the tales of the ancients.”} 8:31 H

(Tabari: al-Suddi said: al-Nadher used to travel to al-Heerah, so he listened to the rhymed words and talks of its people. One time when he returned to Mecca, he heard the Prophet’s words and the Quran, so he said “We have heard this; if we wish we can say the like of this. This is nothing but the tales of the ancients”, saying “the rhymed words of the people of al-Heerah” [...] Sa’eed ibn-Jubair said: Upon the day of Badr, the Prophet judged to kill Oqbah To’aimah and al-Nadher. al-Nadher was captivated by al-Miqdad, so when the Prophet commanded to kill him, al-Miqdad said “O Allah’s apostle, my captive!” Allah’s apostle said “He said what he said about the Book of Allah!” ..)

{What used to hurt Allah’s apostle from al-Nadher: If Allah’s apostle sat down in a social gathering, and called to Allah and read the Quran, and warned Quraish of what happened to the past nations, al-Nadher used to succeed him in his seat when had left, and talked to them about Rostam and Esfandiar, and the kings Persia, and then said “By God, Muhammad is not a better speaker than me; his speech is nothing but the fables of the ancients, he has had them written just like I have.” Allah revealed a verse about it: “And they say: fables of the ancients which he has had written down, so they are dictated to him, morning and evening.” 25:5 D [22] So when he said all that, they sent him with Oqbah ibn-abu-Mu’et to the hakhams of the Jews in Medina, saying “Ask them about Muhammad, and describe him to them, and tell them what he said for they are the foremost People of the Book, and they have what we don’t have of the knowledge of the prophets.” So they went out till they reached Medina, so they asked the hakhams about Allah’s apostle [...] The hakhams said “Ask him about 3 things [...] Ask him about some boys who went away in the foremost era, what their matter was, as they had a strange narrative, [...] ask him about a roaming man who reached the easts and wests of the world, [...] and ask him about the spirit, what it is; then if he told you about all that, follow him, for he is a prophet, and if he didn’t, he is a liar” [...] Then they came to Allah’s apostle [...] He said “I will tell you about what you’ve asked tomorrow,” and did not exclude. [...] Allah’s apostle stayed 15 nights in which Allah didn’t induce to him any revelation [...] and they said “Muhammad promised us next day, and today 15 nights have passed, and he hasn’t told us any of what we asked,” till Allah’s apostle got saddened by the delay of revelation, and it was hard on him what the people of Mecca were saying. Then Gabriel came to him [...] with the sura al-Kahf .. [23]}

{And He brought down from their strongholds those of the People of the Book who backed them, and He threw terror into their hearts. Some of them you killed, and others you took captive.} 33:26 I (Jalalain: The clan Quraizhah [...] “Some of them you killed” who are the warriors “and others you took captive” i.e. the offspring.)

(Tabari: He meant by this banu-Quraizhah [...] Allah's apostle sieged them [...] until the siege exhausted them [...] Then Allah's apostle got out to the city market [...] and made trenches in it, then had them brought, and smote their necks in those trenches [...] they were between 600 and 900 [...] and Huyai ibn-Akhtab [chief and father of Sofiya] was brought [...] and when he looked at Allah's apostle [...] he said: Surely by God, I have not blamed myself for having you as an enemy, but whoever disappoints God shall be disappointed; then he turned to his people and said: O people, nothing wrong with the matter of God, the record of God and his destiny, and a calamity written on the Children of Israel. Then he sat down and got beheaded. [...] A'ishah said: None of their women was killed but one woman [...] By Allah she was with me talking to me and laughing at noon, and Allah's apostle was killing their men in the market; then a man shouted her name saying: Where is she?! She said: That's me. I said to: Woe! What is with you?! She said: I get killed. I said: Why? She said: For an incident I induced. He took her, and her neck got smitten. So A'ishah was saying: I can't forget my marveling at her; nice spirit, much laughter, and she knew she was to be killed.) [24]

{.. the Prophet said "O Saad, these people have agreed to accept your verdict." Saad said "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said "You have judged according to Allah's Judgment."} [25]

{The jews of banu-al-Nadheer and Quraizhah fought against Allah's apostle, so he expelled banu-al-Nadheer and allowed Quraizhah to stay on, taking nothing from them, till they fought afterward, he then killed their men and distributed their women, children and properties among the Muslims [...] He also expelled [...] Banu-Qainuqaa [...] and the Jews of Banu-Harithah, and all the Jews of Medina.} [26]

{Atiya of Quraizhah said: I was among the captives of banu-Quraizhah. They had a look at each of us, and whoever had grown [pubic] hair gets killed, and whoever had not grown it was spared. [...] so they exposed my pubic area and found it had not grown, so they put me in captivity.} [27]

**The so-called Muhammad.. dared to torture and kill the captives, the husband, father, and clan of Mrs Sofiya bint-Huyai.. and then he wedded her.. rather, he raped her:**

{When Allah's apostle had conquered the fort of banu-Abu-al-Huqaiq, Sofiya bint-Huyai ibn-Akhtab was brought to him along with another woman. Bilal who was bringing them led them past some of the slain Jews; and when the woman who was with Sofiya saw them she shrieked and slapped her own face and splashed soil on her head. When Allah's apostle saw her he said "Take this she-devil away from me." And by his order, Sofiya was put behind him, and he threw his mantle on her; so the Muslims knew that he had chosen her for himself [...] Kinanah ibn-al-Rabi' [her husband] who had the custody of the treasure of banu-al-Nadheer, was brought to Allah's apostle; he asked him about it. He denied that he knew where it was [...] Allah's apostle said "[...] what if we find it at your place? Shall I kill you?" He said "Yes." Allah's apostle gave an order to excavate the ruin. Some of their treasure was extracted. Then he asked him about the rest of it, and he refused to deliver it. Allah's apostle gave an order to al-Zubair, saying "Torture him until you extract what he has." So he kept kindling flint with steel on Kinanah's chest until he nearly died. Then Allah's apostle drove him to ibn-Maslamah, so he smote his neck ..} [28]

{Allah's apostle came to Khaibar, and when Allah made him conquer the fort, the beauty of Sofiya bint-Huyai ibn-Akhtab was mentioned to him, and her husband had been killed while she was a bride, so Allah's Apostle chose her for himself ..} [29]

{.. Annas said: Allah's Apostle [...] invaded Khaibar [...] Then he passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said "Allah is bigger; Khaibar is ruined." [...] So we conquered it, and took the captives. Then Dihyah al-Kalbi came [...] and said "O Allah's Prophet, give me a slave girl from the captives." The Prophet said "Go and take a slave girl."

So he took Sofiya bint-Huyai. A man came to the Prophet and said “O Allah’s Apostle, you gave Sofiya bint-Huyai to Dihyah and she is the chief lady of the tribes of Quraizhah and al-Nadheer and she suits none but you.” So he said “Bring him along with her.” So Dihyah came with her and when the Prophet saw her he said to Dihyah, “Take a slave girl other than her.” The Prophet then emancipated her and married her ..} [30]

{When Allah’s apostle married Sofiya in Khaibar [...] Allah’s apostle spent the night with her in a dome of his. Abu-Ayyub [...] spent the night with his sword, guarding Allah’s apostle and going around the dome until in the morning Allah’s apostle saw him there and asked him “what is with you Abu-Ayyub?” He replied, “I feared for you from this woman, for you have killed her father, her husband, and her clan, and till recently she was a non-believer, so I feared her for you.”} [31]

### *Assassinating Opposers*

{Allah’s apostle sent a few men to abu-Rafia. So ibn-Ateek entered to him in his house at night while he was asleep, and killed him.} [32]

{Ali ibn-abi-Talib burnt some people, then this was mentioned to ibn-Abbas, so he said “Had I been in his place, I would not have burnt them, as the Prophet said ‘Don’t torture with Allah’s torment.’ and I’d have killed them like the Prophet said, ‘Whoever substitutes his religion, kill him.’”} [33]

{Allah’s Apostle said “Who is up for Kaab ibn-al-Ashraf, as he has spited Allah and His Apostle?” Thereupon ibn-Maslamah got up saying “Allah’s Apostle! Would you like me to kill him?” He said “Yes.” He said “Then allow me to say something [false to deceive Kaab].” He said “Say it.” Then ibn-Maslamah went to Kaab and said “That man [Muhammad] has demanded offerings from us [...] we want you to lend us a camel load of food. [...] We’ll mortgage our weapons to you.” And he set a date to return to him. So he came to him at night, and with him was abu-Na’ilah, Kaab’s foster-brother. Kaab invited them to the fort, and went down to them. His wife said to him “Where are you going this hour? I hear a voice as if blood were dripping from him. He said “They are none but my brother ibn-Maslamah and my foster-brother abu-Na’ilah. An honorable man, even if invited to a stab at night, would go.” [...] So he let ibn-Maslamah in with two men [...] He came down to them wearing a shawl, and diffusing scent. Ibn-Maslamah said “I’ve never smelt a better scent. [...] He said “I have the most scented of Arab women.” [...] He said “May I smell your head?” He said “Yes.” He smelt it and made his companions smell it [...] When he got a strong hold of him, he said “Get him!” So they killed him and went to the Prophet and informed him.} [34]

{Allah’s apostle said “Whomever you catch of the Jewish men, kill him.” So Muhaiyisah ibn-Mas’ood leapt onto ibn-Sunaynah (a Jewish merchant with whom they had good relations) and killed him. Huwaiyisa [his brother] was not a Muslim at the time [...] When Muhaiyisa killed the man, Huwaiyisah started to beat Muhaiyisa, saying “You enemy of God! you killed him? Much of your belly fat is from his wealth!” Muhaiyisah replied “By Allah, a man ordered me to kill him, and if he ordered me to kill you I’d smite your neck!”..} [35]

{Amr ibn-Omaiya, [...] Allah’s apostle sent him [...] and ordered him to kill abu-Sufyan [...] and sent with him Jab’bar ibn-Sakhr [...] So the twain went out [...] Then they entered Mecca at night [...] Amr said: After dinner, the clan would set in their courtyards [...] By Allah, as we were walking, a man recognized me, [...] so I said to my companion “Run for your life.” So we ran away with all speed [...] and they ran after us, till we climbed a mountain, they gave up on us. Then we went into a cave and passed the night [...] In the morning, a man from Quraish was driving a horse of his, and passed by us while in the cave. I said “If he saw us he would scream, and we will be taken and killed.” I had a dagger I prepared for Abu-Sufyan, so I went out and stabbed him in the breast. He shrieked so loud that the Meccans heard him. I went back to the cave, and people came to him rushing while he was dying, and they said “Who stabbed you?” He said “Amr ibn-Omaiya” [...] and

did not point to where we were, then they carried him away. In the evening, I said to my companion “Let’s escape.” So we went out at night from Mecca seeking Medina. [...] I went into a cave, and while I was in it came an old one-eyed man of banu-al-Deel with a sheep of his. He said “Who is the man?” I said “One of banu-Bakr. Who are you?” He said “One of banu-Bakr.” I said “Welcome.” Then he lay down saying: “I’d never be a Muslim as long as I live, nor will I go near the religion of the Muslims.” I said in my mind “You’ll know,” and I waited for him, till when he fell asleep I took my bow, and I put the end of it in his sound eye, and I bore down on it till it reached the bone ..} [36]

{Osmaa bint-Marwan [...] was under [the authority of] a man of banu-Khitmah [...] and she used to spite the Prophet and disgrace Islam and incite against the Prophet; and she said poetry about it [...] So when Allah’s apostle heard it he said “Anyone avenge me bint-Marwan? Omair ibn-Addi al-Khitmi [a blind man] was there and heard that; so at night [.. in the dark] he entered to her in her home, and around her a few of her children asleep; one she was breastfeeding; he checked her with his hand and felt the child as she was breastfeeding him, so he pushed him aside, then put his sword on her chest until he popped it out of her back [...] Then in the morning he was with Allah’s apostle. He said: “O Allah’s apostle, I have killed her.” He said: “You helped the crusade of Allah and His Messenger, Omair.”} [37]

{omm-Qirfah (Fatimah bint-Rabi’a ibn-Badr of Fazarah of Ghatafan) [...] She was the most revered Arab. If there was a fight between Ghatafan, she sent her veil and it was hanged between them, and they would settle [...] Her husband was Malik ibn-Huthayfah, and she bore him 13 men, all of them have hung a sword of leadership. She was impervious, inciting against Allah’s apostle [...] Allah’s apostle used to say to Quraish: You see if I killed omm-Qirfah [...] will you believe? [...] They said: Would that happen? [38] The Arabs used to say, “If you were more revered than omm-Qirfah ..” [39] Zaid ibn-Haritha [...] Allah’s apostle sent him in an army to banu-Fazarah [...] They stood still to them in the night till dawn [...] Zaid said “If I shout “Allah is bigger” do the same”. They surrounded the settlement, and then he shouted it and they shouted it. [40] He afflicted them, and Qais killed [...] Mas’adah [...] and confined omm-Qirfah [...] a very old woman, and a daughter of hers, then he killed her violently [41]: He tied her legs to two camels, and let them tear her apart. Then they came to Allah’s apostle with her daughter. [42] A’ishah said “Zaid ibn-Haritha came to Medina and Allah’s apostle was in my house; so he knocked the door, and the Prophet got up to him naked dragging his clothes, and hogged him and kissed him and then asked him, so he told him what Allah let him conquer.” [43] Allah’s apostle had her head circle in the city so that killing her becomes known.} [44]

{And who can be more unjust than he who invents a lie against Allah, or says: “I have received inspiration,” whereas he is not inspired in anything; and who says, “I will reveal the like of what Allah has revealed.” ..} 6:93 H

(Tabari: It’s been sent down regarding Abdullah ibn-abu-Sarh. He became a Muslim; and he used to write for the Prophet. If he dictated to him “Hearing, Knowing”, he wrote, “Knowing, Wise” [...] so he doubted and disbelieved, and said “If Muhammad is revealed to, I am revealed to, and if God sends it down, then I have sent down like what God has [...] and he rejoined the polytheists, and he staggged Ammar and Jubair .. so they took them and they were tortured until they disbelieved .. So Ammar went to the Prophet.. and he told him what he had faced, and the disbelief it gave them. The prophet refused to accept him. So Allah revealed “Whosoever disbelieves in Allah after believing except he who is forced while his heart remains in his belief, but he who opens his chest for disbelief, ..” 16:106 Q – The ones who were forced were Ammar and his companions, and the one who opened his chest for disbelief was ibn-abu-Sarh.)

{Abdullah ibn-abu-Sarh used to write for Allah’s apostle the revelation, and perhaps Allah’s apostle dictated “Hearing, Knowing” and he wrote “Knowing, Wise”, then Allah’s apostle recited and said “That’s Allah” and he approved it. So he wondered and said “Muhammad does not know what he says; I write for him what I want. This which I wrote is revealed to me like it is revealed to

Muhammad.” And he went on the run from Medina to Mecca, an apostate. So on the day of Conquest, Allah’s apostle permitted shedding his blood ..} [45]

{On the day of the conquest of Mecca, Allah’s apostle granted the people safety, except for four men and two women, and said “Kill them even if you find them clinging to the curtains of the Kaaba.”: Ikrimah ibn-abu-Jahl, Abdullah ibn-Khatal, Maqees ibn-Sababah, and Abdullah ibn-abu-Sarh ..} [46]

{Allah’s Apostle entered Mecca in the year of its Conquest wearing a helmet on his head. When he took it off, a man came and said “ibn-Khatal is clinging to the curtains of the Kaaba.” He said “Kill him.”} [47]

{.. two bondwomen who used to sing, Vartana and her companion, and they were singing insulting poems against Allah’s Apostle [...] So he ordered to kill them ..} [48]

{An old man [...] called abu-Afak was so old, he was 120 years old when the Prophet came to Medina, he was inciting the enmity of the Prophet [...] and he said poetry about it. Allah’s apostle said “Who will get this wicked one for me?” So Salim ibn-Omar went out [...] and held on, seeking his unalertness, till a warm night came, and abu-Afak slept in the courtyard.. so Salim came [...] and put the sword on his liver till it got into the rug ..} [49]

{al-Aswad al-Ansi had come forward in Sanaa and claimed prophecy. [...] there were two demons with him [...] who used to tell him everything happening to people. Bathan was the representative of Prophet Muhammad in Sanaa, and he died, and al-Aswad’s demon came and told him , so he went forward in his people till he reigned over Sanaa and married al-Marzubanah the wife of Bathan [...] [She arranged for] Dadaway, Fairouz and others till they entered on al-Aswad at night, and al-Marzubanah had served him pure wine till he became drunk [...] so Fairouz and those with him dug the wall till they entered, and Fairouz killed him and cut his head off, and they took out the woman and whatever they liked of the stuff of the house ..} [50]

{A blind man had a slave mother of children that used to insult the Prophet [...] and speak ill of him; and he discouraged her and rebuked her, but she did not listen. And one night she kept speaking ill of the Prophet and insulting him, so he took the dagger and put it on her belly and leaned on her and killed her, and a child fell between her legs, and she stained what’s there with blood. In the morning, this was reported to Allah’s Apostle [...] The Prophet said “You all be witnesses that her blood is unworthy.”} [51]

{abu-Hurairah said: Allah’s apostle sent us in a mission and said to us “If you encounter those two men of Quraish (he named) burn them in fire. Then when we wanted to depart, we went to bid him farewell. He said “I’ve ordered you to burn two men in fire, but no one shall torture with fire except Allah. So if you catch them, kill them.”} [52]

### ***Banning Freedom of Religion***

Freedom of belief.. came exceptionally for the Jews, Christians, Magi, and Sabians. This was only because they were numerous people, so the founders of Islam regarded exterminating them as too much, being peaceful by the thousands.. just because they clung to their beliefs; so they opted to keep them alive, and settle with Islam being dominant in the lands, and to confirm this by banning them from calling for their own religions or establishing public temples, and that “they pay tribute out of hand and have been humiliated.” 9:29 Q

Of course, it is not open to all. If it were open, there wouldn’t be hypocrisy to occupy a big part of the Quran. Hypocrisy is a state that people were coerced to because of banning freedom of religion.

{Mohammad said: Whoever substitutes his religion, kill him.} [53]

{Ali ibn-abi-Talib burnt some people, then this was mentioned to ibn-Abbas, so he said “Had I been in his place, I would not have burnt them, as the Prophet said ‘Don’t torture with Allah’s torment,’ and I’d have killed them like the Prophet said, ‘Whoever substitutes his religion, kill him.’”} [33]

### ***Savage Physical Punishments***

Torturing people by flogging and other ways, cutting their hands and feet off, beheading them or crucifying them to death.. are punishments that reveal horrible disrespect to humanity, and are only ordered by a leader who is sadistic, barbarian, with an ugly mind and a blind insight:

{You shall lash the fornicatress and the fornicator each with a hundred lashes. In the religion of Allah, let no tenderness for them seize you if you believe in Allah and the Last Day; and let their punishment be witnessed by a party of believers.} 24:2 Q

Imagine, reader: A young man and a young woman.. loving each other, unable to get married.. someday, they acceded the natural instinct and had sex. So they are brought, in front of a gathering of people, are tied, lashed, and go through extreme pain, and people see and hear this torture and this insult to human dignity.

{The meed of those who wage war against Allah and His apostle and go about in the land corrupting is only that they shall be slain or crucified or their hands and feet be cut off on the opposite sides, or be banished from the land. Such shall be their humiliation in the world, [...] As for the man-thief and the woman-thief, cut off their hands as a meed for that which they have earned; an exemplary punishment from Allah. ..} 5:33-38 D

In ibn-Mas’oud’s recitation, it is “As for the male thieves and the female thieves, cut off their right hands”. [54]

{Muhammad said “Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off.” al-Aamash said, “People used to interpret the “egg” as the iron egg [the helmet], and they used to think that the rope may cost several dirhams.”} [55]

{A woman committed theft in the raid of the Conquest, so she was taken to the Prophet, then he gave the order, so her hand got cut off ..} [56]

That did not suffice for Mohammad, as he judged to kill humans in lesser than that:

{Muhammad said: Whoever drinks wine, flog him. If he does it again a fourth time, kill him.} [57]

{Muhammad said: If anyone has sexual intercourse with an animal, kill him and kill it along with him.} [58]

{Muhammad said: If you find anyone doing as Lot’s people did, kill the one who did it, and the one to whom it was done.} [59]

{A woman from Juhainah confessed before the Prophet that she had committed adultery, and she said: “I am pregnant.” So the Prophet called for her guardian and said: ‘Be good to her and if she gives birth to her child then tell me.’ So he did so, and then he gave the order that her clothes be bound tightly around her. Then he ordered her to be stoned and she was stoned. ..} [60]

{A group of men from the tribe of Okl came to the Prophet. They lived in Suffa, so they became ill by the different climate of Medina. So they said “O Allah’s Apostle, provide us with some milk.” Allah’s Apostle said “I see no other way for you than to follow the herd of camels.” So they departed and drank the milk and urine of the camels till they became healthy and fat, and they killed the shepherd and drove away the camels. So the help-seeker came to the Prophet, so he sent men in their pursuit, and before the daylight was gone they were brought. So he ordered to bring nails, and they were heated, and he put them on their eyes, and he cut their hands and feet off, and did not cauterize

them, and the men were thrown into al-Harrah [rocky area], and were asking for water to drink, and were not given, until they died.} [61]



**The atrocities of the war leader Muhammad al-Qurashi and his followers went on after his death.. with the events of bloodshed, combat, and fierce battles, not only against others.. but even among themselves, in rivalry for power; the most famous of them is the battle of the Camel between two sects led by the closest people to him: His wife A'ishah (Mother of the Believers) against his son-in-law Ali (Commander of the Believers). So how can such a leader be described as “mercy for the worlds”? This is surely further evidence on the savagery of the founders of Islam, and on the spuriousness of this religion and the evil inherent in it; for if it were good, it would've reformed the souls of its adherents who had socialized with the alleged messenger, and they would've cooperated for welfare, security and peace.**



Note: “Sahih” means authentic. “Sunan” means traditions.

- [1] Wikipedia Arabic – Raids of Mohammad
- [2] Sahih, Musnad of Ahmad ibn-Hanbal 7036, Sahih of ibn-Hibban 6567, Large Sunan of Nasae 11462
- [3] Sahih of Muslim 1910, Sahih of abu-Dawud 2502, Concise Sunan of Nasae 3097, Musnad of Ahmad ibn-Hanbal 8865
- [4] Sahih, Musnad of Ahmad ibn-Hanbal 5667, Siyar A'lam al-Nubalaa by Dhahabi 15 509, Sahih al-Jamea by Albany 2831
- [5] Sahih, Sunan of Tirmidhi 1550, Sahih of ibn-Hibban 4745
- [6] Sahih of Bukhari 2541, Sahih of Muslim 1730
- [7] al-Bidaya wal-Nihaya by ibn-Kathir – Year5, al-Tabaqat al-Kubra by ibn-Saad v2 p14
- [8] Sahih of Bukhari 3012, Sahih of Muslim 1745, Sahih of ibn-Hibban 4786
- [9] al-Maghazi by Waqidi p557, al-Sirah al-Nabawiyah by ibn-Hisham p612
- [10] al-Magazi by Waqidi p753
- [11] Musnad of Ahmad ibn-Hanbal 15417, al-Sirah al-Nabawiyah by ibn-Hisham p610
- [12] al-Sirah al-Nabawiyah by ibn-Hisham p50, al-Bidaya wal-Nihaya by ibn-Kathir – Year3
- [13] Sahih of Bukhari 4269, Sahih of Muslim 96, Sahih of ibn-Hibban 4751
- [14] Sahih of Bukhari 3823, 4355, Sahih of Muslim 2476
- [15] al-Sirah al-Nabawiyah by ibn-Hisham p629
- [16] al-Sirah al-Nabawiyah by ibn-Hisham p601, al-Maghazi by Waqidi p13
- [17] Sahih of Bukhari 4031, Sahih of Muslim 1746, Sahih of abu-Dawud 2615, Sunan of Tirmidhi 3302, Sunan of ibn-Majah 2312
- [18] Sahih of Muslim 1763, Sahih of ibn-Hibban 4793
- [19] Zad al-Ma'ad by ibn-al-Qayyim p100
- [20] al-Sirah al-Nabawiyah by ibn-Hisham p643, al-Bidaya wal-Nihaya by ibn-Kathir – Year2
- [21] Zad al-Ma'ad by ibn-al-Qayyim p167
- [22] al-Sirah al-Nabawiyah by ibn-Hisham p358
- [23] al-Sirah al-Nabawiyah by ibn-Hisham p300
- [24] Similar text in al-Sirah al-Nabawiyah by ibn-Hisham p235
- [25] Sahih of Bukhari 3804, 4121, Sahih of Muslim 1768, Musnad of Ahmad ibn-Hanbal 11171, Sahih of ibn-Hibban 7026
- [26] Sahih of Bukhari 4028, Sahih of Muslim 1766, Sahih of abu-Dawud 3005
- [27] Sahih of abu-Dawud 4404, Sunan of Tirmidhi 1584
- [28] al-Sirah al-Nabawiyah by ibn-Hisham p336
- [29] Sahih of Bukhari 2235, 2893, 4211, Sahih of abu-Dawud 2995
- [30] Sahih of Bukhari 371, Sahih of Muslim 1365, Sahih of abu-Dawud 299, Sahih of ibn-Hibban 7212, Sahih of Nasae 3380
- [31] al-Sirah al-Nabawiyah by ibn-Hisham p339
- [32] Sahih of Bukhari 3023, 4038
- [33] Sahih of Bukhari 2854, 3017, 6922, Sahih of ibn-Hibban 5606, Musnad of Ahmad ibn-Hanbal 2548, Sahih of Nasae 4071
- [34] Sahih of Bukhari 2510, 3031, 3032, 3811, 4037, Sahih of Muslim 1801, 3359, Sahih of abu-Dawud 2768, 3000
- [35] al-Sirah al-Nabawiyah by ibn-Hisham p58
- [36] al-Sirah al-Nabawiyah by ibn-Hisham p634
- [37] al-Sirah al-Nabawiyah by ibn-Hisham p637, al-Maghazi by Waqidi p172
- [38] al-Muhabbar by Muhammad ibn-Habib p462,490
- [39] al-Sirah al-Nabawiyah by ibn-Hisham p617
- [40] al-Maghazi by Waqidi p564
- [41] al-Tabaqat al-Kubra by ibn-Saad v2 p20
- [42] History of Tabari p705, The Complete History by ibn-al-Athir p90, Fat'h al-Bari by ibn-Hajar 4004, al-Sirah al-Nabawiyah by ibn-Hisham p617, al-Maghazi by Waqidi p564
- [43] Siyar A'lam al-Nubalaa by Dhahabi p. 226, Fat'h al-Bari by ibn-Hajar p64, al-Maghazi by Waqidi p565, al-Tabaqat al-Kubra by ibn-Saad v2 p20
- [44] al-Muhabbar by Muhammad ibn-Habib p490
- [45] Sahih of Nasae 4080, Sahih of abu-Dawud 4358
- [46] Sahih of Nasae 4078, Sunan of Darqutni 4344

- [^][47] Sahih of Bukhari 1846, 3044, Sahih of Muslim 1357, Musnad of Ahmad ibn-Hanbal 13436, Sahih of ibn-Hibban, Sahih of abu-Dawud 2685, Sunan of Tirmidhi 1693, Sahih of Nasae 2867
- [^][48] al-Sirah al-Nabawiyah by ibn-Hisham p410
- [^][49] al-Maghazi by Waqidi p174, al-Sirah al-Nabawiyah by ibn-Hisham p635
- [^][50] Fat'h al-Bari by ibn-Hajar 4118, The Complete History by ibn-al-Athir p198, Siyar A'lam al-Nubalaa by Dhahabi p28, al-Bidaya wal-Nihaya by ibn-Kathir v9 p429
- [^][51] Sahih of Dawud 4361, Sahih of Nasae 4081
- [^][52] Sahih of Bukhari 3016, Sahih of ibn-Hibban 5611, Sunan of Tirmidhi 1571, Sunan of Darimi 2461
- [^][53] Sister ibn-Hibban 4475, Sahih of Nasae 4070, Sahih of ibn-Majah 2070
- [^][54] Large Sunan of Baihaqi 16722, Tafsir of Tabari, Tafsir of Qurtubi
- [^][55] Sahih of Bukhari 6783, Sahih of Muslim 1687
- [^][56] Sahih of Bukhari 2648, 4304, Sahih of Muslim 1688
- [^][57] Sahih of abu-Dawud 4484, Sunan of Nasae 5297, ibn-Majah 2573, Musnad of Ahmad ibn-Hanbal 16859, Sunan of Tirmidhi 1444
- [^][58] Sahih of abu-Dawud 4464, Sunan of Tirmidhi 1455, Sunan Nasae 7340, ibn-Majah 2564, Musnad of Ahmad ibn-Hanbal 2420
- [^][59] Sahih of Dawud 4462, Sunan of Tirmidhi 1456, ibn-Majah 2561, Musnad of Ahmad ibn-Hanbal 2732
- [^][60] Sahih of Muslim 1696, Sunan of Tirmidhi 1435, Sahih of abu-Dawud 4440, Concise Sunan of Nasae 1957, Musnad of Ahmad ibn-Hanbal 19861
- [^][61] Sahih of Bukhari 3018, 6804, Sahih of Muslim 1671, Sahih of Nasae 4037, Sahih of abu-Dawud 4365

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## PART V

### BELIEVE IT .. OR LEAVE IT

On leaving religion (Islam), and what follows it



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## 21. Values, Morality .. & Life's Totality

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### ***Religious Authority***

Is religion the optimal moral authority? And which one of the religions is worthier to be taken as an authority?

Is it the religion of those who are the loudest, who argue against the irreligionists by claiming that they don't have a moral authority?

It is a religion that has legalized child marriage (pedophilia), temporary marriage (prostitution), enslaving women of enemy (rape), slaughtering captives, and human trafficking in the slave markets. In this there's disgrace for them; and it means that they are deceived.. humiliated slaves subject to the commands of men who founded this religion on myths and legends to subdue people to carry out their purposes, and died and nothing remained but their remains and lies.

Is it better for people to take such a religion as a moral authority?

Is it better for them to follow an alleged Messenger.. who was a slave to his own cravings, combined 13 wives and owned several slaves, had sex with a nine-year-old girl, had sex with the wife of his own adopted son, incited his followers to assassinate opponents and to slaughter captives, and led invasions on tribes and towns to acquire their wealth and women?

Is it better for them to obey an alleged god.. who misleads whomever he wants, commanded the Jews to commit the crime of genocide against the people of whole cities and villages.. including their children and elderly, commanded the Arabs to invade their neighbors, massacre them, loot their money, and enslave their women and children?

Before all of that.. were the Abrahamic religions founded on the truth, or on a lie, fakeness, and deceit? And are their so called "holy books" revelation from "the knower of the unseen things", or cunning words of ignorant men? This is what should be the first inquiry; and it has been so for us who left religions.

The unequivocal proofs are ample and plain that the founders of these religions are men who were not inspired from outside the planet. What they did was the plagiarization of some manuscripts and some human values and put their mark on them.

Based on those proofs.. the demerit of lying and deceit is added to the above-mentioned demerits. So, what an authority!

### ***Islamic Ethics***

How were the ethics of the Arabs before Islam? They had humanity and minding of good reputation. Muhammad's saying "I was sent to complete the good ethics" [1] is a recognition that good ethics were prevalent in people already. This means that Islamic ethics are basically the ethics of the Arabs.

Baron d'Holbach, a prominent figure in the French Enlightenment, described religion as an impediment to the moral advancement of humanity. [2]

Religion has no positive influence on the morality of people. On the contrary.. the Islamic religion - for example- causes bad morality.. because it has placed the law and the scholar advisory in the place of the human conscience. Conscience is like anything we have, if it is made inactive, it becomes lazy and atrophied. Wisdom says: Consult your heart, even if the muftis advise you.

The founders of this religion relied mainly on intimidation; and in the eyes of its followers.. the most important trait of a person is "piety for Allah", i.e. fear of their mythical God; so it is said, "he fears Allah". They also relied on enticement, through the delusion of saving the "recompense" after death. Thus.. the religious one is not a human being of full eligibility; he|she is merely a paid slave, who is committed to the ethics he|she is commanded to.. in wish for recompense and fear of punishment.

The committed religious man is vain about his religion; and he of course does not make his conscience govern him, because he has "Allah" govern him in all his affairs, often through the fatwas of scholars or mullas, based on texts written many centuries ago. Because of this.. he may oppress a woman and insult her by making her one of four women "harem" of his own.. {You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended. ..} 4:129 Q and beat her and harm her.. in accordance with the text of the Quran..

{.. And those wives whose refractoriness ye fear, exhort them, and avoid them in beds, and beat them; but if they obey you, seek not a way against them ..} 4:34 D

and he may steal the property of people and call it "booty"; he may even deem it permissible to shed their blood, and then dare to kill someone.. just because he|she opposed his belief; he may even participate in the crime of genocide, and dare to take women as captives and rape them; because he heard or read that all of this is in his religion and the tradition of the messenger. The truth is that this is what the following text of the Quran applies to:

{Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good? Verily, Allah sends astray whom He wills ..} 35:8 H

In the first place, the two testimonies.. that there is no god but "Allah", and that Muhammad is the Messenger of "Allah", no one has witnessed them. They are false testimonies, and a Muslim as a false witness. A false testimony is of lying; and this is of bad morality. If his conscience was awake and he let it govern him, he wouldn't have accepted to testify with these two testimonies to begin with, as he has not verified their validity. (The text "And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness .." has been proven to be a myth in chapter 5.)

By neutral comparison -for example- between the majority of Muslims and the majority of Christians free from the law.. we find that religion that intervenes in the details of people's lives corrupts them. The truth is that the morality of a person committed to detailed religious teachings.. is not genuine morality based on liking each trait by itself, but it is mere blind obedience, as a soldier's obedience for his leader, driven by desire and fear. Whatever the founders of religion said was good, he accepts, and whatever they said is bad, he avoids. He considers persons (prophets) sacred, and justifies their statements and actions – whatever they were – by claiming they were "the will of Allah" and thus they must be good and there's wisdom in them.

Most Muslims nowadays resort to the "moderation" trick to circumvent all what's mentioned above. But the rightness is that a thing is either of religion so it is accepted, or it is not. There's no compromise in this. Moderation is selectiveness, while religion is a whole creed with divine supremacy, no one is entitled to pick and choose in it:

{.. Is it that you believe in part of the Scripture, and disbelieve in part? What is the reward for those among you who do that but humiliation in this life? And on the Day of Resurrection, they will be

assigned to the most severe torment. ..} 2:85 I

{It is not for any believer, man or woman, when Allah and His Messenger have decided a matter, to have liberty of choice in their decision. ..} 33:36 I

So, the options possible for us are.. either we be like the horde of ISIL or Taliban, so we accept all of the Islamic ethics and abide by them, or we renounce this religion, and seek morality and wisdom wherever they are.

## ***Irreligious Ethics***

The irreligionist.. being safe from religious illusion.. mostly has no authority for him except his own conscience, which scolds him if he does something improper, and respect for himself, for which he likes nobility, and dislikes ignobility. As he wants to be a reputable loved person, and this drives him in a positive direction (except for miscreants). This is humaneness. He may also adopt social ethics and norms that conform with science and logic. Since he is inculpable of what's in the religious texts of abominable acts, and his sound soul gets disgusted by them, he generally does not do anything except what is compatible with his nature and circumstances. And he does not considers anyone sacred, but he weighs the statements and actions of persons with the scale of science and logic.

Mohammad said a similar saying: {Virtue is good morality, and vice is what rankles in your heart and you hate that people come to know of it.} [3]

And people are not only a person's community. We are in days when the world has become a village. So, they are the majority of people in the world.

The role of religion in disciplining people and the reduction of crime is not important as claimed by its followers. The irreligionist communities in Canada, Europe, China, and elsewhere have managed without it; as those who have a tendency for evil, are anomalous cases, which are addressed psychologically, and/or their danger is neutralized by way of security.

An Islamic leader testified for the irreligious ethics.. Imam Muhammad Abduh, with his notable statement

“I saw in Europe Islam without Muslims, and I see in my homeland Muslims without Islam.” And most Muslims agree with it. (Virtue is what our enemies have testified for.) And its implication is clear:

The people of Europe (irreligionists and Christians who are free from the law) have better ethics and nicer souls than Muslims; and they have of justice and kindness what exceeds what they have, and with a big difference; And their work has good for mankind and construction of the earth more than them.

Even in colonialism and the imperial expansion.. in the colonization of Europeans there was construction and a civilization transition for the colonized country, in contrast to what was the case under the rule of the Islamic state (Ottoman Empire). The British -for example- despite their aggression and exploitation of the countries.. they colonized them, meaning, they established urban and civilized areas, roads, railways and trains, which the countries still enjoy. And even after their departure, their relationship with them remained good, through the Commonwealth Association.

The status of the Arabs as described by Mohammad Abduh.. is the product of centuries of ignorance, reclusion and underdevelopment.. after the hegemony of the Ottoman state on the lands. Therefore, the publication of knowledge (enlightenment) and raising awareness are among the most powerful factors to upgrade the level of ethics and manners in a society.

And mostly.. if one discovers that what was raised on of heritage.. is not rightness and justice, he will be open for a better and higher culture; he will change by himself; his conscience will wake and he will become more humane.

The secular countries that are free from gods and holiness from above, recognize their problems and mistakes and work on their treatment and correction, so they improve and advance; while the religious nations crawl behind them trying to catch up with them but they remain lagging, because they are tied down by slavery and teachings of old times and don't dare to free themselves from them, as the inherited illusive belief still dominates them. They are nations that have become a burden on the rest of the nations, begging aid and loans from them, and vie with their children through migrants, who enjoy the wealth thereof and then harm them with crimes and terrorism.

If the human being becomes safe from the influence of religious authority.. the basic criterion he|she would have in evaluating matters is the original principle of.. benefit and harm, with a comprehensive concept of life. It is also called "good and bad", so it is said "this is good for you," and "that is bad for you." So if the benefit of something is bigger than its harm, it is accepted, and if the harm is bigger, it is avoided.

This principle is original because it is of nature, associated with the feelings of pleasure and pain, which have stemmed from the instinct of survival and preservation of the type; as it does not prevent us from killing an animal for the purpose of feeding on it and preserving our health, while it prevents us from excessive hunting, because it risks reduction in the number of a species and its extinction. It does not prevent the criticism of ideas and beliefs no matter how harshly, because it scrutinizes them, while it prevents the phrases of hatred or racism towards a person or a class of people, because it causes enmity and hurt.

And as far as our consciousness increases, to see benefit as benefit so we accept it, and to see harm as harm so we avoid it. This is true at both the individual and community level.

An old adage says: "Treat people as you'd like them to treat you." This is also an original principle of nature. The original principles are found in non-human beings, so we see -for example- a monkey cleaning another monkey's back.

And among what distinguishes the irreligionist.. is respect for living beings in general; as he is aware that we are part of them, and that all is the product of developing and branching from common ancestors; and thus, we along with all the living beings are from one origin, and are branches of one large family tree.

Albert Einstein said:

*"A man's ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of reward after death."* [4]

It should also be noted that it is important not to ignore spontaneity, which is the opposite of affectedness. We do not have to affectedly control our behavior and our words or evaluate the details of our daily lives.. as does the religious one who is immersed in evaluation, classification, analysis and prohibition. Our life is nicer if we let go of anxiety and complication and live the moment with a blindness and simplicity on innateness.

## ***Conscience***

Definition of conscience – Linguistically:

- An internal human feeling in a person which makes him watch his behavior and direct it, following good, avoiding evil. [5]
- Global conscience: International sense based on the principles of ethics and optimal human values, as stated in the Human Rights Document. [6]

Philosophically:

- Psychological willingness to realize the malign and the benign of actions, sayings and ideas, and to differentiate them, and to like the beautiful, and dislike the ugly; and it would be the basis to accept

or refuse what the individual does or intends to do. [7]

Scientifically:

- Scientists in evolutionary biology seek to explain conscience as a function of the brain that evolved to facilitate altruism within societies. In his book *The God Delusion*, Richard Dawkins states that he agrees with Robert Hinde's *Why Good is Good*, Michael Shermer's *The Science of Good and Evil*, Robert Buckman's *Can We Be Good Without God?* and Marc Hauser's *Moral Minds*, that our sense of right and wrong can be derived from our Darwinian past. He subsequently reinforced this idea through the lens of the gene-centered view of evolution, since the unit of natural selection is neither an individual organism nor a group, but rather the "selfish" gene, and these genes could ensure their own "selfish" survival by, *inter alia*, pushing individuals to act altruistically towards its kin. [8]
- Numerous case studies of brain damage have shown that damage to areas of the brain (such as the anterior prefrontal cortex) results in the reduction or elimination of inhibitions, with a corresponding radical change in behaviour. When the damage occurs to adults, they may still be able to perform moral reasoning; but when it occurs to children, they may never develop that ability. [8]

Genes (evolutionary biology) are characterized by inevitability, as the organism is driven by it, not free to choose. As for the human, it is an influential factor in behavior, but not the only one.

The brain is an exceptional member of the human body, characterized by the combination of the physical and the mental. One of the most important of its functions is thinking, i.e. processing of mental things (information, culture, and beliefs). From here, come the will and the ability to make a decision, and thus it is not subject to the inevitability of behavior associated with genes.

An individual human, thanks to the capabilities of his brain, chooses all his actions, such that he can follow the inevitability of genes (instincts) or violate them, and can follow what conscience tells him or violate it. Even under coercion, he has choice not to do the act.

That's why scolding comes. Conscience has two jobs: guidance and scolding.

Human behavior is a complex multi-factor process. Genes drive a person toward an instinctive direction, but the brain may lead to another one, as a result of the complexity in the physical and mental structure of the human. This is what distinguishes him from the rest of the mammals. The human being is a unique (reasoning) organism that combines instincts and mind. Thus, the source of morality is a combination of biology (genetic factor), education, culture and beliefs (acquired factor). Culture and beliefs are not inevitable behaviors, but are free intellectual creations. The clues are available in human behavior phenomena: Disagreement in choice and decision, creativity and creation, the will and ability to commit suicide. These phenomena originated with the evolution that got in the human brain, and became functions that are not. They're phenomena that originated by human brain capabilities, the thing that distinguishes him from others.

Based on this.. a human being is an exceptional organism, affected by the environment, and biological instincts, but the evolutionary inevitability does not apply to him. A human is distinguished from the rest of the mammals by a brain that performs the function of complex thinking that is characterized by freedom and creativity.

This feature is great, it enabled him to break the rule of evolutionary inevitability. Within a human are two conflicting powers: Biological instincts, and thinking (mind). And as much as one of the two prevails, his morality improves or degrades.

The origin of morality is the organism. In organisms in general.. morality is instinctive, and in a human.. morality is a mix of instincts and mind. That's why one with bad morality is described as an animal, and one with good morality is described as humane.

## *Justice*

It is a branch of the principle of benefit and harm. What has happened in human livelihoods of complexity, greed, love of ownership, and exchange of interests.. has led him to the idea of justice, in the sense of equality in taking and giving, and rights and duties, among individuals or groups. It is an advanced type of balance that the organisms need, and establishing it causes benefit (satisfaction, safety and peace). Its opposite, injustice, is a disturbance in this balance, and it causes harm (agony and resentment of the oppressed, problems and anxiety). This is true at the individual and community level.

The idea of the founders of Islam is not justice in any way: That if people weren't convinced and didn't believe in the presence of the Abrahamic god and his singularity.. they'd be immortally subjected to torture with fire forever.

No matter the extent of a man's injustice and criminality.. the alleged punishment is not of justice in any way. The unforgivable sin of polytheism is "great injustice". No matter how great the injustice and how heinous the criminality.. it is limited, it does not deserve an unlimited punishment. This is not fair.

Also, the punishment of cutting the hand of someone who has stolen (even if he only stole a rope worth a few dirhams, as shows chapter 20,) they described it as an "exemplary punishment," it makes him one with disability, a burden on society, hindered in work and in reforming his life. This is not of justice in any way.

Contrary to justice is.. polygamy. The text of the Quran..

{You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended.} 4:129 Q

.. entails that Islam permits men to commit something.. in which there is diminution of justice, i.e. there's injustice in it. And this is something in which Muhammad stood out, with combining 13 wives.

And among their extremist ideas.. any polytheist infidel wicked throughout his life, and committed crimes of murder, adultery, and theft hundreds of times, and then repented and became a believer and did one good deed and died, becomes immortal in Paradise and its pleasures; while any believer who did hundreds of good deeds throughout the years, and then did one crime and died in that hour, becomes immortal in Hell and its flames:

{who do not call upon another god with Allah, nor slay the soul which Allah has forbidden except by right; who do not fornicate, for he who does this shall face punishment • doubled for him on the Day of Resurrection is his punishment, and therein he shall live, humbled, • except he who repents and believes and does good works, those, Allah will change their evil deeds into good deeds; ..} 25:68-70 Q

{Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire; they will dwell therein forever.} 2:81 H

{Muhammad said: "Every one of you is compiled in his mother's womb for forty days, and then he becomes a clot for the same period, and then a piece of flesh for the same period. Then Allah sends an angel with four words, so he writes his deeds, time of death, livelihood, and whether he will be cursed or blessed. Then the soul is breathed into him. So a man may do the deeds of the people of Hell, until there is only a cubit between him and it, and then what has been written for him surpasses, and so he does the deeds of the people of Paradise, and he enters Paradise. And a man may do the deeds of the people of Paradise, until there is only a cubit between him and it, and then what has been written for him surpasses, and so he does the deeds of the people of Hell, and he enters Hell."}

The idea of Buddhists and Hindus (Karma) represents justice: Inside every human being is a deep memory for his actions, and it affects his life; so everyone is autonomously rewarded and punished according to his actions, and if he dies before this is completed, he completes it in his next life, (as they believe in the transfer of soul at death to a new body.)

Even in some of the Abrahamic doctrines, they believe that immortality is for the good guys, and that the bad guys on the Day of Resurrection will be sentenced by God to destruction, so they're cast into fire, and they perish (as termination and nihility) and it ends there.

This idea is closer to justice than the poor corrupt idea repeated by the barbarian authors of the Quran.

As to atheism, it implies that justice is like anything in the world, a concern of humans. They have to administer it among them in order to deter crime, and to maintain their survival, safety and good living, and they have to develop their abilities and skills in working to achieve it and prevent criminals from evading it.

The irreligionists have outmatched the followers of religions in the administration of justice, so the followers of religions have come to migrate to Europe and Canada, and to trust in the justice and integrity of these nations, while the opposite is not true.

### ***Hypocrisy and Self-guarding***

Hypocrisy was a major problem the founders of Islam suffered, so they had to occupy a big part of the Quran with it. But what is the difference between a believer and an unbeliever, if one is coerced to hide what he believes.. in cautiousness from brutality or persecution? Both of them believes he is right; but he avoids confronting his oppressive opponents, so he acts and speaks in hypocrisy with them, and self-guard against them.

This text grants permission to the so-called self-guarding:

{Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of Allah, but you should guard yourselves against them, guarding carefully; ..} 3:28 S

(Tabari: unless you are in their dominion, so you fear them for yourselves, and show them loyalty by your tongues, and hold for them enmity inwardly)

(ibn-Kathir: except one who in some areas or times fears harm from the unbelievers, then he is allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, al-Bukhari recorded that abu-al-Dardaa said, "We smile in the face of some people although our hearts curse them.")

This is what can be called Islamic hypocrisy. In it a believer may even prostrate to an idol, if he has to. So hypocrisy is permitted to the believer toward others.

Mohammad himself committed hypocrisy:

{A man asked permission to enter to the Prophet. When the Prophet saw him, he said "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, A'ishah said "O Allah's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you were sociable to him?" Allah's Messenger said, "O A'ishah! Have you ever seen me speaking a bad and dirty language? The worst of people in Allah's sight on the Day of Resurrection will be that whom the people leave (undisturbed) to guard against his evil."} [10]



## *Chastity*

The talk about morality is not complete without addressing the idea of.. “chastity”. This is nothing but an idea the ancient Jews put in their religion, and was adopted by the Arabs and others who have a conservative character. It is centered around sexual activity; if it is restricted only to a “marriage contract” (ownership), it is chastity and virtue, and if it is without a contract, it is fornication and vice.

The motive to magnify this idea and make it part of the core of religion is.. the trait of greed and love of ownership that built up in the Jewish man, then in the Arab man; it built up until it included money, land, women, male and female slaves, sons and daughters. Muhammad said: “You and your property are for your father.” [11]

In an ancient time, men took advantage of their muscular strength, and imposed dominance over women and children by force and violence, and this took shape in the establishment of patriarchy, which is a social system where men hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property, and women and children follow them legally and depend on them, and the family title is of the father not the mother.

Anthropological, archaeological and evolutionary psychological evidence suggests that most prehistoric societies were relatively egalitarian, and that patriarchal social structures did not develop until many years after the end of the Glacial epoch, following social and technological developments such as agriculture and domestication. In ancient Egypt, women had rights similar to men, including sitting on a local tribunal. Some scholars point to about 4000 BCE, when the concept of fatherhood took root, as the beginning of the spread of patriarchy. The Greek, including Aristotle, adopted patriarchy, and denied women such rights; and then the Greek influence spread in the world with the conquests of Alexander the Great. [12]

From these things emerged the need of “genealogy keeping” which enables the man to keep his properties under control, and make sure that the child is his own and not another man, as he will feed him, and he and he and then bequeath him his properties, and he can also boast about his lineage; and this is a kind of racism.

Accordingly, the girl is the property of her father (an expensive commodity in feeding, raising, and maturing), and then the property of her husband who buys her from him with an ownership contract; like the camel, the slave, and the rest of the properties, taking her from the owner may either be legitimate or a punishable theft. For this reason he has the trait of excessive jealousy (cautiousness over his property), and calls a woman “sanctity” (harem) and he covers her and preserves her lest she should be a commonage craved and used by others, and he adopts the ideas of honor, sanctity, shame, and private parts, to strengthen himself in keeping a free woman submissive and owned by him. What complies with this regime is chastity and virtue, and what infringes it is fornication and vice. The Jews and the Arabs went too far in this injudiciousness of theirs until they legalized torture and murder for it, as punishment or retaliation, by stoning or by the hands of the closest relatives.

What souls do these people have, what hearts and what minds? They see girls getting older with their parents, and they don't care about depriving them of a normal life (love, sex, and motherhood,) and they don't do anything to change this miserable reality.

All these extremist ideas are weightless to those who respect women and consider them human beings equal to men, not properties of theirs. These ideas that the people of the Abrahamic religions liked and propagated in a religious cover.. are extrinsic to humans, not intrinsic in them. This deprivation and sexual inhibition for many years, people are subject to it under the pretext that it doesn't cause death like preventing water and food does; but the truth is that it is a defiance to nature, which has a negative impact on the psychological state of individuals, and then on society. Also,

ownership and “marriage contract” and that “a family is the kernel of society”.. this implies that a man goes away with his woman and children in isolation from the community most of the time. If we disregard the boredom of ever seeing the same person, and having to endure his|her flaws for the sake of the kids and stability, in most cases, an individual man or woman, by nature, can not fulfill the needs of a family -physical and mental- completely all the time; he|she may even be unfair or abusive to family members. Some individuals are raised with a sick reprobate character (lacking discipline) as a result of negligence by parents or their inability or a problem in them or in the older brothers. Parenthood and brotherhood are not good among all people; and even where they are, they remain limited and inadequate, uneven in their quality.

Based on work of 20 years in psychology, sociology, physiology, and biology, scientist Wilhelm Reich, wrote in his book *The Function Of The Orgasm* [13]:

*“The character structure of modern man, who reproduces a six-thousand-year-old patriarchal authoritarian culture, is typified by characterological armoring against his inner nature and against the social misery which surrounds him. This armoring is the basis of isolation, indigence, craving for authority, fear of responsibility, mystic longing, sexual misery, and neurotically impotent rebelliousness, as well as pathological tolerance. Man has alienated himself from, and has grown hostile toward, life. This alienation is not of a biological but of a socio-economic origin. It is not found in the stages of human history prior to the development of patriarchy.*

*Since the emergence of patriarchy, the natural pleasure of work and activity has been replaced by compulsive duty. The average structure of masses of people has been transformed into a distorted structure marked by impotence and fear of life. [...] The international catastrophe through which we are living is the ultimate consequence of this alienation from life. [...] The immediate cause of many devastating diseases can be traced to the fact that man is the sole species which does not fulfill the natural law of sexuality. [...]*

*To master the mass neurosis and the irrationalism in social life, i.e., to implement genuine mental hygiene, a social framework is required which must first of all eliminate material distress and safeguard the free development of the vital energies in each and every individual. [...]*

*The inner and not the external law is the yardstick of genuine freedom. Moralistic bigotry cannot be fought with another form of compulsive morality, but only with knowledge of the natural law of the sexual process. Natural moral behavior presupposes that the natural life process can develop freely. On the other hand, compulsive morality and pathological sexuality go hand in hand.”*

Thus, this system is the cause of the psychological and social problems; and these have the biggest negative impact on the general state of the individual and the community. It is only a matter of common habits of which harm is bigger than benefit. This is not the best social system.

Tribes and societies that have not been affected by Christian and Islamic campaigns.. their state is different. These extremist ideas are not prevalent in them. The prevailing principle is participation.

## ***Participation***

Participation is the healthiest and most beautiful social system: That we live as individuals in a community, no marriage and no family, no privacy but in bedrooms and bathrooms, things are distributed to all, and the entire community raises and nurtures children, and the parents have no role other than the biological role (pregnancy, birth, and breastfeeding), in addition to the privilege of the mother being close to the child because of breastfeeding. Everything else is by sharing between members of the community, whether in benefits or chores. And whoever gives more gets to take more. And when an individual dies, his inheritance is divided equally among the community or directed to its benefit, so no one wishes for another’s death to inherit him, and the problems of inheritance, and feelings of resentment and invidia, do not exist. There is no value for a person’s lineage to a father, a grandfather, a grandfather’s father’s, and a grandfather’s grandfather. The value

is in the individual himself, and in the community because it is a union which comprises the strength of individuals and cooperation over their interests.

There are great interests in this: Barriers and complexes are eliminated, intimacy, joy, and nice psyches prevail, and the cases of widows, divorced women, oppression of women, domestic violence, orphans, foundlings, deliberate abortion, spinsterhood and apathetic marriage, and those who have infertility don't feel deprived, so the community is spared from those tragedies, and everyone is brought up in the wholeness of the community and influenced by the strongest personalities in it, thus strengthening their own personalities and developing their communication and social skills. Also security and safety.. in a group, is better than what scattered small families have. And the economic interest is fulfilled by sharing and by buying things in bulk.

This way, the freedom of the individual and the strength of the community are combined. Thus, the communities that live by this system.. do not suffer from problems as much as others, and enjoy a greater level of happiness.

Ali ibn-abu-Talib said [14]:

Be the son of whoever you want and acquire civility  
the praise of which suffices you instead of lineage  
As lineage does not suffice the aristocratic one  
without a tongue for him nor civility  
A boy is the one who says here I am  
A boy is not the one who says my father was

## ***Commitment***

Commitment is a major influential factor in this regard. There is no difference mentionable between the followers of religions and the irreligionists in the extent to which they commit to specific ethics, as the committed and the infractors exist in both categories.

The ascent of something is harder than its descent, because of gravity. Likewise, moral ascent is harder than descent, because it requires will power, and doing its causes, and abandoning trivialities and superstitions. Not all people are able to ascend with the soul and keep its integrity from harmful traits and hurtful acts. And this implicates the administration of a just ruling system that repels those unable to do that and protects others from their harm.

That's why.. governments impose laws and regulations, for the purposes of bringing benefit and warding off harm, by enabling whatever fulfills the public interest and the maintenance of security and rights and repelling infractors and aggressors. Crime occurs from those of religion and the irreligionists; and dealing with it is by the cooperation of everyone.. the security body and the psychological institution, and all people by reporting who committed it or will commit it, and developing the skills and capabilities of those who fight it. And what's more important is treating its causes.

## ***Conclusion***

As Steven Weinberg, Nobel laureate in physics, said,  
*“Religion is an insult to human dignity. With or without it you would have good people doing good things and evil people doing evil things. But for good people to do evil things, that takes religion.”*  
[15]

The comparison is in fact between the authority of science and logic and the principle of benefit and harm.. and the authority of religion of which the basis is ignorance and deception.

The comparison is between intrinsic principles.. and extrinsic ones. It is very important to

distinguish between these two types; as the former conforms with nature, which we belong to and our lives and happiness depend on, while the latter mostly violates it and is a reason for our suffering and unhappiness.

Even if we find a good wise religious authority, it is not the best option; because it is limited to the knowledge and wisdom of the people who founded the religion in an earlier time, while humans evolve and their knowledge accumulates and their circumstances change; what is suitable for previous generations may not be suitable for subsequent ones; and this requires recourse to contemporary scholars and sages who benefit from available cumulative expertise and blend them with their own expertise and the data of their days, so they produce for people what suits their conditions and needs.

Man is the source of religions and the source of morality. Therefore, we only need to rouse our consciences, and spread the culture of life, love and peace, and have those whom we admire of sages, scholars and writers.. as advisors to us, and agree on a secular system based on science, logic, and the principle of benefit and harm, which regulates people interactions, rights, and duties, and modify it and develop it to keep pace with scientific and practical developments.



**The optimal moral authority is active conscience, and collective mind; i.e. what we reach through the open discussion of matters in the scale of the total concept of benefit and harm, and in the light of humanistic studies.. after ensuring freedom of expression and belief for all.**

**Religions divide us.. humanity unifies us.**



Note: “Sahih” means authentic.

[^][1] al-Silsilah al-Sahihah by al-Albani 45

[^][2] [Wikipedia – Baron d’Holbach](#)

[^][3] Sahih Muslim 2553

[^][4] Einstein A. Religion and Science. N Y Times Mag. 1930: 1-4

[^][5] al-Raed Dictionary

[^][6] al-Ghani Dictionary

[^][7] Contemporary Arabic language dictionary

[^][8] [Wikipedia – Conscience](#)

[^][9] Sahih of Bukhari 3332, 7454, Sahih of Muslim 2643, Sahih of abu-Dawud 4708, Sahih of Tirmidhi 2137, Sahih of ibn-Hibban 6174, Sahih of ibn-Majah 61, Musnad of Ahmad ibn-Hanbal 3924

[^][10] Sahih of Bukhari 6032, 6131, Sahih of Muslim 2591, Sahih of ibn-Hibban 5696, Sahih of abu-Dawud 4791, Sahih of Tirmidhi 1996, Musnad of Ahmad ibn-Hanbal 24106

[^][11] Sahih of ibn-Hibban 410, Sahih of ibn-Majah 1869, Sunan of abu-Dawud 3530, Musnad of Ahmad ibn-Hanbal 6902

[^][12] [Wikipedia – Patriarchy](#)

[^][13] Wilhelm Reich, The Discovery of the Orgone, 1973, v1 (The Function Of The Orgasm) p7-18

[^][14] Be the son of whoever you want and acquire civility - ar.wikisource.org

[^][15] [Steven Weinberg – Wikiquote](#)

## 22. Have Some Wine .. You'll Be Fine

[Argument for Prohibition and the Response to It](#)

[Studies on Alcohol](#)

[Studies on Wine](#)

[Studies on Red Wine](#)

[Conclusion](#)

Some Muslims claim that their religion only forbade alcohol because it is harmful; and I claim that it forbade it for the purpose of men's readiness and vigilance for the invasion and possession of lands, spoils and women.

The harm of alcohol is only through excessive use of it -like other things-; as to having it in moderation, it is beneficial for health.

### *Argument for Prohibition and the Response to It*

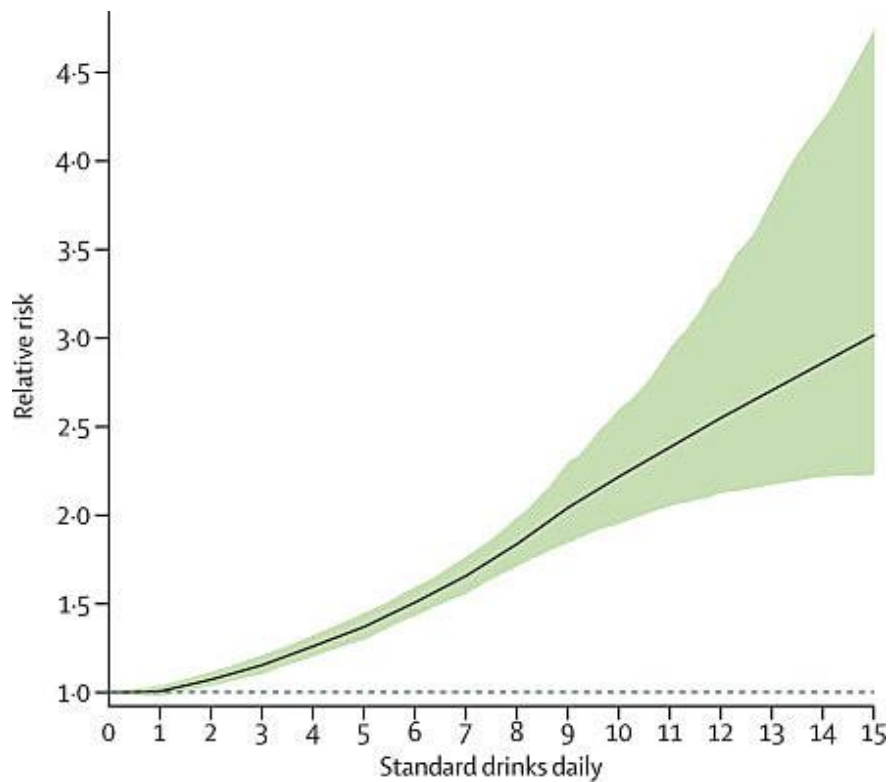
In a discussion in the Arab Liberal Forum, one of them argued that a meta-analytic study concluded that "the safe level for alcohol is zero," published in The Lancet journal in August 2018, [1] and further argued that the American Cancer Society in June 2020 advised that "it is better not to drink alcohol."

The aforementioned study is merely an analysis of previous studies, it has methodological flaws, and its claim that the "safe level of alcohol is zero" antagonizes several strong studies. And by the admission of the study itself, it contradicts most of the medical references and their guidelines: "This level is in conflict with most health guidelines, which espouse health benefits associated with consuming up to two drinks per day."

It is also flawed by the generalization regarding the health of people, which is affected by many factors. For example, it does not take into account the effect of smoking, which is characteristic of those who drink alcohol more than others; it does not distinguish between those who are accustomed to regular moderate drinking and those who are accustomed to excessive intermittent drinking, and it does not distinguish between types of alcoholic beverages. There is a difference between beer and distilled alcohol and red wine.

Studies in this regard have a drawback that consumption is usually measured by self-reported drinking habits, so the data is subject to biased recall. For example, those who drink a lot are more likely to under-report or forget their consumption, so their harm is counted on moderate consumption.

The graph in the mentioned study shows that the risk does not start to rise until you exceed one cup per day (not zero):



A website specialized in alcohol research commented on the study with the following [2]:

“.. by combining data from widely divergent populations into one analysis, the investigators make it impossible to consider the strong effects that social and cultural factors of individual populations have in modifying the effects on alcohol on health. For example, by combining data from countries where ischemic heart disease and stroke are minor causes of death (where there may be a 10% increase in total death rates from alcohol) with data from western industrialized countries where such ischemic diseases are the leading causes of death (where there may be a 10% decrease in total death rates from alcohol intake), you will end up with zero effect of alcohol on death rates. Such an estimate does not provide information relevant to either population: in fact, it applies to no one.”

“We already know that high levels of drinking lead to severe health problems: what would be preferred is presenting the risk at the levels of intake usually seen in different populations, say, from none up to an average of two or three drinks per day; these are the levels of consumption for which data would be useful. Detailed information on this level of drinking (say, differences in outcome going from none to 1 drink/day) cannot be evaluated from data presented from these analyses. And, in the present paper, the authors include consumption up to 0.8 standard drinks per day in their “zero” intake category; Forum members contend that 0.8 drinks/day is close to the level considered “moderate” in many guidelines – e.g. a recommended level of “a drink a day” — and this causes a problem in using their data to look for any potential benefits of light drinking. No one advises people to “drink more,” and if the advice of these authors to abstain completely from alcohol was followed, it is likely that many light drinkers (who have been shown to have better health than abstainers) would stop their drinking.”

“There are some tensions between advice intended only to reduce the prevalence of misuse and that which also seeks to reflect evidence on the beneficial health effects of moderate consumption.”

The New York Times published an article critical of the study, written by Aaron E. Carroll, physician and university professor, stating that its conclusion that it is best for health to abstain from drinking is wrong [3]:

“Observational data can be very confounded, meaning that unmeasured factors might be the actual cause of the harm. Perhaps people who drink also smoke tobacco. Perhaps people who drink are also poorer. Perhaps there are genetic differences, health differences or other factors that might be the real cause. There are techniques to analyze observational data in a more causal fashion, but none of

them could be used here, because this analysis aggregated past studies — and those studies didn't use them.”

“The news warns that even one drink per day carries a risk. But how great is that risk? [...] Only 4 in 100,000 people who consume a drink a day may have a problem caused by the drinking, according to this study.”

“For diabetes and heart disease, for instance, the risks actually go down with light or moderate drinking. The authors argue that this result is overrun, however, by risks for things like cancer and tuberculosis, which go up. But for many individuals, the risks for diabetes and heart disease are much higher than those for cancer and tuberculosis.”

As to the Cancer Society's advice, “It is better not to drink alcohol,” it is a strict precaution (for the purpose of blocking excuses). It was built on the same atypical study mentioned above. We find that the Society's guidelines in the section on alcohol consumption talk about the danger in drinking excessively or without limiting the amount, and in smoking associated with it, and then finishes by mentioning that study:

“.. recently a report from the Global Burden of Disease Study found that consuming zero standard drinks daily minimizes the overall risk to health.”

The New York Times published an article on this matter from the same author. [4] These are excerpts from it:

“A 40-year-old woman has an absolute risk of 1.45 percent of developing breast cancer in the next 10 years. This announcement would argue that if she's a light drinker, that risk would become 1.51 percent. This is an absolute risk increase of 0.06 percent. Using what's known as the Number Needed to Harm, this could be interpreted such that if 1,667 40-year-old women became light drinkers, one additional person might develop breast cancer. The other 1,666 would see no difference.”

“The large meta-analysis upon which this announcement was based looked at 23 types of cancer with respect to alcohol consumption. It found a harmful relationship between three of them and light drinking. But it also found protective relationships — meaning a decreased risk of cancer — between six of them and light drinking.” “.. cherry-picking allows you to come to different conclusions.”

“It's even cherry-picking to focus only on cancer, though. [...] studies of other diseases [...] found that those who drank at least once a week had better cognitive function in middle age [and] that moderate drinkers had lower rates of diabetes”

“Randomized controlled trials of alcohol (they do exist) show that light to moderate drinking can lead to a reduction in risk factors for heart disease, diabetes and stroke. These protective factors may be greater than all the other negative risk factors (even cancer) that might be associated with light or moderate drinking. More women die in the United States of heart disease than cancer. So do more men.”

“dire warnings have consequences. I know far too many people who now throw up their hands at every news story because it seems as if “everything” causes cancer.” “The absolute risks of light and moderate drinking are small, while many people derive pleasure from the occasional cocktail or glass of wine. It's perfectly reasonable even if a risk exists — and the overall risk is debatable — to decide that the quality of life gained from that drink is greater than the potential harms it entails. This is true for many, many foods, not just alcohol.”

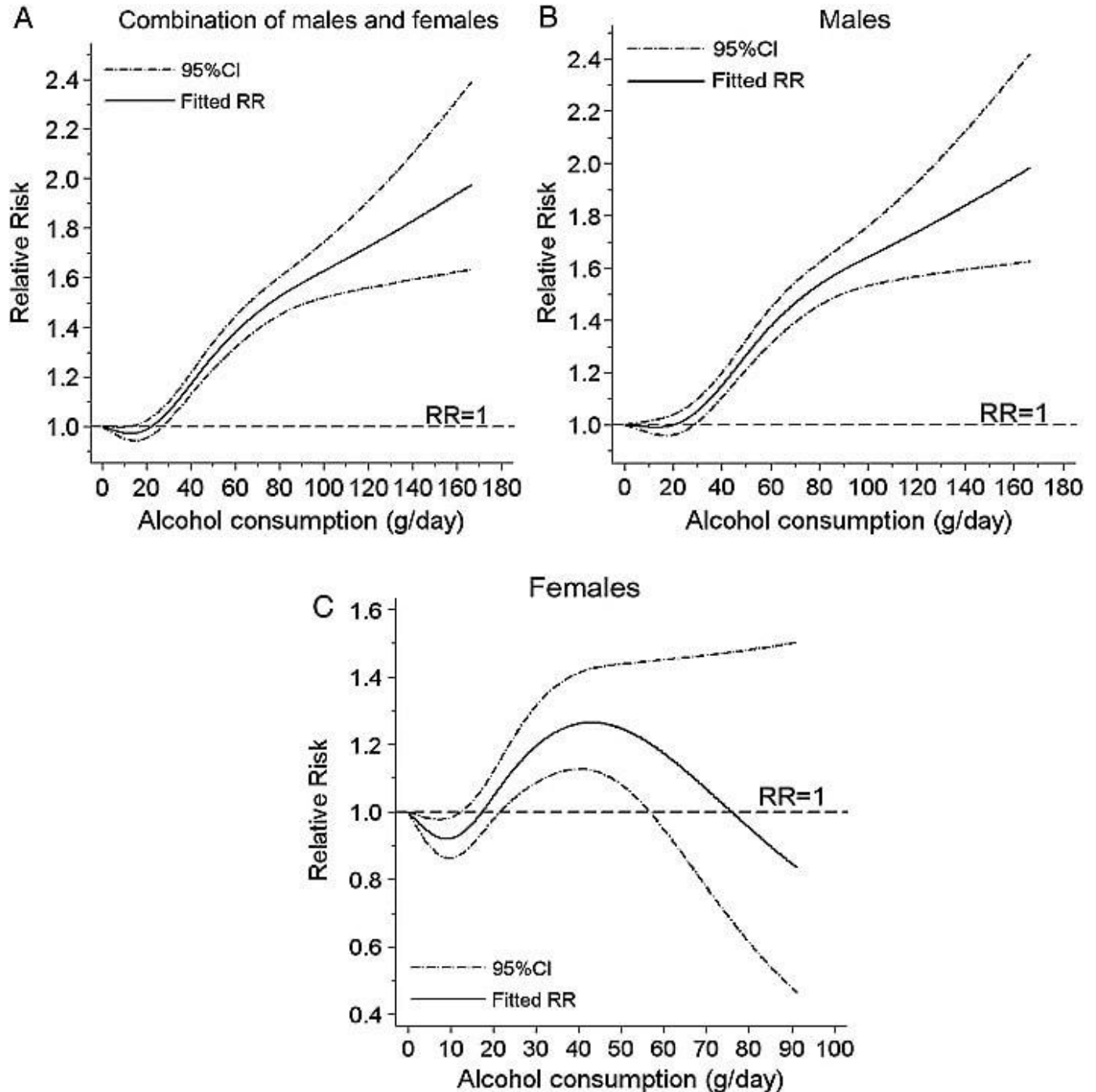
“Consider the absolute risks. A 30 percent increase in risk sounds scary, but an increase from 1 percent to 1.3 percent absolute risk does not, though these are the same things.”

On the other hand, the official US Dietary Guidelines, which are issued every 5 years, were issued in December 2020. [5] They stated:

“**Adults of legal drinking age can choose not to drink or to drink in moderation**, by limiting intake to 2 drinks or less in a day for men and 1 drink or less in a day for women, when alcohol is

consumed. Drinking less is better for health than drinking more. There are some adults who should not drink alcohol, such as women who are pregnant.” “a standard drink is defined as a drink with 14 grams (0.6 fluid ounces) of pure alcohol.”

**Numerous studies have been published in respected, trusted scientific journals prove and confirm that drinking alcohol, especially red wine, in moderation is better for health than abstaining from it or having it excessively. Examples:**



### ***Studies on Alcohol***

- A study published by Oxford University on behalf of the European Society for Medical Oncology says:

Epidemiological studies have suggested an inconsistent relationship between alcohol drinking and risk of all cancer mortality. There is no consensus on the ‘safe’ level of alcohol consumption in general population.

18 prospective cohort studies [7–9, 24–38] met the inclusion criteria and were included. A total of 48,178 deaths from all cancers were observed among all these cohort studies.



This meta-analysis shows a J-shaped relationship between alcohol consumption and all cancer mortality, which confirms the health hazards of heavy drinking ( $\geq 50$  g/day) and benefits of light drinking ( $\leq 12.5$  g/day).

### Alcohol drinking and all cancer mortality

- To examine the association between alcohol consumption and risk of mortality from all causes, cancer, and cardiovascular disease (CVD) in U.S. adults, data were obtained by linking 13 waves of the National Health Interview Surveys (1997 to 2009) to the National Death Index records through 2011. A total of 333,247 participants  $\geq 18$  years of age were included.

Result: Compared with lifetime abstainers, those who were light or moderate alcohol consumers were at a reduced risk of mortality for all causes and CVD (a protective effect). In contrast, there was a significantly increased risk of mortality for all causes and cancer in adults with heavy alcohol consumption. Binge drinking  $\geq 1$  d/week was also associated with an increased risk of mortality for all causes and cancer.

### Relationship of Alcohol Consumption to All-Cause, Cardiovascular, and Cancer-Related Mortality in U.S. Adults

- The dose-response relationship for hemorrhagic stroke had monotonically increasing risk for increasing consumption, whereas ischemic stroke showed a curvilinear relationship, with a protective effect of alcohol for low to moderate consumption. Moderate consumption seem to be protective for ischemic stroke only, but slightly detrimental or at best neutral for hemorrhagic stroke.

### Alcohol consumption and the risk of morbidity and mortality for different stroke types

- Favourable changes in several cardiovascular biomarkers (higher levels of high density lipoprotein cholesterol and adiponectin and lower levels of fibrinogen) provide indirect pathophysiological support for a protective effect of moderate alcohol use on coronary heart disease.

### Effect of alcohol consumption on biological markers associated with risk of coronary heart disease

- Among 38,077 male health professionals who were free of CVD and cancer at base line. We assessed the consumption of beer, red wine, white wine, and liquor individually every four years using validated food-frequency questionnaires. We documented cases of nonfatal myocardial infarction and fatal coronary heart disease from 1986 to 1998. As compared with men who consumed alcohol less than once per week, consumption of alcohol at least three to four days per week was inversely associated with the risk of myocardial infarction. (The risk decreased.) Neither the type of beverage nor the proportion consumed with meals substantially altered this association. Men who increased their alcohol consumption by a moderate amount during follow-up had a decreased risk.

### Roles of Drinking Pattern and Type of Alcohol Consumed in Coronary Heart Disease in Men

- The authors investigated the relation between alcohol consumption and cognitive function in a United Kingdom cohort study (4,272 men, 1,761 women) with median follow-up of 11 years. For middle-aged subjects, increasing levels of alcohol consumption were associated with better function regarding some aspects of cognition (short-term memory, inductive reasoning, phonemic fluency, semantic fluency, and ability to recognize and comprehend words.)

### Alcohol Consumption and Cognitive Function in the Whitehall II Study

- Using alcohol intake at one point in time, numerous studies have shown a J- or U-shaped relation with all-cause mortality. Mortality is lowest among the light to moderate drinkers, with the risk of dying from coronary heart disease higher among nondrinkers and the risk of dying from cancer higher among heavy drinkers. We studied whether changes in individual alcohol intake result in corresponding changes in mortality. In a longitudinal study of 6644 men and 8010 women, age 25 to 98 years, who had attended at least 2 health surveys with a 5-year interval between them, we addressed the risk of death after combinations of changes in alcohol intake.

Result: Persons with stable patterns of light and moderate alcohol intake had the lowest all-cause mortality. Individual changes in alcohol intake were followed by corresponding changes in mortality.

#### Changes in Alcohol Intake and Mortality

- Of 490,000 men and women (mean age, 56 years; range, 30 to 104) who reported their alcohol and tobacco use in 1982, 46,000 died during nine years of follow-up. We compared cause-specific death rates and rates of death from all causes across categories of base-line alcohol consumption, adjusting for other risk factors, and related drinking and smoking habits to the cumulative probability of dying between the ages of 35 and 69 years.

Result: Moderate alcohol consumption slightly reduced overall mortality. The benefit depended in part on age and background cardiovascular risk and was far smaller than the large increase in risk produced by tobacco.

#### Alcohol Consumption and Mortality among Middle-Aged and Elderly U.S. Adults

- Growing epidemiological evidence indicates that moderate alcohol consumption is associated with reduced total mortality among middle-aged and older adults. We examined the association between alcohol consumption and all-cause mortality over 20 years among 1,824 older adults, controlling for a wide range of potential confounding factors associated with abstention.

Result: Even after adjusting for all covariates, abstainers and heavy drinkers continued to show increased mortality risks of 51 and 45%, respectively, compared to moderate drinkers.

#### Late-Life Alcohol Consumption and 20-Year Mortality

- We performed a prospective cohort study in 22,071 men in the Physicians' Health Study. Participants were aged 40 to 84 years and had no history of myocardial infarction, stroke, transient ischemic attack, or cancer.

Result: Risk of all-cause mortality varies by level of alcohol consumption. In this apparently healthy cohort, men who consumed 2 to 6 drinks per week had the most favorable mortality profile and men who had 2 or more drinks per day the most unfavorable mortality profile. The difference between consumption of small and large amounts of alcohol may mean the difference between preventing and causing excess mortality.

#### Prospective Study of Moderate Alcohol Consumption and Mortality in US Male Physicians

- This is a prospective study of mortality in relation to alcohol drinking habits in 1978, with causes of death sought over the next 13 years (to 1991) on 12,321 British male doctors.

Result: Among British men in middle or older age the consumption of an average of one or two units of alcohol a day is associated with significantly lower all cause mortality than is the consumption of no alcohol, or the consumption of substantial amounts. Above about 3 units (2 American units) of alcohol a day, progressively greater levels of consumption are associated with progressively higher all cause mortality.

#### Mortality in relation to consumption of alcohol

### ***Studies on Wine***

- Numerous epidemiological studies have observed that moderate intake of alcohol including wine is associated with a lower risk of CVD. However, according to several authors, moderate consumption of wine is more beneficial than that of beer or spirits. Some studies have shown that moderate consumption of wine can lower mortality from CVD and other causes. The link between drinking wine and total mortality risk (all causes combined) has been studied. The results of various prospective population studies show that intake of beer and spirits from abstention to light to moderate daily intake did not influence mortality, while wine seems to have a beneficial effect on all causes of mortality. Several authors have reported that in subjects consuming wine in moderation the risk of mortality from all causes is 20-30% lower than in abstainers. Moderate wine consumption

appears to have a beneficial effect on several types of cancer and on total mortality.

### Overview of epidemiological studies on wine, health and mortality

- Light to moderate alcohol intake lowers the risk of cardiovascular mortality. The impact of long-term alcohol intake and types of alcoholic beverages consumed on cardiovascular mortality and life expectancy at age 50 was investigated in a cohort of 1373 men born between 1900 and 1920 and examined repeatedly between 1960 and 2000. Hazard ratios (HRs) for total alcohol intake and alcohol from wine, beer and spirits were obtained from time-dependent regression models.

Result: Long-term light alcohol intake, that is  $\leq 20$  g per day, compared with no alcohol, was strongly and inversely associated with cerebrovascular (HR 0.43), total cardiovascular (0.70), and all-cause mortality (0.75). (The mortality decreased.) Long-term wine consumption of, on average, less than half a glass per day was strongly and inversely associated with coronary heart disease (0.61), total cardiovascular (0.68) and all-cause mortality (0.73). (The mortality decreased.) These results could not be explained by differences in socioeconomic status. Life expectancy was about 5 years longer in men who consumed wine compared with those who did not use alcoholic beverages.

### Long-term wine consumption is related to cardiovascular mortality and life expectancy independently of moderate alcohol intake

- To investigate the effects of the consumption of wine, beer and distilled spirits on total mortality and on mortality from CVD, their consumption was assessed in 1,828 individuals by a psychiatrist. They were aged 18-65 years. Mortality was recorded after 22 years.

Result: A low to moderate intake of wine seems, unlike the consumption of distilled spirits and beer, to be associated with reduced total mortality and reduced mortality from CVD.

### A moderate intake of wine is associated with reduced total mortality and reduced mortality from cardiovascular disease

- Demographic and history data were collected from 128,934 adults undergoing health evaluations in 1978–1985, to determine relative risk estimates according to total alcohol intake and days per week of drinking wine, wine types, beer, or liquor. The J-shaped alcohol-mortality relation was stable for 20 years.

Result: Independently, frequency of wine drinking was associated with lower mortality risk, largely because of lower coronary disease risk. Similar risk reductions were associated with red wine, white wine, other types of wine, and combinations of wine types. Much of the lower risk associated with light drinking was related to wine drinking.

### Wine, Liquor, Beer, and Mortality

- This study examined the relationship between consumption of different types of alcoholic beverages and the risk of death, with a 10-12 year follow-up for deaths in 6051 men and 7,234 women aged 30-70 years.

Result: The risk of dying steadily decreased with an increasing intake of wine—from a relative risk of 1.00 for the subjects who never drank wine to 0.51 for those who drank 3-5 glasses a day. Intake of neither beer nor spirits, however, was associated with reduced risk. For spirits intake the relative risk of dying increased from 1.00 for those who never drank to 1.34 for those with an intake of 3-5 drinks a day. The effects of the three types of alcoholic drinks seemed to be independent of each other.

### Mortality associated with moderate intakes of wine, beer, or spirits

- We pooled cohort studies in which intake of beer, wine, and spirits; smoking status; educational level; physical activity; and body mass index were assessed at baseline. They included 13,064 men and 11,459 women, 20 to 98 years of age.

Result: Wine intake may have a beneficial effect on all-cause mortality that is additive to that of alcohol. This effect may be attributable to a reduction in death from both coronary heart disease and

cancer.

## Type of Alcohol Consumed and Mortality from All Causes, Coronary Heart Disease, and Cancer

### *Studies on Red Wine*

- Drinking red wine in moderation (a glass a day) has been shown to have multiple beneficial effects on health.

The French population has relatively low incidence of CVD, despite a relatively high dietary intake of saturated fats, potentially attributable to the consumption of red wine.

Several studies have investigated the fascinating, overwhelmingly positive biological and clinical associations of red wine consumption. They arrived at some explanations for them, which include combined, additive, or synergistic effects of alcohol and other wine components on atherogenesis, coagulation, and fibrinolysis.

### Moderate Red Wine Consumption and Cardiovascular Disease Risk: Beyond the “French Paradox”

- Collaborating researchers from 21 countries studied more than 7 million men and women (35 to 64 years of age) from 37 populations over a period of 10 years. They observed a lower mortality rate from coronary artery disease in France compared with that in the United Kingdom and the United States, despite the high consumption of saturated fats and similar serum cholesterol concentrations. In addition, other risk factors such as blood pressure, body mass index, and cigarette smoking were equivalent in France to what they were in other industrialized countries. In 1992, Renaud and associates introduced the term French Paradox to underscore this low mortality rate among people in France despite the high amount of saturated fats in their diet. They attributed this unusual occurrence to red wine consumption based on the findings of the MONICA (MONItoring system for Cardiovascular disease) project, a worldwide program organized by the World Health Organization. France’s wine consumption average is 67 L/capita/year, which is much higher than the United Kingdom or the United States, where consumption is about 12 and 5 L/capita/year, respectively.

### The cardiovascular protective effect of red wine

- Patients were randomly assigned to 150 mL of mineral water, white wine, or red wine with dinner for 2 years. Wines and mineral water were provided. All groups followed a Mediterranean diet without caloric restriction.

This long-term randomized, controlled trial suggests that initiating moderate wine intake, especially red wine, among well-controlled diabetics as part of a healthy diet is apparently safe and modestly decreases cardiometabolic risk. The genetic interactions suggest that ethanol plays an important role in glucose metabolism, and red wine’s effects also involve nonalcoholic constituents.

### Effects of Initiating Moderate Alcohol Intake on Cardiometabolic Risk in Adults With Type 2 Diabetes

- Although not without exception, current evidence from epidemiologic and experimental studies suggests a protective effect against the development of CVD with moderate consumption of red wine. The exact nature of the protective effect remains to be established. However, mechanisms including LDL oxidation and alterations in hemostatic variables are being increasingly recognized as contributory. Key components of red wine thought to be responsible for the protective effects include phenolic compounds and alcohol content.

### Alcohol, Red Wine and Cardiovascular Disease

- To evaluate prospectively the health risk of wine and beer drinking in middle-aged men in the area of Nancy, France, a total of 36,250 healthy men who underwent comprehensive health appraisals in a center of preventive medicine between 1978 and 1983. We recorded mortality from all causes and specific causes during a 12- to 18-year follow-up.

Result: Moderate daily intake of wine (22-32 g of alcohol) was associated with a lower risk of death due to CVDs (40%), cancer (22%), other causes (42%), and all causes (33%). A moderate intake of

alcohol from beer was also associated with a lower risk of death from CVDs but not from cancer and all causes, despite the consumption of some wine in 86% of beer drinkers.

### [Wine, Beer, and Mortality in Middle-aged Men From Eastern France](#)

- In a Mediterranean cohort study, we followed 18 394 Spanish participants up to 12 years. We developed a score assessing simultaneously seven aspects of alcohol consumption to capture the conformity to a traditional Mediterranean alcohol-drinking pattern (MADP). It positively scored moderate alcohol intake, alcohol intake spread out over the week, low spirit consumption, wine preference, red wine consumption, wine consumed during meals and avoidance of binge drinking. During the follow-up, 206 deaths were identified.

Better adherence to an overall healthy alcohol-drinking pattern was associated with reduced mortality when compared with abstention or departure from this pattern. This reduction goes beyond the inverse association usually observed for moderate alcohol drinking. Even moderate drinkers can benefit from the advice to follow a traditional MADP.

### [Mediterranean alcohol-drinking pattern and mortality](#)

- After studying the recent available clinical trials, it is evident that not only healthy food, but also moderate consumption of wine, has a link to cancer prevention. Biological mechanisms for oncological prevention are associated with the consumption of antioxidants and polyphenols that are contained in fruits, their products, such as wine, and vegetables. A moderate consumption of wine is recommended daily, mainly with food.

Epidemiological studies have shown that five to seven portions of fresh fruit and vegetables and two glasses of wine a day can lead to a longer and healthier life. The beneficial effect of wine is attributed mainly to its antioxidant properties of the large number and amount of polyphenolic compounds present in red wine

### [Contribution of Red Wine Consumption to Human Health Protection](#)

- The people of southwestern France and Sardinia, are distinguished by drinking red wine produced with a traditional method, and are distinguished by their good health and longevity.

### [Red wine procyanidins and vascular health](#)

## ***Conclusion***

Based on the foregoing, it is not right to generalize in this matter. Wine prolongs life. A small glass of wine a day.. is beneficial, not harmful. The phrase that is said when drinking is true: “To your health!”

This is a sub-issue of our main study.. that the founders of religion are human beings, who were not inspired from outside the planet. If some of their decisions are right, that doesn't change anything from that fact. Their prohibition of wine was not because it was harmful to health, but rather for the purpose of military discipline; The work to establish a state and war plans and their implementation required vigilance and attention, constant caution against stalkers, discipline of individuals' behavior and prevention of inaction (as chapter 17 shows). As for after death, there is no need for all that; They took advantage of people's love for wine and their desire for it to tempt them and entice them to embark on fighting and conquest in order to drink it in the alleged imaginary “paradise”. By depicting the Quran, wine is one of the drinks of Paradise:  
{.. rivers of wine, delicious to those who drink; ..} 47:15 H

That is, the poor Muslim worships during his life and obeys orders and prohibitions.. so that he drinks it after his death.

They were mere humans, from whom an idea may be taken and another rejected. Their religion may have been appropriate for them and their time. Now, in the 21st century, we must establish a new

religion (concepts and laws) in the light of modern sciences and the cumulative knowledge that we have had that the people of past centuries have not.

The outcome of this research encourages me to drink a small glass of red wine every day. “To your health!”



- [1] [Alcohol use and burden for 195 countries and territories, 1990–2016 – The Lancet](#)
- [2] [Critique 219: A global overview of alcohol consumption and health – 3 September 2018 – Institute on Lifestyle & Health](#)
- [3] [Study Causes Splash, but Here’s Why You Should Stay Calm on Alcohol’s Risks – The New York Times](#)
- [4] [A Link Between Alcohol and Cancer? It’s Not Nearly as Scary as It Seems – The New York Times](#)
- [5] [Dietary Guidelines for Americans](#)

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## 23. It Shall Stay .. the Fathers' Way

The people's tendency towards religions and devotion in the past, came within a stage of human development, as a result of feeling weak and powerless, and the widespread belief in the need to seek the help of a powerful being, to face fears, and to request material and moral support, and to control the behavior of individuals and crowds. Religion was a method for managing life, enduring hardship and patience in calamities, and it included motivation and empowerment with positive beliefs, and deterrence and intimidation from disliked actions. The method benefited some people and was relatively successful in the scales of its time; but it is related to ignorance and primitiveness, based on deception and superstition, since people had not yet been able to make a breakthrough towards discovery and knowledge. After a long time, with the evolution of science and awareness, people have devised new ways to manage their affairs, which lead them to power, capability, wealth, and material and intellectual advancement.

Politicians and clerics have utilized religion to subdue us, to enslave us, and to recruit us to implement the wishes of the powerful, as one of the most powerful ways to apply the policy of enticement and intimidation (stick and carrot), by inaugurating a great superior god that people fear and hope for his generosity, just as the mother entices her stubborn child with a toy or a candy and intimidates him with a fictional monster or character (e.g. bogeyman). The problem is in the religions not in those who exploit them. The Europeans haven't become free from the domination of politicians until they became free from religion; and the Arabs haven't grovelled to the politicians until they submitted to religion. What the founders of Islam did was nothing but an expansionist political activity. Therefore, we must give priority to criticizing religions, so that people can see their flaws, and get rid of them and of those who utilize them.

History has repeatedly demonstrated that people can be enslaved in this way (fear and greed). As a recent example, we recall the story of Juhaiman.. when rumors spread that there was a person in whom the characteristics of the anticipated Imam Mahdi were fulfilled; so this led to the recruitment of a militia who occupied the Great Mosque of Mecca, believing that they were Mujahideen (warriors engaged in a jihad) who were enabling al-Mahdi to reign, and people began to pledge allegiance to him in the mosque. Then the operation ended with killing many people, including the alleged Mahdi. This "Mahdi" is a microcosm of the alleged prophets and messengers, especially those who extended their influence by the sword and violence. The only difference is that the scientific and industrial revolution in the twentieth century enabled the modern countries to fight and defeat those Mujahideen or Jihadists, Juhaiman, al-Qaeda, ISIL and others.

The persons who refused to follow Muhammad's religion argued that they were adhering to the religion of the fathers; so the authors of the Quran responded with a deprecative question: {When it is said to them: "Come to that which Allah has sent down, and to the Messenger", they reply: "Sufficient for us is what we have found our fathers upon". Even though their fathers knew nothing and were not guided?} 5:104 Q

They also said in response to their opponents:

{Yet of this they have no knowledge; they follow mere conjecture, and conjecture does not help against the truth.} 53:28 Q

Now, we are more entitled than them of expressing this deprecation, as Islam is the belief of our fathers, and the windows of science, knowledge and enlightened intellect have become open to us, so scientific evidence and logical proofs have become present with us, while the religious people follow inherited conjectures. The blame is not on the people of past centuries, for they were victims of ignorance; rather the blame is on the new religious people who see evidence and proofs and ignore them or deny them, and insist on being reactionary.

We have to choose between religion and science.. between belief in the divine unseen and myths, and awareness and knowing the facts. Passion is brute, and mind is its leash. We and our fathers and ancestors have long been enslaved to a mythical being; isn't it time for us to be free from this delusion?

As in the old adage, the fool.. is the one who wants to help you but then harms you. The problem is not with the adherents of religions; it is with every fool who has a tendency to violence, to harm others, or to dominate them in order to impose his belief and law on them. If he contemplated deeply in his soul, he'd find that he does not know whether this is beneficial or harmful.

He who has established himself as a guardian of religion.. does not defend religion as he claims or imagines; rather he defends a structure founded on the system of possession, which the founders of the religion have strengthened and affirmed to fulfill their own greeds and their followers'. Whoever defends and attacks for the love of possession.. I hope that his conscience will wake up.. and that he'll give that up.

Perhaps many people are aware that the religion of their fathers is based on superstition and deception, but they ignore this and deny it in public, for fear of terrorism, harm, punishment, and rejection by family and friends. Even if they write with a false name, they may cling to religion as a precaution for their families from chaos and disorderliness, or to preserve the benefits that the religion grants through the system of possession, and a glorious identity (expired) in which there's pride and superbia, and to stand up for their individual and collective self against the criticizers of their religion, or so that they do not face the latent fear and bear the responsibility associated with freedom; (therefore, it's become common to depend on a god and the popular supplication "Do not entrust us to ourselves";) as religion may include a state called "spirituality", which is tranquility that relieves the soul from anxiety with the concerns of death, annihilation, injustice and misery. All of this pushes them to defend religion, even if their souls have become sure that it is false, a defense to the extent of prosecuting the opponent and implementing the law of killing the apostate or other justifications for banishing and getting rid of him|her, because he|she threatens this structure which is built on falseness. This is in addition to misleading people with religious publications and speeches which are edited with selectivity and keenness in presenting desirable and attractive texts and blocking repulsive and reprehensible texts, and publishing the falsities of "miraculousness". Why is all this keenness to spread and reiterate what supports the faith of people, and to block all what calls for doubt? In the interest of whom is this guile and misrepresentation?

Even if we look at the field of values, morals and discipline of individuals, in general, we find degradation of the level for the followers of religions which have a law, compared to the liberal people; and that's because the law has replaced the conscience.

This underdevelopment and degradation is only due to the absence of freedom of belief; as better alternatives exist; and we lack only a secular system that guarantees freedom of belief, criticism and questioning of the prevailing belief, and spreading ideas and the sayings of the wise, and calling for alternatives and discussing them openly to show their benefits and harms and choosing the best of them.

Not knowing all the answers is better than taking wrong, delusive ones. The basis for this is that the human being takes the natural right to freedom of discovery, testing, knowledge and choice.



## 24. Duty Calls .. to Tear Walls

[Thanks to the Invaders](#)  
[Religions Are Man-made](#)  
[Antireligion](#)  
[Osho](#)  
[Agnosticism & Atheism](#)  
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### *Thanks to the Invaders*

During a quarter of a century since the entry of the Internet and satellite channels to the countries of the Arabs.. the spread of cultural and cognitive means has granted many people access to hidden things that were blocked on them when governments controlled the media and education; among those hidden things.. that religions are made by man and are a phase of his development; that is, he created the god; as the Egyptian adage says, “There’s no afreet but man.”

The conservatives used to chant the words “intellectual invasion”. It is an old phrase in their dictionary, even before that period.. by which they meant some newspapers, magazines and radio stations and even foreign programs in Saudi TV.

The people of those countries, in the past centuries, were subject to deliberate “ignorization” policy (keeping them ignorant).. which included -for example- banning books and magazines, jamming radio stations, and preventing females from learning to read.

I am among the thankful for those invaders who launched satellite broadcasts and the Internet.. and I consider them liberating conquerors. And what a great liberating conquer it was, that which they achieved.. from it stemmed the openness of many minds and souls to life, knowledge, and cultures, instead of the culture of reclusion and death. Their invasion is benign, unlike the invasions of the Arabs, which were waged to take the lands of others and their wealth.

Praise and thanks to the minds that created this technology, so they brought us out of the darkness of the ignorization.. to the light of self-education from the sources of knowledge.

Accordingly, I can assume the following hypothesis:

A big proportion of people do not believe in the belief of their fathers.

With the absence of freedom of safe expression no one will be able to prove the hypothesis wrong; as in these deserts, one hides their lack of faith (precaution = hypocrisy), either because they’re beneficiary of the situation, or for fear of their family, government, and terrorism. Even with writing under a pseudo-name.. many of us do not feel safe from consequences, and many of us do not dare to break the illusive barrier.. fear of “Allah”, implanted in us since childhood, and the barrier of dismay from seceding the herd. Even in virtual reality.. many of us are keen to gain followers and likes; this requires conformity with the prevailing views and the trending ideas at the moment, among which are inherited beliefs that do not change except with difficulty and over a long time.

Positive news has emerged of increases in the percentage of irreligionists in recent years. It is a matter of time. Although Muslims multiply like rabbits.. the progress of advancement in knowledge and means of its publication foretells that in the current century there’s a historical transition phase comprising the complete abandonment of old religions by future generations, especially the Abrahamic ones, and the limitation thereof in museums and anthropology.

## *Religions Are Man-made*

The arguments and the proofs documented in this book.. implicate the three Abrahamic religions, as they have the same flaws. These religions are the most widespread, and have the most men who get enthusiastic for them, and spend time and money in defending them and inviting people to join them, and issuing countless publications in glorifying them, commending them, and prospecting in the merits of their characters and “holy books”.

There is no need to waste time engaging in Judaism and Christianity, as this is the role of those who left them, who have not fallen short in exposing their fakeness. The first text in the bible is enough to prove its falseness, which is of the “Old Testament”, which represents both religions. It also represents Islam, because it is a religion that considers this book true except what has been distorted of it; and this part talks about the universe and the genesis, no motive and no interest for anyone to distort it:

{In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning – the first day.} Genesis 1:1-5

Day light is not an independent being, as it emanates from the sun; and it did not originate after the Earth, as the sun was burning, illuminating, before the Earth formed. The authors of the book of Genesis were unable to know simple facts, such as the fact that the day light is from the sun, and it pertains to planet Earth and the rest of the solar system’s planets, and that there are countless solar systems and lights, and that the light and the darkness are not two things that may be separated, as the darkness is not a thing, but rather, it is the absence of light or its blockage.

Therefore, these authors were merely ignorant persons who did not receive revelation from outside the planet.

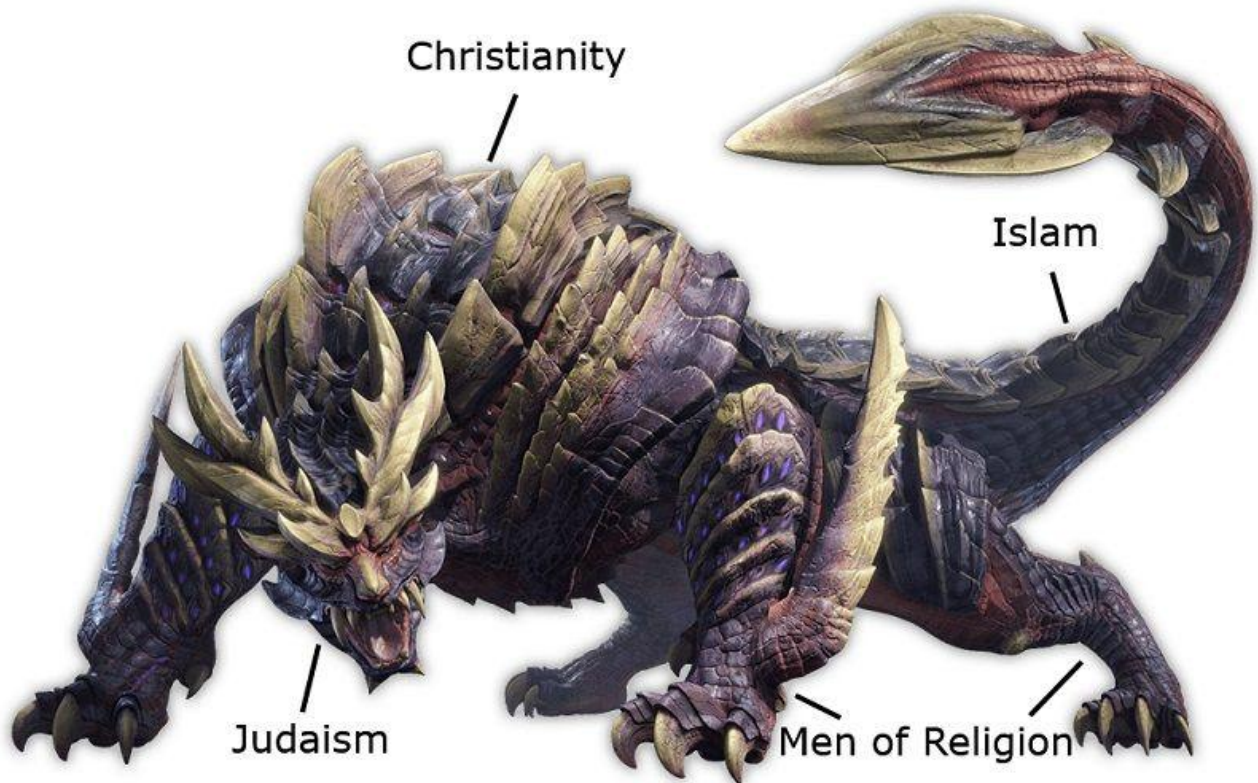
Ans since the New Testament tells that Yeshua, the alleged Messiah believed what they wrote.. he is like them.

As for the claim that prophecies in the Old Testament were fulfilled in the story of Yeshua of Nazareth (Jesus), researchers have refuted it a while ago, with their conclusion that the story of Yeshua were written in the books of the New Testament with false details (falsified narratives), so that they appear to validate those prophecies, for the purpose of summoning people to faith and subordination to Church, and to get rid of the law by putting words in the mouth of the alleged Messiah. [1]

Among what confirms the fakeness of Christianity.. is the discovery of the dead sea scrolls, a huge number of manuscripts, belonging to a community that lived in Palestine, where the bible says that Yeshua lived, died, and rose, and his twelve disciples went forth to invite people to faith in him. Those manuscripts were written in an era that extended after the alleged time of Yeshua by tens of years, even so, they do not contain any mention of him nor his disciples, not as commendation nor as condemnation. [2] The critics of the bible have not fallen short from exposing its errors and flaws, enough to spare us from getting involved in it.

These accumulated religions began when the leaders of the children of Israel fabricated stories in order to have people believe that their tribe.. has a god greater than the gods of all tribes, named Yahweh, and that their genealogy is noble, extended through a golden chain of prophets and saints, from Moses, who talked with Yahweh, through Jacob, who wrestled with Yahweh, and Abraham the friend of Yahweh, up until Adam, who Yahweh created with his own hands, and that he granted them the land of Palestine, and ordered them to exterminate its people to take it.

The Abrahamic religions were (and still are) a brute power that kept people in ignorance and degradation until they became liberated from them. These religions can be represented with a tremendous monster; Judaism is its head, Christianity is its trunk, Islam is its tail, with which it whips left and right, and their men are its legs. Inevitably, it will perish, no matter how old it gets, then it will be embalmed and erected in a museum.



[Image 1]

Inherited religions have become a major cause of dividing us, cruelty and killing among us, oppression, tyranny, banning the right of expression, and wasting time and money. Let's be honest with ourselves; do we want to substantiate the truth, or to be fanatic for our religion? Are these Abrahamic religions valid for every place and time? Are they of nature in any way? And is it right to follow them and defend them in the presence of the scriptures that prove their spuriousness and the ignorance and savagery of their founders? This type of religions is the opposite of nature, science, peace, love, and beauty.. the opposite of humanity.

The founders of these religions were killers, mass murderers. Do you understand what this means, reader? It is not appropriate for a person with full awareness to glorify and follow those people. Imagine yourself or a loved one, becoming convinced that the belief of Islam is wrong, and rejecting it, so the person gets taken and gets beheaded; or being forced by need to steal, so the person gets taken and his|her hand is cut off at its joint. And until this time, bloodshed, amputation, tearing of bodies, massacres, and the assassination of peaceful opponents continue by some Muslims who have committed to their religion and wanted to do what it incites them to do as its founders did, in hope for an illusive bliss that it promises them to gain after death. Islam is not the answer; it is the problem. As people become more committed to it, their condition becomes worse.

Most people judge an idea as extremist compared to his own thoughts or his society's; The right way is to judge it compared to what is compatible with nature, science and logic. If we realize and absorb the facts, we'd be able to see.. that the mere devotion to this religion is extremism, and that extremism is actualized in its essence, as its structure is based on extremist ideas: The assumption that there is an entity worthy of the slavery of the human being, and spending time and effort in this slavery in return for a reward that he gives to him|her after he|she die, and that who refuses that for any reason, he puts him|her in hell, and continues to torture him|her by burning his|her body and

replacing his|her skin without an end.

As to moderation.. it is to be compatible with science and logic, to be natural, to be mindful of and to care for our own nature and the nature of what is around us.

Since the proofs on the invalidity of these religions are ample and clear.. other weaker religions.. are less likely to be divine. But we do not talk about them and we do not judge what we do not know; and they do not concern us, as we haven't received an invitation nor assault from them. Our talk is always concentrated in the Abrahamic religions, especially Islam, due to our suffering from its tyranny, oppression, and imperiousness on us from cradle to grave, and based on our study of it and knowing enough to judge it.

Religions and slavery are a phase of history that has expired. Humanity is in the phase of science and technology. Religions and slavery are backwardness and reactionary.

## *Antireligion*

Irreligion is a choice for human beings (not to choose). From its name it is understood that it is simply.. opposition to religion. Some of us are active dissidents who speak, write, criticize and discuss, while the others (the majority) keep their opposition dormant, occupied by their own affairs or non-religious affairs.

Opposition to religion is like political opposition. And there is nothing like Islam in the world.. in that it is political in its origin and nature, imposing itself on people in various ways: by coercive force (invasion and "surrender to be safe"), as well as marketing by invitation (propaganda and advertisement) and preachers (sales representatives).. to achieve political and personal purposes for its founders and its men.

I have not heard of a religion other than this one.. that calls on opposition like a political opposition, and even an armed opposition. Yes, some of its followers denounce and condemn the war by many entities against it, and overlook or ignore that this is a militant domineering religion:

{And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshiping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. ...} 8:39 H

And it coerces its opponents to fight it, as the first generation did.. Quraish's lords, and the Umayyad dynasty who built their state and their glory on opposing the Imam Ali (Muhammad's cousin son-in-law) and the Imam al-Hussein (Muhammad's grandson) and battling them and killing them.

Our specialization and activity in the internet have become concentrated in opposing Islam and its injustice, aggression, and oppression.. even combating it, like any malignant disease, because of what it does via Mutawas, Mullas, Taliban, the Islamic State group, and others who apply its original teachings, and because it enslaved us, and because for 14 centuries.. it has enticed people to renounce life, and to work for what's after death instead of working for life (for the purpose of taking their money, recruiting them and having them fight bravely – as shown in chapter 17), and it has made them despise it, and it gave them the delusion that in the post-death is an eternal great life; this has led them to apathy, neglect of life, and not implementing the reasons for its prosperity and the comfort of living in it, by work, thinking, creativity and seeking knowledge; this is the main cause of underdevelopment and weakness; and because we're still burdened with its oppressive authority, and don't enjoy in our countries a full established secular system, and because we do not accept that a wrong remains met with silence, so how about it if it is common, terrible, and disastrous, and for the truth not to stay in the enclosure of secrecy.

And with the absence of freedom of expression and belief, and because we're aware of the value of life and we do not want to commit suicide nor be exposed to murder or lashing and imprisonment, or harm from Muslims, persecution, and casting out.. this virtual world and the means of

communication are the appropriate way to oppose religion, like the political opposition in the countries of tyranny.

The activity of the opposition to religion is to discuss religions, and remove their influence. Its objectives are:

- Demolition of the old rickety construction, and emptying the place and freeing it up to grow fruitful trees, (i.e., cleaning the mind from the accumulated inherited remains, so it can see things clearly and find a better alternative for the sake of the happiness of the human being)
- Stopping wasting time, money and energy on meaningless customs and rituals, some of which were ordered by warlords to train soldiers and prepare them, as chapter 17 shows (construction of air-conditioned mosques, 5 prayers per day, fasting, night prayers, pilgrimage and Omrah, etc.)
- Liberation of soul, mind and subconscious from illusive shackles.. to head for awareness and openness to life
- Liberation of the irreligionists from persecution and terrorism, enabling them to live their lives as they want, normal, public, without doubleness

The problems from religion are not only in enmities and fighting. In it is wasting times, efforts and funds. All those resources could have been exploited by people in things beneficial to them and to the future generations. In it is non-useful work (bowing, kotowing, and repeating hollow words) for the sake of an unreal paradise, instead of useful work by growing a real paradise. (Religion is the opium of peoples.) In it is “ignorization” and fighting science. And this is why scientific progress had been obstructed for many centuries. In it is aversion of life and disrespect to it, due to the illusion of an unreal eternal life after death. This is the cause of civilizational backwardness. In it is restriction of freedoms, harassment and continuous inconvenience, etc.

What about the alternative? It is not of our responsibility to call for an alternative, nor of our right to determine it for people. After a person is liberated from the bondage of illusion, fear of slaughter and resurrection to the torment of the burning fire.. he|she becomes free, feeling free to look at cultures, philosophies and beliefs with an open detached unbiased mind, and to choose from them whatever he|she pleases, or to choose not, staying on nature and pure spontaneity. This is freedom.

This book leaves it open to choosing the alternative after leaving religion. But it is appropriate here to address some alternatives.

## ***Osho***

Osho (Rajneesh) is described as never born, never died; only visited this planet between 1931 and 1990.

For 20 years, he extemporarily spoke -in English- to audiences with words wiser than the words of any speaker I’ve ever heard and any religious text I’ve ever read.

Thousands of people traveled to him, he used to call them “friends”, and among them were some of the wealthiest and most successful of Europe and the USA. Apparently, they all loved him, and probably thought of him as the best spiritual leader.

Thousands of hours of his talks were recorded, and are available as video, audio, and transcripts. [3]

The main topic of the talks is the mind as a mechanism for survival, and as a hindrance to consciousness, (with useless thoughts, false beliefs, morality, and identity, and ego, and concern about the past,) and how to drop the illusions, disguises, and addictions, live authentically in the present, and transcend the mind, through the way of Zen, and combining the consciousness and spirituality of Buddha with the zest and liveliness of Zorba.

The gatherings -in India- had practical activities of active meditation, preparatory psychotherapy, and discipleship. In the 1980s they relocated to the USA and founded a town where they had their

own way of life for 5 years. But opposition and legal battles from the citizens of the state led to forcing them to migrate from it. [4]

## ***Agnosticism & Atheism***

**Agnosticism:** To know that you don't know, and to stop being delusional and intransigent. It is a term, and doesn't mean "I don't know anything." Its meaning is specific, which is admitting that we haven't reached enough knowledge to prove or deny that the universe has a maker, or that it is self-existent; i.e. we don't know (and the followers of the Abrahamic religions too, have delusions and don't know) about the existential facts which we have no way to prove, such as the origin of life and the universe and their essence and whether they have a creator or not.

**Atheism..** has two types [5]:

- **Positive (Firm):** The belief in the nonexistence of a deity for the universe, because in the universe there are signs and clues sufficient to deny it.
- **Negative (Unprejudiced):** The lack of belief in the existence of a deity for the universe, because the facts and evidence do not contain what it takes to prove it. It is considered of agnosticism. One may find in atheism satisfaction and comfort, and may consider it a transitional phase until finding a better alternative.

In chapter 7 "Checking Every Verse .. About The Universe" there is what supports it.

The number of atheists is not small in the world. In addition to the irreligionists, Buddhists (half a billion) [6] and many Hindus (orthodox schools of Samkhya, Yoga, Mimamsa – a large proportion of a billion and a quarter) [7] are also atheists.

I have viewed published arguments for supporting the idea of theism (deism – existence of a deity who is the creator of the universe), and I haven't been convinced. And in my opinion, a belief in a deity without a religion.. is futile, as such a deity, who does not intervene, speak, nor interact.. his|her existence is as the lack thereof.

The existence of a creator deity is welcome.. if it is a fact, not a delusion. So far, it is just a hypothesis, some arguments support and some oppose it.

And since the artificiality of religions has been proven, this shows the lack of a creator deity, or that he|she does not want our worship, or that he|she is unable to enslave us.

There is no need for "faith in the divine unseen", nor in the existence of a great eternal life after death, nor in the existence of a creator deity.. who has not declared himself and has not asked for our faith and has not obligated us to do anything. This extreme misguided thought makes some people despise life, and deal with it on this basis, and the consequences become dire on them and on others.

On the other hand, it is of vanity and wishful thinking to believe that we are not merely living beings that die and decompose and turn into compost and then to new beings. Humans to the universe are tiny particles on a small planet among billions of planets. Even if the universe had a deity, he|she wouldn't care about these particles, nor even notice their presence, let alone caring that they believe in him|her.

Bequeathal of beliefs is a sin exercised by humans against their children. Freedom of belief and choosing it without inheritance, indoctrination, embarrassment, maltreatment, or threat.. is among the most important human rights.

If there was a god who rewards those who believe in him and punishes the others, it is not fair to have this belief by hereditary; fairness is that each person becomes guided (or not) individually.

The Muslim who criticizes atheism.. I simply tell him: Never mind. No one invited you to adopt it. You are the one obligated by your religion to advocate it and to fight so that it dominates people; and the evidence is on those who claim, not on those who deny. So it is worthier that you tell us.. why do

you stick to this religion despite what is in the Quran of proofs that it is man-made and teachings that violate nature and humane values.

## ***Humanism***

Humanism.. is a general philosophical approach to life that emphasizes the potential and agency of human beings, individually and socially, and generally prefers looking to science and reason rather than revelation from a supernatural source to understand the world. [8] It refers to a perspective that affirms some notion of human freedom and progress. It views humanity as responsible for the promotion and development of individuals, espouses the equal and inherent dignity of all human beings, and emphasizes a concern for humans in relation to the world. [9]

The international organization of humanists defines it as “a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality.” [9]

It is enough to love life, respect it, and live it with passion and curiosity to know it and to know ourselves. This is the nature of how the human being is in childhood, and the followers of inherited beliefs deviate from it.



- [1] [Smith, Homer W. \(1952\). Man and His Gods. p.385](#)
- [2] [The Dead Sea Scrolls and the New Testament – Biblical Archaeology Society](#)
- [3] [Osho World](#)
- [4] [Wikipedia – Rajneesh](#)
- [3] [Wikipedia Arabic – Atheism](#)
- [4] [Wikipedia Arabic – Buddhism](#)
- [5] [Wikipedia Arabic – Hindu Atheism](#)
- [6] [Wikipedia Arabic – Humanism](#)
- [7] [Wikipedia – Humanism](#)
- [Image 1] From [nintendo.co.uk](#)

## Conclusion

Some words are magic, and this is definitely the greatest deceit. With a careful reading of the documented details, it becomes clear to us that the criticisms of the Abrahamic religions are not just suspicions, and that Muhammad was a deceitful priest.. who fooled some people and they obeyed him, and that the source of the book named Quran is.. ignorant people who impersonated the characteristics of “omniscient”, “expert” and “knower of hidden things”, just because they translated what they found of primitive knowledge and used it shrewdly and guilefully.. thieves who came up with texts they claimed to be from the “Lord of the Worlds” and raised the slogans of divinity and holiness, and with these things they dared to killed people, they plundered their money, kidnapped their women, occupied their lands, and stole the lives of their followers and the lives of many generations after them.

After all of this, is there still any doubt in the invalidity of religion? Is there still any need to justify leaving it? Surely the moral obligation to justify is on those who follow a religion like this one. Is it appropriate of an honest sane person who has learned about these proofs and flaws and demerits.. to accept the presence of such a religion in our time? Let alone being dedicated to it, building his|her life on it, and defending it.

As to those who try to deny and repudiate these flaws and demerits, calling them suspicions, and work on the original texts by revising and filtrating them, and selecting from them what they like and what serves their purposes, those people are fabricating a fantastical religion other than what Muhammad and his aids came up with. And as to the merits of Quran and Hadith (narratives), they are the product of what the founders of religion wanted to delude people with; as the noble values are a truth by which falseness was intended, so that people like religion and see it as good and embrace it, and Mohammad’s character in the narratives -even if its origin was real, as a charismatic leader who claimed to be a prophet, so the naive people of Yathrib (Medina) enthroned him as a king upon themselves- is like the hero character in any novel or movie.. all his words and actions are likeable or agreeable, because he is the hero, and because the authors wanted to portray him like this, and because the audience also wants this.

I say this.. in fulfillment of the truth, and because what was built on falsity.. is false. Even if this building is ancient and sturdy, and inhabited by millions of people, it will inevitably collapse, sooner or later; I see it at present on the verge of collapse.

When the light of knowledge clears darkness off from insight, and this magic is nullified, and we realize the truth, and we get liberated from the domination of illusive divinity.. we become obliged of a duty toward our consciences.. to summon courage, and to be freed from the shackles of spurious religions that numb us and delude us with having sufficiency and freeness from need, and cause our destruction in conflicts, wars and diseases resulting from opposing the nature of life and neglecting natural life.

And when the conscience is free from the accumulated heritage, and dust and pollution gets cleared off from it, and time, mind, and will become available.. we must navigate the depths of the unknown in order to reach tranquility and enlightening of the insight. That we get to awareness and liberty late is better than never. But getting there early in our youth.. this is great luck, the worth thereof we must appreciate.

I do not claim that I’ve been guided to the truth, but I assure that I’ve become able to get close to it after being misled toward a direction I found to be wrong. Returning from the wrong road is necessary to take the right one. And I do not see anybody has the right to claim being rightly guided. Truth is like perfection.. an goal the free human being hopes to attain. It might be unattainable, and it might be what we see around us and discover little by little by science; while most believers imagine



being rightly guided, yet they're the most misled people. The absolute truth has nothing to do with the perceptions of persons. It is one and the perceptions are many. Even in one religion people have split into denominations and sects. Therefore liberty is the most important thing, and secularism prevents tyranny in the name of the alleged truth, and allows everyone to contemplate the universe and see it in their own perception, not the perception of someone else.

There is a hypothesis that life is a thinking, formless being, which has no way of expressing itself. And one day, when circumstances coincided, it found an opportunity to express and embody itself in a material thing, by creating the single-celled organism, then evolving from it.. to what is more elegant and intelligent, and towards more expression and creativity. That's why, living organisms die.. in order to make room for more advanced organisms. Diseases, disablements, and disasters indicate the absence of supreme control or divine providence, and that all what's there, is this formless being that has become incarnate and evolving. The evolution of life, which took billions of years.. we humans are its current peak. We should be worthy of this status, and our knowledge and work should be for the benefit of this life, full of expression and creativity. Life is the reality that we live, embodied in us and in other beings, and evolving through us to its utmost.

This life is all we got on our day of birth; in it is the real paradise, and we must explore it and exploit it and live it with passion and enjoy its delights all our moments to the maximum extent possible, and live the moment and seek timelessness in it, and be natural, and go free in natural life, we and our children, agreeing with nature and its laws, not letting death and what's beyond it be our concern, so that the human being among us becomes complete with body, thought, awareness, and communication. We have all the time to live it with all our senses and fulfill our natural needs, and to go thru experiences and their interactions; and with that, maturity and balance are achieved, and we rise with our humanity by sharing and giving.. to the maximum possible of satisfaction and felicity.

And we might receive some real spirituality. Spirituality is a state of mindlessness. Thought has structure, spirituality doesn't. Belief is thought. So, one does not approach spirituality unless they get rid of thought and belief. Spirituality is to bypass thought, to connect with your own essence and the essence of life, and to know it.

Then it becomes our custom to strive for what is good for us and for others, and to make the paradise gardens a reality lived by us and those who come after us, and to fly in the space of awareness contemplating ourselves and the universe.. toward further development and enlightenment, for us and for the future generations.



TV and blocked websites  
awakened some of the Muslims from the coma,  
and for their willpower not to remain robbed,  
our conscience pushes to call the lie a lie.  
How can a creed be liked,  
if it has made the human being a puppet;  
fabricated by a clan that transgressed without punishment;  
they brought written fables and poems;  
and phrased them to become attributed to “Allah”.  
No way that this would be his style.  
They were in deep ignorance of the obscure things of the universe,  
and had knowledge about how one fights his wars,  
and assassinates the opponent without difficulty,  
and if he raids people at night, he incurs his wish.  
Have the news come to you of the tribulated Sofiya?  
He slaughtered her family and conjoined her, forced,  
he who came with the slaughter and the smitten necks,  
and scratched nails into the defeated eyes,  
and amputated their limbs, then they were in the barren area,  
no one of them finding water to drink.  
He built his glory on looted moneys,  
and left the land behind burnt and damaged.  
What religion is this that the sword opens its paths?  
It is time for you to wake up O people of Arabia.

^ ^ ^ ^

## References

### *Interpretations*

The interpretations and commentaries (tafsir) are from the major books by prominent scholars:

Tabari

Qurtubi

ibn-Kathir

Jalalain

### *Translations*

This translation is from Arabic, by the author with the help of Google Translate and Almaany.com.

The Quran translations were selected on quranwow.com and islamawakened.com from whomever is most accurate of these authors:

I: Itani

H: Hilali & Khan

Q: Qaribullah & Darwish

D: Daryabadi

S: Shakir

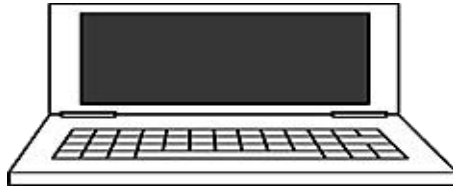
The translations of the narratives of Muhammad (Hadith) are from sunnah.com, hadithtranslations.com, guidedways.com, and searchtruth.com.

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## *About the Author*

Shums Ladeen is a pen name (pseudonym). It is Arabic, and it means the sun of irreligion, as opposed to Shamsuddeen, a male name that means the sun of the religion. I use it to protect my self from persecution. I'm an ex-Muslim, agnostic irreligionist. I'm an Arab, from Najd, in Arabia, (Saudi Arabia.) As the experience of leaving Islam was significant in my life, it led me to write this book, which I believe is worth the risk involved in challenging fanatic religious people who would kill for it, and a government that would inflict a severe punishment. My interest is peace and dignity for all people, which can only be achieved in a real secular system. This system cannot co-exist with the real Islam, as it claims to be the religion of the god of the universe, who wants to enforce it with jihad on the whole world. This necessitates wide distribution of the information contained in this book, to show the Muslims that the religion is from men, not from a god.

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