

The Quran, The Untold Truths

Your Gateway to Mental Freedom

The purpose of this book is to bring-to-light the untold truths of the *quran*, with objective and analytical reasoning from the *quran* itself.

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This book is dedicated to people who think outside the box and those who are prepared to look beyond what they are being taught, and challenge their intellect.

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Preface

In the name of the god, the beneficent, the merciful.

There are many misconception surrounding the *quran* and *islam*, not only among the people who do not believe this scripture, but also among the people who claim they believe the scripture.

The main reason is due to the fact that the commentators, historians and jurists of the *quran*, old and new, based their interpretation of the *quran*, solely on **Hadith** (supposed sayings & practices of prophet Mohamed and his companions) and supposed historical events, believed to have been compiled well over a century after prophet Mohamed's demise. Even simple words like *muslim*, *islam*, *deen*, *allah*, *solaa*, *zakaa*, *a'budu*, and *masjid*, have been misunderstood and grossly misinterpreted. The proponents of *Hadith* believe that the *quran* cannot be fully understood without *Hadith*. This claim is very much debatable and not supported anywhere in the *quran*.

The questions remain,

- If the *quran* cannot be fully understood without the *Hadith*, what was the purpose of the *quran*?
- Why does the god say in the *quran* that it is '**fully detailed**' (Quran 6:114, 6:126, 7:52, 10:37, 11:1, 12:111, 17:12, 18:54, 41:3) and also '**make things clear**' (Quran 12:1, 15:1, 18:2, 43:1-2, 44:1-2), with **all kinds of examples** (Quran 39:27, 30:58)?
- Why isn't there any mention in the 'fully detailed and clear' Quran, to follow *Hadith* as well? On the contrary, why does the *quran* deprecate *Hadith*?
- Why is it then, in Quran 5:48-49, mentioned that the messenger Mohamed should judge only by the *quran*, nothing else?
- Why was prophet Mohamed been warned of serious consequences if he were to invent anything contrary

to the *quran* (Quran 69:43-47)?

If prophet Mohamed was not given the authority by the creator to invent *Hadith* (= anything contrary to the *quran*), then who got the authority to create them well over a century after the prophet?

These are only a few questions anyone interested in learning the truth from the *quran* (= the reading) should be asking, too. I will be explaining the true meanings of many of these Quranic words and concepts from the *quran* in an easy to understand manner in this book. I invite you to have an open and inquisitive mind when you check through the contents of this book without preconceived opinions. I also warn you that the contents of this book will challenge your present beliefs that you have been programmed with, from your cradle. But, rest assured that you will be provided logical evidence from the *quran* to unshackle each misconception and false belief, to give you a perspective that you may not have heard before. Whether you agree with me or not, please do not hesitate to leave your comments. I personally will read them.

I used to be a staunch follower of the religion Islam from childhood. I learned the religion from local religious teachers as a child and grew up with a sound religious following until my teen years. I neglected much of the rituals in my teen years, but casually followed them. However, I felt guilty for neglecting the rituals. Soon after my marriage, I was drawn-in again after a natural catastrophe that occurred in the region and I lost a few family members. I felt the power of the creator and realized that I should make amends to be acceptable to HIM. I thought, following the religion that I was born into, was the right thing to do as it promotes the worship of one god, and it also gave me some solace when I felt that I belonged to a wider community of like-minded people. I invested more time not only in practicing the religion but also learning. I attended group sessions in my local mosque and also online sessions. I listened to religious

lectures from various scholars, and read many books written on Islam. I started to learn the *quran* and read books of *Hadith*.

Then I came across many *Hadith* that are contrary to the *quran*. When I questioned them from the local *imams* (Muslim priests) to make sure whether they were legitimate, I was informed in the affirmative. This did not make sense to me. I could not believe a prophet of God would go against the book that was given to him by God. I could not wrap my head around this anomaly. I had many sleepless nights thinking about it. I sought guidance from the creator. I felt that there was something wrong and wanted to investigate. This led me on the long and difficult journey through a deep rabbit hole.

The god has been guiding me in various mysterious ways since I embarked on this journey, well over 10 years ago. I sought guidance and I was ready to receive and follow it when it reached me. I spent countless hours listening, reading and studying books written on subjects related to the *quran*, books of *Hadith*, Jurisprudence, *fatwas* (formal rulings), sciences of *Hadith* canons, Islamic history, and many translations of the *quran*. I also sat with a few Islamic scholars to go over many findings that didn't quite go along the narrative, and found out the whole thing about the religion of Islam is based on blind trust in the priesthood (the present and the bygone), the practices passed down by our forefathers, social proofing and mass formation. I can confidently say this is true for all other religions, as well.

Most religious priests will use their appearance (dress-code), ego and arrogance to try to hide their own ignorance. They try to bluster their way through the discussion to dissuade you from asking critical questions and counter arguments. That makes it clear that they don't know what they are talking about. Yet, many other priests will see the inconsistencies, but will choose to ignore them. That is the power of their religious indoctrination.

My focus here is only to present the little-known facts from the *quran* alone with logical evidence, and invite the reader to do his/her own research and use his/her own analytical and objective reasoning to make his/her conclusions. Please keep in mind the guidance is only from the creator and we should always seek for HIS guidance alone and be receptive to accept and follow when it reaches us.

This publication is the result of many years of exhaustive study and dot-connecting, equivalent to at least two PhDs in time, studying and research undertaken. Many of my discoveries, perhaps most, will likely cause skepticism at best, and downright disbelief at worse. However, I welcome this, as any reaction is better than no reaction (apathy).

Apathy is possibly the number one reason the words of God are not taken seriously enough. Then comes the ego-driven indoctrination in blind faith.

Even if We caused the malaika (= the universal forces in nature) to descend to them, and the dead to speak to them, and lined up all the miracles before them, they would not believe. People can be guided only according to God's Laws, but most of them choose the way of ignorance. (Quran 6:111)

Anyone who wishes to challenge me of the contents of this book after reading it in its entirety is humbly requested to first take his challenge to the divine system, which is expounded in the *quran*. Even after that attempt if he is not convinced himself that, the *quran* has not promoted 'a religion' as oppose to 'a way of life' called '*islam*' or it has not recognized 'Muslim' as a religious group or it has not promoted any of the rituals or practices of Muslims or it has not approved *Hadiths* that are alleged to have been practiced by prophet Mohamed or it has not authorized treating Mohamed as an idol by allowing to practice his alleged trivial actions and sayings other than the *quran* or to honour him more than any other prophets, then I am afraid that I cannot be of any help to you.

Surely, you cannot guide everyone you like, but it is God who guides him who wishes to be guided. And He is best Aware of those who will be guided. (Quran 28:56)

Nowhere do I claim that this book is the source of 'absolute' truth. No one else can either, except God. However, I believe my reasoning from the *quran* has as much right to be voiced and heard, as of anyone else's in the world.

Say, (O Messenger), 'I do not claim that I have the treasures of God, nor do I have the knowledge of the Unseen, nor do I tell you that I am a malaika (= the universal forces in nature). I follow what is revealed to me' (You blindly follow your ancestors). Say, 'Is the blind of the heart the same as the seer who uses reason? Would you not reflect?' (Quran 6:50)

I have kept my identity hidden as a measure of precaution as there are people with strong religious opinions that would go to any length to discredit or harm anyone who disagree with their religious ideology. Though I have not intended in anyway or form to offend anyone, some people may take it as an offense on anything that they do not agree with. I personally believe the message is more important than the messenger.

Love and peace.
Anonymous abdullah
September 22, 2022

Introduction

The Quran, The Untold Truths,
is tirelessly researched and written
with unconditional love for humanity
to help remove the misconceptions surrounding
the *quran* as a religious book and
to expose the truth that has been suppressed for
many centuries.

Take what you may from this book, but know it is written with unconditional love for mankind, and a heartfelt desire to open up at least some level of critical thinking about all the possibilities of alternate knowledge that may exist.

Whatever your own personal belief-system whispers when you delve in to this book, please do not allow any mainstream-induced cognitive dissonance to rob you of your ability to free yourself from the completely obvious corruption, deceit and lies, that are continuously being peddled, knowingly or unknowingly by the religionists, which are massively limiting your life's potential.

When I say 'religionists', I mean the ruling elites along with the priesthood from the bygone era who committed the false doctrine of ritualism and dogmatism to the *quran*. This false doctrine of ritualism and dogmatism were then carried on throughout history and inherited by the present generation of ruling elites and the priesthood, who now act as the gatekeepers of the Quranic interpretation. The *quran* is for the whole mankind; no single race or community has the permission or the authority to be its guardians in interpretation. The mankind should feel at ease to treat the *quran* as a gift from the creator and invoke HIS guidance in learning and understanding it with an open mind, perchance they may be awakened.

It is a big mistake to treat the *quran* as a religious book,

as the religious orthodoxies would want us to believe. Contrary to this belief, there is nothing religious about the *quran* at all. In fact, it strongly condemns all religious rites, rituals, dogmas and practices as idolization. It is equally a big mistake to assume that we need to believe in a religion to serve God and to follow HIS scriptures. You will be shown enough evidence in this book to remove your doubts.

As we learn from history, the ruling elites, kings and monarchs despised God's decrees in the scriptures as it provides justice, equality, human rights, and respect to all living beings. The scriptures encouraged us to seek guidance from it (not to blind follow), use our commonsense and the god given ability to achieve our highest potential in consciousness, self-actualization and peace by serving HIS creation. That was a challenge to the corrupt ruling elites whose ultimate goal was to enslave mankind to maintain their supremacy. The more we live in the dark, the better it is for them. They did everything in their power to keep the masses in the dark than enlighten them, dumb down than to empower them, enslave them than to grant them freedom, mental bondage than consciousness, self-actualization and peace – they wanted a population who blind follow.

In order to achieve this, the corrupt ruling elites re-interpreted the scriptures with the assistance of their corrupt, self-proclaimed priesthood to introduce religious laws contrary to the scriptures that suited their agenda, and deprived the masses of their God-given ability to think for themselves. In the case of the former scriptures (Torah and Gospel), they manipulated the scriptures and introduced rituals, dogmas and many supplementary writings to them. In the case of the *quran*, they introduced new rituals and dogmas in the form of *Hadith* and *Sharia Laws* and gave new meanings to existing words in the *quran* to support their claims of rituals and dogmas. They preached the newly invented religion, and made the followers

preoccupied with rituals, worships and practices to keep them busy. This religious indoctrination continued to grow without much resistance from generation to generation, taking new shapes and forms to suit different ruling-classes in history, further dividing the masses into different sub-sects of religions. As it stands today, the creed of God is completely detached from all systems including political, social, religious and life in general and has no accountability whatsoever to God as if no one believes the hereafter.

Those who hinder mankind from the path of God and make it crooked, are the ones who deny the Hereafter. (Quran 7:45)

You will learn in this book, how the god's creed is still intact without exploitation in the *quran*. When I say the '*quran*', I am referring to the original version that was sent down in Arabic, not the translations. The translations have many errors because the translators depended on the invented *Hadith*, supposed historical events, and their religious ideology in their works. When you thoroughly investigate these translations and compare them with the original version of the *quran* in Arabic, you will clearly see the corruption in many of the translated verses. I have identified many of those errors in this book. However, when it comes to verses that are straightforward and carry no disputes in translations, I have utilized them from some of the select translators in this book and acknowledged the name of the translator. The ones that are not acknowledged are my own interpretation.

The intention of my effort in this book is to reveal the damage caused by the religionists with the introduction of their invented *Hadith* (supposed sayings and deeds/rulings of prophet Mohamed and his close companions), expose many of the corruptions in the translations, which have given alien concepts and meanings to the pristine and timeless message of the *quran*, and help you remove the blindfold of religious indoctrination. You will see throughout this book, the *quran* is

truly the monologue of the creator, to guide those who wish to live upright in our personal and public life to achieve inner peace. The 'way of life' prescribed in the *quran* is for all mankind without prejudice, to live in peace and harmony.

Anyone who has an inclination to learn the truth can utilize this book. It doesn't matter whether you are Muslim, Christian, Hindu, Buddhist, Jewish, Zoroastrian, Arab, Spanish, Latino, Chinese, Indian or Agnostic, so long as you are prepared to take your challenge to God's system in the *quran*.

However, this book is not for the weak of heart or anyone who doesn't like being challenged or critiqued of their beliefs, religious or otherwise. This book is for those who have an open mind to learn a different perspective of their beliefs and is willing to use their analytical reasoning to make their own conclusions.

Most people's awakening is a very long and a painful process. Usually beginning with doubt and extreme skepticism, and then having to internally combat their indoctrinated belief system - to fight against years of ingrained illusory 'religious knowledge' from education and parents, and peers, and community, and books and sermons.

The best piece of advice I can offer as you start your journey in discovering the truth, is to simply not accept any information, whether it's from me, or anyone else, without first giving it some critical thought. If the information resonates with you in anyway, it is worthwhile pursuing.

People with ego-driven indoctrinated beliefs are the people who fool themselves into believing only the majority can be right.

And if you obey the majority of those upon the earth, they will mislead you from the way of God. They follow nothing but conjecture, and they do but guess. (6:116)

The Quran, The Untold Truths

I suggest you to read this book with an open mind from the beginning to the end, without skipping chapters. I have carefully selected the topics for each chapter to keep you well informed of the subject or the concept before moving on to each proceeding chapter. Each chapter is a continuation of the previous chapter.

Let's begin.

1. What is 'Quran'?

The word 'quran' literally means 'reading'. 'al-quran' means 'the reading'

الْقُرْآنُ = *al-quran* = the *quran* = the reading

The synonyms used for the *quran* in the *quran* are: the revelation; the law; the criterion; the book; the message; the light giving lamp; the reminder; the divine writ; the guidance; the sign; the verses.

Many people, including Muslims, believe the *quran* is the holy book for the Muslims or for the Arabs. This is completely inaccurate. The God repeatedly states, in no uncertain words, that the *quran* is for the whole mankind. Let's look at a few verses:

Quran 25:1

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

*Blessed is He Who sent down the Furqan (= the criterion) upon His servant that he may be a **warner to the mankind**;*

Quran 38:87

إِنَّهُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

*This is no less than a **Message to all mankind***

Quran 68:52

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

*And it is nothing but a **Reminder unto all mankind**.*

The *quran*;

- Consist of *Divine laws* [called *deen* to help us achieve peacefulness (= *islam*) through consent] = constitution.
- Gives guidance and light (to help us make the right choices for better outcomes, in this life and the hereafter).

What is 'Quran'?

- Teaches our rights, responsibilities and common etiquettes, to live in peace and harmony with fellow mankind and nature.
- Informs about important historical events to take lessons from.

Therefore, the *quran* is not just *a book of law*, but it is a life giving light to guide mankind out of darkness for a peaceful coexistence on the earth and to realize our life's purpose and potential.

Al-quran is the scripture sent down to prophet Mohamed from *allah* (= the god) in Arabic, the language of Mohamed over 1400 years ago. Likewise, the same God (= *allah*) sent down scriptures to each of His prophets in their own tongue to guide their people therewith. And, as most people are aware that HE sent down 'the Gospel' to prophet Jesus and 'the Torah' to prophet Moses. As per the *quran*, since prophet Mohamed was the final prophet, the *quran* will be the final scripture to mankind.

Check the following verse.

Quran 33:40 مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ
Yusuf Ali شَيْءٍ عَلِيمًا ﴿٤٠﴾

*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and **the Seal (= final) of the Prophets**: and Allah has full knowledge of all things.*

The reason Quran was sent down in Arabic was because the recipient was an Arab, not because of any superiority of a language. Similarly, the Torah and the Gospel were sent down in Moses's and Jesus's own tongue.

Quran 41:44 Pickthall: *And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? **What! A foreign tongue and an Arab?** -*

What is 'Quran'?

Say unto them (O Muhammad): For those who believe, it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.

As per the above verse, what matters most is whether we believe in it. The believers will find guidance; the disbelievers will not see the truth. Are we ready to learn?

How could the non-Arabs benefit from it? The *quran* has been preserved in its original Arabic language without been corrupted and it is widely available in the form of a book in many bookstores around the world, and online for free. This is the only scripture of which the authenticity of the text (in Arabic) has not been corrupted since its revelation. What it means is that if you pick a 1400 years old Quran in Arabic in the Middle-east, North America, Africa or Europe and compare it to any later versions, the texts of it will be exactly the same. It has been translated to over 100 different languages. So anyone who wishes to learn can access the *quran* easily.

The god has assured that HE will protect the quran from corruption, an undertaking that HE has taken upon Himself, unlike in any previous scriptures. Therefore, we should not harbour any doubts concerning the authenticity of the *quran*. Let's review a few verses.

Q 15:9
Sahih Intl'

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

Q 85:21-22
Pickthall

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Nay, but it is a glorious Qur'an. On a guarded tablet.

Q 75:17-19
QXP

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَانصتْ قُرْءَانَهُ ﴿١٨﴾

ثُمَّ إِنْ عَلَيْنَا نَسِيبَانَهُ ﴿١٩﴾

What is 'Quran'?

It is up to Us to gather and preserve it (the Quran) and the reading of it. Thus, when We read it, follow the reading. Then, it is for Us to explain it.

[The Qur'an is its own best commentary. It explains itself]

Q 41:42
QXP

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

No falsehood can ever approach it openly or in stealth, in the past, present or future, a Revelation from all Wise, Owner of praise.

Q 56:77-80
QXP

إِنَّمَا لِقُرْآنٍ كَرِيمٍ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾

That this Qur'an is a Noble Monograph. In a well-guarded Book. This is a Book that none but the pure of mind can grasp. A Revelation from the Lord of the Worlds.

The god also states that He made the *quran* easy to understand.

Q 54:17
QXP

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

We have made the Qur'an easy to understand. Then, is there any who will learn? (also see similar verses in Quran 54:22, 54:32 and 54:40)

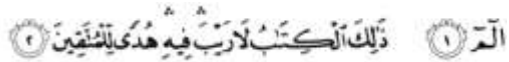
There are over 50 English translations of the Quran, many are available online for free. Despite the efforts of the translators in maintaining the *quranic* message, there are still many errors in all the translations in general. It is mainly due to their complete dependency on manmade *Hadith* (supposed sayings and deeds/rulings of prophet Mohamed and his close companions) in interpreting the key Quranic concepts. This is how the pristine message of the *quran* has been lost to manmade inventions. However, it is commendable that only a very few translators like Dr Shabbir Ahmed have made an effort not to base their translations on *Hadith* hearsay, but their works are not without errors. No one is infallible except God. The good

What is 'Quran'?

news is that the Arabic version of the *quran* is still intact in its original form for anyone to learn from directly.

In the first 2 verses of the 2nd chapter, *allah*, the one who is infallible, states with absolute certainty the accuracy and infallibility of the *quran*:

Q 2:1-2
QXP



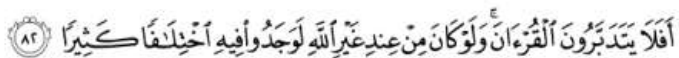
A.L.M. (Alif-Laam-Meem)

This is a Book in which there is absolutely no doubt concerning its authority and authenticity. And it leaves no doubts lingering in a seeking mind. It is a Guide for those who wish to journey through life in honor and security.

The *quran* is a small book compared to the Bible. It consists of 114 chapters. The longest chapter having 286 verses and the shortest chapter has only 3 verses. It was revealed to prophet Mohamed in stages and scribed immediately after. It has many references to the creation of the world, natural phenomena and how HIS invisible universal laws work in nature. Some of its verses are metaphorical and some are straightforward (Quran 3:7). HE has repeated many of the words and verses in many different ways, so as to make it easy for us to deduce the meaning. HE assures whoever has an honest wish for the truth can find guidance in the *quran*.

All natural phenomena mentioned in the *quran* have been proven to be true by many scientist, doctors, researchers and archaeologists. Dr Maurice Bucaille has discussed many of these phenomenons in his book, '*The Bible, the Quran and Science: The Holy scriptures examined in the light of modern knowledge*'. In order to give confidence in the *quran* to the truth seekers, the god states the following;

Q 4:82
Sahih Intl'



What is 'Quran'?

Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

Q 2:23
Pickthall

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah (= chapter) of the like thereof, and call your witness beside Allah if ye are truthful.

Q 10:38
Shakir

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

Or do they say: He (the prophet) has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

Q 17:88
Yusuf Ali

قُلْ لَئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

Allah (= the god) calls for unity among all of mankind in the quran. HE has given a lot of emphasis to the truth and invites everyone who searches for the truth, to be open-minded, to learn and discern information instead of blindly accepting it, to use our intellect and verify what we learn. HE has provided guidance on how to best spend our time on the earth for a peaceful coexistence. HE has given mankind the freedom of choice and has not imposed any restrictions on believing whatever we want to believe or doing whatever we want to do. However, HE has warned that we are accountable for our own

What is 'Quran'?

actions. HE also warns us about our worst enemy, Satan and informs us that the satan cannot seduce us unless we allow it to. The *quran* contains the same message that was given to Jesus, Moses and all other prophets before them from their God (see Q 10:37, 6:92, 3:3 & 5:48 below). It does not call upon the people to follow a new religion. HE invites the 'people of the book' – those who claim they follow the Torah and the Gospel – to set their differences aside and follow the *quran* for guidance. HE informs 'the people of the book' that their scriptures have been compromised by ill-intended ruling elites along with the priesthood and reiterates to them that their salvation lies only in the *quran*.

There are many verses throughout the *quran* that confirms everything I have mentioned in the paragraph above and more. I have only taken a few verses from the *quran* as a summary for this chapter from Dr Shabbir Ahmed's translation. I strongly suggest you do your own research.

Quran 27:1: *Ta Sin! These are the verses of **the Quran** and the Book that makes (things) clear*

Quran 26:192: *Certainly, **this Qur'an** is the Revelation from the Lord of the Worlds.*

Quran 12:2: *Indeed, We have sent it down as an **Arabic Qur'an** so that you might encompass it with your reason.*

Quran 19:97: *So, We have made **this (Qur'an)** easy to understand in your own tongue (O Prophet) - That you may convey thereby good news to the righteous and warn people given to futile disputation.*

Quran 20:113: *And thus have We sent this down, an **Arabic Qur'an**, and explained therein warnings in many ways, so that people may live upright or that it make them rise to a new level of awareness.*

Quran 39:27-28: *We have explained **this Qur'an** to*

What is 'Quran'?

mankind with all kinds of examples so that they might reflect and understand. This Qur'an in Arabic is a Monograph in plain language free of all deviousness so that they might learn and live by the Values ordained in it.

Quran 20:2: *We have not bestowed upon you **this Qur'an** to cause you any hardship.*

Quran 2:147: ***This (Qur'an)** is the Truth from your Lord, so never be of those who waver.*

Quran 6:126: *And **this (Qur'an)** is the path of your Lord, a straight path. We have detailed Our Revelations for those who pay attention and take them to heart!*

Quran 3:138: ***This Qur'an** is a declaration for the **entire mankind**, and a beacon of light and a beautiful instruction for those who seek to journey through life in honor and security.*

Quran 21:106: *Verily, in **this (Qur'an)** is a clear Message for the people who would obey God.*

Quran 73:19: ***This Qur'an** is a Reminder, a giver of eminence. So, whoever wills, let him set out on a way to his Lord.*

Quran 22:16: *And thus We have revealed **the Qur'an** in simple and plain verses. God guides him who seeks guidance.*

Quran 17:9: *Surely, **this Qur'an** guides to what is most upright, and gives good news of a great reward to those who accept it, and benefit the creation.*

Quran 10:37: ***This Qur'an** could not possibly have been devised by anyone except God. Nay, it is a confirmation of the (truth in) the earlier Revelations, and a clear exposition of the Eternal Laws. Without any trace of doubt, this Book is from the Lord of the Worlds.*

What is 'Quran'?

Quran 22:54: *Those who have blessed themselves with knowledge, will recognize that **this (Qur'an)** is the truth from your Lord, and so they accept it.*

Then their hearts are made humble to it. God Himself is the Guide of those who choose to believe, to a straight way.

Quran 5:65: *If the People of the Scripture would believe in **the Qur'an** and be mindful of the Divine Laws, We would remit their sins from them and admit them into the Gardens of bliss.*

The quran is the only salvation for all mankind.

Quran 40:70: *Those who reject **the Book (Al-Qur'an)**, are in fact, denying all Revelations with which We sent Our Messenger. But, in time they will come to know (what they had denied.)*

Quran 50:45: *We know full well what they say, but you shall not, by any means, force them (to believe). However, remind with **this Qur'an**, any who would fear My warning!*

Quran 20:124-126: *But whoever turns away from **My Message (Quran)**, for him is a miserable and narrowed life. And We will raise him blind on the Day of Resurrection. He will wonder, 'My Lord, why did you gather me blind when I used to be able to see?' God will reply, 'Thus it is. Our Messages came to you but you were oblivious to them. (Being blind of reason, you disregarded them.) And thus, this Day you will be left in oblivion.'*

*If you are not willing to learn, no one can help you.
If you are determined to learn, no one can stop you.*

- Zig Ziglar

2. What does 'allah' mean?

Many people are in the impression that 'allah' is the god of the Muslims. Many Muslims also erroneously believe that 'Allah' is the name of their God. However, the word '**allah**' simply means in Arabic "the god".

al (the) + *ilah* (god) = *allah* (the god)

الله = آل + إله

Allah in Arabic simply means '*the god*'. It is not a proper noun. Whether we call it *allah*, the god, Lord, the master, the creator the beneficent, the merciful, it is the same entity – there are no other deities beside Him. The *quran* uses all these different terms to identify HIM. As per the *quran*, the god has not given Himself a proper noun, but has used the definite article 'the' to distinguish HIM from all other false deities. Likewise, there are similar words in all other languages to identify this singular Supreme Being. It doesn't matter which language we speak, as long as we use the correct term to identify this singular entity. Some people call this entity, 'the source' or 'infinite intelligence'. If the Bible identifies this singular entity as Yahweh, Father or Lord, it is the same entity as identified in the *quran* as *allah*. What is important is that we should not make partners with HIM. There is only one true God. Therefore it is childish to debate whether *allah* and *Yahweh* are the same or not.

However, in the realm of manmade gods, whether it is statues, saints, celestial bodies, supernatural beings or human authorities, the acknowledgement of the position of *allah* (= the god) as the sole Lord of the worlds deprives, all the other so-called gods (= *aliha*) of all reality. They are considered 'mere names' or idols, having no authority or power to make any real change. As per the *quran*, the term *ilah* (pl. *aliha*), when applied to anything other than *allah* is nothing but a word having a secondary meaning rather than explicit, with no specific

What does 'allah' mean?

significance. The prefix 'al (= the)' appended to 'ilah (= god)' makes the identity of 'allah' specific and significant.

The word 'allah' is not a proper noun. Therefore, it needs not be written as 'Allah' with a capital 'A', unless you start a sentence with this word, according to the rules of English grammar. It does not represent an Arabic god or a god belonging to a group called Muslims as some people assume. The god (= *allah*) is not bound to any language or era. He comprehends and perceives all knowledge and vision.

Q 20:98

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

But, god of you all is the One god (=allah). There is no god but He. All things He comprehends in His knowledge.

Q 6:103
Sahih Int'l

لَا تَدْرِكُهُمُ الْبَصَرُ وَهُوَ يُدْرِكُهُمْ أَلا بَصُرُوا هُوَ الْلطِيفُ الْخَبِيرُ ﴿١٠٣﴾

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

Q 2:255
QXP

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

(These directions, tidings and warnings come from God) the One True God, there is no god but He, the Living, the Originator of life, the Self-Subsisting Lord of all creation. Neither slumber, nor sleep overtakes Him. All that exists in the highs and the lows, in the heavens and earth, belongs to Him alone. Who can intercede in His Court except by His Leave, and then, only in accordance with His Laws? He knows what lies open before humans and what is hidden from them. His knowledge transcends time and space. No one can encompass a trace of His knowledge but through

What does 'allah' mean?

His Laws. The Throne of His Supreme Control extends over the highs and the lows. No fatigue touches Him as He benevolently guards His Dominion and creation. He is the Glorious, the Supreme.

Q 20:110
Pickthall

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ

He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

For convenience, a few of the *quran* translators have used the word 'God' with a capitol G to mean 'allah' (= the god). I don't see it as an issue as long as the reader understands the difference. I also have used 'God', 'the god' and 'allah' in this book randomly.

One of the important themes in the *quran* is the conviction in the one god (= *allah*) and the shunning of all other deities. This reminder has been repeated in many verses throughout the *quran*.

Pronounced: LA ILAHA ILL-ALLAH

لَا إِلَهَ إِلَّا اللَّهُ

There are no other gods but allah (= the god)

This conviction is also the first commandment given to Moses:
You shall have no other gods before Me.

A few other synonyms used by *allah* as His attributes in the *quran* are: the beneficent; the merciful; the forgiving; the knowing; the hearing; the compassionate; the protector; the guide; the truthful; the provider; the almighty; the wise. All these names that we call 'attributes' are used with the definite article 'the' to identify HIS uniqueness.

A few of the verses where HIS attributes are stated in the Quran are:

Q 1:1
Pickthall

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What does 'allah' mean?

In the name of Allah, the Beneficent, the Merciful.

Q 2:137
Pickthall

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

*And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. **He is the Hearer, the Knower.***

Q 22:58
Sahih Intl'

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا
حَسَنًا وَإِلَى اللَّهِ لَهْوَ خَيْرُ الرِّزْقِ ﴿٥٨﴾

*And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is **Allah who is the best of providers***

No one is more hated than he who speaks the truth

- Plato

3. What does 'muslim' mean in the Quran?

The word '**muslim**' derives from the Arabic root word 'م ل س' (*sa la ma*), which means 'peace'. Thus, '**muslim**' simply means 'someone *who is at peace*'. This 'peace' can only be achieved by **consenting** ourselves to the *consented decrees* of God that we call *deen*, which have been prescribed in the *quran*. Therefore, *one at peace (= muslim)* and *one who consent (= sajada)* go hand-in-hand.

The fundamentals of God's consented decrees (= *masajidan*) to achieve peace (= *muslim*) are:

- Belief in the One unseen God (without making partners)
- Belief in the life after death (accountability)
- Do good deeds and avoid bad deeds

That is all it says in Q 2:62 and Q 5:69.

Q 2:62

&

Q 5:69

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰدِقِينَ وَالصَّٰدِقَاتِ مَن ءَامَنَ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



*Those who believe (in the quran), and those who are Jewish (Yahud of Judah), and the Nazarenes (Nasara of Nazareth) and the Sabeans (Sabi-ean of kingdom of Saba in South Arabia – kingdom of Sheba); whoever **believes in God and the Last Day and does beneficial works, their reward is with their Lord. On them shall be no fear, nor shall they grieve.***

Therefore, '**muslim**' simply means '*the one who is at peace (= sa-la-ma) by consenting (= sa-ja-da) to God*'. I have discussed in Chapter 29 who the 'believers' are according to the *quran*.

Many people assume '**muslim**' means, *one who submits to God*. Unfortunately, this is incorrect. There is a contrast between *submission* and *consent*. *Submission is to give over or yield to the*

power or authority of another due to force, fear, pressure, ignorance or coercion. *Consent (= sajada)* is the meeting of the minds or agreement after due reflection. I have discussed consent (= *sajada*) and *consented decrees (= masajid)* in Chapter 12 and 25 in detail. The god is not a tyrant. HE does not require our conformity by force or in ignorance. As per the *quran*, HE has given us guidance through scriptures and the '*freewill*' – the freedom to choose – whatever decision we want to make after due reflection (More on this in Chapter 19). Therefore, HE does not need our blind submission to HIM.

This word, *muslim*, is not a proper noun, a title or an honour badge. Therefore, it needs not be written as "Muslim" with a capital 'M', unless you start a sentence with this word, according to English grammar. The word '*muslim*' is simply an attribute of a man or a woman. It is a state of being. Therefore, no one has the exclusive right to use it as a form of identification of a group or as a proper noun.

For example, the root word '*sha-ra-ka*' means, to attribute partners to God. When we append the prefix '*mu*', it becomes '*mushrik*', which means a person who attributes partners to God. The word *mushrik* does not mean a name of a person or a group, as it is not a proper noun. It simply means a person(s) who has this attribute. The root word '*na-fa-q*' means hypocrisy. When we append the prefix '*mu*', it becomes '*munafiq*', which means a person who has the attribute of hypocrisy. It does not mean a name of a person or a group, as it is not a proper noun. The root word '*a-ma-na*' means 'to believe'. When we append the prefix '*mu*', it becomes '*mu-min*', which means 'a believer' (= someone who believed). It is not a name of a group or a proper noun. Similarly, the root word '*sa-la-ma*' means 'peace'. When we append the prefix '*mu*', it becomes '*muslim*', which means a person who is at peace. The word *muslim* in the *quran* is not a name of a person or a group, as it is not a proper noun though the **M**uslims use it as an

identification.

By claiming "I am a **Muslim**" does not mean that one has this attribute. What it means is that one simply belong to a group called '**Muslim**'.

For example, if I say, "I am honest" with a lower case 'h', you understand what I mean. But, when I say, "I am Honest" with a capitol 'H', I am identifying my name as 'Honest', a proper noun, even though I may not have the attribute of honesty in me.

Likewise, as per the above logic, when you say you are a '**Muslim**' with a capital M, what you have done was identify yourself as belonging to a group called '**Muslim**', a proper noun, whether it is 'Shia' or 'Sunni' or any of the other sub categories of these two sects. However, on the other hand, if you say you are '*muslim*', one at peace (ie: the attribute), then you don't claim the identification of belonging to a group called '**Muslim**'.

It will come as a surprise to many, that nowhere in the *quran* has the god addressed the **Muslims** as a group, like HE addressed *the people of the book* or *the children of Israel*, which further indicates that the '*muslim*' mentioned in the *quran* is used as an attribute and not to identify a group (More on this in Chapter 23).

As long as you understand this and are comfortable in using this Arabic word '*muslim*' (one at peace), you will have no dispute in agreeing that all the prophets including Abraham, Moses, Jesus & Mohamed were all *muslims*, not **Muslims**. This is exactly what *allah* says in the Quran.

Quran 2:132
QXP

وَوَصَّيْنَا فِيهَا إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبَ نَبِيَّيْنِ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الَّذِينَ فَلَا تَمُوتُونَ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

This very legacy Abraham left to his children, and so

What does 'muslim' mean in the Quran?

did Jacob, saying, 'O My children! Indeed, God has chosen for you the *deen* (= way of life). Therefore, let not death overtake you except that **you are muslims**' (muslimoon = plural of muslim, one at peace = one who consents)

Quran 2:133
QXP

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٣﴾

Were you present when death approached **Jacob**, and he asked his children, 'Whom will you serve after me?' They answered, 'We will serve your God and the God of your forefathers, Abraham and Ishmael and Isaac - the One True God. And for Him **we are muslims.**' (muslimoon = plural of muslim, one at peace = one who consents).

Q 3:52

﴿ فَلَمَّا أَحْسَسَ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَكَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ﴿٥٢﴾

...When **Jesus** found them denying the truth, he said, "Who will help me in the cause of God?" The **disciples** replied, "We are the helpers of God. We believe in Him. Jesus, bear witness that **we are muslims** (= muslimoon = plural of muslim, one at peace = one who consents)"

Q 2:136
Sahih Intl.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْهِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِطَ وَمَا أَوْفَى مُوسَى وَعِيسَى وَمَا أَوْفَى النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

Say, "We have believed in Allah and what has been revealed to us and what has been revealed to **Abraham and Ishmael and Isaac and Jacob and the Descendants** and what was given to **Moses and Jesus** and what was given to the prophets from their Lord. We make no distinction between any of them, and we are muslims

What does 'muslim' mean in the Quran?

(muslimoon = plural of muslim, one at peace = one who consents) to Him."

For argument sake, if one were to say that all these prophets were **Muslims**, (Note: please pay attention to the capitalization) then the question arises whether they were Shia or Sunni **Muslims**, as these are the only 2 sects of **Muslims** out there at present, each believing a different set of fundamental beliefs, rituals and dogmas. If they (the prophets) were one or the other sect, the next question would be to prove which sub category they belonged to, as there are tens of different sub categories of **Muslims** under these 2 sects, each sect with different sets of beliefs, rituals and dogmas.

If one were to say that there was only one category of **Muslim** and it was split in to two sects (Shia & Sunni) only after prophet Mohamed, the question is, what was the original sect that the prophet Mohamed and the earlier prophets belonged to, what were their beliefs, rituals and dogmas and who follow them now? I am sure, the Shias would like to claim they were Shia **Muslims** and the Sunnis would like to claim they were Sunni **Muslims**. One could even go further by sub categorising into other small sects to claim that their sect is the rightly guided as it is happening at present.

So, the Quranic usage of the word '*muslim*' (or *muslimoon*) is to mean the one who is at peace (= one with God) and not to identify a group called '**Muslims**', as it is erroneously understood today.

No doubt, why prophet Mohamed would disassociate with people who claim they followed him on the day of judgement, saying:

Q 25:30
Yusuf Ali

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."

What are the other uses of the root word 'sa-la-ma' in the quran?

The quran teaches the mankind a greeting that of peace (= salaam). In Quran 6:54, it states when we meet someone who believes His revelation to greet with 'peace'.

Q 6:54
Pickthall

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ
عَفُورٌ رَحِيمٌ ﴿٥٤﴾

*And when those who believe in Our revelations come unto thee, say: **Peace be unto you** (= salaamun alaikum)! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.*

The quran also states when the 'believers' enter the Garden of Eden, they would be greeted with the greeting of peace.

Quran 13:24
Sahih Intl'

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

"Peace be upon you (= salaamun alaikum) for what you patiently endured. And excellent is the final home."

However, nowhere in the quran have I seen the greetings of the Muslims, 'Assalamu-alaikum', with a prefix 'As' or 'Al', which means 'the'. *As-salamu-alaikum* should mean 'The peace be upon you', which does not make much sense with the definite article 'The'.

The god states that HE guides through the quran, to the path of peace those who truly seek HIS guidance, bringing them out of darkness to light.

Quran 5:16
QXP

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ وَضَوَّاهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

What does 'muslim' mean in the Quran?

*Through this Book God guides to the path of **Peace** (= subul-as-salaam), those who seek His approval. He brings them out of darkness into the light of His grace, and guides them to the straight path.*

Quran 10:25
QXP

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

*God calls to the Home of **Peace** (= dhar-is-salaam), and leads men and women to the straight path. He does guide to the straight path him who wills to be guided.*

Quran 2:131

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

When his Lord said to him, "be at peace with Him (= be one with Him)", he said "I be at peace (= I be one) with the Lord of the worlds."

Never worry about who will be offended if you speak the truth.

Worry about who will be misled, deceived and doomed if you don't.

What does '*islam*' mean in the quran and is '*islam*' a religion?

4. What does '*islam*' mean in the quran and is '*islam*' a religion?

The people who identify themselves as '**Muslims**' claim that they follow a religion called '**Islam**' without realizing what it really means in the *quran*.

What does '*islam*' really mean?

Similar to the word '*muslim*', the word '*islam*' originates from the same Arabic root word 'س ل م' (*sa la ma*), which means 'peace'. The word '*islam*' means 'peacefulness'. This word is also not a proper noun. Therefore, it needs not be written as "Islam" with a capital 'I', unless you start a sentence with this word, according to English grammar. Does the *quran* really identify it as a religion? Before we find the answer to this question, we have to learn an important Quranic word called – '*deen*'.

What is '*deen*'?

Contrary to popular belief, '*deen*' does not mean 'religion'. The word '*deen*' means 'a way of life'. As per the *quran*, '*islam*' is a "*deen*" (= way of life) or to be more specific, '*a divinely prescribed way of life to achieve peace*' (= *sa-la-ma* = س ل م) or '*divine law*'. Nowhere in the *quran* does it portray as a religion, though many translators of the *quran*, jurists and scholars have attributed a religious connotation to this Arabic word '*deen*'.

Quran 5:3: ... *This day, I have perfected your '**deen**' (= way of life) for you, completed My favor upon you, and chosen for you '**al-islam**' (= the islam = the peacefulness) as the '**deen**' (= way of life).*

What does 'islam' mean in the quran and is 'islam' a religion?

This 'peacefulness' (= *islam*) can only be achieved by *consenting* ourselves to the *consented decrees* of God prescribed in the *quran*, which we call *deen*. Therefore, the words peacefulness (= *islam*) and *consent* (to the consented decrees of God) go hand-in-hand. Most people erroneously assume that believing in God and/or a scripture constitutes to believing in a religion. This misconception is due to the fact that manmade rituals and dogmas are attributed to the scriptures, thus creating the tendency to assume that believing in God and/or a scripture represents believing in a religion. Let's look at some definitions.

The 'way of life' is defined in Merriam Webster dictionary as "*the **habits, customs, and beliefs** of a particular person or a group of people*".

Each individual has different habits, customs and beliefs. However when these habits, customs and beliefs are aligned with the divinely prescribed way of life, it is defined as '*deen*'.

So, '*deen*' = divinely prescribed way of life = divine ideology

As per dictionary.com, 'religion' is defined as: "*a **set of beliefs** concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and **ritual observances**, and often containing a **moral code** governing the conduct of human affairs.*"

So, a religion is the belief of a creator and consists of ritual observances and moral codes (= dogmas).

As per the above two definitions, it should be clear to anyone that 'religion' and 'way of life' are completely different to each other.

The religion Islam satisfies all these 3 components: beliefs, rituals and dogmas (= moral code or practices), but *islam* does not, as *islam* is 'a way of life' as per the *quran* and not a religion. If the *quran* does not promote or ordain all 3 of these

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components, it cannot be classified as a religious book. Though the *quran* guides us to the belief of a creator, it has not ordained rituals or dogmas. In the proceeding chapters, I have discussed how the religionists invented rituals and dogmas and attributed them to the *quran* to make it look as if the god has promoted a religion in the *quran*.

It is ungodly and unholy to assume that the granter of peace and security of mankind (ie: God) sent prophets time to time with different religions (beliefs, rituals and dogmas) and left room for confusion, enmity and rivalry among them in the name of their religions. As per the *quran*, the god sent prophets with the same 'deen' (= way of life) to guide and reunite people who had gone astray, disunited and gone far from the truth. The *quran* advises all of mankind (irrespective of their nationality, race, tribe or skin color) to follow the creed of prophet Abraham by being *at peace* with the god alone.

Q 4:125

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

Who has a better 'deen' (= way of life) than the one who turns himself towards allah in peace completely, and thus becomes a benefactor of humanity? Such a person is following the creed (= milla) of Abraham the Upright whom God chose for friend.

Note: The 'deen' is attributed to a person (anybody) who turns himself towards allah (= the god) in peace completely (= mim-man aslama wajha-hu) by following his divine laws and benefitting (serving) mankind.

Q 6:161

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٦١﴾

Say, 'As for me, my Lord has guided me to a straight path, the creed of the 'deen' (= way of life) of Abraham, the

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upright, who was no idolater (= mushrik) in any sense.'

Q 42:21

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

Oh! They have idols (= shurakaa-u = clergy = authorities) who decree for them 'deen' (= way of life) never authorized by God. Had it not been for the decree of Judgment, the matter would have been decided concerning them immediately. There is an awful doom for the transgressors.

So, any 'deen' (= way of life), which are not authorized by God is similar to idolizing. The clergy or authorities who decree them are the 'idols' (= shurakaa-u).

Our world is not divided by religion, race, color or gender.

Our world is divided into wise people and fools.

And fools divide themselves by religion, race, color and gender

deen = way of life

deen ≠ religion

Therefore, way of life ≠ religion

Please note the word 'deen' cannot mean "way of life" and "religion" at the same time in the *quran*. It does not also make sense for 'deen' to mean 'way of life' in some verses and 'religion' in others. "Way of life" and "religion" are two different things and 'deen' in the *quran* certainly does not mean 'religion'.

The *quran* uses the word 'shiya'an' (شِيْعًا) to identify sectarianism, religious or otherwise. It more appropriately means 'religious sectarianism' in the following 2 verses, where *deen* and *shiya'an* both appear in the same verse.

Q 30:32

مِنَ الَّذِينَ قَتَلُوا دِيْنَهُمْ وَكَانُوا شِيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

Those who split up their deen (= way of life), and create

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different religious sects (= shiya'an), each faction rejoicing with their own beliefs.

Q 6:159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ بِهُمْ فِي حَقٍّ إِلاَّ أَنْتَ إِلهُكُمْ يَوْمَ تَبْتَلُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

Indeed, those who have divide their deen (= way of life) and create different religious sects (= shiya'an), you have no part in them in the least. Their affair is only left to allah; then He will inform them about what they used to do.

Let's look at another 2 verses:

Q 15:10

Yusuf Ali

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾

We did send messengers before thee amongst the religious sects (= shiya'il – Root: shiya'an) of old

Q 24:19

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

Indeed, those who love to see scandal of religious sectarianism (= tha-shee'a - Root: shiya'an) spread among those who have believed will have a painful punishment in this world and the Hereafter. And allah knows and you do not know.

At least Yusuf Ali in his translation of the verse 15:10 (above) has interpreted *shiya'an* as 'religious sect'.

So, we can clearly see that the *quran* has used *shiya'an* to mean 'religious sectarianism' and *deen* to mean 'way of life'.

If the *quran* does not promote a religion, can 'islam' be classified as a religion?

It will be hard for many to swallow if they are challenged, that the *quran* does not contain rituals and dogmas, as they were

made to believe. In order to understand this, it is important to learn the pre-Islamic era after prophet Mohamed.

The pre-Islamic Arab world was mostly controlled and governed by the Persian- Zoroastrians. Prior to the revelation of the *quran* to prophet Mohamed, the Arabs were pagans who worshiped idols. Some of the names of their idols as per the *quran* are 'al-Lat, al-Uzza and Manaat'. Even after the *quran* was revealed to prophet Mohamed, many Arabs did not give up their idols. They continued serving their idols and even challenged the prophet. The pagans had a strong presence even after the prophet, during the reigns of the Persian-Zoroastrian rulers. In order for the Arabs to embrace their rule over them, the Persian-Zoroastrians introduced new meanings to many Arabic words in the *quran* for the purpose of influencing the Arabs to embrace their rules of law in a new light, without much objection. Most of these corruptions happened during the 'Abbasid' dynasty. If you give a little bit of effort to do your own research, you will find a lot of information regarding the Zoroastrian influence in Islam. This is something very similar to what happened in the unification of paganism with Christianity during the reign of the Roman Emperor Constantine in 325AD (More on this in Chapter 23).

Since the Arabic Quran was transcribed from the time it was revealed to the prophet (Quran 80:11-16), and was being protected by the creator as HE promised in the *quran* (Quran 15:9, 85:21-22), the only way the Persian-Zoroastrians rulers (the monarchs, the rich elite & the priesthood) could tamper with it was to give new alien meanings to the original Arabic words in the *quran* and introduce new dogmatic beliefs, traditions and *Hadith* as supplementary material to the *quran*, to portray that the *quran* prescribes rituals and dogmas, thus a religion. They also attributed some super natural events to Mohamed, such as the ascension story and performance of miracles, similar to what the Roman Emperor did to influence

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the followers of Christ.

Some of the words that are misinterpreted are, '*solaa*', '*zakaat*', '*haj*', '*saum*', '*umra*' '*deen*', '*muslim*', '*islam*', '*masjid*' and '*a'budu*'. If you can bear to hear the true meaning of these Arabic words, I have explained them from the *quran* itself in other chapters.

What about dogmas (habits, practices or customs)? There are no dogmas in the *quran* as well. The dogmas are only from the religious texts called *Hadith* – the supposed sayings, habits and rulings of prophet Mohamed and his companions, which were attributed to him, well over a century after his demise during the Persian-Zoroastrian governance. Though the prophet and most of his followers were Arabs, suspiciously however, none of the compilers of these *Hadith* were Arabs. They were all Persians. So, one can understand how the Persian-Zoroastrian culture and their religious influence intertwined with the pagan idol worship, in the creation of the religion Islam that we know today.

Believing in the *quran* and following it doesn't make one belonging to any religion, but blind following does. Similarly, '*islam*' is not a religion, but the proper noun Islam is. (Note the capitalizing). The word '*islam*' is an attribute, not a proper noun, title nor a badge of honour. Therefore, no one has the exclusive right to use it as identification.

As long as you understand this and are comfortable in using this Arabic word '*islam*', you will have no dispute in agreeing that all the prophets including Abraham, Jacob, Moses, Jesus & Mohamed were all following the same '*deen*' called '*al islam*' (the peacefulness) for self-actualization and salvation. The *islam* is for all of mankind and therefore the *quran* is for all of mankind as well. This is exactly what *allah* says in the *quran*.

The disputes between the religious factions of Judaism, Christianity and Islam stem from the assumption that the 3 respective prophets that they revere, brought in 3 different

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religions with different beliefs, rituals and dogmas. This cannot be more further from the truth. As per the *quran*, all the prophets including Moses, Jesus and Mohamed brought the same 'deen' called 'islam' (= peacefulness) as the way of life, not 3 different religions and they were all *muslims* (Please refer Chapter 3)

Q 3:19
QXP

إِنَّ الَّذِينَ عِنْدَ اللَّهِ لَإِيسَاءُ لَهُمْ وَمَا أَخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بِنِعْمَةِ رَبِّهِمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

Remember that the 'deen' (way of Life) approved by God is 'al islam' (the islam = the peacefulness). Those who were given the scripture dissented from it through mutual rivalry and envy, after knowledge had come to them. If anyone rejects God's revelations, then God is swift in reckoning.

Q 3:85
QXP

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Whoever seeks as a 'deen' (way of life) other than 'al islam' (the peacefulness), it will never be accepted from him, and in the life hereafter, he will be among those who have completely lost their investments.

We all know the 3 popular religions Judaism, Christianity and Islam practice completely different beliefs, rituals and dogmas. If God had intended Torah, Gospel and *Quran* to represent these 3 different religions respectively, HE wouldn't have asked the Jews and the Christians in the *quran* to follow the *quran* and practice the religion Islam. Why would HE, if these 3 religions were created by HIM? If God had intended Torah to represent a religion called Judaism, HE wouldn't have later asked the Jewish people to follow Gospel and practice Christianity when it was revealed to Prophet Jesus. Similarly, if God had intended Torah and Gospel to represent the religions called Judaism and Christianity, then HE wouldn't

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have later asked the whole mankind including the Jews and the Christians to follow the *quran* and practice the religion Islam when it was revealed to Prophet Mohamed. The god couldn't have made a mistake because HE is infallible.

The god has not promoted, through the scriptures, different religions (beliefs, rituals and dogmas) for different communities, to leave room for envy and rivalry. HE simply instructed through scriptures to follow the same creed (= *milla*), a divinely prescribed way of life (= *deen*) for peacefulness (= *islam*). Religion (= *shiya'an*, ie: Sectarianism) is the invention of men inspired by Satan to create disunity, envy and rivalry among mankind long after the respective prophets have completed their missions. An invention of man cannot overrule the God's laws in the *quran*. That includes religious, irrational or superstitious beliefs, dogmas, rituals, practices and manmade legislations, whether it is *Sharia Law* or any other unethical and immoral laws designed to take away the god given freedom and liberty of men. Only 'the orderly-way of life' (= *deen*) ordained by God in scriptures, which are preserved in the *quran*, can be above man and have authority over man, thus should be upheld.

*Believing in the quran and following it doesn't make one belonging to any religion, but blind following does.
Similarly, 'islam' is not a religion, but Islam is.*

*If you cannot question science deen,
it is not science deen, it is a Religion.*

5. What are '*Hadith*' and are '*Hadith*' to be followed?

The Arabic word '*Hadith*' literally means: saying; speech; story; tale; word; statement. When it comes to Islam as a religion, *Hadith* means, the supposed sayings (= *Hadith*) and rules in practices (= *Sunna*) of prophet Mohamed and his companions, claimed to have been memorized by his companions and passed through a few generations by devoted individuals, until it was collected and compiled in to books over a century after the prophet's demise, during the Abbasid Caliphate. The *Hadith* and *Sunna* are collectively called *Hadith* in the religion Islam. As per the same sources (*Hadith*), it states that the prophet Mohamed had even warned, not to record his words or actions and to destroy them if anyone already had, unless it is *the quran* (Narrated by Muslim, al-Zuhd wa'l-Raqaa'iq, 5326).

Sunna = actions = rules in practices = habits

Hadith = sayings = tales = statements = stories = conversation

There are numerous of these supplemental books of *Hadith*. There are 6 main authors of Sunni Muslims and their compilation is called '*Sahih-e-sittha*'. The Shia Muslims' compilation is called '*Kitab-ul-arbaeen*', consisting of the works of 3 authors. Since each of these authors had collected thousands of Hadiths that did not fit into one book, they were categorized and compiled in to many books. For example, Imam Bukhary, one of the authors of Sunni Muslims reported to have collected 600,000 Hadiths out of which only 7,275 considered 'authentic' by the author and had been compiled in to 97 books called 'Sahih Bukhary'.

As per the majority of Muslims scholars, there are no weak or fabricated *Hadith* in any of these collections, as they believe that the authors themselves eliminated them. Following is a summary of the compilations as per Sunni Muslims: (Please

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note the percentage of accepted *Hadith*)

Name of the compilation	Name of Author	Birth	Death	Life Span	Total noof Hadith collected	No-of Hadith compiled	Total No-of books	% of Hadith Accepted for the books
Sahih Bukary	Imam Bukhary	194 AH	256 AH	62	600,000	7,275	97	1.2%
Sahih Muslim	Imam Muslim	202 AH	261 AH	59	300,000	9,200	56	3.1%
Sunan Abu Dawood	Imam Abu Dawood	202 AH	275 AH	73	500,000	4,800	43	1%
Jami at-Tirmidhii	Imam Tirmidhi	209 AH	279 AH	70		4400	46	
Sunan Al-Sughara	Imam Al-Nasai	214 AH	303 AH	89		5,700	52	
Muwatta Malik	Imam Malik	93 AH	179 AH,	86		1,720		

The following Table is the summary of the 4 main Shia books called *Kitab-ularba'een*, authored by 3 Shia scholars.

Name of the compilation	Name of Author	Birth	Death	Life Span	No-of Hadith compiled	Total No-of books
Kitab al-Kafi	Muhammad ibn Ya'qub al-Kulayni alRazi	250 AH	329 AH	79	16,199	35
Man La Yahduruhu alFaqih	Muhammad ibn Babawayh	310 AH	380 AH	70	9,044	
Tahdhib al-Ahkam	Shaykh Muhammad Tusi	385 AH	460 AH	75	13,590	19
Al-Istibsar	Shaykh Muhammad Tusi	385 AH	460 AH	75	5,511	

Besides these compilations (*Sahih-e-sittha* and *Kitab ul-arbaeen*), there are thousands of other supplementary books written and accepted by the Muslim scholars, both in Sunni and Shia Islam for their own religious following. I suggest you do your own research if you want to explore this topic.

Though it is highly debatable the accuracy of a collection of *Hadith* if it was only committed to memory and passed on by word of mouth for well over a century, there seems to be complete acceptance and compliancy to these *Hadith* by both Sunni and Shia Muslims alike. They claim it is difficult to understand and take rulings from the *quran* without the *Hadith*. I will leave that debate in the hands of the Sunni and Shia Islam followers.

What is 'Sharia Law'?

Sharia Law is the alleged practices and rules of Mohamed believed to have been given to him by God and passed down by oral traditions and committed to writing over a century after Mohamed's demise.

The followers of the *Sharia Law* claim that it is derived from the *quran*, *Hadith*, *Ijma* (= consensus) and *Qiyas* (= reasoning). They claim that the *Sharia Law* acts as a code of conduct that includes ritual worship, fasting, pilgrimage and poor tax for all Muslims. They say that it also provides religious followers with a set of principles and guidelines to help them make important decisions in their lives, such as trade, finances and investments. They also claim that it helps Muslims understand how they should lead every aspect of their lives according to God's wishes. Islamic Criminal Law that they call '*Hudud Law*', which include cutting off the hand for theft, stoning for adultery and apostasy, are part of the *Sharia Law*.

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However, none of the laws in *Sharia Law* have any basis what so ever in the *quran*. The god has not mentioned *Sharia Law* anywhere in the *quran* and none of the laws that are in *Sharia Law* are in the *quran*. The *Hadith* do not contain the details and methodology how to practice them. For example, according to *Hadith* Muslims must perform ritual worship, but the methodology is found only in *Sharia Law*. Another example is stoning for adultery – this is mentioned in their *Hadith*, but the method to carry out the execution is found in *Sharia Law*. So basically the religionists have invented Case Laws from the invented *Hadith* with bogus consensus (= *Ijma*) and reasoning (= *Qiyas*) to further legitimize and legislate them. I have discussed a few of the laws pertaining to Islamic *Hudud Law* and *Sharia Law* in this book.

It is interesting to note that there is a striking similarity in Judaism as well. Jews follow the *Talmud* over the *Torah*. The *Torah* (= the old testament) was given to prophet Moses by *allah* (= the god). However, the *Talmud* is a collection of *Gemara* and *Mishnah* by Jewish Rabbis many centuries after prophet Moses. There are 2 versions of the *Talmud* - the Babylonian and the Jerusalem. They claim it is difficult to understand and take rulings from the *Torah* without referring to the *Gemara* and *Mishnah* in the *Talmud*. Sounds similar to the concept of *Hadith* and *Sharia Law* in religion Islam.

Gemara = analysis and commentary on *Mishnah* by Rabbis – equivalent to ***Sharia Law***.

Mishnah = alleged practices and rules of Moses called the 'oral law' believed to have been given to Moses by God and passed down by oral tradition and committed to writing many centuries after Moses – equivalent to ***Hadith***.

Let us now review what the *quran* tells about *Hadith*.

As per the *quran*, verse 53 of Chapter 33, the god admonishes the companions of the prophet, not to remain for '*Hadith*' after

What are 'Hadith' and are 'Hadith' to be followed?

a meal when they are invited at the house of the prophet. Enter the house on time and leave soon after the meal is over as a general rule.

Quran 33:53: *O You who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission is granted to you. But if you are invited, enter, and, when your meal is ended, then disperse, without waiting for **Hadith** (vain talk). Indeed! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to leave); but Allah is not shy of the truth. ...*

Obviously, what could cause annoyance to the prophet is, *vain talk*, bygone stories, old legend, gossip or idle-talk to pass time and not conversation based on facts. No one gets annoyed for having an intelligent conversation or asking questions to learn something. So, what the *quran* disapproves of is 'vain talk' and not 'conversation based on facts'. Since it is hard for many **Muslims** to come to terms that God disapproves *Hadith* in the above verse, they simply shrug this off by saying, what it means is 'music'. The *quran* however, has not disapproved music but has disapproved *vain talk* in any setting (See Quran 23:3). *Hadith* for that matter are *vain talk* or *statements based on conjecture*.

Let us now find out whether there are any other mentions of 'Hadith' in the 'fully detailed' and 'clear' Quran. You can decide for yourself what types of conversation or statements it refers to. Below are a few verses.

Q 31:6-7
Yusuf Ali

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾
وَإِذَا نَتَلَىٰ عَلَيْهِ ءَابُنُنَا وَلَا نُسَمِعُ مِنَّا كَلِمًا لَّا نَرَىٰ سَمْعَهَا كَآنَ فِي أذُنَيْهِ وَقَرَأَ نَبِيْرُهُ
بِعَذَابِ الْيُسْرِ ﴿٧﴾

But there are, among men, those who purchase idle tales

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(= Hadith), without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.

When Our Signs are rehearsed to such a one (**the purchaser of idle tales**), he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.

The god further states in the *quran*, that HIS words (speech, statements) are the best *Hadith* that we should take heed.

Q 4:87
Yusuf Ali

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُم إِلَى يَوْمِ الْوَعْدِ لَا رَيْبَ فِيهِ وَمَنْ أَضَدُّ مِنَ اللَّهِ حَيْثَا



Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word (= Hadith) can be truer than Allah's?

Q 39:23
QXP

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا لَتَقْسَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْتَفُونَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِحَبْلِ
يَسْكَاهُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

God has now revealed the best **Hadith**, a Book fully consistent within itself. It marks out both ways (to success and failure) repeating its Messages in diverse forms. Herewith shiver the skins of those who have some idea of the glory of their Lord, and then, their skins and their hearts soften at remembrance of God. This is the Guidance of God, and with it He guides one who seeks guidance. Whereas one who follows a path that God has declared to be wrong, goes astray and he cannot find a guide.

Q 12:111
Yusuf Ali

لَقَدْ كَانُوا فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرُونَ وَلَكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

There is, in their stories, instruction for men endued with

What are 'Hadith' and are 'Hadith' to be followed?

*understanding. It is not a tale (= **Hadith**) invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.*

Q 45:6-7
QXP

تِلْكَ آيَاتُ اللَّهِ تَنْزَلُوهَا عَلَيْكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَعَآئِنَهُ يُؤْمِنُونَ ﴿٦﴾

وَبَلِّغْ لِكُلِّ آفَآكٍ أُنْبِئِرِ ﴿٧﴾

*These are the verses of God We convey to you with truth. Then, in what **Hadith**, if not in God and His verses, will they believe? Woe to every fabricating impostor (**of Hadith**)!*

(Inserts in brackets are mine in context.)

Q 52:34
QXP

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

*Then let them produce a speech (**Hadith**) like this (Quran) if they are truthful.*

Q 56:80-81
QXP

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ ﴿٨١﴾

*A Revelation from the Lord of the Worlds. Is it this **Hadith** that you would hold in low esteem? [And uphold manmade hadith]*

Q 77:50
Pickthall

فَيَأْتِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

*In what statement (= **Hadith**), after this (Quran), will they believe?*

These are pretty straightforward verses from the *quran* that mention about the fabricated nature of all manmade *Hadith*. It is clear from the *quran*, when it comes to divine guidance, it refers anything other than the *quran* as invented tales (= **Hadith**). Strangely however, the founders of the invented *Hadith* had unwittingly named them 'Hadith' which the *quran* predicted even before they were invented.

What are 'Hadith' and are 'Hadith' to be followed?

Quran 7:3 – QXP: *You shall all follow what has been revealed to you from your Lord and follow no masters other than Him. How seldom do you keep this in mind! [Awliya = Protecting friends = Allies = Masters] (Also see Q 6:106)*

What does 'the revelation given to you from your Lord' in the above verse mean? The quran or the Hadith, or Hadith, Ijma, Qiyas, and Fatwas?

What does 'do not follow any masters other than Him' in the above verse mean? Could that mean Scholars, Imams, Muftis, Sheiks, Monks, Rabbis, Priests, Popes, Leaders of countries, Authorities, etc?

The secret of freedom lies in educating people, whereas the secret of tyranny is in keeping them ignorant.

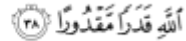
- Maximilien Robespierre

What about the 'Sunna'? Is there any mention of it in the quran?

Of course, there are. Only in relation to 'Sunna' of *allah* (*sunna-ta-llah*). The *quran* states, *Sunna of allah* have been the same even before the *quran* was revealed to the messenger Mohamed and it doesn't change. There is no mention of any *Sunna* of the messenger Mohamed to be followed.

Q 33:38
Yusuf Ali

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا



*There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was **the practice** (= **Sunna = rules in practice**) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined. (Also Q 40:85; Q 35:43)*

What are 'Hadith' and are 'Hadith' to be followed?

Q 48:23
Pickthall

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

*It is the **law (= Sunna = rules in practice)** of Allah which hath taken course afore-time. Thou wilt not find for the **law (= Sunna = rules in practice)** of Allah aught of power to change. (Also Q 33:62; Q 17:77)*

Q 35:43
QXP

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ. فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

*Their arrogance in the land and their evil schemes! Yet an evil scheme engulfs its designers. Are they waiting for anything but the way the ancients were dealt with? Nay, no change you will ever find in the **Laws (= Sunna = rules in practice)** of God, and no deviation you will ever find in the **Laws (= Sunna = rules in practice)** of God.*

Note: The inserts above in the 3 interpretations (= **Sunna = rules in practice**) are mine.

The *quran* further states, if prophet Mohamed were to invent anything other than the *quran*, *allah* would punish him. Check the below interpretation from Yusuf Ali.

Quran 69:43-47: *(This is) a Message sent down from the Lord of the Worlds. And if the messenger were to invent any sayings in Our name, We should certainly seize him by his right hand, And We should certainly then cut off the artery of his heart: Nor could any of you withhold him (from Our wrath).*

If God has not authorized the messenger Mohamed to invent anything other than what HE has prescribed in the *quran*, who could claim that the prophet wanted us to follow his 'Sunna and Hadith' or *Sharia Law* as rules? I will leave it up to you to make your own conclusion.

What are 'Hadith' and are 'Hadith' to be followed?

*It is easier to fool people...
...than to convince them that they have been fooled*
- Mark Twain

6. What does 'kafir' mean in the Quran?

The noun 'kafir' originates from the Arabic root word 'ka-fa-ra'. Dr Shabbir Ahmed defines 'kufr' in his book "QXP: The Quran as it explains itself" as; *Denial or rejection of the truth = Concealing the truth = Ingratitude = Choosing to live in the darkness of ignorance = Hiding or covering something = Closing eyes to the light of truth = Stubborn denial of the truth = Knowingly oppose the truth = Uncritical adherence to ancestral views = Trying to be with the majority without discernment.*

Therefore, 'kafir' means someone who does the act of 'kufr'. Many people use the subjective term 'disbeliever' to anyone who disagree or reject their religion. However, the Quranic term, 'kafir' is to identify anyone who disbelieves or rejects the truth or is ungrateful. That means a *kafir* is someone who not only rejects, refuse or hide the truth (any truth), but also someone who blindly believes in an opinion or a statement of someone whether it is an authority figure or not, and not using their god given tools of perception to verify the truth – thus being ungrateful by not using the god given tools for the right purpose. Similarly, not acknowledging or not appreciating the blessings of God (material or intellectual) is also a sign of a *kafir*. The term that's thrown around to mean that every non-Muslim is a 'kafir' or a 'disbeliever' is not at all Quranic. Therefore, to use 'kafir' to identify a 'non-Muslim' doesn't make any sense at all. 'Kafir' applies to anyone who disbelieves or rejects the truth or is ungrateful, including Muslims. As explained in Chapter 3, the Quranic term '*muslim*' is an attribute, not a proper noun as in 'Muslim'. Similarly, 'kafir' is also not a proper noun. (Please read the definition of 'kufr' once again).

It can be challenging to discover the truth. Sometimes, the truth is like a diamond hidden, deep underground. We will only be able to extract this diamond if we are determined to devote our time, energy and resources to dig deep in to the earth. Likewise, we will have to give a true effort to discover the truth. We need

to do some digging, sometimes digging into uncomfortable rabbit holes. Be receptive to the truth, go to the source of the truth, check the evidence ourselves, talk to people with differing opinions and question everything until we have all the answers to our satisfaction.

How do we know we have discovered the truth? The truth will resonate with us, as long as we are truthful to the cause. Once we see it with convincing evidence, we will not be able to un-see it. That is how we know we have discovered it.

“One of the most cowardly things ordinary people do is to shut their eyes to facts.”

– C. S. Lewis

Let us look at a few verses where the root word 'ka-fa-ra' is used to identify 'rejection of the truth'.

Q 25:55

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٥﴾

*Yet, instead of God, they serve what can neither benefit them nor harm them. A **denier of the truth (kafiru** –root: kafara) is a helper of another against his own Lord.*

Q 78:40
QXP

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾

*We have warned you of the suffering near at hand, the Day when humans clearly see what their hands have sent ahead. And when the **denier of truth (kafiru** – root: kafara) will say, 'Oh, would that I were mere dust!'*

Q 2:41

وَأْمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ بِهِ وَلَا تُشْرِكُوا بِآيَاتِي شَيْئًا ﴿٤١﴾

قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾

*And grace yourselves with belief in what I have revealed now confirming (the truth) in what you already have. Be not the first **to reject the truth (kafirin** – root: kafara) therein, and trade not My Revelations for petty gains. And*

What does 'kafir' mean in the Quran?

be mindful of Me.

Let's look at a few verses where 'kafara' is used to mean ingratitude.

Q 14:34
Sahih Intl'

وَمَا أُنْتُمْ بِمِن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِن
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

*And He gave you from all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and **ungrateful** (kaffarun – root: kafara).*

Quran 71:27
Yusuf Ali

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا أَكْفَارًا ﴿٢٧﴾

*"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked **ungrateful** (kaffaran – root: kafara) ones.*

Quran 17:27
Sahih Intl'

إِنَّ الْمُبَدِّينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

*Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord **ungrateful** (kafura – root: kafara).*

Quran 17:67
QXP

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُةَ قَوْمِ الْفِرْعَوْنَ وَمَنْ كَانَ
الْإِنْسَانَ كَفُورًا ﴿٦٧﴾

*(His Laws are eternally perfect, and therefore, trustworthy.) When harm touches you on the sea, those you call upon besides Him, fail you miserably. (You try to save the ship according to Divine Laws and forget superstitions.) But when He brings you safely ashore, you turn away and forget Him. Most **ungrateful** (kafura – root: kafara) is the human being.*

The quran has used the root word 'ka-fa-ra' in its noun form to literally identify farmers, in the verse below.

What does 'kafir' mean in the Quran?

Quran 57:20
Sahih Intl'

اعلموا انما الحيوٰة الدنيا لعب وھو زينة و تفاخر بينكم و تكاثر في الاموال و الاولاد
كذلك يفتن اعداء الكفار نبالهم يھج فترمضفرا ثم يكون حطما وفي الآخرة
عذاب شديد و مغفرة من الله و رضوان و ما الحيوٰة الدنيا الا متاع العرور

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers (= farmers = kuffara – root: kafara); then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

Note: *kuffara* = tillers = farmers = those who hide something - specifically, the farmers who cover the seed under soil. *Kafir* will also mean one who conceals the truth.

When it comes to rejecting the truth (*kafara*) as a verb, the god describes in the *quran* what transpired in the community of the Jews in the chapter 2, verses 89 to 91. See the QXP interpretation below.

89: When a Book from God is delivered to them, confirming (the truth in) what they have, they flatly deny (kafaru – root: kafara) it! Yet, before that, they had been praying for victory against the rejecters of belief (kafaru – root: kafara). And now that (the Message) has come to them, which they very well recognize, they refuse to accept it. God's condemnation is on those who reject the Truth (kafirin – root: kafara).

90: Awful is the price for which they sell their own 'selves'. They reject (yakfuru – root: kafara) what God has revealed, complaining grudgingly as to why God should bestow His bounty (of Revelation) to whomever He may choose among His servants. Thus, (for their bias) they have

What does 'kafir' mean in the Quran?

experienced bitter consequences of their misdeeds again and again. And there is a humiliating suffering for rejecters (kafirina – root: kafara).

91: When it is said to them, 'Believe in what God has revealed', they say, 'We only accept what has been sent to us.' And they reject (yakfuruna – root: kafara) all besides that, even though it is the Truth confirming what is with them. Say, 'Then why did you oppose and even slay the Prophets of God before, if you were believers?'

The root word 'kafara' is used 525 times in the *quran* in 14 derived forms as per Quran Corpus. I have only mentioned a few verses in this chapter. The rest of the verses also have the same meaning as the definition above. However, many of the translators have mostly used the subjective meaning 'disbeliever' in their works.

*There are two ways to be fooled.
One is to blindly believe what isn't true;
the other is to refuse to believe what is true.*

- Soren Kierkegaard

7. Does the *quran* promote blind following?

The *quran* does not promote blind following of any kind. I can't count the number of times "*a-fala ta'kiloon*" (or '*fa-hum la ya'qiloon*') is mentioned in the *quran*, which mean to say "won't you use your intellect (brain; wisdom; common sense; reason)"

Quran 8:22
Sahih Intl'

﴿۲۲﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿۲۲﴾

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (= Laa-ya'qiloon: aqal = intellect)

If the mankind is encouraged to use their intellect in the *quran* by the creator without blindly accepting anything, how could anyone blindly have faith on the authority of *Hadith* hearsay which were created well over a century after prophet Mohamed's demise and attributed to him? If you haven't already read Chapter 5: "What are Hadith and are Hadith to be followed?" I suggest you to read it before proceeding.

Dr Shabbir Ahmed defines '*kufir*' in his book '*QXP - The Quran as it explains itself*' as; *Denial or rejection of the truth = Concealing the truth = Ingratitude = Choosing to live in the darkness of ignorance = Hiding or covering something = Closing eyes to the light of truth = Stubborn denial of the truth = Knowingly oppose the truth = Uncritical adherence to ancestral views = Trying to be with the majority without discernment.*

Blind following perfectly fits this definition.

Quran 2:171
QXP

﴿۱۷۱﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتَعَبُّ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى ﴿۱۷۱﴾

﴿۱۷۱﴾ فَهُمْ لَا يَعْقِلُونَ ﴿۱۷۱﴾

*The likeness of such **blind followers** (= ka-fa-ru) is that (of a herd of sheep) which hear the shepherd's call, but hear in it nothing more than a sound and a shout. Deaf, dumb, blind, for they do not use their reason (= Laa-ya'qiloon: aqal= intellect)*

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[Shepherd here refers to religious leaders or authoritative figures, and a herd of sheep is the masses that blindly follow them.]

The analogy the *quran* uses to identify 'kafara' is a herd of cattle or sheep, which in my opinion is a perfect example of 'blind following' as the cattle or sheep in a herd always blindly follow one-another. In the above verse, 'blind follower' (*ka-fa-ru*) = 'The one who does not use the god given faculties'. Since the *quran* is not a religious book (as explained in Chapter 4) and applies to every facet of life, it is hard to ignore the fact that people can easily be duped into behaving like in a herd.

“What the herd hates the most is the one who thinks differently. It is not so much the opinion itself, as the audacity of wanting to think for themselves. Something they do not know how to do.”

- Arthur Schopenhauer

Quran 7:179
Sahih Intl'

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آفَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

Q 10:42-43
QXP

وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصَّمَّمَ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾
وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾
إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

Among them are those who apparently listen to you. (But their thoughts are wandering.) Can you make hear those

Does the *quran* promote blind following?

deaf who do not use reason (= Laaya'qiloon: aqal = intellect)? And among them you will find those who look at you without seeing. (Their mind is roaming elsewhere.) Can you show the way to those who are blind of the heart? God is never unjust to human beings; but people wrong themselves.

[Failing to use the god-given faculties is the first blunder one can commit. It brings humans down to subhuman levels.]

No matter how much evidence you present to them from the *quran* not to blind follow the *Hadith* or anything else for that matter (Remember, the *quran* is not a religious book), they will not believe. For some, they enjoy the blind faith. For others, they are afraid that they will have to take corrective actions – they will have to spend much of their time investigating the truth, unlearn what they were taught, learn and challenge the status quo, which could create unease in their family and community. For most, this is more difficult than simply following the narrative that they have been following since childhood. They are of those who forsake their hereafter for a brief comfort in this world.

Q 40:58
QXP

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا النُّسُوتُ ۗ
قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

But then, the blind of reason and the seer at heart are not equal. And neither are those who attain faith, and help others, equal to those who create imbalance in people's lives. How seldom do you use your mind!

The *quran* further stipulates, not to make your conclusion without sufficient evidence or knowledge. It encourages us to use the god given faculties to do our own research and due diligence before following or making a conclusion.

Quran 17:36
QXP

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْدهُ مَشْفُورًا ۗ ﴿٣٦﴾

Does the *quran* promote blind following?

Do not reach conclusions about that of which you have no knowledge. (Using your senses and intellect, you must verify it for yourself.) Surely, the hearing, the sight and the faculty of reasoning – all of them – will be questioned.

Blind following, premeditated ignorance, willful blindness, denial of the truth, selfish interests, preconceived notions and arrogance, render the human mind nonreceptive to the divine revelation. Thus, one loses the ability to perceive the truth, as though the laws of nature sealed their hearts, hearing and sight.

Quran 2:6-7
QXP

إِنَّا أَلَيْنَا كَفَرُوا سَوَاءً عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غَشَاةً وَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

*Remember that those who have chosen **denial** (= **kafaru**) in advance, it is all the same to them whether you apprise them (of the consequences of their actions) or apprise them not. They will refuse to acknowledge the truth.*

*God (His Laws of Cause and Effect) has **sealed their hearts and their hearing, and on their sight there is a veil**. And theirs will be a tremendous suffering.*

Q 6:25
QXP

وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا
كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءَهُمْ مُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرَةٌ
الْأُولَى ﴿٢٥﴾

*Some of them pretend to listen to you, but **We have already veiled their hearts from understanding and caused deafness in their ears**. Blind followers (= deniers of truth = **kafaru**) fail to believe even when they see all kinds of proofs. When they come to argue with you, they say about the Qur'an, 'These are stories of the bygones.'*

Note: The insert above (= deniers of truth = **kafaru**) is mine.

Does the *quran* promote blind following?

Q 6:110
QXP

وَنَقَلِبُ أَقْبَادِهِمْ وَأَبْصَرُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَوْ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١١٠﴾

Our Law keeps their hearts and their eyes turned away from the truth. Since they have preemptively rejected it (the Qur'an), We let them wander blindly in their rebellious attitude.

Q 7:101
QXP

ذَلِكَ الْقَرْنِ نَقَضَ عَلَيْكَ مِنَ الْأَنْبِيَاءِ وَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطَّعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

Such were the communities whose historical accounts We relate to you (O Prophet). Their Messengers came to them with clear evidence of truth. But they rejected it, and then stuck to rejection. Or they denied the truth in blind following since their ancestors had denied it. This is how the rejecters cause God's Law to seal their hearts to reason.

The god never ordained blind faith. HE encourages mankind to use their intellect as per the *quran*.

Q 2:164
Sahih Intl'

إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَرَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَيَّنَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيحِ الْرِّيحِ وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ
لَا يُدْرِكُ لِقُومٍ يُعْقِلُونَ ﴿١٦٤﴾

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (ya'qiloon = intellect)

Does the *quran* promote blind following?

Q 22:46
Yusuf Ali

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts, which are in their breasts.

In summary, from the above verses, it is clear that the *quran* does not promote 'blind following' of any kind at all. It encourages mankind to do their own research and use their own intellect before making any decision. It encourages mankind to use their hearts, brains, minds, eyes and ears to see, learn, think and discern. It further says, not to make conclusions without sufficient evidence.

The following verses describe that the *quran* is the source of guidance for mankind from the creator of the heaven and the earth.

Quran 6:50: *Say, (O Messenger), 'I do not claim that I have the treasures of God, nor do I have the knowledge of the Unseen, nor do I tell you that I am a 'mala'ika'. I follow what is revealed to me. (You blindly follow your ancestors.) Say, 'Is the blind of the heart the same as the seer who uses reason? Would you not reflect?'*

Quran 10:100 – QXP: *No person can attain conviction except by following God's Laws of guidance (using the faculty of reason). And His Laws will place confusion on those who do not use their intellect.*

Quran 6:104 – Sahih International: *There has come to you enlightenment from your Lord. So whoever will see, does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."*

Quran 12:108 – Sahih International: *Say (O, prophet),*

Does the *quran* promote blind following?

"This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

Quran 13:19 – QXP: *Is he, then who knows that what has been revealed to you (O Prophet) is the truth from your Lord, like him who chooses to remain blind? Only those who develop their insight will bear this in mind.*

Quran 41:44 – QXP: *If We had made it a non-Arabic Qur'an they would have said, 'Why is it that its Messages have not been spelled out clearly? Why – a foreign tongue and an Arab?' Say, 'It is a guide and a healing to those who believe. But for those who disbelieve (Arabs or non-Arabs), there is a deafness in their ears, and it is blindness in their eyes (it remains obscure to them). They are as if being called from too far away.*

Quran 20:124-126 – Yusuf Ali: *"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?" (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."*

Quran 27:80-81: *But you cannot make the dead (or the 'living-dead') hear, nor can you make the deaf of heart to hear the call when they turn back to retreat. Nor can you lead the blind of reason out of their error. You can only make those hear who believe in Our signs, so they are at peace. (muslims = muslimoon = ones who are at peace)*

Quran 30:53: *Nor can you bring the blind of heart out of their straying. You can make none to hear except those who believe in Our Messages (using their vision) and are willing to live at peace. (muslims = muslimoon = ones who are at peace)*

Does the *quran* promote blind following?

Please refer to Chapter 3, which explains what does '*muslim*' mean in the Quran?

The following verse foretells us about a debate that will occur on the 'day of judgment':

Q 34:32
QXP

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَنفُسُهُمْ كَرِهُوا أَنْ يُدْعَىٰ بِعَدَاةِ اللَّهِ كَرِهُوا
كُنُوفِهِمْ

The arrogant leaders will say to the weak masses, 'Why! Did we drive you away from the guidance when it had come to you? Nay, it is you who were guilty (of blind following).'

Be careful when you blind follow the masses. Sometimes the 'm' is silent.

8. What does 'shirk' mean in the Quran?

In simple terms 'shirk' means 'taking other gods besides the god' or 'associating partners with the one and only god'. The act of shirk identify a person as a *kafir* (= disbeliever). The person doing this act is called a 'mushrik', a polytheist. This is the opposite of monotheism. Monotheism is, consciously believing in both thoughts and action that there is only one god and serving Him alone, shunning all other deities.

Let's review a few verses from the *quran*.

Quran 30:35
QXP

﴿٣٥﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَنْتَكُم بِمَا كَانُوا يَشْرِكُونَ

*Have We ever sent down to them any authority that tells them to commit **Shirk, associate others with God?***

Quran 10:105
QXP

﴿١٠٥﴾ وَأَنْ أَقْدِرُ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

*(O Prophet) set your purpose resolutely for the Upright System of life and **do not be of those who associate anyone with God in any form.***

Quran 4:36
QXP

﴿٣٦﴾ ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ سُبْحَانَ الَّذِي أَلْهَمَنَا الْإِسْلَامَ وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾

***Obey God and associate no partner with Him.** Treat kindly your parents, relatives, the orphans and those who have been left alone in the society. Take care of the needy, the disabled, those whose hard earned income is insufficient to meet their needs, those whose businesses have stalled, and those who have lost their jobs. You shall treat kindly your related neighbors, and unrelated neighbors, companions by your side in public gatherings, or public transportation. Be generous to the needy wayfarer, the homeless son of the street, and the one who*

What does 'shirk' mean in the Quran?

reaches you in a destitute condition. Be nice to people who work under your supervision. God does not love those who are boastfully proud.

Quran 6:19
Pickthall

قُلْ أَتَىٰ عَنِّي الْوَيْلُ وَبَلَغَ لِيَ الْهَوْلُ فَلَمْ تَأْتِنِي بِلَا إِلَهٍ إِلَّا اللَّهُ فَتَلْبَسُونَ آيَاتِ اللَّهِ لِيُشْهِدُوا بِنَافْسِهِ يَوْمَ يُنْفَخُ السُّورُ
قُلْ لَا أَشْهَدُ بِكُمْ بِإِلَهٍ إِلَّا اللَّهُ وَبِأَنِّي بَرِيءٌ
مِمَّا تُشْرِكُونَ ﴿١٩﴾

*Say (O Muhammad): What thing is of most weight in testimony? Say: Allah (= the god) is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: **He is only One Allah. Lo! I am innocent of that which ye associate (with Him).***

Quran 6:106
Pickthall

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

*Follow that which is inspired in thee from thy Lord; **there is no god save Him; and turn away from the idolaters.***

Quran 2:135

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

*They say, 'Be Jews or Nazarenes if you would be guided.'
Say, 'Nay, we follow the Creed of Abraham the upright **who shunned all falsehood and associated none with God.**'*

As per the quran, the first of the Ten Commandments mentioned in the Bible is 'not to associate partners with God.'

Quran 6:151-152 - Sahih International: *Say, "Come, I will recite what your Lord has prohibited to you (in the scripture). [He commands] **that you not associate anything with Him**, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill*

What does 'shirk' mean in the Quran?

the soul which Allah (= the god) has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.". And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

One of the fundamental creeds in 'islam' (= peacefulness) is the conscious belief in the one and only god and reject all other deities beside HIM. This is so important that the god states in the *quran* that HE may forgive any other faults of men except *shirk* (= associating partners with the god).

Quran 4:48
Pickthall

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِنَّمَا عَظِيمًا

Lo! Allah (= the god) forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

Quran 4:116
Yusuf Ali

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ، وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
صَلَّ ضَلَالًا بَعِيدًا

Allah (= the god) forgiveth not joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

The god says in the *quran* that most people who say they believe in HIM associate partners with HIM and follow conjecture.

Quran 12:106
Pickthall

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

*And **most of them** believe not in Allah (= the god) except*

What does 'shirk' mean in the Quran?

that they attribute partners (unto Him).

Quran 6:116
Sahih Intl'

وَأَنْتُمْ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ يَأْتُونَكَ بِاللَّغْوِ وَإِنْ
هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

*And if you obey **most of those upon the earth**, they will mislead you from the way of Allah (= the god). They follow not except assumption, and they are not but falsifying.*

Quran 10:35-36: - Sahih International: Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah (= the god) guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?" And **most of them** follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

I would like to highlight the word 'most' or 'majority' in the above 3 verses. Could this be considered a wakeup call for those who assume that they are rightly guided because they follow the majority!?

Therefore, it is our responsibility to reflect upon each of our beliefs and actions to identify whether we are unconsciously doing this mistake. Everyone may agree that it is not right to commit *shirk*, but may be unaware that they themselves are guilty. Let's dig a bit deeper to find out from the *quran* a few examples of how one can unconsciously commit *shirk*.

'*Shirk*' can be defined as, *Associating others with God = Accepting human authorities over Divine Revelation = Idol worship in any form = Serving graves, saints, ancestors, Rabbis, priests, monks, Imams, prophets or one's own desire.*

As per this definition, *accepting human authorities over divine revelation* in any matter, is considered *shirk* – associating partners with God. By applying this definition, would upholding '*hadith*' over Divine Revelation be considered *shirk* as well? Yes,

of course. Can those who claim to follow the quran think of a few important things that they do, strictly according to the quran? None whatsoever. If there is any, then the *Hadith and Sharia Laws* become unnecessary.

Note: *Hadith* are manmade religious edict and customs purported to have been spoken or practiced by prophet Mohamed and his companions, compiled by Persians, well over a century after the prophet's demise and attributed to him. Please refer Chapter 5.

Believing in any 'religion' is conditional upon practicing manmade rituals and dogmas associated with that religion and following the religious authorities. This fits in with the definition of 'serving other deities besides God' (= *shirk*). As per the *quran*, people who have taken their Rabbis, Monks, Priests, Imams, Yogis, Gurus, Sheiks or prophets as *authorities* (Q 9:31) or claim that the god is Messiah (Q 5:72), are associating partners with God (= *shirk*), thus committing a serious mistake. This practice is not limited only to the 'children of Israel' but also prevalent in all religions, including the religion of Islam. Therefore, as per the definition of 'monotheism', there are no monotheistic religions on this earth. The god will not forgive a person who dies in this state (= *mushrik*), as per the *quran* (Q 4:48, 4:116). Therefore, being a *mushrik* is much worse than being a *kafir* (please see definition of *kafir* in Chapter 6).

Please note that all *mushrik* by default are *kafir*, but not all *kafir* are *mushrik*.

Once you are empowered with knowledge, you can never be a victim

Quran 5:72
Shakir

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَائِيلَ آخِذُوا بِاللَّهِ رَبِّي وَرَبِّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

What does 'shirk' mean in the Quran?

Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mery; and the Messiah said: O Children of Israel! serve Allah (= the god), my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

Quran 9:31

أَتَّخَذُوا أَحْبَابَهُمْ وَرُؤَسَاءَهُمْ أَرْكَانًا بَيْنَ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا إِلَهُ الْآخِرِينَ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٣١﴾

They have taken their rabbis, priest, imams (= ahbaar) and their monks (= Ruhbaan) as lords apart from God, and the Messiah, son of Mery -- and they were commanded to serve but One God; there is no god but He; glory be to Him, above that they associate.

[Ahbaar = Clergy of any religion. Ruhbaan = Monks, Yogis and Sufis]

Quran 10:18

Arberry

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُوا عَلَيْنَا عِنْدَ اللَّهِ قُلْ أَتَسْتَبْتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٨﴾

They serve, apart from God, what hurts them not neither profits them, and they say, 'These are our intercessors with God.' Say: 'Will you tell God what He knows not either in the heavens or in the earth?' Glory be to Him! High be He exalted above that they associate!

Note: In the above 3 verses, the god reminds the mankind to serve HIM alone and not to serve any other authority besides HIM. The *quran* clearly teaches mankind how to serve the god by serving HIS creation.

The god has not even promoted 'worship' to HIM or anyone else in the *quran*, but, only to serve HIM by serving HIS creation. I will explain this in more details in the next Chapter.

Quran 7:172-173 – QXP: *When your Lord brought forth*

What does 'shirk' mean in the Quran?

generations in succession from the Children of Adam, and made them bear witness, 'Am I not your Lord?' They said, 'Yes, we bear witness.' Thus, you cannot say on the Resurrection Day, 'We were not aware of this.'

Nor can you say, 'It was our forefathers before us who committed 'Shirk' and we are only their descendants after them. Will you destroy us on account of those who practiced falsehood?'

Blind Following, like Premeditated Ignorance or Wilful Blindness is the quality or condition of deliberate unawareness.

It is when people do not know because they do not want to know.

For, if they did know, they would have to take responsibility for the knowledge; and, they would thereby be required to renegotiate their identity and to relinquish the status, privilege, and authority, that are derived from the false order of knowledge.

At the very least, they would be compelled to leave their comfort zone.

9. Does the *quran* tell us to worship God?

In order to introduce *islam* to the world as a religion, one of the words that have been misinterpreted is the Arabic word ع ب د (*A'-Ba-Da*). The literal meaning of '*A-Ba-Da*' is, 'to serve', 'to enslave', 'to worship', 'to subservient' or 'to obey'. As I mentioned in Chapter 4, in order for *islam* to be recognized as a religion, the inventors of the religion had to introduce rituals and dogmas which are non-existent in the *quran*. Since the Arabic *Quran* is protected from any kind of tampering as promised by the god, in the *quran* (*Quran* 15:9, 85:21-22), the only way to create a religion out of it was to intentionally misinterpret certain words and introduce supplementary books like *Hadith*, to confuse the masses. Though this corruption had occurred well over a century after prophet Mohamed's demise, mainly during the Abbasid dynasty, the beliefs, practices and acceptance are still prevalent now.

These blind beliefs, practices and acceptance could mainly be due to the fact that mankind always like to have something to worship or offer something to feel secure, whether that be statues of deities, walls, stones, structures, the sun, the moon, the stars or an object in nature. Mankind is instinctively aware that there exists a more powerful entity than them. Since they are unable to see this entity in this realm, *satan* has taken the advantage of the situation and misguided mankind into carving physical objects that represents god(s) or goddess(es) or to consider some of the god's creation as their deities whether human or otherwise. He also has crafted a desire in them to sacrifice (human, animal or fasting) and offer something (produce from their harvest, tithes or worship) to this entity to gain its acceptance to protect them, their properties, their agriculture and livestock from any calamity. This illusion gave mankind a false sense of protection in return for idolization.

The god mentions *satan's* perceived motivations and intentions to misguide people beautifully in the following verses of the

quran. It almost seems like the *satan* has a victim mentality.

Quran 15:39-40 – Mohsin Khan: [*Iblis (Satan)*] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all, except Your sincere **servants** (= **'ibada**)".

Quran 7:16-17 – Yusuf Ali: He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way. "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."

Quran 4:118-119: God did reject him (*satan*). But he said, 'Of your **servants** (= **'ibadi**) I will take my due share.'

(*Satan, in allegorical terms, had said, 'I will mislead them and entice them; I will order them to slit the ears of cattle (= as in 'to mark them for their doom') and disfigure the creation of God'. Whoever forsakes God and takes Satan for a friend, has suffered a manifest loss*

Quran 38:82-83 - Mohsin Khan: [*Iblis (Satan)*] said: "By Your Might, then I will surely mislead them all, except Your sincere **servants** (= **'ibada**) among them".

The manmade *Hadith* and the earlier Quranic exegesis had randomly interpreted the root word 'A-Ba-Da as 'serve', 'slave' or 'worship' in many of the Quranic verses, which led to the belief that the *quran* promotes worship. The subsequent translators of the *quran* further confirm to this allusion. However, once you analyse the *quran*, it will make clear to you that the most appropriate meaning of this word is 'serve', not 'worship'. Let us analyse the verses where this root word occurs in the *quran*:

The root word 'ayn bā dāl (ع ب د) occurs 275 times in the Quran, in six derived forms as per <https://corpus.quran.com/>:

Does the *quran* tell us to worship God?

- 122 times as the form I verb ‘*abada* (عَبَدَ)
- once as the form II verb ‘*abbad* (عَبَّبَ)
- once as the adjective ‘*ābidāt* (عَبِيدَات)
- 9 times as the noun ‘*ibādat* (عِبَادَات)
- 131 times as the noun ‘*abd* (عَبْد)
- 11 times as the active participle ‘*ābid* (عَابِد)

Out of the 8 Quranic translations I reviewed, 5 of them are unanimous in interpreting the noun ‘*abd* (عَبْد) as ‘servant’, ‘slave’ or ‘bondman’ in all 131 times it appeared in the *quran*. From the other 3 translators, Yusuf Ali has used ‘worshipper’ 4 times, Muhammad Sarwar has used ‘worshipper’ 2 times and Mohsin Khan has used ‘worshipper’ just one time out of 131 times it occurred. Many of the verses won’t even make sense if the meaning of this word was ‘worshipper’.

Where this root word occurred as the form II verb ‘*abbad* (عَبَّبَ), all the *quran* translators are unanimous in using the meaning, ‘to enslave’.

When it comes to form I verb ‘*abada* (عَبَدَ) which occurred 122 times in the *quran*, all the 8 translations I reviewed, everyone except Arberry have used the meaning ‘serve’ or ‘worship’ arbitrarily. There was no pattern I could find, for mixing these two meanings. Arberry, however was consistent in using the meaning ‘serve’ except only in 3 instances (Q 5:60, Q 19:42, Q 39:2).

Arberry has used the meaning for the noun *ibādat* (عِبَادَات) as ‘service’, in all 9 times in his translation. For the adjective *ābidāt* (عَبِيدَات) that occurred once, he has used the word ‘devout’ as the meaning.

11 times the word *ābid* (عَابِد) appear as the active participle, Arberry again has used the word ‘serve’ in his translation. The other 7 translators have randomly used the word ‘serve’ or ‘worship’ in their translations.

It appears, though the translators preferred to use the meaning

‘worship’ to denote the meaning for ‘A-Ba-Da and its derivatives. Wherever the verses did not make sense to have this meaning, they conveniently used ‘serve’ or ‘slave’, instead of ‘worship’ only with the exception of Arberry. So, what you can see from this analysis is, though there is inconsistency in these translations, if you use ‘worship’ for the meaning, many of the verses where this word is used makes no sense. But, if you use ‘serve’ as the meaning, all verses where this word occurs make sense.

The law of parsimony, which follows the rule of Ockam’s razor, requires us to adopt the simplest assumption that creates least contradictions. That’s the best way to do a rigorous and unbiased analysis of a term’s intended meaning and avoid personal preferences. So, the word ‘A-Ba-Da’ to mean ‘to serve’, based on linguistic consideration, is in full harmony with all related verses where this root word applies.

Let’s look at a few verses.

Quran 26:52
Sahih Intl’

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِلَيْكَ فَتُتَّبَعُونَ ﴿٥٢﴾

And We inspired to Moses, "Travel by night with My servants (bi-i'baadhi); indeed, you will be pursued."

Q 3:79
Pickthall

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves (i'baadan) of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.

Q 21:92
Arberry

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

Does the *quran* tell us to worship God?

'Surely this community of yours is one community, and I am your Lord; so serve Me' (fa'budoon)

In the above verse, the god says HE is our Lord and to serve HIM alone. The relationship that we have with our creator is, a 'servant – master' relationship, where we are the 'servants' and the god is the 'master'. This is the likeness of a 'servant – master' relationship one could have with their employer. As the master, the employer expects their employee, the servant, to perform their lawful duties to the best of their abilities during the time of their shift. The employer (master) doesn't expect the employee (servant) to worship him or her. Likewise, as the master, the god does not require us (servants) to worship HIM. Like an employer would want you to perform your duties at work, the god wants us (servants) to perform our duties on earth by serving HIS creation to the best of our abilities. HE has detailed and made it clear in the *quran*, how one could serve HIM by serving HIS creation. HE will reward us according to the merits of our deeds, as per HIS universal laws of recompense, in this world and then in the hereafter.

Q 10:30
QXP

هٰذَا لِكَيْ تَبْلُغُوا كُلَّ نَفْسٍ مَّا اسْأَلْتُمْ وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا
يَفْتُرُوْنَ ﴿٣٠﴾

*Therein every person will experience exactly the result of what he did before. They will be brought back to God, their rightful **Master**, and all their false imagery will fail them.*

Q 1:4-5
Shakir

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ اِيَّاكَ تَعْبُدُ وَاِيَّاكَ نَسْتَعِيْثُ ﴿٥﴾

***Master** of the Day of Judgment. Thee do we **serve** and Thee do we beseech for help*

Q 16:97
Pickthall

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِأَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٧﴾

Does the *quran* tell us to worship God?

Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

Q 12:57
Pickthall

وَالْآخِرَةُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

And the reward of the Hereafter is better, for those who believe and ward off (evil).

As the enemy of mankind, the *satan* does not want us to receive God's mercy or guidance. His sole purpose is to misguide and manipulate mankind towards their doom. Nothing can be successful without a plan. Satan knew he could direct mankind to its doom, only if he could deceive us. In order to achieve this, the *satan* uses fear and false hope in addition to his other techniques to beguile us. The religious practices of worship among other practices stem from this irrational fear and false hope.

Sometimes the chains that prevent us from being free are more mental than physical.

The god says in the *quran*, not to fear the *satan* and his allies. The *satan* creates false hope in men. HE also states that the *satan* doesn't have any power over those who believe in God and follow the truth. The god has warned us about the *satan* in many verses in the *quran*. A few such verses are:

Q 35:5
QXP

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْهَيْوَاتُ الَّتِي كَانَتْ تُغُرُّكُمْ بِاللَّهِ الْعَزِيزِ ﴿٥﴾

O Mankind! God's promise is true. So let not the present life deceive you, nor let the Deceiver deceive you about God.

[Al-Gharoor = Deceiver = Satan = Selfish desires = Devil = Satanic people = Those who mislead]

Q 3:175
Sahih Intl'

إِنَّمَا إِلَهُ الْبَنَاتِ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

Does the *quran* tell us to worship God?

Q 4:120
Yusuf Ali

يَعِدُّهُمْ وَيُؤْمِنُهُمْ بِمَا يَعِدُّهُمْ وَالشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

Q 16:99
Pickthall

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

Lo! he (Satan) hath no power over those who believe and put trust in their Lord.

Q 36:60-62
Shakir

﴿ أَلَمْ أَفَعِدَّ إِلَيْكُمْ رَبِّيَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

وَأَنْ أَضِدُّوَنِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَسْأَلْتُمُونِي كَثِيرًا قَلِمًا تَتَّبِعُونَ ﴿٦٢﴾

*Did I not charge you, O children of Adam! that you should not **serve** (A-bada) the Shaitan (= satan)? Surely he is your open enemy, And that you should **serve** Me (a'budoonee); this is the right way. And certainly he led astray numerous people from among you. What! could you not then understand?*

If the Blind leads the Blind, they both fall in to the ditch.

10. What does the *quran* say about following clergy and monks?

Following religious clergy and authorities is a common practice everywhere in the world. It is not only reserved to the religion of Islam, but for all other religions as well. But, does the *quran* promote a religion? Does '*islam*' in the *quran* mean a religion? Please note the capitalization of "I" in 'Islam', which represents a *religion*, whereas the lowercase "i" in '*islam*' represents *peacefulness* with God. I have detailed my explanation on this topic in Chapter 4.

The religion Islam has two main Branches '*Sunni*' and '*Shia*'. The followers of these 2 branches are called 'Sunni Muslims' and 'Shia Muslims'. There are fundamental differences between these 2 groups in their beliefs, rituals and practices. We have seen battles between these 2 main groups in countries where they govern. Under these two main branches, there are tens of different smaller branches, each having different beliefs, rituals and practices. Though the smaller branches have their own differences, the followers try to overlook these differences and get-along with each other fairly well. The majority of the followers do not know or care about the differences, but just blindly follow the group and their Imams (clergy). Most of the time, they aren't even aware that they follow manmade religious rules and regulations because the religious indoctrination occurred when they were small and they complied without questioning these rules even after becoming an adult. They are satisfied with their group thinking and do not want to sabotage their mental status or challenge the status quo by thinking outside the narrative. They have a fear of being shamed by the community and do not want to be the 'black sheep' of the family. They leave everything for the religious authorities in their community to decide. They have a fear of being an outcast. This is a great example of mass formation.

What does the *quran* say about following clergy and monks?

As per Mattias Desmet, the author of 'The Psychology of Totalitarianism', *mass formation* is a term refers to a specific kind of group formation, which has special characteristic effects at the level of individual mental functioning – identical to collective hypnotism, brainwashing or conditioning. One of the effects is that an individual loses the capacity to use critical thinking ability or discernment from what the group believe in, even if you present him with real evidence as proof. Mass formation is not a new concept. The conditions to implant mass formation in societies have been carried out by political elites throughout history in various disciplines, including religion. This is one of the easier ways to manipulate and control human perception and beliefs without much force.

What we have to understand as Geoff Barra says in his book is: *Not all the information you are given or acquired is the real truth. Most of the knowledge we all so readily accept and base our lives on, is actually nothing more than other people's (so-called 'experts') opinions and interpretations. If you actually investigate it, you would find that most 'knowledge' popularly accepted, has not a shred of proof or any solid evidence to substantiate it. Most of it is actually nothing more than highly promoted conjecture, or worse outright lies, propagated for propaganda and manipulation purposes.*

Is this important? If MOST people believe the 'knowledge', does it matter if it is actually true or not? Of course It IS important, if you do NOT want to live your life under the limitations imposed by false perception of things.

It is your responsibility to investigate the information - the 'knowledge'. In order to do that, you have to always go to the source of the information, verify it (see evidence), think whether it agrees with reason, and once you are fully convinced, accept it.

The following verses explain the perils of group following.

What does the *quran* say about following clergy and monks?

Q 6:116
Sahih Intl'

وَأَنْ تَطْعَمَ أَكْثَرَمَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

And if you **obey most of those upon the earth**, they will mislead you from the way of Allah (= the god). They follow not except assumption, and they are not but falsifying.

Q 12:106
Pickthall

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

And **most of them** believe not in Allah (= the god) except that they attribute partners (unto Him).

When we blind follow, we become an easy target for the priests who are themselves blind followers whether they know it or not. The priests in every religion get indoctrinated throughout their formal education. Once they graduate, they need to find work in their respective religious fields. Generally, they get paid from the financial contributions made by people or institutions. Therefore, their loyalty and the commitment is to keep the organization that hired them happy. They do not have the best interest of the congregation or the community at heart. They do not have true commitment to the creator nor do they intend to encourage the masses to use their intellect to set them free. They want to maintain the shackles on the masses in whatever way possible. How else would they profit?

Let's see what the *quran* says about religious clergy? Please note 'Ahbaar' and 'Ruhbaan' mentioned in the verse below represent clergy (religious authority) and monks respectively in any religion.

Q 9:34
Yusuf Ali

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِمَّنِ الْأَخْيَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَصُدُّوا عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُغْفَوْنَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

O ye who believe! there are indeed many among the priests (Ahbaar) and anchorites (Ruhbaan), who in Falsehood devour the substance of men and hinder (them) from the

What does the *quran* say about following clergy and monks?

way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

[Ahbaar = Clergy of any religion – Imams, Rabbis, Priests. Ruhbaan = Monks, Yogis and Sufis]

Q 7:3
QXP

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مِمَّا تَدَّكُرُونَ ﴿٣﴾

You shall all follow what has been revealed to you from your Lord and follow no masters other than Him. How seldom do you keep this in mind! [Awliya = Protecting friends = Allies = Masters] (Also see Q 6:106)

What does ‘the revelation given to you from your Lord’ in the above verse mean? The *quran* or the *Hadith*?

What does ‘do not follow any masters other than Him’ in the above verse mean? Could that mean Scholars, Imams, Mufthis, Sheiks, Monks, Rabbis, Priests, Popes, Leaders of countries, Authorities, etc?

Q 42:21

أَمْ لَهُمْ شُرَكَاءُ سَخَّرَوا لَهُمْ مِنَ الَّذِينَ مَا لَمْ يَأْذَنُ بِهِ اللهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

Oh! They have idols (= shurakaa-u = clergy = authorities) who decree for them 'deen' (= way of life) never authorized by God. Had it not been for the decree of Judgment, the matter would have been decided concerning them immediately. There is an awful doom for the transgressors.

“The greater part of the population is not very intelligent, dreads responsibility, and desire nothing better than to be told what to do. Provided the rulers do not interfere with its material comforts and its cherished beliefs, it is perfectly happy to let itself be ruled.”

-Aldous Huxley

What does the *quran* say about following clergy and monks?

Does the god share HIS legislative authority with anyone?

As per the *quran* the god (= *allah*) does not share HIS legislative authority with anyone including the prophets.

Q 12:40
Sahih Intl'

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَتُشْرِكُونَ بِآبَائِكُمْ مَا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

You ~~worship~~ (**serve**) not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. **Legislation is not but for Allah.** He has commanded that you ~~worship~~ (**serve**) not except Him. That is the correct **religion (way of life = deen)**, but most of the people do not know.

[Hu-K-Mu = legislation; decision; command; judgment; dominion; power to give order; precept; government]

Note: The words edited above (~~religious and worship~~) and the Inserts ('serve' and 'way of life') are mine. A-Ba-Da = serve, not worship. See Chapter 9.

Q 18:26
Sahih Intl'

قُلِ اللَّهُ أَعْلَمُ بِمَا لِيُقُولَ اللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعُ مَا لَمْ يَلْمُزْهُم دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and **He shares not His legislation with anyone.**"

If the god doesn't share HIS legislative authority with anyone including the prophets, then who granted the clergy the authority to create laws outside of the *quran*? What evidence or proof do we have to confirm that the clergy are rightly guided? As I explained in Chapter 8, following clergy and religious

What does the *quran* say about following clergy and monks?

authorities contrary to divine laws is considered '*shirk*' - associating partners with the god.

Don't base your decisions on the advice of those who don't have to deal with the consequences.

11. What does the *quran* say about Satan?

Dr Shabbir Ahmed in his QXP describes 'satan' or 'shaitaan' as, *"The straying Ego = Selfish desires = Desire that rebels against the higher controls of sound judgment = Emotions that overpower Permanent Moral Values = Intrinsic or extrinsic evil prompting = Negative peer pressure = Violent emotions = Self-glorification = Anything distant from goodness and progress = False pride = A rumor monger = Fiery temperament = Slanderer = A hinderer of good = He who spreads corruption and disorder on earth = Anyone who impels others into violating Divine Commands = Bad companionship = One who deceives or charms people into violating Divine laws = Any being or influence that alienates humans from the Creator = One who distances itself from Divine grace."*

This description makes much sense when you consider the Quranic usage of the word 'shaitaan' or 'satan', as he replies to God, as stated in Q 7:12, *"I am better than he"*, referring to the mankind. This is the ego speech – I AM'ness. The ego (negative energy) that controls the superiority complex promotes, *'I am better', 'I deserve more', 'I am stronger'* mentality that feeds the greed, vice, hate, anger, jealousy and undue-power. The ego (negative energy) that controls the inferiority complex promotes, *'I am not good enough', 'I don't have enough', 'I am weak'* mentality that feeds the undue fear, anxiety, worry, stress, etc.

Satan is not an invisible flying creature waiting to attack mankind at every corner, as most people assume. It is this ego or the negative energy that rebels against the higher controls of our sound judgment to keep us in a state of greed, vice, hate, anger, jealousy, undue power, fear, anxiety, worry, etc. These negative thoughts or low vibrational energy within us, contributes to our behaviours and actions described in the first paragraph above. When we are under the influence of the satan - our own negative traits, we could manifest satanic behaviours

What does the *quran* say about Satan?

on ourselves and others around us. It is important that you ponder the above description one more time.

As Dr. Wayne Dyer mentions, in his book 'The Power of Intention', the ego is simply *an idea of who you are* that you carry around with you. The problem is when you misidentify who you truly are by identifying yourself as your body, your achievements and your possessions. Then you identify people who have accomplished less as inferior, and your self-important superiority causes you to be constantly offended in one way or another. Similarly, if you identify people who have accomplished more as superior, your inferiority complexness or your misidentification of yourself causes you to be constantly offended as well. This misidentification is the source of most of your problems, as well as most of the problems of humankind.

The god warns us in the *quran* to be aware of Satan's whisperings in the following verses.

Q 20:120
QXP

قوسوس إلبء الشبطن قال ىتأدم هل أءلك عن سجرة العءء ومالك لآبءن



But Satan whispered to him. (The selfish desires were teaching him a sinister lesson), 'O Adam! Shall I lead you to the tree of eternal life and ownership that is everlasting?'

Q 114:4
Yusuf Ali

من سءر الوسواس الخناس

From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-

Why is the word 'whisperer' used in the *quran* to denote how Satan deceives the man into disobeying the god's commands? That is because, as per the context of the above 2 verses, it is our rebellious ego that whispers to our 'self', not a tangible and invisible being.

The *quran* teaches us how Satan deceived Adam and his wife in

the Garden to disobey the god's command. Chapter 7, verses 19 to 23, the event is described metaphorically as follows:

19: *"O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree (of life that branches out), or ye run into harm and transgression."*

20: *Then began Satan (= evil prompting) to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree (of life that branches out), lest ye should become angels or such beings as live for ever."*

21: *And he swore to them both, that he was their sincere adviser.*

22: *So by deceit he brought about their fall: when they tasted of the tree (of life that branches out), their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "**Did I not forbid you that tree (of life that branches out), and tell you that Satan was an avowed enemy unto you?**"*

23: *They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."*

Then it continues, and the god reminds us about the event that took place in the garden and warns us not to be a victim of evil prompting.

27: *O ye Children of Adam! Let not Satan (= evil prompting) seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends*

(only) to those without faith.

From the above verses, it should now be clear to us that Satan is an invisible energy that whispers evil-prompting to our hearts, to make certain choices or actions which are egoistic, selfish, negative, violent, and contrary to our moral values. It approaches us through our sub-conscious minds where we cannot physically see it. If we follow and let our evil prompting (Satan) influence our lives, we could experience negative states like anxiety, fear, anger, hate, greed and despair. Satan lives off of our negative energy. In order for its survival, it stirs us up, to live in continuous negative states of anxiety, fear, anger, hate, greed and despair.

Please note in verse 7:19 above, 'the tree' is the allegorical representation of the physical human body of man/woman that God asked Adam and his wife – the real selves (ie: human souls) – not to approach, to test them. Initially, only their souls lived in the *Garden of Eden*. But, when they entered the physical bodies, allegorically mentioned as tree because it branches-out like mankind branches-out in procreation, their shame became manifest to them (see 7:22 above). In other words, they moved from a higher dimension (higher state of consciousness) to the lower dimension of the earthly realm (Q 2:35-36). This was the beginning of mankind, as we know it, and how its soul willingly attached to its body. If you really think of it, the same process happens even now when a baby is conceived in a woman's womb – a soul, of its own freewill enters and attaches to the unborn baby, beginning its new life on earth. The *quran* does not support the fairy tale of a 'forbidden apple tree' that Adam and his wife ate from. We all know that apples are not a forbidden fruit in any of the scriptures.

Humans are vibrational beings. We constantly emanate energy. When we experience negative emotions like anxiety, fear, anger, hatred, greed and despair, we vibrate in low frequencies that send out negative energy to the ether. Since 'like attracts likes', we could easily attract to our energy fields similar beings

with low vibrational frequencies that can negatively contribute to our state.

This negative state can be considered as the virus of both our minds and souls. Like the cancer cells that exist in the body of every human being, the mind virus exists in all of us. But it is active in some, more than others. Majority doesn't even realize that they are victims of this disease. The Native Americans call this '*Wetiko*'. Paul Levy in his book '*Wetiko: Healing the mind-virus that plagues our world*' explains that *Wetiko* is the autoimmune disease of the psyche that has plagued the world right now. He further explains that if we don't keep it in check and heal from it, it could contribute towards our own demise.

We are divine creations, capable of thinking and acting like our Creator. Therefore, we are capable of manifesting HIS attributes (= *sibghah*) in our human experience on earth, such as love, gratitude, creativity, fearlessness, compassion, forgiveness, peacefulness, etc, to become self-actualize, to be one with God – peacefulness (= *islam*). (More on this on Chapter 19)

It is important that we are always conscious of our subconscious mind – our thoughts, our intrinsic energy fields. It is also important to be aware that the extrinsic energy from our surroundings can also have an effect on our vibrational (intrinsic) energy field. The people around us have a direct impact on our vibrational frequency. If we surround ourselves with happy, loving, caring and positive people, we can also experience and enter this positive energy field. At the same time, it is also important to distant ourselves from people who vibrate in low frequencies (negative energy). We can feel our energy level go up when we are around people with positive energy. If we can always be conscious of our thoughts (energy field) and vibrate in high frequencies that emulate love, gratitude and compassion, be an evidence based critical thinker (rather than a blind follower), consent to the laws of God by following His guidance in the scriptures and accept His universal laws of

What does the *quran* say about Satan?

'cause and effect', we could achieve higher potential and a peaceful state of mind. That is the attribute of being a true '*muslim*' (= one at peace).

The god has warned us in numerous verses in the *quran*, not to be deceived by the Satan, the source of all negative energy.

Q 2:208

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

O ye who believe! Come, all of you, into peace (= salama) (unto Him); and follow not the footsteps of the devil (shaitaan). Indeed, he is an open enemy for you.

Q 17:53
Arberry

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّا الشَّيْطَانُ كَانُ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

And say to My servants, that they say words that are kindlier. For surely Satan provokes strife between them, and Satan is ever a manifest foe to man.

Q 35:6
Sahih Intl'

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

Q 36:60
Arberry

لَمْ أَعْهَدْ إِلَيْكُمْ بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

Made I not covenant with you, Children of Adam, that you should not serve (= 'abada) Satan -- surely he is a manifest foe to you

Q 17:64
QXP

وَأَسْتَفْرِزُّ مِنْ أَصْطَفَعْتِ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعْبُدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

'Tempt and allure them with your voice such of them as you can (through any means available to you). You may prompt them into armed conflicts, and entice them with

What does the quran say about Satan?

monetary help, business partnerships and ready loans. You may misguide the children with detrimental educational programs, and counterproductive recreation. And hold out promises to them.' Whatever Satan promises them, is meant to deceive their mind.

Q 24:21

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْ أَحَدٍ أَيْدِيهَا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

O you who have believed, do not be influenced by Satan. And whoever influenced by Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of God upon you and His mercy, not one of you could have grown in goodness (= za-kaa = virtuous), ever, but God purifies (= yu-zakki = makes virtuous) whom He wills according to His universal laws in nature (= may-yasha-u), and God is Hearing and Knowing.

Q 31:33
QXP

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْسِنُوا نَوْمًا لَا يَجْرِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَائِعٌ عَنِ الْوَالِدِ. سَيِّئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

O Mankind! Be mindful of your Lord, and fear a Day when a father cannot help his son, nor a son can help his father in the least. Certainly, the promise of God is true. Therefore, do not be distracted by the life of this world. And let not any deceiver distract you from God.

[Gharoor = Deceiver = Satan = Satanic people = Evil companions = Deceptive thoughts = Illusion]. Also see Quran 35:5

Q 43:36-37
Sahih Intl'

﴿ وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضًا لَهُ، شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
﴿ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾

And whoever is blinded from remembrance of the Most

What does the quran say about Satan?

Merciful - We appoint for him a devil, and he is to him a companion.

And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided

Q 47:25
QXP

إِنَّا لِلَّذِينَ كَفَرُوا وَعَلَىٰ آذَانِهِمْ قُلُوبٌ سَامِيَةٌ لَّهُمْ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَّ لَهُمْ ﴿٢٥﴾

Those who slide back after the guidance has been made clear to them, Satan has charmed them into utopia and given them long rein.

The prophets of God also had warned their followers about Satan - evil-prompting. The following verses describe prophet Abraham's plea to his father.

Quran 19:44 – 45
QXP

يَتَأْتِي إِيَّيَ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَرِيًّا ﴿٤٤﴾

يَتَأْتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٥﴾

'O My father! Do not serve the Satan, for Satan (= selfish desire) is a rebel against the Beneficent.'

'O My father! I am afraid that a retribution from the Beneficent might overtake you, and you become an ally of Satan.'

Quran 16:63
Pickthall

تَأْتِي لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَزَنَّا لَهُمُ الشَّيْطَانَ أَعْمَاهُمْ فَهُمْ وَلِيَّهُمْ الْيَوْمَ
وَهُمْ عَذَابُ الْآلِيمِ ﴿٦٣﴾

By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair seeming unto them. So he is their patron this day, and theirs will be a painful doom.

Quran 12:5
QXP

قَالَ يَبْنَؤُ رِيًّا لَأَنْفَعُ رِيًّا يَا كَعْلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنسَانِ عَدُوٌّ
مُّبِينٌ ﴿٥﴾

What does the *quran* say about Satan?

Jacob replied, 'O My dear son! Do not relate your dream to your brothers lest they plot a scheme against you. Surely, Satan (= selfish ego) is man's open enemy.'

The god says that Satan has no power over mankind unless mankind give away their power to him by following his suggestions through evil prompting. So, be mindful of your thoughts and actions.

Quran 16:99-100
QXP

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

He (Satan) has no power over those who truly believe and put their trust in their Lord. His power is only over those who befriend him and assign 'partners' to God.

Quran 14:22
Pickthall

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخِيكُمْ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.

Fear is one of the strongest weapons Satan uses against mankind. Fear is not a bad thing as long as it is temporary; until the danger is removed. But, a consistent state of fear is Satan's way of intimidation to make us submissive to his suggestions. The god states in the *quran*, not to fear the *satan*

Q 3:175

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

What does the *quran* say about Satan?

That is only the satan that suggests to you the fear of his allies. So fear them not, but fear Me, if you are [indeed] believers.

Please note that *the fear of Satan's allies* in 3:75 could mean different types of fear tactics Satan uses against mankind, such as the *fear of poverty, the fear of criticism, the fear of ill health, the fear of loss of love, the fear of old age and the fear of death.* Anxiety, worry, depression, despair, failures, poverty, criticism and ill health are the results of this irrational fear revealing itself as self-fulfilling prophecies. But, God promises us forgiveness and bounty, if we believe in HIM and follow HIS guidance.

Q 2:268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

Satan threatens you with poverty and lead you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing.

The god has also taught us to take refuge in HIM from the Satan while being conscious of our thoughts and take corrective actions. Check the following verses of the *quran*:

Quran 23:97 – 98
Arberry

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِي ﴿٩٨﴾

And say: 'O my Lord, I take refuge in Thee from the evil suggestions of the Satans, and I take refuge in Thee, O my Lord, lest they attend me.'

Quran 41:36
Arberry

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

If a provocation from Satan should provoke thee, seek refuge in God; He is the All-hearing, the All-knowing.

What does the *quran* say about Satan?

*The universe responds to your frequency.
It doesn't recognize your personal desires, wants or
needs.*

*It only understands the frequency in which you are
vibrating at.*

*For example; if you are vibrating in the frequency of
fear, guilt or shame, you are going to attract things of a
similar vibration.*

*If you are vibrating in the frequency of **love, joy and
abundance**, you are going to attract things that
support that frequency.*

*It's kinda like tuning into a radio station.
You have to be tuning into the music you want to listen
to just like you have to be tuned into the energy you
want to manifest into your life.*

Change your mindset; it will change your life.

Does the *quran* tell us to prostrate (physically)?

12. Does the *quran* tell us to prostrate (physically)?

Like many other words, the Quranic meaning of '*sajada*' has been misinterpreted to mean a physical motion called prostration. The Muslims use this interpretation to justify one of the postures in their invented ritual-worship that they call '*Solaa*'. After reviewing this chapter you will realize, the Quranic usage for this Arabic word is not 'prostration'. Aidid Safar in his book '*Metal Bondage*' has elaborated the true Quranic meaning of this word as: to give consent or to agree to something or to admit something is true. Also see Chapter 3.

Does the *quran* really tell us to do 'physical prostration'? Let's look at a few Quranic verses and see what *sajada* really means. Here is a common interpretation of a verse, which contains the word *sajada*.

Quran 2:34
Sahih Intl'

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

And [mention] when We said to the ~~angels~~ (Insert: *malaaiika*), "**Prostrate (asjudu)** before Adam"; so **they prostrated (fa-sajadu)**, except for Iblees. He refused and was arrogant and became of the disbelievers.

[Also, see Quran 7:11, 15:29-31 & 38:72-74.]

Someone who prostrates physically to another created being is a '*mushrik*' – one who associates partners to *allah* (= the god). Then, how could *allah* commands the '*malaaiika*' to 'prostrate' before Adam as interpreted in the above translation? Does it make any sense?

'*Malaaiika*' (sing: *malak*) are not winged female beings, as most people believe. That is only in Greek folklore. The English word 'angel' to mean '*malaaiika*' is a gross misinterpretation of the Quranic Arabic word. There is no English word for '*malaaiika*'. As per the *quran*, the '*malaaiika*' are the 'universal forces of

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nature', with two or three or four or many tasks assigned to them. (See Quran 35:1) So, what *allah* commanded '*malaika*' (= forces of nature) was 'to consent' (= *asjudu* – root: *sa-ja-da*) to Adam (= earlier man; the mankind) for which they agreed (*fasajadu* = root: *sa-ja-da*) except '*satan*'. This acquiescence of the '*malaika*' to Adam (mankind) allowed the mankind the ability to harness the 'forces of nature' (= *malaika*) to our own benefits. When you look at all the advancements of science and technology around us today are due to the ability given to mankind to harness the '*malaika*' (= forces of nature). Therefore the '*malaika*' are not 'angels' in its literal meaning and '*sajada*' does not mean a physical prostration. Thus, the correct meaning of the above verse should be as follows:

And [mention] when We said to the 'malaika', "Consent (= asjudu - root: sa-jada) to Adam"; so they all consented (fasajadu – root: sa-ja-da), except for Iblees. He refused and was arrogant and became a rejector of the Divine command.

Note: Since there is no English word equivalent in meaning to the Arabic word '*malaika*', I prefer using the Arabic word in my writings. Dr. Wayne Dyer uses the word 'Intention' to identify *malaika* (= universal forces of nature) in his book, 'The Power of Intention'. As per the verse 53:27, those who believe the *malaika* as flying female beings (eg: fairies), do not believe in the Hereafter.

Quran 53:27 – QXP: *Only those who do not believe in the Hereafter consider the forces in Nature (= malaika) as flying female beings and name them with female names.*

Dr Shabbir Ahmed in his book, QXP has given a synopsis under the verse 2:34, which is worth mentioning:

Thus, God endowed mankind with the ability to harness the forces in Nature through science. There is, however, an internal domain He has designed within humans, Nafs or

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'Self' - Call it 'I', 'Self', 'Ego', 'Personality', 'I-am-ness', 'Me'. This has been placed for the humans to exercise free will and achieve personal growth or self-actualization. But this 'self' is vulnerable to the evil prompting of its own intrinsic selfish desire or from extrinsic sources. In that situation the 'self' rebels against the higher controls of human judgment, and more importantly, against the revealed Moral Values. This rebellious state of the 'self' has the ability to rationalize its desire and emotions through the intellect. And this rebellious state of the 'Ego' is Satan or Iblees. It was this Iblees that refused to humble itself to the higher human controls of judgment and Divine Commands.

As per the above Quranic verse, we learn that the *satan* was also part of the 'forces of nature' (= *malaika*), but he rebelled against God and disobeyed HIS command. The *satan* or 'Iblees' as the above verse describes him, in other words, is the evil prompting, negative thoughts or low vibration of our psyche (sub-conscious mind). A few examples of low vibrational emotions are fear, anger, anxiety, hatred, jealousy, greed and despair. On the other hand, high vibrational energies are authenticity, peace, joy, love, gratitude, compassion and creative thoughts. Therefore, the positive thoughts that we create when we vibrate our energy field with higher frequency and the 'universal laws in nature' (= *shi-ya-an*) that is linked to bring about the action and the outcomes in 'due measure' (= *qadar*) can be identified as '*malaika*'. More on this in Chapter 19.

The following verse according to many translators of the *quran*, indicate that everything in the heaven and earth including the sun, moon, stars, mountains, trees and creatures prostrate to *allah*. We can clearly see, like in the previous example above, when we apply the wrong meaning to a word, many of the sentences in the *quran* won't make sense. It sounds ridiculous to believe that all these creations of God including the celestial

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bodies physically prostrate to God. However, when you apply the appropriate meaning without any pre-conceived ideology, the whole sentence makes sense.

Quran 22:18
Pickthall

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ
اللَّهُ فَعَلَهُ مِن مُّكْرٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

Do you not see that to Allah prostrates (insert: consents = yasjudu – root: saja-da) whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.

['Daabbah' = All kinds of living beings that crawl on their belly, walk on two or four feet, or fly. 'Ma-yasha'u' = what *allah* will according to His laws of 'cause and effect']

Note: The edit for '*prostrates*' and the insert (consent = *yasjudu* – root: *sa-ja-da*) above are mine.

Let us look at the story of prophet Joseph in Chapter 12 of the *quran*.

As per verse 4 of this chapter, prophet Joseph saw in a dream that eleven planets, the sun and the moon doing '*sujood*' (*sajideen* – root: *Sa-ja-da*) unto him. Are we to understand that these celestial bodies prostrated to prophet Joseph, or giving their consent to him?

Quran 12:4
Pickthall

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي
سَاجِدِينَ ﴿٤﴾

When Joseph said unto his father: O my father! Lo! I saw in a dream, eleven planets and the sun and the moon, I saw them prostrating (Insert: consenting = sajideen – root:

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sa-ja-da) themselves unto me.

Note: The above edit for ‘~~prostrating~~’ and the insert is mine.

Later in the chapter, (verses 99 and 100) we learn that, the interpretation of this dream was that Joseph requested his father, mother and eleven of his siblings to come join him in Egypt and they all accepted his invitation. In other words, they all consented to his request. What does this mean? Does it mean that Joseph’s parents and the eleven siblings physically prostrated to him? That would definitely mean idolizing or venerating another creation of *allah*, which is against the divine commands of HIM. It will be a slander even to suggest that Joseph’s father (Jacob) who also was a prophet, physically prostrated to his son, Joseph.

99: *And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!*

100: *And he placed his parents on the dais and they ~~fell down before him prostrate~~ (Insert: humble themselves to him consenting), and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.*

Note: The above edit ‘~~fell down before him prostrate~~’ and the insert ‘**humble themselves to him consenting**’ (= *kharru-lahu-sujjadan* – root: *sa-ja-da*) is mine.

Let’s look at a few more verses.

Quran:19:58
Pickthall

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ
وَإِسْرَةَ بَلِ وَمِمَّنْ هَدَيْنَا وَاجَبْتِنَا إِذْ أَنْزَلْنَا عَلَيْهِم آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

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Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

Note: 'fell in prostration and weeping' should be translated as 'humble themselves consenting (= *kharru-sujjadan* – root: *sa-ja-da*) in tears.

In many places of the *quran*, it states that when the messengers of God and the believers hear the words of the lord, they obey – “We hear and we obey” (*sami'u-na wa-ata'u-na*). (See Quran 2:285; 5:7; 24:51). This is what is expected from the messengers and anyone who wish to become a 'believer'. After all, this is what identifies someone as a '*muslim*' (= one at peace – with the laws of God). It is beyond any ethical reasoning to believe that the messengers of God and believers 'prostrate' (physically) when they hear words from the creator. A mere physical prostration doesn't indicate that the commands of God are implemented or fulfilled.

Quran 32:15
Sahih Intl'

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

Note: 'fall down in prostration' above should be translated as 'humble themselves consenting' (= *kharru-sujjadan* – root: *sa-ja-da*)

When people are presented with the truth in the scripture, they either accept it or reject it. However, in all practicality, the people who are convinced of the words of *allah* (= the god) in

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the scripture, they 'humble themselves consenting to His commands' (= *kharru-sujjadan* – root: *sa-ja-da*), not fall down in physical prostration.

Let us look at another common translation of a verse from the *quran*.

Quran 2:58
Pickthall

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا

وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ

And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.

The question we should be asking is, how could you enter the gate in prostration? It should be clear to you that when you apply the wrong meaning to the Arabic root word 'sa-ja-da' in the *quran*, like with many other Quranic Arabic words, the sentences do not make sense. Therefore, the correct interpretation of the above verse should be:

*And when We said: Go into this township and eat freely of that which is therein, and enter the gate **consenting**, and **in repentance**, We will forgive you your sins and will increase (reward) for the right-doers.*

Quran 4:154
QXP

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَالِ ذَرَّةٍ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ مُسَبِّحِينَ وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

وَأَخَذْنَا مِنْهُمُ مِيثَاقًا غَلِيظًا

*Then We made a Covenant with them at the raised Mount Sinai as a witness. We said to them, 'Enter the gate of the town **humbly** (Insert: in consent = *sujjadan* – root: *sa-ja-da*).' And We said to them, 'Do not violate the Sabbath.' Indeed We had made with them a Solemn Covenant.*

Note: The edit and the insert above are mine.

Let us check another common translation of a verse:

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Quran 17:106 - 107
QXP

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ لَنزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُوْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ

سُجَّدًا ﴿١٠٧﴾

With the Qur'an which We have gradually unfolded, so that you might convey it to mankind by stages. Indeed, We have sent it down step by step, as one Revelation.

Say, 'Believe in it or do not believe in it.' Those who have been given knowledge before it, when it is recited to them, they fall down to their chins, prostrating.'

[Zaqan = Chin, and not face]

Note: Since the Muslims believe that 'suj-ja-dan' in the verse 17:107 is *prostrate*, they could not see any other way to interpret 'yakhirroona lil-azkhani sujjadan' other than '*they fall down to their chins or faces, prostrating*'. QXP had translated it as, '*they fall down to their chins, prostrating*', whereas all other translators of the *quran* have translated it as '*they fall down to their faces, prostrating*'. The word *face* is not even mentioned in the above verse. Unfortunately, this is how strong their conviction is, to the indoctrination, which has blinded them from even seeing the incongruity of their translation. 'Azqani' means, jaws or chins, not faces. 'Yakhirroona lil-azkhani' is an idiom, which means "*their jaws dropped in humility*", to indicate their astonishment to the mere truth presented in the *quran* as they were already familiar with the truth before it. Since it all made sense to them, when they heard the truth in the *quran*, their jaws dropped in humility, consenting (= *yakhirroona lil-azkhani sujjadan* – root: *sa-ja-da*).

The correct interpretation should be:

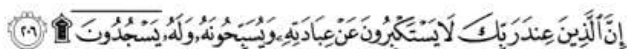
With the Qur'an which We have gradually unfolded, so that you might convey it to mankind by stages. Indeed, We have sent it down step by step, as one Revelation.

Does the *quran* tell us to prostrate (physically)?

Say, 'Believe in it or do not believe in it.' Those who have been given knowledge before it, when it is recited to them, their jaws dropped in humility consenting.'

A few other verses where the root word 'sajada' is used:

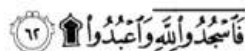
Quran 7:206
Pickthall



Lo! those who are with thy Lord are not too proud to do Him service (= ibadathi-hi – root: a-ba-da), but they praise Him and ~~prostrate~~ (insert: consent = yasjudu – root: sa-ja-da) before (Insert: to) Him.

Note: The edit and insert above are mine.

Quran 53:62



Nay, rather consent (= asjudu – root: sa-ja-da) yourselves to God and serve (= a'budu – root: a-ba-da) Him.

What is 'masjid'?

By the same definition, 'masjid', a derivative of the root word 'sa-ja-da' means 'consented decrees'. The word 'masjid' is used in numerous verses in the *quran* and has become an important part of the religion of Islam. They claim it is a 'place of worship' for the Muslims. Since this is an important subject, I have dedicated the whole Chapter 25 to discuss this topic. I suggest you not to skip Chapters and to read this book in the order it has been presented in, as it is important to understand certain key components before moving to the next chapter.

What is "ruku'u"?

This means, concede = acknowledge as true, just, or proper. It doesn't mean a physical bowing. Again, the religionists have twisted the meaning of this word to justify their ritual-worship.

Does the *quran* tell us to prostrate (physically)?

'*Ruku'u*' in the *quran*, cannot mean a physical motion as in bowing-down. If it does, most of the verses where this word is used won't make any sense. Let's have a look.

Quran 77:48
Pickthall

وَإِذَا قِيلَ لَهُمْ سُجَّدُوا لِلَّهِ لَا يُرْكَعُونَ ﴿٤٨﴾

When it is said unto them: Bow down, they bow not down!

The word '*arka'u*' doesn't mean a physical bowing, as most people believe. Therefore, the most sensible interpretation is:

When it is said to them: concede, they concede not (to the commands of their Lord)!

In Chapter 2, verse 40, 41 and 42, the god addresses the 'children of Israel' reminding them of the blessings that God bestowed upon them, and to fulfill their promises to Him. HE further states in verse 41, for them to believe what HE has revealed now confirming what they already have and be not the first to reject it (the *quran*) and be mindful of HIM. And in verse 42, HE states, not to confound the truth with falsehood and not to conceal the truth while they were well aware of it. Then in verse 43 He states the following:

Quran 2:43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Uphold Solaa, keep zakaat, and concede with those who concede (to the commands of your Lord)

In verse 43, the god instruct the 'children of Israel' to concede with those who concede to everything mentioned in verses 40 to 42. The god did not tell them to physically 'bow down with those who bow down'.

Let's look at another verse.

Quran 38:24
QXP

قَالَ لَقَدْ ظَلَمَكَ لِسُوَالِ نَجْعِكَ إِلَىٰ نَعَايِهِ ۗ وَإِنَّ كَثِيرًا مِّنَ الْخَاطِئِينَ لَيَسْبِقُهُمْ عَلَىٰ بَعْضِ الْأَلْبَانِ ۗ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

Does the *quran* tell us to prostrate (physically)?

David said, 'He has certainly wronged you in demanding your farm in addition to his farms. Many close associates and partners (in business) treat each other unfairly, except those who believe (in the Law of Recompense) and care for others but few they are.' Afterwards, David thought that We had tried him. (The economic system in his kingdom needed reform.) He asked forgiveness of his Lord, and bowed in humility (insert: humble himself conceding = kharra rakian – root: ruku'u) and turned to Him (for guidance).

Note: The edit and the insert above are mine.

Humble themselves consenting = *kharru sujjadan* – root: *sajada*

Humble themselves conceding = *kharru rakian* – root: *ruku'u*

Quran 22:77
Pickthall

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَرْكَعُوْا وَاَسْجُدُوْا وَاَعْبُدُوْا رَبَّكُمْ وَاَفْعَلُوْا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُوْنَ

O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

The correct interpretation should be:

O You who have believed! Concede (arka'u – root: ruku'u) and consent (= asjudu – root: sajda) and serve (a'budu – root: a-ba-da) your Lord. And do good to the society so that you may prosper.

Quran 3:43
QXP

يٰۤمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاَسْجُدِيْ وَاَرْكَعِيْ مَعَ الرَّاكِعِيْنَ

(Angels said to her), 'O Mary! Gather courage (quit monasticism), submit to the commands of your Lord and bow with those who bow to commands

The correct interpretation should be:

Does the *quran* tell us to prostrate (physically)?

(Malaika inspired her), 'O Mary! Obey your Lord (quit monasticism), consent to His commands (= asjudi – root: sajada) and concede (= arka'ee – root: ruku'u) with those who concede (= raki'een – root: ruku'u).

*He who created us without our help will not save us
without our consent.*

- St Augustine

Is the *quran* detailed enough to be followed on its own?

13. Is the *quran* detailed enough to be followed on its own?

This question begs a lot of attention. Most people may be unaware that the god (= *allah*) states in the *quran* that it is fully detailed. A person who truly believes in the god alone and has fact checked the *quran* would know, this is not just a claim by the creator, but it is a fact. However, whoever takes this for granted and undermines HIS words will find it hard to believe that the *quran* is detailed enough to be followed on its own. Their argument would be, if the *quran* is detailed enough, how does one perform ritual worship, pay the poor tax, Pilgrimage to Mecca, fasting, *Tharaviah prayers*, *Eid*, etc., as they are not stipulated in the *quran*. Furthermore, if it is detailed enough, how could one follow other dogmas (= moral codes) like circumcision, animal sacrifices, marriages and various other celebrations and ceremonies?

It is important that you understand what '*islam*' and '*deen*' mean, before proceeding. I have covered it in Chapter 4, where I explain why '*islam*' is not a religion and therefore, there are no rituals and dogmas prescribed in the *quran*. I suggest you to read it, if you have not already, before proceeding.

Let's dive in. There are numerous verses in the *quran*, which states that '**it is fully detailed and clear**'. Please keep in mind that this is not the word of a human being who is fallible. These are the words of the creator of the universe and HE is referring to HIS fully detailed and clear book, the *quran*.

Quran 6:114
Yusuf Ali

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنُوا بِهِمْ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

Say: "Shall I seek for judge other than Allah (= the god)? - when He it is Who hath sent unto you the Book, **explained in detail.**" They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth.

Is the *quran* detailed enough to be followed on its own?

Never be then of those who doubt.

Quran 6:126
Pickthall

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا لآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

*This is the path of thy Lord, a straight path. We have **detailed Our revelations** for a people who take heed.*

Quran 7:52
Yusuf Ali

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَا عَلَىٰ عِبَارِهِ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

*For We had certainly sent unto them a Book, based on knowledge, which We **explained in detail**, - a guide and a mercy to all who believe.*

Quran 10:37
Yusuf Ali

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلًا
الَّذِي لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

*This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a **fuller explanation** of the Book - wherein there is no doubt - from the Lord of the worlds.*

Quran 11:1
Pickthall

الرَّكْعَةُ أَحْكَمَتْ وَأَيْتُهُ، ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

*Alif. Lam. Ra. (This is) a Scripture the revelations whereof are **perfected and then expounded**. (It cometh) from One Wise, Informed,*

Quran 12:111

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*In their history verily there is a lesson for men of understanding. It is no invented story (Hadith) but a confirmation of the existing (Scripture) and a **detailed explanation of everything**, and a guidance and a mercy for folk who believe*

Is the *quran* detailed enough to be followed on its own?

Quran 16:89
Sahih Intl'

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you **the Book as clarification for all things** and as guidance and mercy and good tidings for the muslims (= the ones at peace).

Quran 17:12
Pickthall

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَمَحْوَةٌ آيَةٌ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِيَتَسَعُوا
فَضْلًا مِنْ رَبِّكَ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ نَفْصِيلًا ﴿١٢﴾

And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and **everything have We expounded with a clear expounding.**

Quran 18:54
Yusuf Ali

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا
﴿٥٤﴾

We have **explained in detail in this Qur'an**, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

Quran 41:3
Pickthall

كَتَبْنَا فُصِّلَتْ آيَاتُهُ. قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾

A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,

We can clearly see from the above verses, that the god says in no uncertain terms that 'the *quran* is fully detailed'. Who can challenge the god's words other than whoever disbelieves and pays no heed to HIS message? Not only does it state that the *quran* is 'fully detailed', it further states that **the *quran* make**

Is the *quran* detailed enough to be followed on its own?

things clear as well. Let us look at a few more verses;

Quran 12:1
Pickthall

الرَّتْلَكَ آيَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾

Alif. Lam. Ra. These are verses of the Scripture that maketh plain.

Quran 15:1
Yusuf Ali

الرَّتْلَكَ آيَاتِ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾

A. L. R. These are the Ayats (=verses) of Revelation,- of a Qur'an that makes things clear.

Quran 18:2
Yusuf Ali

فِيْمَا يَنْذِرُ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَن لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

(He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

Quran 43:2 & Quran 44:2
Yusuf Ali

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

By the Book that makes things clear;

Even after reviewing all the above clear verses from the *quran*, a person who may still have some doubt could say "If the *quran* is 'fully detailed and make things clear', does it say how to prepare a meal?" The answer is very simple – the god has left the personal preferences of an individual to be dealt solely by that individual, but when it comes to living upright and benefitting mankind to achieve their highest potential, HE has given us detailed and clear guidance in the *quran*. The god repeatedly states in the *quran* that it is a book of guidance to live upright, to the truth and to peacefulness (= *islam*). It is certainly not a recipe book.

Is the *quran* detailed enough to be followed on its own?

The god also indicates that the *quran* is a source of light, guidance, healing and mercy for all those who wish to be guided.

Quran 4:174
Sahih Intl'

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

*O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a **clear light**.*

Quran 64:8
Yusuf Ali

فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

*So believe in Allah and His messenger and **the light**, which We have revealed. And Allah is Informed of what ye do.*

Quran 17:82
Yusuf Ali

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

*We send down (stage by stage) in the Qur'an that which is a **healing and a mercy** to those who believe: to the unjust it causes nothing but loss after loss.*

Quran 2:2
Pickthall

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

*This is the Scripture whereof there is no doubt, a **guidance** unto those who ward off (evil).*

Quran 31:2-3
Shakir

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾

*These are verses of the **Book of Wisdom**.*

*A **guidance** and a **mercy** for the doers of goodness,*

Quran 27:1-2
Sahih Intl'

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَى لِّلْمُؤْمِنِينَ ﴿٢﴾

*Ta, Seen. These are the verses of the Qur'an and a clear Book. As **guidance** and **good tidings** for the believers.*

Do we trust the word of God in the *quran*?

This is a very simple question: when the god states the *quran* is clear, complete and explained in detail, do we believe the word

Is the *quran* detailed enough to be followed on its own?

of God? Or do we believe the men who say, with no regard of the consequences, that we need other religious books (e.g.: manmade *Hadith*, traditions, culture, heresy, conjecture and *Sharia Laws*) to clarify and/or explain things in the *quran*?

I will leave this conclusion to you, but do not be surprised that in the *quran* itself it predicts what the messenger will say on the Day of Judgement –

Quran 25:30 – Yusuf Ali: *Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."*

When the whole world is running towards a cliff, he who is running in the opposite direction appears to have lost his mind.

- C. S. Lewis

What does 'obey *allah* and obey the messenger' mean in the *quran*?

14. What does 'obey *allah* and obey the messenger' mean in the *quran*?

This is another statement in the *quran*, which most people have not quite understood. They believe that this statement, 'obey *allah* and obey the messenger' means that we should not only follow Mohamed as the messenger but also as a man in his private capacity. By doing so, they have introduced, in the name of Mohamed, many inventions with regards to his likes, dislikes, supposed statements and trivial actions, in his private capacity as a man. These inventions were canonized over a century after prophet Mohamed's demise and can be found in the books of *Hadith* in both Shia and Sunni Islam. These are called the '**Sunna**' (= actions = rules in practices = habits) and the '**Hadith**' (= sayings = tales = statements = stories) of prophet Mohamed, which the god has not sanctioned as per the *quran*.

These '*Sunna*' and '*Hadith*' are collectively called the '*Hadith*' of the messenger. Please refer to Chapter 5 – What are *Hadith* and are *Hadith* to be followed. The 'faithfuls of the religion of Islam' are strongly advised to follow these practices, which range in detailed exposition of what food Mohamed preferred to how he consumed them, how he clipped his nails to how he had a shower in private, how he dressed up to how long he grew his beard, his personal hygiene methods to his private life with his wife, his personal and private conversations with his companions and family, and so on. No one can prove that these so-called '*Hadith*' are in fact his own, as all of them were supposedly collected well over a century after his demise. However, the 'faithfuls' are advised to follow these '*Hadith*' closely, if they love their messenger and want to be close to him in paradise. We will discover that this is farther from the truth when we explore the *quran*.

There is no mention whatsoever in the fully detailed and clear *quran* to follow the '**Hadith**' of the messenger. Therefore, the

What does 'obey *allah* and obey the messenger' mean in the *quran*?

only way this invention could be sold to the unsuspecting public was by making the Quranic statement '**obey *allah* and obey the messenger**' also mean '**obey *allah* and obey Mohamed**'. Once they had successfully done that, the religionists (= elite and the priesthood) could easily introduce new 'rules and regulations' and manipulate the message in the *quran* to suit their agenda. In this regard, the canonization of the *Hadith* as law, took place well over a century after the messenger's demise, during the Abbasid caliphate.

The intended meaning of the statement, 'obey *allah* and obey the messenger' can be found in the *quran* if we look a bit deeper with an objective mind. There are many verses in the *quran* that state 'obey *allah* and obey the messenger'. Why 'obey the messenger' and not 'obey Mohamed'? 'Obey the messenger' is because there is a 'message' from God to be obeyed, which is the *quran*. Without the 'message' there cannot and will not be a 'messenger'. The 'message' in the *quran* is from *allah*. So, 'obeying the messenger' who has the 'message' is tantamount to 'obeying *allah*'. Thus, 'obeying the messenger' is conditional upon 'obeying the message (= the *quran*)'. Therefore, 'obey *allah* and obey the messenger' means 'obey *allah* and His laws and guidance in His book (= constitution = *quran*) which has been sent to mankind through His messenger, Mohamed.

To make it a bit easier to understand, let me present it in a simple mathematical equation -

Mohamed + Message = Messenger

Mohamed = Messenger - Message = man

Therefore: Mohamed - Message \neq Messenger (**meaning:** Without the message [= *quran*], Mohamed is not a Messenger)

So, the 'message' is the mandatory link to make Mohamed the 'Messenger of God'.

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Therefore, 'Obey *allah* and obey the messenger' = obey *allah* and the message in the *quran*.

Let me further clarify this with an example. If someone adores and follows their celebrity idol in every aspect of their life, he or she is said to be idolizing the celebrity. Though, I do not know anyone personally who idolizes a celebrity, I have heard in many instances, where the follower adores and imitate the lifestyle, dress code, speech, actions, likes and dislikes of the celebrity. I am not referring to someone who simply admires a celebrity and/or adopts his or her good habits and mannerism, like being kind, polite, respectful, helpful, loving and caring. I mean someone who follows a celebrity every step of the way, imitating their lifestyle, dress code, speech, actions, likes and dislikes and adores them. On the same token, if someone imitates Mohamed in his private capacity as a man, his lifestyle, dress code, speech, actions, likes and dislikes and adores him (following his alleged *Sunna* and *Hadith*), what would you call that? Idolizing.

Let's look at the definition of 'idolization'.

Idolization = Adoration, devotion, reverence, veneration, fanaticism or obsession of someone excessively to the point of imitating their lifestyle, dress code, speech, actions, personal likes and dislikes = Hero worship = making partners with the god.

Quran 3:78-79: *Among them is a group who distort the Scripture with their tongues (= to give the wrong interpretation), to make you think that what they relate is a part of the Scripture, when it is not from the Scripture. And they assert that it is from God, when it is not from God. Thus, they tell lies concerning God, and they are well aware of it.*

Never would a human being whom God has blessed with the Scripture, wisdom and even Prophethood, thereafter say to people, 'Serve me instead of God.' Rather, he would

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say, 'Be faithful servants of the Lord according to what is taught in the Scripture because that is what you learn from it.'

The god has not asked anyone to idolize Mohamed in the *quran*. HE has told us to obey the messenger to whom HE had given the message. That is, to follow the message (= the *quran*).

Quran 4:80
Sahih Intl'

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

He who obeys the Messenger (= message = the quran) has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

Quran 3:132
Arberry

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

and obey God and the Messenger (= message = the quran); haply so you will find mercy.

Quran 4:69
Sahih Intl'

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

And whoever obeys Allah and the Messenger (= message = the quran) - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

Quran 8:20
Pickthall

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

O ye who believe! Obey Allah and His messenger, (= message = the quran), and turn not away from him when ye hear (him speak).

Quran 24:54
Pickthall

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلٰغُ الْمُبِينُ ﴿٥٤﴾

Say: Obey Allah and obey the messenger, (= message =

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the quran). *But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.*

Note: The phrase 'the messenger has no other responsibility than to convey (the message) plainly', in the above verse, is noteworthy. It states at the beginning of the verse that, even if you turn away from the message, the messenger has to do only what he has been charged with, ie: to convey the message. It further states, if you obey him (= the message), you will go aright – It is all about the message (= the *quran*).

Quran 4:59
Sahih Intl'

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Note: 'If you disagree over anything' with the messenger or those in authority, 'refer it to *allah* and His messenger' (= the message = the *quran*), as stated in the above verse, is noteworthy. This statement applies to the era of the messenger and anytime thereafter. If the disagreement occurs anytime after the messenger's demise with those in authority, refer to the *quran* (= refer to *allah* and His messenger). If the disagreement occurred during his lifetime, refer to the *quran* (= refer to *allah* and His messenger) as well. So, there is no room for blind following the messenger or anyone in authority, as mankind is not infallible. But, the god and His message are infallible. Therefore, if we have any issue, refer it to the message (= the *quran*).

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I would like to mention the key points from the above verse:

- How do we obey *allah*? We obey *allah* by following His message in the *quran* (= the constitution).
- How do we obey the messenger? We obey the messenger by following the message in the *quran* (= the constitution).
- How do we obey authority? We obey authority by following the message in the *quran* (= the constitution). If we disagree with authority, we refer to the *quran* for guidance.

What this really means is that since the *quran* is the final revelation to mankind and there will not be any other prophets after Mohamed, the *quran* will serve as the ultimate 'Messenger' of *allah*, to mankind. This is the reason why God has been protecting the *quran* from tampering, from the time it was revealed to Mohamed until the end of our existence on this earth. Check the verse below.

Quran 5:15
Sahih Intl'

يٰۤاَهْلَ الْكِتٰبِ قَدْ جَاۤءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ قَدْ
جَاۤءَكُمْ مِنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ﴿١٥﴾

*O People of the Scripture, **there has come to you Our Messenger** making clear to you much of what you used to conceal of the Scripture and overlooking much. **There has come to you from Allah a light and a clear Book.***

Let us review who is the 'Messenger' referred in the above verse. In many places of the *quran*, the god has mentioned that the *quran* 'makes things clear' and that it is 'a light and a clear book'. (See Chapter 13) The 'Messenger' in the above verse does not refer Mohamed, as he (Mohamed) doesn't make things clear but the *quran* does. Also, prophet Mohamed is not the light, but the *quran* is. Nowhere in the *quran* has it mentioned that prophet Mohamed makes things clear or he is a light. In the first part of the verse, *allah* is addressing the people to whom the scripture

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was given (= Jews and Nazarenes), stating that 'Our Messenger (= the *quran*) has come to you making clear to you what you used to conceal of the scripture and overlooking much'. It further confirms in the last part of the verse that 'There has come to you from *allah* a light and a clear Book' which points to the *quran* as the 'Messenger'. The last part of the verse describes what it talks about in the first part. (Also see Q5:19). We can understand from the above verse that the *quran* is 'an active scripture', so whoever (anyone = not only Jewish and Nazarenes) wishes to be guided, may seek guidance from it as it is a 'live Messenger'. The mankind is given the ability to activate this light (in the *quran*) as long as they are honestly interested in learning and wish to be guided. Check the verse proceeding it, below.

Quran 5:16
Sahih Intl'

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path

'By which' in the above verse means 'by the *quran*' (not by prophet Mohamed or the manmade *Hadith* or *Sunna* of Mohamed). I hope the point is clear now. Let's review another verse.

Quran 3:100-101: *O You who believe! If you were to heed a group of those who have been given the Scripture before, they might turn you back to the darkness of ignorance after you have chosen to acknowledge the truth.*

*How could you choose the darkness of ignorance when God's Messages are being conveyed to you and His Messenger is in your midst (ie: the *quran*)? Whoever holds fast to God (dismissing all other 'authorities'), is already guided onto a straight path.*

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The *quran* is the final message and a timeless masterpiece from God to all of mankind since its revelation to prophet Mohamed, therefore it is neither time sensitive nor specific to only the era of Mohamed, thus the guidance in the *quran* also applies to people in all eras after him. The verse addresses those who believe, which applies to anyone who believed during Mohamed's era to the present. Obviously, prophet Mohamed is not in our midst, but the *quran* is. Therefore the 'messenger' in the above verse also refers to the *quran*.

Let's review 2 other instances in the *quran*, where it demonstrates itself as the messenger.

Quran 11:1-2: *A.L.R. This is a Divine Writ, the verses wherein are perfected and well expounded. It comes from the One Wise, Aware.*

"Serve none but God (by serving HIS creations). I am from HIM a warner to you and a bearer of good news."

Quran 51:49-51: *And all things We created in pairs and in opposites, perhaps you may reflect.*

"So, find your way to God. I am a plain warner to you from HIM." "Set up no other god or authority along with God. I am a plain warner to you from Him."

The speaker in these instances speaks in the first person. Nowhere in the *quran* that we find Prophet Mohamed speaking in the first person, as he is not the author of the *quran*, but God. The speaker in these instances states "I am a plain warner to you from HIM" indicates that the speaker has to be the *quran*. The 'warner and a bearer of good news' in these verses speaking to us as the 'Messenger' cannot be prophet Mohamed but the *quran*.

What is the difference between a prophet (= *nabi*) and a messenger (= *rasul*)?

Prophet (= *nabi*) = a messenger chosen by God to whom a

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scripture was given.

Messenger (= *rasul*) = someone who has a message, whether it was revealed to him or revealed to a prophet before him. The *quran* in its active state plays the role as the Messenger with a message.

All prophets by default are messengers. But all messengers are not necessarily prophets (Ex: the *quran*; *zul-qarnain*).

There are many verses in the *quran* where *allah* states, 'believe in *allah* and the messenger' and to 'follow the messenger' as well, which all comes down to the same point that I have presented above. Though, 'believe in *allah* and the messenger' is as important as believing the truth in the *quran*, 'follow the messenger' means, to follow the 'message' that has been sent down through the messenger. It is not to follow his personal likes, dislikes and trivial actions (*Sunna*). Let's look at a few more verses.

Q 64:8

فَتَأْمُرُوا بِاللَّيْسِ بِرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ ﴿٨﴾

Believe, therefore, in *allah* and His Messenger, and in the Light, which we have sent down (= the *quran*). And *Allah* is well acquainted with all that ye do.

Quran 48:8-9: *Indeed, We have sent you (= messenger Mohamed) as a witness and a bringer of good tidings and a warner (= the *quran*),*

*That you [people] may **believe in *allah* and His Messenger** and honor him and respect the Prophet and exalt *allah* morning and afternoon.*

Quran 3:31: *Say, (O messenger): **If ye love *allah*, follow me (= the message = the *quran*); *allah* will love you and forgive you your sins. *allah* is Forgiving, Merciful.***

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What does the 'excellent model in the messenger of *allah*' means in the *quran*?

In Chapter 33, verse 21 it states that the messenger of *allah* is an excellent model. Does it refer to Mohamed's personal likes, dislikes, his trivial actions (*Sunna*) or his good habits? Let's find out.

Q 33:21
Sahih Intl'

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا



There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Though the god has not trivialized any of the messenger's personal likes, dislikes and actions in the *quran*, there are a few verses where HE has highlighted a few of prophet Mohamed's good habits.

Qura 3:159 – Shakir: *Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.*

Quran 68:2-4 – Sahih International: *You are not, [O Muhammad], by the favor of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of a great moral character.*

Each individual is different. We all have our personal preferences, habits and styles. These traits make each one of us unique. These individual traits also depend on the era, the country we live in and the culture. If circumstantial and personal preferences of the messenger were so virtuous to be followed,

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then it would mean (among other things) that everyone should stop driving cars and replace them with camels.

Similar to verse 33:21 above, the god has also mentioned that there is an excellent model in prophet Abraham and those with him. Are we to then follow Abraham's likes, dislikes and trivial actions, which are nowhere else to be found except what *allah* has mentioned in the *quran*?

Q 60:4
Sahih Intl'

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُ مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ ۗ إِنَّا قَوْلُ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ وَإِنَّا عَلَىٰكَ تَوَكَّلْنَا
وَإِلَيْكَ أُنَبِّئُكَ وَالَّتِيقَاتُ الْمُصِيبَةُ ﴿٤﴾

*There has already been for you **an excellent pattern in Abraham and those with him**, when they said to their people, "Indeed, we are disassociated from you and from whatever you **worship** (Insert: serve) other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.*

Let's review a few of Abraham's good character that the *quran* highlights.

Quran 11:75 – QXP: *Lo! Abraham was mild, imploring, penitent.*

Quran 16:120-121 – Yusuf Ali: *Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah: He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.*

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Quran 19:41 – Sahih International: *And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.*

Quran 6:79 – QXP: *'I have focused firmly on Him Who initiated the heavens and earth. As an upright man turning away from all that is false, I will never be an idolater.'*

'Obey God and the Messenger (= the message = the quran). But if they turn away, then, God does not love the deniers.'

- Quran 3:32

15. Did prophet Mohamed follow anything other than the *quran*?

Though the *quran* repeatedly asserts that the only message (= law = constitution = guide) that is to be followed is the *quran* and not any manmade *Hadith*, it also states not to blind follow. Some religious followers may still assume that prophet Mohamed was given the authority, from God, to issue rulings outside the *quran*, which may justify their determination in following the alleged practices in the *Hadith*. There are also numerous alleged laws that the 'faithfuls' of the religion Islam follow that they call '*Sharia Law*', which include various other prohibitions and proclamations on every matter of ones' life. There are also alleged rituals that they associate with the prophet, which have not been prescribed anywhere in the *quran*.

I have discussed many of these topics in previous Chapters where I have explained the Quranic position on manmade *Hadith*, *Sharia Law*, blind following and following clergy contrary to the pristine message in the *quran*. In this Chapter, we will focus on finding out whether prophet Mohamed followed anything other than the *quran*. Let's dive in.

Q 6:106
Sahih Intl'

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah. (Also see Q 7:3)

The above verse clearly states that prophet Mohamed were to follow only what has been revealed (= the *quran*) to him by the god. It also alludes who ever does not follow what has been revealed, are associating partners with *allah*.

Nowhere in the *quran* does it state that the god has revealed any supplementary materials for the *quran*, nor has HE stated that

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the messenger followed anything contrary to the *quran*. However, it appears in verse 15 of Chapter 10, that there was a lot of pressure from the community on prophet Mohamed to amend the *quran*, so that it would be acceptable to them.

Q 10:15
QXP

وَإِذَا أَنْتَلَى عَلَيْهِمْ آيَاتِنَا يَسْتَنْبِقُوا قَالَ الَّذِينَ كَفَرُوا لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِشِرْكِنَا
عَبْرَهُمْ هَذَا أَوْ يَدُلُّهُمْ عَلَى مَا يَكُونُ لِيَوْمِ الْحُكْمِ لِيَوْمِ الْقِيَامَةِ لِيَوْمِ الْقِيَامَةِ لِيَوْمِ الْقِيَامَةِ
إِلَىٰ أَفْئِدَتِنَا فَأِنْ عَلَّمْنَا بَعْضَ قَوْمٍ رُحْمًا ذَلُّوا وَسَاءَ لِمَنْ أَهْلَكَ الْأَعْيُنُ يَوْمَ الْقِيَامَةِ ﴿١٥﴾

When Our Messages are conveyed to them in all clarity, those who do not expect that they are destined to meet with Us (want to strike a deal with the Messenger). They say, 'Bring us a Qur'an other than this or make some changes in it.' Say (O Prophet), 'I cannot possibly change it on my own. I only follow what is revealed to me. If I disobey my Lord, I fear the retribution of an awesome Day.'

Note: The last part of the above verse, which I have highlighted, is noteworthy. The messenger, Mohamed, confirms that he cannot change (add or delete) anything in the *quran*, saying that he only follows what is revealed to him from God without editing any of the contents, as he fears retribution from the god.

Q 46:9
Shakir

قُلْ مَا كُنْتُ بِدَاعِي الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا نُوحِيَ إِلَيَّ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

*Say: I am not the first of the messengers, and I do not know what will be done with me or with you: **I do not follow anything but that which is revealed to me**, and I am nothing but a plain warner.*

Q 6:115
Sahih Intl'

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ، وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

*And the word of your Lord has been fulfilled in truth and in justice. **None can alter His words**, and He is the Hearing, the Knowing.*

Did prophet Mohamed follow anything other than the *quran*?

Though the *quran* was revealed to prophet Mohamed, as a fallible human being, he could make mistakes. If that mistake was in relation to God's law in the *quran*, the god had immediately pointed it out, so that it may become clear that even the messenger of God cannot change the laws in the *quran*. The following Quranic verse recognises one such mistake committed by the messenger, and the god calls it out, so as to make it known, that the messenger or anyone else is not authorized to make anything unlawful what the god has already made lawful or vice-versa.

Q 66:1
Sahih Intl'

يٰٓأَيُّهَا النَّبِيُّ لِمَ حَرَّمَ مَا أَحَلَّ اللَّهُ لَكَ تَبْلِغِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

In Quran Chapter 5, verses 48 and 49, the god states that the prophet should judge matters only by the *quran* without bending over to the demands of the people, thereby diverging from the truth. The following interpretation is from QXP.

48. (O Messenger) We have sent to you this Divine Writ, setting forth the truth. It confirms the remaining truth in the earlier Scriptures since it is a Watcher over them. So, judge between them by what God has revealed, and do not follow their desires diverging from the truth that has come to you. For each community among you We have appointed certain evolving trends and a traced-out way. If God had willed, He could have made you all one single community. But He decided to let you test yourselves by what (potentials) He has granted you. So, outdo one another in doing good to the society. To God you will all return, and He will then make you understand wherein you differed.

49. So judge between them by what God has revealed. And do not follow their vain desires. Beware of them, lest

Did prophet Mohamed follow anything other than the *quran*?

they divert you from some of what God has revealed to you. If they turn away from the truth, be assured that God has decided to chastise them for some of their crimes. A great many people drift away from the right path.

Q 6:114
QXP

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنُوا بِهِ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

(Say) 'Shall I seek for Judge and Ruler someone other than God? He is the One Who has revealed this Book, well expounded in detail for you.' Those whom We have given **the Book** know that this is revealed in truth from your Lord. Be not among those who argue for the sake of argument.

The following few verses should put an end to any scepticism that the messenger invented any alleged rules or regulations called *Hadith* or *Sharia Laws* contrary to the *quran*. This is the QXP translation of verses 43 to 51 of Chapter 69.

43. *It is a Revelation from the Lord of the Worlds.*
44. *And if he had ascribed his sayings to Us,*
45. *We would have taken him by the right hand,*
46. *And would have cut off his Aorta. ['Wateen' = Artery of the heart = Life line = Life-artery = Strength]*
47. *And none of you could stop Us from doing that.*
48. *But, it is a Reminder and a giver of eminence to those who seek to live upright.*
49. *We know well that among you will be deniers.*
50. *And this denial will become a source of regret for the rejecters.*
51. *It is the absolute truth.*

If the god had admonished the messenger with severe retribution if he were to introduce any rules outside the boundaries of the *quran*, I can only imagine worst consequences for those who invented the lies (*Hadith* and *Sharia Laws*) and

Did prophet Mohamed follow anything other than the *quran*?

attributed it to the messenger and those who blindly follow them.

*There will be no Peace in any soul, until it is willing to
Obey the message of God
- D. L. Moody*

Is the 'Islamic declaration of faith' or '*Shahada*' from the *quran*?

16. Is the 'Islamic declaration of faith' or '*Shahada*' from the *quran*?

The first of the many pillars of Sunni and Shia Islam is their declaration of faith called - the Creed, Oath, *Tahlil*, To-testify or Witnessing (= *Shahada*). This declaration is one of the cornerstones of their beliefs.

What is the 'Islamic declaration of faith' or '*Shahada*'? There are 2 parts of the Islamic '*Shahada*'. The first part is to testify to the 'oneness' of the god, and the second part is to testify that Mohamed is the messenger of the god.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*I testify that there is no god but allah
and I testify that Mohamed is the messenger of allah.*

Though the alleged '*Shahada*' mentioned above is common to both Sunni and Shia Islam, the Shia Muslims have added a third part '*Ali is the friend of allah*' to the above statement. Both the Sunni and Shia Muslims believe that whoever wants to convert to their religion has to make this declaration in public.

If this so-called 'declaration of faith' (*Shahada*) is one of the cornerstones and *sine qua non* of their beliefs and also required to be proclaimed by one entering the religion of Islam, it surely should be stated in the 'fully detailed and clear' *quran*, right? But it is not. Please refer Chapter 4 where I give a detailed explanation on how '*islam*' is not a religion as per the *quran*. By simply introducing new concepts and rituals, which are alien to the *quran*, they created a religion called 'Islam'.

This '*Shahada*' is not mentioned anywhere in the 'fully detailed and clear' *quran*. and obviously, the god never forgot. Let's dig a bit deeper.

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There is no debate that the first part of the above statement (*ash-hadu an-la-ilaha illal-lahu*) is mentioned a very few times in the *quran* with 'I testify' (*ash-hadu* - root: *sha-ha-da*) and without it, over a hundred times.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (ash-hadu an-la-ilaha il-lal-lahu) 'I testify that there is no god but allah' is mentioned about 3 times.

لَا إِلَهَ إِلَّا اللَّهُ (la-ilaha il-lal-lahu) 'There is no god but allah' is mentioned over 100 times.

What is the significance? The belief that 'there is no other gods beside allah' is a conviction of a *muslim* (= one at peace) and a recurring theme in the *quran*. As I explained in Chapter 3, the word '*muslim*' is an attribute or a state of being of a person who is convinced that there are no other gods but *allah*, the last day and consents to His consented decrees alone to achieve peace. This is a conviction and needs not be a proclamation. Nowhere in the *quran* does it state that a person needs to proclaim it in front of witnesses to become a '*muslim*' (= one at peace).

What about the second part of the 'declaration of faith' (*Shahada*) where it states 'I testify that Mohamed is the messenger of *allah*'? Is it mentioned in the 'fully detailed and clear' *quran*? If this statement is an important part of '*Shahada*', it should definitely be prescribed in the *quran*. Unfortunately however, this statement is mentioned only once in the *quran* to identify the 'hypocrites' (= *munaafiq*). Please read below.

Q 63:1
Sahih Intl'

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

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The above verse is the only verse where the second part of the *Shahada* is mentioned in the *quran* and it indicates that those who *testify that Mohamed is the messenger of allah* as hypocrites.

Please note *allah's* usage of the word 'knows' instead of 'testifies' in the above verse. HE, the god, states '*allah knows that you are His messenger*'. HE did not say '*allah testifies that you are His messenger*'. If HE had said that, it could be claimed that there is nothing wrong in adding '*I testify that Mohamed is His messenger*' to the supposed '*Shahada*'. This proves that nothing in the *quran* is coincidental. We should be alerted of the god's choice of words in the *quran*. (This verse will be mentioned again at the end of this Chapter)

Remember, in the previous Chapter, I mentioned that, as per the *quran*, no one is authorized to alter the *quran* (Q 10:15) and the god's words are final (Q 6:15)? I can imagine that only those who are not satisfied with the god's statement, '*There is no god but allah*' in the *quran*, would want to alter it. As they could not literally alter the *quran*, they instead managed to alter the messages in the *quran* by introducing *Hadith* hearsay for the gullible. The god states in the *quran* that they will not be pleased unless they include the names of their idols along with God.

Q 39:45
Pickthall

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ
الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

*And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and **when those (idols) beside Him are mentioned, behold! they are glad.***

Doesn't the so-called *Shahada* have Mohamed's name along with God's? Couldn't it be any clearer in the above verse that those who proclaim the so-called *Shahada* are idolizing Mohamed?

It is interesting to note that those who idolize the messenger, praise the name of the messenger, Mohamed, day and night thinking that it will bring them closer to the god and His

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messenger. By doing so, they demonstrate how they are among those mentioned in the following Quranic verse.

Q 39:3

أَلِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
كَاذِبٌ كَفَّارٌ ﴿٣﴾

Proclaim that pure deen (= way of life) is for God alone. And yet, those who take patrons besides Him say, 'We serve them (= na'budu - root: a-ba-da) so that they may bring us near to God.' God will judge between them concerning that wherein they differ. God does not guide any who is a liar and chooses to remain in denial.

The god repeatedly reminds us in the *quran*, not to associate partners with Him as HE has no partners.

Q 18:110
QXP

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴿١١٠﴾

Say (O Prophet), 'I am only a human like you. It is revealed to me that your God is only One God. So, whoever looks forward to meeting with His Lord, let him do works that help others and ascribe no partners in the service of his Lord.'

As per the *quran*, the god sent all the messengers with 'islam' (= peacefulness) for the purpose of guiding mankind to the truth. Therefore, the *quran* tells us not to 'distinguish among the messengers', meaning, that no one should claim that one messenger is better than the others or include their favourite messenger in a 'declaration of faith' or in a testimony. That will constitute as making 'distinction' among the messengers. So, as per the *quran*, we are not supposed to prefer messenger Mohamed over any of the other messengers in a testimony, remembrance (*zikr*) or in any other ways, if we are truly a 'muslim' (= one at peace).

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Q 3:84

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

*We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; **we do not make any distinction between any of them**, and to Him do we are at peace = muslimoon.*

[Also Quran 2:136]

Q 2:285
Pickthall

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

*The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His ~~angels~~ (insert: mallaiika) and His scriptures and His messengers - **We make no distinction between any of His messengers** - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.*

Note: The edit (~~angels~~) and insert above are mine. 'Malaaika' = universal forces in nature.

The messenger Mohamed is not among us now. He has already passed on. To testify that 'Mohamed is the messenger of God' is grammatically incorrect as Mohamed is not among the living. We can agree that 'he was a messenger of God' like many other messengers before him, but definitely not in the 'present tense'.

A free thinker never impress others, they break people's beliefs and speak the truth

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Who are the 'Hypocrites' (= *Munaafiq*)?

In Chapter 63 of QXP's interpretation of the *quran*, Dr Shabbir Ahmed has given a beautiful introduction to the word 'hypocrisy' (= *Munaafiq*), which is worth mentioning.

Hypocrisy is a personality disorder. It not only indicates a difference in word and action, but it is the antithesis to Conviction. A person with Conviction can be trusted in his word and action. On the contrary a hypocrite cannot be trusted. Linguistically the term Munaafiq is interesting. It refers to a person who, upon entering a situation, habitually looks for a way out. That is how rats in the wild, dig their tunnels with one real opening and the other a fake opening just superficially covered with dust, in order to escape a predator. At places, the Qur'an terms their state as 'a disease of the hearts.' It is to be noted that the hypocrites are not necessarily a group of people. They walked around the exalted Prophet and they can be found in every community today.

There are many verses throughout the *quran* where this word is used. The god has also used this word in many verses to disclose to the messenger who the hypocrites among him were. I have put together a few verses in order, to help us understand how this disclosure could have taken place. After reading all the following verses, if you can comprehend the bigger picture, you will realize how it relates to the existing practice of this so-called 'declaration of faith' called *Shahada* and how it exposes them as the hypocrites.

Q 9:101
Pickthall

وَمَنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِن أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النِّفَاقِ لَا
تَعْلَمُهُمْ سَتَعْلَمُهُمْ سَتَعْلَمُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوكَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

And among those around you of the ~~wandering~~ Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom

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thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

Note: The edit above is mine. The verse talks about 'Arabs' and not 'wandering Arabs' or Bedouins. The Bedouins (= wandering Arabs) are called '*Baduu-na-filA'raabi*' in the quran. (Ref: Q 33:20).

Q 29:11
Pickthall

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

Q 47:29-30
QXP

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرُوضًا أَنْ لَنْ نُخْرِجَهُمْ اللَّهُ أَضْعَفَهُمْ ﴿٢٩﴾

وَلَوْ نَشَاءُ لَأَرَيْنَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ
أَعْمَالَكُمْ ﴿٣٠﴾

Or do the hypocrites think that God will not reveal their malice?

Had We so willed, We could have pointed them out to you and you would have identified them by their faces. But you will recognize them by the tone of their speech. And God knows all that you do.

Q 9:64
Pickthall

يَخَذِرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَخِرُوا
إِنَّ اللَّهَ يُخْرِجُ مَا كَفَرْتُمْ ﴿٦٤﴾

The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

Q 63:1
Sahih Intl'

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا لَوْ أَنَّنَا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah."

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And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

The true Hypocrite is the one who ceases to perceive his deception, the one who lies with sincerity.

- Andre Gide

17. What is 'zakaa' as per the *quran*?

This is one of the fundamental beliefs of the religion, Islam. The Muslims believe that the god made it obligatory for them to pay a tithe called 'zakaa' or 'poor dues' from their savings each year, if they reach a certain amount of wealth, valued in either gold or silver. This threshold is believed to be 87.5 grams (3 oz) of gold or 612.5 grams (21.5 oz) of silver. A person whose savings exceed this threshold is supposed to pay 2.5% of the value as their yearly tithe to the poor. In today's value of precious metals, the USD equivalence of 87.5g of gold is USD 5,376 and 612.5g of silver is USD 500. We can already see a clear disparity here – a person who owns silver has to pay the 'poor due' at a lower threshold of USD 500, whereas a person who owns gold, the threshold for eligibility to pay the 'poor due' is higher at USD 5,376. They are also supposed to pay 'poor dues' on Livestock and grains.

There are 8 categories of people identified in the *Hadith* literature and *Sharia Law* who are eligible to receive this tithe or the 'poor due' they call 'zakaa'. As per the *Hadith*, whoever has a saving worth the equivalence in gold, silver or cash can either pay directly to any of these 8 categories of people or pay to an organization that collects the 'poor dues' and distributes them on behalf of the individuals.

Of course, it is a good practice and a moral duty to be charitable. But, does the *quran* really prescribed a tithe called 'zakaa'? If not, then what does 'zakaa' mean? Before we look for the answer, it is important to find out whether the *quran* mentions anything about contributing towards charity.

No doubt the *quran* encourages welfare (= *sodaqaa*), which includes charity, kindness and assisting the needy, irrespective of their faith, colour, gender or nationality. When it comes to welfare (= *sodaqaa*), the *quran* indicates that it is mainly the government's responsibility. However, it encourages whoever

has the means beyond their needs to contribute towards welfare. The *quran* states, the following 8 categories are eligible for 'sodaqaa' (= welfare). QXP has elaborated the categories well, in its interpretation as mentioned below. However, I have replaced 'Alms and Charity' with the word 'welfare' (= *sodaqaa*) because it comprises of alms, charity, kindness, etc.

Q 9:60
QXP

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلُفَةِ قُلُوبِهِمْ وَفِي
الرِّقَابِ وَالْغَرَامِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴾

Alms and Charity (Insert: welfare = Sodaqaat) belong to the following eight categories: 1- The poor, those who are not able to earn sufficient living to meet their essential needs. 2- Those whose running businesses have stalled or the ones who have lost their jobs or those who have become needy for any reason. 3- Officials who have been appointed by the government to collect (Insert: administer) alms and charity (Insert: welfare = Sodaqaat). 4- Those who deserve financial help to heal any sufferings. 5- For those in bondage of any kind: physical slavery, unjust captivity, and oppression. 6- Those in heavy debt. 7- Defense of the Ideological State, in the cause of God. 8- The wayfarer who becomes needy, or travels to the believers in destitute condition, and the homeless son of the street. This is a Duty from God. For, God is Knower, Wise (and His commands are based on knowledge and wisdom).

It is unfortunate however, though the verse at the beginning clearly states that the subject of the verse is 'sodaqaa', most of the *quran* translators except a very few like Dr Shabbir Ahmed have considered it as 'zakaa'. This is unfathomable. If you read the 2 preceding verses, it further confirm that the subject matter spoken is 'sodaqaa' and not 'zakaa'. How they missed it, is definitely worth pondering. Here are the translations of the 2 preceding verses, from QXP.

58. *They blame you about the distribution of the **welfare funds (= sadaqaa)**. They are pleased when you give them something from it, but if they receive nothing, they become angry with you.*

59. *If only they had been content with what Allah and His Messenger (= central authority = government) gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!"*

Apart from the government assisting the needy with welfare, the mankind is also encouraged to contribute towards it as much as possible on their own. Let's look at a few verses.

Quran 2:215 – QXP: *They ask you, (O Messenger) what they should give. Say, 'What you give shall go to parents, relatives, orphans, widows, and those who are left helpless or feel left out in the society, the poor, those whose hard earned income is insufficient to meet their basic needs, those whose lives have stalled for any reason, and the disabled, the needy wayfarer, and the homeless son of the street.' And whatever good you do, most certainly, God is well Aware of it.*

Quran 63:10 – QXP: *And spend on others of what We have provided you with, before death comes to one of you. And he then says, 'My Lord! If only You would delay this for a short while, so that I could give in charity and be among the righteous.'*

Quran 2:265 – QXP: *The likeness of those who spend their wealth sincerely seeking God's approval and to strengthen their own 'self', is that of a lofty garden with springs. When rain strikes it, it doubles its yield, and if there is no rainfall, the sprinkles are sufficient. God is ever Watcher of what you do.*

Quran 2:266 – QXP: *Would any of you wish that he had a*

nice, bountiful garden of dates and vineyards with streams flowing underneath it, but while age catches up with him and he has feeble offspring; a fiery tornado suddenly strikes and consumes it? This is how God makes plain His Revelations to you so that you may reflect.

Quran 2:267 – QXP: *O You who have chosen to be graced with belief! Spend on others the good things you have honorably earned with hard work, whether it is from the product of industry or from the produce of the earth. Do not give away something that you would not like to receive except with closed eyes. Know that God, the Rich, Owner of praise, provides you indiscriminately and without return.*

The quran states that when we give in charity, we will get back in many folds. It also advises us not to cancel off our rewards of charity and welfare by making reminders to the recipient of our charity or boast about our generosity.

Quran 2:261 – QXP: *spending wealth according to God's way is like sowing a seed that brings seven (numerous) shoots, each shoot with a hundred grains. This is how God increases the reward according to His Law of Recompense. God is Infinite, Knower.*

Quran 2:262 – QXP: *Those who spend their wealth according to God's way and afterward do not follow their giving with reminders of their generosity or injure the feelings of the recipients; their reward is with their Lord. No fear shall be on them, nor shall they grieve.*

Quran 2:263 – QXP: *Kind words and respecting people's honor is better than **charity (= sadaqaa)** after which their dignity is injured. God, the Rich, the Clement, provides everyone without return or obligation.*

Quran 2:264 – QXP: *O You who have chosen to be graced with belief! Do not cancel your **charity (= sadaqaa)** by reminders of your generosity or by injuring the self-respect*

What is 'zakaa' as per the *quran*?

of the recipients; like those who spend their wealth for show-off. This kind of behavior contradicts the true belief in God and His Law of Recompense. Charity has been ordained to help individuals and not to hurt them and God has promised you manifold reward. But, a seed would not grow on a dusty rock, upon which rain falls and washes it clean. Such will not receive any reward for their doings. God does not guide those who deny such realities.

It is also worth reviewing the subsequent verses from 267 up to 274 on your own. You will see how much emphasis God has put on being charitable and its benefits for mankind.

Though the **Muslims** claim that 'zakaa' is a tithe prescribed in the *quran*, they agree that the methods and rules are not mentioned in the 'fully detailed and clear' *quran*. This also means that there is no evidence in the *quran* to claim that 'zakaa' is in fact a 'tithe'. Therefore, the **Muslims** have to rely on their *Hadith* and *Sharia Law* to fulfill their supposed religious obligations. If there is no evidence in the 'fully detailed and clear' *quran*, how could anyone convince the faithfuls, in order to introduce a new tax called 'zakaa'? This is where the *Hadith* and *Sharia Laws* play a crucial role in legitimizing an otherwise a non-Quranic law. We can clearly understand the reason why the political leadership has legitimized *Hadith* by attributing it to prophet Mohamed. (Please refer to Chapter 5 for a brief history on *Hadith*) As we all know from history, the corrupt political leadership along with their associates, whether it was the rich elites or the priests, have always taken advantage of the ignorance and gullibility of the masses to introduce new legislations for the purpose of subjugating them into obliging to the new laws. Though it may still sound hard for many to believe that the god has not imposed a tax called 'zakaa', in the *quran*, the question they may be asking is, 'what is it then?' Not surprisingly so, the god has clearly defined what 'zakaa' means in the *quran*. But, only those prepared to see beyond the *Hadith* will take heed.

The god says that the *quran* explains itself (Q 17:41) and HE has taken the responsibility of explaining it upon Himself (Q 75:17-

What is 'zakaa' as per the quran?

19). Therefore, we don't need an *Imam* (= Muslim priest) or any supplementary material whatsoever, to understand the Quranic law and guidance. Refer also Q 15:9.

Q 17:41
QXP

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

We have explained things in various ways in this Qur'an so that they understand, but it only increases their flight from the truth.

[Blind following, arrogance, preconceived notions disable reason.]

Q 75:17-19
Pickthall

إِنَّا عَلَّمْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَالْتَفِعْ قُرْءَانَهُ ﴿١٨﴾ ثُمَّ إِنَّا عَلَّمْنَا بَيَانَءَهُ ﴿١٩﴾

Lo! upon Us (resteth) the putting together thereof and the reading thereof. And when We read it, follow thou the reading;

Then lo! upon Us (resteth) the explanation thereof.

Also, check Q18:54, Q 17:89, Q25:50.

Let's now try to apply this understanding to find out how 'zakaa' is explained in the *quran*. The following is a common translation of the verse 24:21 where *zakaa* is mentioned.

Q 24:21
Sahih Intl'

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يُشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ ﴾

*O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, **not one** of you would have been **pure** (= virtuous = **ma-zakaa** - Root: **Za-Kaa**), ever, but Allah **purifies** (= makes virtuous = **yu-zakki** - Root: **Za-Kaa**) whom He wills (Insert: according to His laws), and Allah is Hearing and Knowing.*

Note: The inserts in brackets above are mine

We find, in the above verse, the root word 'Za-Kaa' is used twice in 2 different forms. However, we can clearly see Sahih International and almost all other Quran interpreters have not used the meaning 'tithe' or 'poor due' for 'zakaa'. As I have highlighted, the appropriate meaning for 'zakaa' is 'virtuous' or 'pure' or any of its derivatives. It cannot mean 'tithe' or 'poor due'. If it did, the above sentence would not make any sense. Hence, all the *quran's* interpreters have used the meaning 'pure' or similar meanings for verses where 'poor due' doesn't make sense. Why haven't they applied the same meaning (pure or virtuous) when they interpreted 'zakaa' in verse 7:156 and in many other verses? Let's find out.

Quran 7:156 - Sahih International: *And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and **give zakah** and those who believe in Our verses -*

Quran 7:156 – Pickthall: *And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and **pay the poor-due (Zakaa)**, and those who believe Our revelations;*

We can clearly see that both translations indicate 'zakaa' as either tithe ('give *Zaka'a*' – Sahih Intl') or 'poor due' (Pickthall). They have conveniently used 2 completely different meanings (ie: pure and poor due) for the same word. This disparity is easily noticeable for anyone to see. It is pretty much clear that most of them based their interpretation on *Hadith* to portray that the *quran* promotes a ritualistic religion as I have explained in my Introduction. I am not sure whether this is wilful

disobedience to the lord or negligence on their part. The correct interpretation of the verse should be:

*And decree for us good in this world and [also] in the Hereafter; indeed, we have turned to You in guidance. [Allah] said, "My punishment - I afflict according to the universal laws, but My mercy encompasses all things. So I will decree it for those who live upright and **those who are virtuous (= yu-tunazzakaa-ta)** and those who believe in Our messages"*

Allow me to show you a few other verses where 'zakaat' is used, where the meaning cannot be 'tithe' or 'poor due'.

Q 79:18
Sahih Intl'

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۗ

And say to him (= Pharaoh), 'Would you [be willing to] purify (= reform = be virtuous = ta-zakka - Root: Za-Kaa) yourself

Q 62:2
QXP

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

*He is the One Who has raised among the Gentiles a Messenger from among themselves to convey to them His Messages, to **make them grow (in goodness = be virtuous = yu-zakkee-him - Root: Za-Kaa)** their human potential, to teach them the Law and the wisdom behind it. Whereas before that they were obviously lost in error.*

Q 35:18
Sahih Intl'

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْحِهَا لَا يُجْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some off] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their

What is 'zakaa' as per the quran?

Lord unseen and ~~have established prayer~~ (Insert: uphold their commitment = akamus-solaa-ta – Root: So-Laa). And whoever purifies (= is virtuous = ta-zakka – Root: Za-Kaa) himself only purifies (= virtuous = yata-zakka – Root: Za-Kaa) himself for [the benefit of] his soul. And to Allah is the [final] destination.

Note: The edit and the inserts above are mine.

You may have noticed in the above verse, 'solaa' and 'zakaa' are both mentioned in the same verse. (I will explain more about 'solaa' in the following Chapter) But, as per almost all the translations of the above verse, 'solaa' is translated as 'ritualworship' (= prayer), but 'zakaa' is translated as 'purify'. This is because 'tithe' or 'poor due' would not make any sense when you use it in the interpretation. How convenient!

The appropriate interpretation of the above verse should be:

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls another to carry some of its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord's law of recompense, even on actions done in secret and uphold their commitment (= akamus-solaa-ta – Root: So-Laa). And whoever is virtuous (= ta-zakka – Root: Za-Kaa) himself, only virtuous (= ya-ta-zakka – Root: ZaKaa) for the benefit of his own self. And to Allah is the [final] destination.

There are many more verses where this word appears in the quran. I strongly suggest you do your own research. We can clearly see that the translators have either knowingly or unknowingly played with its meaning. I will leave it for you to make your conclusion.

To live a life of virtue, match up your thoughts, words and deeds.

18. What is 'solaa' as per the *quran*?

Another fundamental belief in the religion, Islam, is the daily ritual-worships, which they call 'solaa'. The Muslims believe that the god (= *allah*) prescribed, in the *quran*, to worship HIM daily. The 'faithfuls of the religion, Islam' perform 5 daily compulsory ritual-worships at different times throughout the day. However, the Shia Muslims join 2 of these 5 daily prayers to reduce it to 3 times a day. On top of these 5 daily ritual-worships, they believe in additional optional or supererogatory worships they call 'Sunna' ritual-worships, which they perform daily, seasonally and occasionally. The optional ritual-worship times, methods and practices vary between the Sunni and the Shia Muslims. Please note that there are more optional ritual-worships than these 5 daily compulsory ritual-worships in their religion. You may do your own research if you want to learn more about these ritual-worships in the religion of Islam.

The Muslims believe as per their manmade *Hadith* that ritual-worships along with ritual fasting were prescribed to prophet Mohamed and his people during his overnight journey called 'Mihraj' (= ascension) to the 7th heaven, in a special carriage called 'Buraak', to meet with the creator. They believe, the god initially offered 50 daily compulsory ritual-worships and 2 months of fasting. They claim that after consultation with prophet Moses who assured him that his people would not be able to handle 50 daily ritual-worships and 2 months of fasting, he (Mohamed) returned to God, pleading with HIM to reduce the 50 daily ritualworships to 5, and the 2 months of fasting to 1. I have only mentioned a brief account of this long story in order to keep our focus on the subject matter concerning 'solaa'. If you wish to learn more about this alleged ascension story, you may find it in many *Hadith* literatures and online. However, none of the aforementioned tales of the ascension is mentioned in the 'fully detailed and clear' *quran*, though the Muslims try in vain to claim that verse 1 of chapter 17 represents an ascension

story. That itself in my opinion, is a red flag. The verse 1 of chapter 17 of the *quran* is discussed in detail in Chapter 25 of this book.

Even though the Muslims believe that these ritual-worships are prescribed in the *quran*, they agree that the methods and rules are not mentioned in the *quran*. Therefore, their dependency on the *Hadith* and *Sharia Law* is justified for them. But, this assumption can only be true if '*solaa*' means ritual-worship as they claim. If that is true, then the god's statements that the *quran* is 'fully detailed and clear' and that HE has not missed anything in the *quran* (Q 6:38) fall flat, because would anyone know how to perform the ritual-worships and the rules surrounding them if they are not mentioned in the *quran*. The other anomaly is, if the god needed help from Moses in order to realize that HIS created beings on earth would not be able to handle 50 daily ritual-worships and 2 months of fasting a year, that would make Moses more knowledgeable than the god – the knower, the wise. The story becomes further bizarre if we were to believe that God wavered in HIS decision, which would make his statement that HIS words (Laws) are final (Q 6:34; Q 6:115; Q 18:27), moot (= debatable).

Aidid Safar in his book, *Mental Bondage*, has defined '*solaa*' as 'commitment'. After careful review and analysis of the Quranic usage or the *weltanschauung* of this word, it is clear to me that the meaning of '*solaa*' is 'commitment' or 'pledge'. This commitment or pledge, depending on the context of the verse, could be for the divine law, for a mission, for ones oath, for the truth or for covenants. Once committed to uphold such responsibility, it becomes a divine obligation or duty on the individual's part.

Let's analyze a few verses from the *quran* and find out what it means, shall we?

In Chapter 22, verse 41, it states that those who are given authority on the land, should establish/uphold '*solaa*', promote

What is 'solaa' as per the quran?

right conduct and forbid wrongdoings. The common interpretation of this verse is as follows:

Q 22:41
Pickthall

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَفْسَاؤُا الصَّلَاةِ وَآتَاؤُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ بِالْأُمُورِ ﴿٤١﴾

*Those who, if We give them power in the land, **establish worship (aqaa-musSolaa-ta – Root: So-Laa)** and pay the poor-due (aatuz-Zakaa-ta – Root: Za-Kaa) and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.*

Now, let's look at this from a practical point of view: If you are given authority on the land, for instance, you are chosen as the Prime Minister or the President of a country, what would be your duty as the head of the state? Would you 'establish worship and pay 'zakaa' tithe, while promoting good and prohibiting bad' or would you 'uphold your commitments of oath (= pledge = solaa) and make it virtuous (= pure = zakaa), while promoting good and prohibiting bad'? I would choose the latter, because it makes a lot of sense as it is the reason why you were appointed to office in the first place. As the head of the state, your responsibility would be to uphold your 'commitments' of oath (= solaa) and to make it virtuous or pure (= zakaa)(do it truthfully and honourably). And also, you would enjoin kindness (= compassion = humanity) and forbid iniquity (= immorality = vice). You weren't appointed to office to change everyone's religion to your own, make them pay your religious tax (tithe), and make them worship gods that they may not want to worship. That would count as discrimination against one's belief, which goes against the principles of the quran (See Q 2:256 – there is no compulsion in the way of life).

It would not make any sense, if your primary responsibilities as the head of state were to 'establish 5 times a day ritual-worships and pay Zakaa tithe'. (Zakaa is explained in Chapter 17). How would that benefit other people? How would you even be able

to establish the daily ritual-worships on the citizenry even if you had so much resource at your disposal? It is practically impossible to police the whole population day and night, so to make sure that people are performing the ritual-worships 5 times a day. Are we to impose these rules on people who don't believe in the religion of Islam? I hope you understand the complexity and impracticability of such measures. Therefore the correct rendition of the above verse is:

*Those who, if We give them power in the land, **uphold the commitments of their oath (aqaa-mus-Solaa-ta - Root: So-Laa)** and make it virtuous (= pure = aatuz-Zakaa-ta - Root: Za-Kaa) and enjoin kindness and forbid iniquity. And allah's is the sequel of events.*

Let us look at another verse from the quran and its common interpretation.

Q 24:41
Pickthall

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتْ كُلُّ قَدْعَةٍ صَلَاتَهُ
وَتَسْبِيحَهُ، وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

*Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the **worship (solaa-ta-hu - Root: So-Laa)** and the praise (tasbee-ha-hu); and Allah is Aware of what they do.*

Can you imagine the birds in flight doing their ritual-worships as described in the interpretation? Didn't the ascension story in the *Hadith* mention that the god prescribed the 5 ritual-worships called 'solaa' for mankind? But, from the above verse, it looks like the ritual-worships are for the animals to follow as well. That is only if you believe, 'solaa' to be ritual-worship.

Here is a rendition, which make more sense.

Have you not seen that God, He it is Whom all who are in the heavens and the earth strive, and the birds in their

What is 'solaa' as per the quran?

flight. All know their commitments (solaata-hu – Root: So-Laa) and their mission (tasbee-ha-hu); and God is Aware of what they do to fulfill His plan.

What it means is that all creatures are programmed with the innate intelligence to perform its commitments (= solaa) and mission (= tasbeeh) in their lives. They are naturally inclined to it, as it is their natural instincts. But, as for mankind, to whom the god has given freewill, is at risk without proper guidance due to the evil prompting from 'satan' – our ego (See Chapter 11). Therefore, the god has given us the tools necessary (brain and the other sensory systems) to make the right choices along with divine guidance in the form of books, revealed through messengers from time to time, on how we should conduct our affairs so that they benefit mankind to achieve our highest potentials. For this reason, HE has made us accountable for our own deeds.

Let's look at a few verses to find out whether 'solaa' was prescribed to any other messengers prior to Mohamed.

We know from the scriptures, that Moses was sent to rescue the children of Israel from the oppression of Pharaoh. They were told to keep a low profile and use their homes as their base to uphold their commitments (= solaa). The verse 87 of Chapter 10 uses the word 'solaa-ta' to demonstrate this obligation on the children of Israel, not a ritual-worship, as at this time, Moses was just chosen as a messenger. He was given the 'commandments' at Mount Sinai only after he and the children of Israel had escaped Pharaoh's iron grip in Egypt. Therefore, it is safe to say that the children of Israel were familiar with the concept of 'solaa' even before Moses received the 'commandments' from God. The common translation of this verse is as follows:

*We inspired Moses and his brother with this Message:
"Provide dwellings for your people in Egypt, make your dwellings into places of worship, and **establish regular***

What is 'solaa' as per the quran?

prayers (Aqemus-solaa-ta): and give glad tidings to those who believe!"

Q 10:87

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِلْقَوْمِ كَمَا بَعَضَ يُؤْتَانَا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

The correct rendition is:

*We inspired Moses and his brother with this Message: "Let your people confine themselves to their homes in Egypt and let them consider their homes as their base, and let them **uphold their commitments (= Aqemus-solaa-ta): and give glad tidings to those who believe!"***

When we read the 3 preceding verses, we learn that the 'solaa' (= commitment) for them was to commit their utmost trust in *allah* and surrender to HIM in obedience. Let's review the 3 verses prior to the above verse.

84. *And Moses said: O my people! If you have believed in Allah then put your trust in Him, if ye have indeed surrendered unto Him.*

85. *They said: "In Allah do we put out trust. Our Lord! Make us not a temptation for those who practise oppression;*

86. *'Save us by Your grace from people who oppose the truth.'*

And, in Chapter 2, verse 83, the god mentions the covenant that HE had made with the children of Israel.

83. *And when We made a Covenant with the Children of Israel, 'Serve none but God, Be generous to your parents, And to family and relatives, And orphans, widows, the needy, the disabled, and the poor. Speak to people kindly and treat them nicely, **uphold your commitment (= Aqemus-solaa-ta): and keep it pure (= Aatuz-zakaa-ta).'** Then you slid back, except a few of you. And you turn away (from these commandments even now).*

The commitment (= *solaa*) is clearly spelled out in the verse above. The children of Israel had not made a covenant to perform ritual-worships.

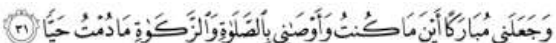
After Moses, God sent Jesus, the son of Mary to the children of Israel to guide them back to the truth that was corrupted by the priest by creating a religion after Moses that was not authorized by God. In Chapter 19, verse 31, God states that Jesus spoke to his people as a child saying that 'he was enjoined with the commitments to the covenant (= *solaa*) and to keep them pure (= *zaka*) for as long as he lives'. Let's review it from verse 27.

27. *Then she (Mary) brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.*

28. *O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.*

29. *Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?*

30. *He spoke: Lo! I am the servant of allah. He has given me the Scripture and has appointed me a Prophet,*

31.  وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

*And has made me blessed wherever I may be, and has enjoined me with **the commitments to the covenant (= solaa-ti - Root: So-Laa)** and to keep it pure (= *zaka*-ti - Root: Za-Kaa) so long as I remain alive,*

Obviously, prophet Jesus was not conducting daily ritual-worships as a child. He simply states, that he was enjoined with **the commitments to the covenant (= solaa-ti)** that was forgotten by the children of Israel and to keep them pure (= *zaka*-ti) for as long as he lives.

Let's check another verse and the common interpretation of it. This verse is in reference to the Jewish people.

What is 'solaa' as per the quran?

Q 4:162
Yusuf Ali

لَنَكِينِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ
وَالْقِيَمِينَ الصَّلَاةَ وَالْمَوْثُوكَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

*But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish **regular prayer [Solaa-ta – Root: SoLaa]** and practise regular charity (Zakaa-ta – Root: Za-Kaa) and believe in Allah and in the Last Day: To them shall We soon give a great reward.*

Now, the question we should be asking ourselves is: Who among the Jewish people are performing the 5 daily ritual-worships that the **Muslims** perform? We do not find any among them offering ritual-worships. But, the above verse states that those who are well founded in knowledge among the Jewish people and the 'believers' (= *mu'mineen*) uphold the 'solaa'. This statement obliges us to investigate into the identical 'solaa' that both the 'people of the book' and the **Muslims** perform.

The **Muslims** are under the assumption that 'solaa' was prescribed in the *quran* only for them. But, when we study the *quran*, we realize that 'solaa' was prescribed for the generations prior to Mohamed as well. As per the *quran*, the 'Children of Israel' were asked to abide by their 'solaa' as well. In Chapter 2, verse 43, the god states that HE instructed the 'Children of Israel' to "Uphold their commitments (= *solaa*) and keep them pure (= *zakaat*) and concede with those who concede to the commands of their Lord". In order to understand this in context, let's review verse 40-43 of Chapter 2.

40. O Children of Israel! Remember My favour wherewith I favoured you (when you were following the commands). Fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and be warned by the consequences.

What is 'solaa' as per the *quran*?

41. *And grace yourselves with belief in what I have revealed now confirming (the truth) in what you already have. Be not the first to reject belief therein, and trade not My Revelations for petty gains. And be mindful of Me.*

42. *Do not confound the truth with falsehood, nor conceal the truth while you are well aware of it.*

43. ***Uphold the commitments to the covenant (= aqem-us-solaa-ta) and keep it pure (= aatuz-zakaa-ta) and concede with those who concede (to the divine laws).***

What God reminded the 'Children of Israel' was to fulfill their covenant, follow the *quran* that HE has revealed now, confirming what they already had (= Bible), not to conceal the truth and uphold their commitments to the covenant (= *aqem-us-solaata*) and keep them pure. There is nothing mentioned about ritual-worship. Nowhere in the written history of Torah and Gospel does it mention of any ritual-worships like what the Muslims perform.

Muslims have been conditioned to believe that nothing has been elaborated about 'solaa' in the 'fully detailed and clear' *quran*. Therefore, they pass through the very pertinent verses routinely, without pausing for some deliberation. They fail to think how the god would leave the relevant details of the acts they consider fundamental to their religion (ritual-worships), unexplained. If the *quran* was devoid of the details of the so-called 'fundamental doctrine', then what was left in the *quran* to learn about?

Indeed, the god has fully explained the details of the relevant fundamentals concepts in the *quran*. But, when we limit the Quranic philosophy to the manmade hypothesis of ritual-worships, we then cannot find the details thereof in the *quran*.

Let us check out the common interpretation of another verse where the people of prophet Shu'eyb were asked to uphold their 'solaa'.

What is 'solaa' as per the quran?

Q 11:87
Pickthall

قَالُوا يَشْعَبُ أَصْلُكَ تَأْمُرُكَ أَنْ تَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي
أَمْرِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْخَلِيمُ الرَّشِيدُ ﴿٨٧﴾

*They said: O Shu'eyb! Doth thy way of prayer (**Sola-tu-ka** – **Root: So-Laa**) command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.*

In order to properly contextualize this verse, we need to review a few preceding verses from verse 84.

84. *And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve allah. Ye have no other gods save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.*

85. *O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.*

86. *That which allah leave with you is better for you if you are believers; and I am not a keeper over you.*

As you can understand, Shu'eyb was telling his people to be 'just' in upholding their commitments in their dealings with people (= *solaa*) – not to short measure in their dealings, not to wrong or deprive the people and not to make corruption on the land. Shu'eyb was not calling his people for daily ritual-worships. In light of this understanding, the rendition of the verse 87 should be;

*They said: O Shu'eyb! Does your 'commitment to the Divine law' (= **Sola-tu-ka** – **Root: So-Laa**) command you that we should forsake that which our fathers (used to) serve, or that we should give up doing what we will with our own property. Lo! only you are the clement, the rightly guided.*

I am sure you are beginning to understand the corruption in the common understanding and the translations of the quran. Let us review a few more verses where 'solaa' is mentioned for which the meaning 'ritual-worships' makes no sense. Let's look at verse 106 of Chapter 5.

*O you who believe, When death approaches you, two equitable persons among you should witness your will, or two strangers in case there is a sudden danger to your life when travelling far away from home. Retain them after they make the **commitment to their testimony (= solaa-tee - Root: So-Laa)**, swear by God, "We will not take advantage of or favour anyone even the closest relative. We will not conceal any evidence before God. If we do, the sin will be upon us".*

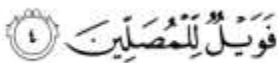
Please note that the verse at the very beginning addresses a person who is a 'believer'. If we assume 'solaa' to mean obligatory ritual-worships, we also will assume that the verse indicates, the testator to make a ritual-worship before retaining 2 people to witness the will, like most Quranic exegesis has claimed. Why would *allah* tell a 'believer' to perform ritual-worship prior to the witnessing, if ritual-worship is already part of his belief and he should be adhering to it in the first place? If 'solaa' means ritual-worship, we cannot ask 2 strangers – who are possibly from different faiths – to perform ritual-worship prior to witnessing the will, when death approaches us while we are far away from home. As per the above verse, it does not matter which faiths the witnesses are from. What matters is, when death approaches us suddenly, retain 2 people to witness our 'final words', but before they witness, ask both of them to pledge (= commit) to their sworn testimony (= **solaatee - Root: So-Laa**) affirming, "We will not take advantage of or favour anyone even the closest relative. We will not conceal any evidence before God. If we do, the sin will be upon us".

Chapter 9, verse number 4 is another verse where we can clearly

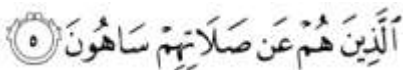
understand the meaning of 'solaa'. The opening of Chapter 9 of the quran discusses about the treaties that the messenger had made with the idolaters and indicates that the idolaters repeatedly violated their treaties with the 'believers'. Verse 4 states that if the idolaters fulfill the terms of the treaty, that the 'believers' also should fulfill the terms. However, if the idolaters violate the terms of the treaty, they are given a grace period of 4 months, which the quran call the 'restricted months' (= *ash-hurulhurumu*) in order to put their acts together, to repent and agree to **uphold their commitment to the treaty (= *aqeemus-solaa-ta*)** and keep it pure (= *aatuz-zakaata*). If they do, then the 'believers' should pardon them. If they don't, the god has permitted the 'believers' to subdue and prosecute the offenders according to Law.

Chapter 107 is another chapter where you can clearly demonstrate the true meaning of 'solaa'. It is a very short Chapter with only 7 verses. It describes whoever pledges to the 'deen' (= divine way of life) should not neglect his commitments (= *solaa*) to practice charity and good deeds as the way of life. Let's review.

1. *Do you notice those who deny the 'deen' (= divine way of life), while pretending to observe it.*
2. *They are the ones who repel the orphan, the helpless.*
3. *And advocate not in the feeding of the needy*



4. *Ah, woe on **those who pledge (= lil-Mu-solleen - Root: So-Laa)***



5. *While heedless of **their commitment (to the pledge) (= solaa-ti-him - Root: So-Laa)***

6. *They only want to show-off.*
7. *And they are averse to charity.*

The common exegesis for verses 4 and 5 are, 'Woe on those who worship, who are heedless of their prayers'. Please note, the context of this short Chapter is about those who repel the orphans and not assisting the needy. Then, why would the god curse people who perform ritual-worships only to be seen? What does ritual-worship have to do with kindness and charity towards the orphans and the needy?

It is pertinent to mention here, that there are numerous other verses where 'solaa' is mentioned in the *quran* where the **Muslims** have used its' meaning out of context to justify their beliefs on ritual-worships. The usage of this word is so numerous in the *quran* that it will fit in a book on its own to document and analyze them all. Many of the verses will not even make sense if we apply the meaning 'ritual-worship' for *solaa*. I will leave it up to you to do your own research and make your own conclusion.

What does 'Ablution' (= *wudhu*) have to do with 'solaa'?

As per the religion Islam, *Ablution* (= *wudhu*) means a ritual cleansing. The **Muslims** believe they have to ritually cleanse themselves prior to performing their ritual-worships. They use verse 6 in Chapter 5 to justify this ideology. If we use the meaning of this verse out of context to justify the belief in ritual-worship, then it will seem that ablution (= ritual cleansing) is required before performing ritual-worships, thus justifying 'solaa' to mean ritual-worships as well. Let's review Chapter 5, verse 6 from Pickthall's translation:

*O ye who believe! When ye rise up for **prayer (Solaa)**, wash your faces, and your hands up to the elbows, and*

lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

At the beginning of the verse, it states: '*wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles*' before prayer (*solaa*). These are the actions that Muslims call '*wudhu*' or '*Ritual Cleansing*'. First of all there is no such word called '*wudhu*' (= Ablution) in this verse. The second part where it states '*then go to clean, high ground and rub your faces and your hands (upto elbows) with some of it*' is what the Muslims call '*Tayammam*' or 'dry ablution'.

In order to understand the reason for this so-called ritual cleansing (= ablution = *wudhu*), we have to learn the verses 5, 6 and 7 of Chapter 5.

Verse 5 talks mainly about the rules of matrimony. It states a believer can marry a chaste woman among the believers or among those who were given the scriptures (Torah and Gospel) and the food of each other's are permitted as long as it is clean and not prohibited (See Quran 5:3 for prohibited food). It also states that we should seek them in marriage in honour and give them a marital gift before we marry them. Then verse 6 states that we should clean ourselves when we stand up to commit our matrimonial vow (= pledge = *solaa*). This method of cleansing is the minimum requirement as to not make a burden on us, if water is scarce. The verse further elaborates about personal hygiene methods. Its important to note the last part of this verse stresses that God does not want to put any burden on us but only wants us to be clean at least minimally **when there is no water**. Verse 7 states that when you take your matrimonial vow and

say, "we hear and we obey" as in saying "I DO", the matrimonial contract is binding upon us. It further stresses that we should be mindful of God as HE is aware of our intentions whether we are for real or faking it (HE knows what is in our hearts). Let's review the verses.

5. *This Day, all clean food of your choice are made lawful for you. The food of those who were given the Scripture is lawful for you and your food is lawful for them. And so are the chaste women of the believers and the chaste women of those who were given the Scripture before you. But you must give them their marriage portions of wealth as gifts, and live with them in honor, not in fornication, nor as secret lovers. Anyone who rejects belief, all his work is in vain and he will be among the losers in the Hereafter.*

6. *O You who believe! When you stand up for the **commitment of oath for matrimony (= kum-thum-ilas-solaa-ti)**, wash your faces and your forearms up to the elbows and rub your heads and wash your feet to the ankles. If you have intimacy with your spouses, clean yourselves (= fat-tah-haru). But, if you are ill or on a journey, or come from the privy, or are in an unclean state due to intimacy and find no water, then obtain (= tayam-mam) clean dry soil to wipe your point of activity (= bi-wujuhi-kum = the focused area) and your hands (= aydiya-kum) with it. God does not wish to place any difficulty upon you, but to make you clean and to perfect His blessings upon you, that you may be grateful.*

7. *Remember God's blessing (guidance) upon you and His Covenant which He bounds you with, when you say, 'We hear and we obey'. Be mindful of God. God is fully Aware of what is in the hearts.*

When we take the verses 5, 6 & 7 of chapter 5 of the quran in context, we can clearly see the solaa mentioned in verse 6 is in

fact the commitment (= pledge) to the matrimonial vow and not ritual-worships.

It is also important to note that the second part of verse 6, which is underlined above has been commonly translated as 'if you are ill or travelling or come from the privy (= toilet) or in an unclean state after intimacy and find no water, obtain (= *tayam-mam*) clean dry soil and rub your faces and hands with it' (check Pickthall's translation above). Though the verse states *hands*, the religionists insist it means *the arms upto the elbows*. The question is why would anyone clean their faces and arms after coming from the toilet or after intimacy, instead of their private parts and hands, which become unclean? The verse simply indicates that when we come from the privy or after intimacy that we should always wash the focused area (= private parts) and the hands, and not our faces and arms upto the elbows. The verse states however, if we cannot find water, use clean dry soil instead, as a basic minimum requirement to clean ourselves. It is all about personal hygiene and not about a *dry ritual cleansing* or *Tayammam* as Muslims call it.

We find a similar verse in Quran 4:43, which talks about personal hygiene and cleanliness as well. The second part of chapter 4, verse 43 confirms the same facts as in Quran 5:6 above. Let's have a look.

O you who have believed, do not make commitments (= pledges = oaths = promises = solaa) while your mind is beclouded, until you know what you are saying or in the state of intimacy, until you wash yourselves. And if you are ill or on a journey or you come from the privy or you are in an unclean state due to intimacy and find no water, then obtain (= tayam-mam) clean soil and wipe your point of activity (= bi-wujuhi-kum = the focused area) and your hands (= aydiya-kum) with it. Indeed, allah pardons and absolves your imperfections

The second portion of this verse is identical to the second

What is '*solaa*' as per the *quran*?

portion of Quran 5:6 discussed above. The first part simply advises us not to make commitments, pledges, oaths or promises (= *solaa*) when our minds are befogged for any reason, similar to when in a state of intimacy. The *solaa* mentioned in the verse has nothing to do with ritual worships.

We can see that the **M**uslims have simply overlooked many of the simple and common sense approaches to life (way of life) in the *quran*, in exchange for blind following.

*Commitment is what transforms a Promise in to
Reality.*

- Abraham Lincoln

19. Does the *quran* say anything about predestination?

Al-qadar or *predestination* as the Muslims claim, is the belief that the god (= *allah*) has predetermined the actions and outcomes of every individual, including whether they will enter heaven or hell. Like the Christians, the Muslims believe that mankind cannot choose to do something if God has not chosen that action for them. The Sunni Muslims consider predestiny as the 6th pillar of their 'articles of faith', whereas the Shia Muslims, however, have not incorporated this belief into their 'articles of faith', but still believe in it. Confusing as it sounds, some Shia theologians believe that the god has the power to change the destiny of a man with another one, where the new destiny influences the man to bring about an action through his freewill – only if it can then be called '*freewill*'?

There are numerous *Hadith* talking about predestination in Sunni Islam. One of the *Hadith* author's of Sunni Islam called 'Imam Muslim', has dedicated, one whole book for predestiny – Sahih Muslim, Book 33, '*Kitab-ul Qadr*' (Translated in English as 'Book of Destiny'), which has over 50 *Hadith*.

As we can see, the religionists of Christianity and Islam have tried to define predestination in different ways, sometimes confusing it with 'free will' and other times, trying to distinct it from both determinism and fatalism. There are volumes of articles written on this subject alone in both Christianity and Islam. Whoever is interested can find this information in religious textbooks and also online. I will leave that for the religionists to figure out and come up with a clear explanation.

The verses 2:285 and 2:177 in the *quran* promote belief in (1) God, (2) the *malaika* (= universal forces of nature), (3) the scriptures, (4) the messengers and (5) the 'day of judgement', but they have never mentioned anything about predestination as a condition of belief or righteousness. In fact, the word *qadar*

is not even to be found in these 2 verses. We know God never forgets and hence did not forget to mention predestination in these verses. Let's review.

Quran 2:285: *The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in (1) God and (2) His Malaika and (3) His books and (4) His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and (5) to You is the [final] destination."*

Quran 2:177: *Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in (1) the god, (2) the Last Day, (3) the malaika, (4) the scripture, and (5) the prophets...*
[Also see 4:136]

As per the *quran*, 'qadar' means 'due measure of God'. The *quran* does not promote the doctrine of predestination or predetermined fate for mankind. The god has given the man *freewill*. This *freewill* distinguishes the mankind from all the inanimate creations of God (Ex: Celestial bodies, mountains, oceans, rivers, etc). As per the *quran*, all inanimate creations of God had refused to accept *freewill* when it was offered to them, rather they decided to perform deterministic roles given by God according to HIS laws of measure (= *qadar*).

Quran 33:72 - QXP: *Surely, We did offer the trust (free will) to the heavens and the earth, and the mountains and they, being fearful, breach not whatever is entrusted upon them. Yet man, with his free will, is the only one who breaches this trust. He wrongs himself without knowing it.*

Quran 6:96 - Pickthall: *He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the*

Does the *quran* say anything about predestination?

measuring (taq-deer) of the Mighty, the Wise.

Quran 10:5 – QXP: *He is the One Who appointed the sun as a splendid glow, and the moon as a cool light. He appointed stages for the moon, in due measure (qaddara-hu). You make your calculations and calendars accordingly. God has created the Universe as the absolute reality and for a purpose. God explains His verses for those who wish to learn.*

Quran 36:38-40 – QXP: *And the sun: it is running to its appointed destination. That is the measure (taqdeer) of the Almighty, the Knower.*

And the moon: We have measured (qaddar-na) for its phases until it becomes (a crescent) like an old curved date-stalk.

It is not for the sun to overtake the moon, nor can the night outrun the day. All of them swim along in their orbits.

Quran 41:11 – QXP: *Likewise, He is the One Who designed well the Sky when it was Smoke (Nebulae of gas). And He said to it and the earth, 'Come both of you willingly or unwillingly.' They said, 'We do come, obedient.'*

As for the animal kingdom however, the god had appointed natural instincts to guide them through life and to perform their commitments and missions.

Quran 24:41: *Have you not seen that to God, He it is Whom all who are in the heavens and the earth strive, and the birds in their flight? All of them know their commitments (solaa-ta-hu) and the mission (tasbee-ha-hu); and God is aware of what they do to fulfill His plan.*

In contrast, the mankind is entrusted with freewill (to our thoughts and actions), the books of guidance sent down from time-to-time and intellect (human instinct) about the existence of a God, right and wrong, good and evil, to perform our

Does the *quran* say anything about predestination?

commitments and missions on Earth. Not only that – the god has also made the *malaika* (the universal forces of nature) consent to us, so we are completely in control of ourselves and the outcomes that manifest through universal laws (Quran 2:34; 7:11; 15:29-31; 38:72-74). So we are therefore responsible for our own actions and inactions (= freewill).

Freewill can be defined as the freedom of choice, whereby one freely does what he chooses and has the power to choose to do whatever he does without any interference, decree or compulsion from God. Predestination, on the other hand is the belief that all events have been willed by God including damnation for some and salvation for others.

The freewill (= our thoughts) is first born in our minds. Each individual is completely in control of his own thoughts, which includes all our emotions, feelings and passion. Our thoughts – negative or positive – activate the universal energy that is part of the universal forces in nature, which the *quran* calls *Malaika*, to manifest the outcomes. Therefore, all our thoughts and actions have consequences whether big or small. The more we think and dwell in those thoughts, the higher the chance of manifesting the desired outcome. Positive thoughts bring positive outcomes while negative thoughts bring unfavourable outcomes. Thus, the popular quote ‘where attention goes, energy flows’. As per the *quran*, we are accountable for our thoughts and actions - freewill.

It is hard not to acknowledge the negative energy or the ego, which we call Satan, when we talk about Universal energy. Since the *satan* has recognized that drifting is the man’s greatest weakness, he uses evil-prompting or whispering as the *quran* calls it, to promote egocentric habits, through negative thoughts and emotions, to seduce mankind. Quite often people believe that these thoughts are their own and act upon it. I have discussed how this negative energy or ego, influences our actions, in Chapter 11.

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If we let our thoughts be manipulated or controlled by intrinsic forces (Satan) or by extrinsic forces through subliminal messages in certain television programming, movies and commercials, mind altering drugs, bad companionship, over indulgence of any thought-numbing habits or by certain corrupt individuals that exist in any field such as religious, medical, political, legal or any other professions (environmentalist, geophysicist, astrophysicist, scientist, etc) without questioning or researching the accuracy of the facts, then we are not in control of our thoughts – thus, we are not exercising our freewill.

Our thoughts bring about the actions, and the actions bring about the outcomes as per the universal laws (= *shi-ya-an*) in due measure (= *qadar*). If we maintain our thoughts positive with creativity, passion for truth and justice, love, gratitude and compassion, we will acquire a higher frequency of positive energy in our lives, which will bring about positive outcomes. So, the freewill is all about our free thoughts, which manifest our actions and then the outcomes. Therefore, the greatest responsibility that we are entrusted with, which is the freewill, is the ability to think for ourselves – creative thoughts, passion for truth, justice and positive energy (Love, gratitude, compassion, etc.). By harmonizing our thoughts (= freewill) with the universal laws, we can achieve our highest potential in life and materialize any positive outcomes we want. People who have learned to have control over their own thoughts and are in harmony with the universal energy, receive inspiration through universal forces, which they sometime identify as divine guidance. Therefore, we should take this responsibility seriously and think for ourselves without out-sourcing our thinking to someone else or borrowing it from someone else.

Universal forces in nature (*malaika*) = Universal energy (laws that apply to positive or negative thoughts & vibration, which contribute to our actions and outcomes) + Universal laws (*shi-*

Does the *quran* say anything about predestination?

ya-an) + Due measure (*qadar*).

If God has already chosen (predestined) our paths – righteousness or impiety, benevolent or malevolent, good or bad, hell or heaven, then no one has the power to overrule that, thus we will not be able to exercise our own freewill. Let's say for example that A kills B. If God has predetermined that B to be killed by A, then there is no way that anyone could stop A's action and the outcome. In this case, one can also rightfully argue that God killed B, on the assumption that God predetermined B to be killed by A. In other words, we could blame God for every murder that occurs in the world. Also, how about all the evil, unjust, treachery, scam, sicknesses, rape and violence? If God has predestined, there is no one to be blamed but God and everyone should simply accept the actions and the outcome and go about their business. Then we do not need court systems, laws or litigations – the world would be in shambles. Therefore, believing in predestination gives us a victim mentality. But the god says in the *quran* that HE has given us all freewill – control of our thoughts – to take whatever paths we want and to manifest our desired outcome.

Quran 13:11: *For each person there are universal forces surrounding him. They register/monitor his thoughts/actions according to God's universal laws. Indeed, God does not change the condition of a people until they first change their hearts/thoughts. When God intends a nation to suffer punishment (as a consequence of their misdeeds/thoguhts), there is none who can repel it and they have no defender besides Him.*

[Also Q 82:10-12. 'Ma bi anfusihim' = What is in themselves = What is in their hearts = Their psyche = Their way of thinking = Their intentions = Their will to change]

Nothing was ever achieved or created by mankind that was not first created in the imaginations, through thoughts and desire, and then transformed into reality through action and endeavour.

Does the *quran* say anything about predestination?

So, freewill has nothing to do with predestination. To assume that predestination is somehow 'freewill' is a misnomer. Some might argue that God knew our future outcomes and therefore HE predestined our future based on our alleged future actions, does not hold water. I can agree that God knows the future. But then, why would HE want to predestine it? Wouldn't it be wise to let people live by their freewill without confusing them with predestination?

We are only fooling ourselves if we were to believe that God has given us freewill and at the same time believe that HE has predestined our future outcomes. It's like saying coercing someone to take a medical treatment is *freedom of choice*. This can only lead us to be fatalistic individuals who believe that we do not have the power to change our future outcomes. This is exactly what the ruling elites and the priesthood want us to believe, i.e. we are born to sin, we are born to live in poverty or limitations, we are born to work for someone or to enslave ourselves – Predestination. They don't want the people to realize the power the god has given us. It is easier for them to control us if they can make us believe that we don't have the power to change our outcomes – victim mentality. In fact, predestination, similar to victimhood, is the polar opposite of freewill.

To imagine a God who '*predestines*' the outcome for mankind at His whims and desires cannot be a compassionate and just God. God, being compassionate and just, has appointed laws that work in nature in every aspect of HIS creations including the lives of human beings. We call these laws, 'the laws of nature'. We cannot see these laws but every human being instinctively knows that they exist. We constantly believe and acknowledge these laws when we say: What goes around comes around; You reap what you sow; Laws of requital; Laws of attraction. Some people call this 'Karma'. In verses 2:3-4, God states in the *quran* that those who believe the unseen, which includes the invisible

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universal forces in nature (= *malaaiika*), will uphold their commitments and serve HIS creation with what HE has provided for them because they have conviction of the 'Laws of cause and effect'. Let's review the verses. More on this in Chapter 29.

Q 2:1-4

الْعَرَبِ ۚ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَيَآخِرَةُ هُمْ يَأْتُونَ ﴿٤﴾

Alif. Lam. Mim.

This is the Scripture whereof there is absolutely no doubt, a guidance unto those who journey through life cautiously. Those who believe in the unseen (yu'minoona bil-ghaib), uphold their commitments (aqeemus-solaa-ta), and spend out of what We have provided for them, And those who believe in what has been revealed to you and (the truth) in what was revealed before your times. And they have conviction in the Law of Requital, and, thus, in the Hereafter.

What it simply means is, that those who believe in HIS invisible laws in nature (*yu'minoona bil-ghaib*) will have conviction in the Laws of *cause and effect* (the hereafter of this existence and the next). Therefore, they will abide by the scriptures*, uphold their commitments and serve with what HE has provided for them. Please note that the *hereafter* refers not only to the life after death, it equally applicable to our present existence as well.

[* If the people of the scripture abide by their scriptures, they would be following the *quran*. More on this in Chapter 21.]

The god states in the *quran* that HE has created the earth, the sky and everything in it to function according to His universal laws (= *may-yasha-u*) in due measure (= *qadar*).

Quran 54:49 – QXP: *We have created all things in due*

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measure and proportion (bi-qadar).

[And appointed laws for all things to become what they are meant to be]

Quran 17:30: *Indeed, your Lord provides sustenance in abundance according to His Universal Laws (li-may-yasha-u) and measures (wa-yakdiru). He is fully Cognizant, Seer of His servants.*

[Also Quran 13:26; 28:82; 29:62; 30:37; 34:36; 34:39; 39:52; 42:12]

Quran 65:3 – QXP: *And He will provide for him from where he never expected. And whoever places his trust in God, He will suffice him. God always brings His command to pass. God's Law of Cause and Effect applies to all things and events. ['Qadra' = Law of due measure, Cause and Effect]*

Quran 87:1-3 – QXP: *Strive to raise the Name of your Lord, the Most High.*

Who creates and proportions.

The One Who appoints due measure (qad-dara) and then shows the way (to all things as to their functions.)

The word *qadar* and its derivatives have been frequently used in the *quran* to mean God's power and His measures in restrictions and controls to make everything on earth and in the sky work in harmony. Once this harmony or balance is breached by mankind, problems surface, whether it is in our physical bodies, in our non-physical thoughts, in the family, the community, in the sky, the environment or the world at large. That does not mean God predestined these outcomes. We should not blame God for disturbing the harmony and the balance in our environment and in ourselves due to our own actions. So, attributing *qadar* to *predestination* does not make any sense. The belief in 'predestination' is an invented lie to enslave mankind, a concept not supported in the *quran*. As per the *quran*, *qadar* does not mean predestination.

Another Arabic word that has lost its meaning in understanding

and interpreting the *quran* is the root word '*Shi-Ya-An*' and its derivatives. Its been understood by Muslims as '*God's will*'. This is completely misleading. Derivatives of this word have been used in the *quran* very frequently. One of the examples is the frequently used term of Muslims, '*In-sha-allah*' (a derivative of the Root *Shi-Ya-An*), which they claim to mean '*if God wills*'. God is not a tyrant who randomly forces His '*will*' on His creation. It is inconceivable to assume that God '*Wills*', whether it is good or bad, arbitrarily and predestines it on mankind according to His moods, after entrusting them freewill. As I explained above, God has appointed laws for everything on the earth and in the sky and HE has perfected these universal laws to obey HIS just commands without prejudice or biases. It is up to us to make these universal laws work for our own benefit by following His commands in the scriptures and learning how these laws operate in nature. God does not interfere with these universal laws or randomly decide who is to be guided or be successful. It happens according to HIS unwavering universal laws that work in nature and the choices of that individual. So the correct meaning of '*In-sha-allah*' is '*if the laws of allah apply favourably*'.

Let's review a few verses out of the many where the root word '*Shi-Ya-An*' (or the derivative '*Sha-A*' are mentioned.)

Quran 2:212 - QXP: *Alluring is the life of this world to those who reject the truth, and they mock those who believe (in Permanent Moral Values.) But those who live aright will be above them in ranks on the Day of Resurrection. Nevertheless, God grants sustenance without stint **according to His Laws** (may-yasha-u).*

The last part of this verse has been commonly translated by many, as '*God grants sustenance to whom He wills*' which is misleading. If we were to believe that God '*wills*' who gets His sustenance, then people should not make any effort to earn a living, because if God has willed, it must be fulfilled. However, nobody believes that if we sit at home doing nothing, that God's

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sustenance will fall from the sky. Therefore the correct understanding is that '*God grants sustenance to whoever (without prejudice) according to His universal laws*'. Let's review another verse.

Quran 2:213: ... *So, God shows the lighted road to those who would acknowledge the truth and thus resolve their disputes. And God guides to the straight road **whoever according to His universal laws** (may-yasha-u).*

The last part of verse 2:213, is commonly and misleadingly translated as '*God guides to the straight path whom He wills*'. God does not pick-and-choose who is to be guided and who is not. That would be an enormity. Guidance or straying happens according to His invisible universal laws and the choices of that individual. If someone truly wishes to be guided while seeking HIS guidance, is receptive and ready to follow HIS leads will definitely be guided, according to HIS laws. If someone is slacking, blindly believing the authority, egoistic and not willing to seek and accept guidance, he or she will never be guided, according to the unchanging universal laws.

These universal laws apply to every aspect of our lives. For example; if we are diagnosed with cancer and we believe it can be cured and we take appropriate treatment, we will come out happy. If we believe, the cancer cannot be cured and we will die as a consequence, even the best treatment will not have any positive outcome. The imminent danger to this scenario is when someone believes that *God has willed* this on him - predestination or victim mentality.

Similarly, the assumption that *God has willed* someone to have financial trouble, or to get sick or to get involve in an accident, or to be not successful in life or to feel not good enough or smart enough could be detrimental. These assumptions groom us to believe that we are the victims. The wrong understanding of the root word '*Shi-YaAn*' (incorrectly translated as *God's will*) can create limiting beliefs in people.

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In order to further confirm that the god has given freewill to mankind, the *quran* states in verse 2:256 that there is no compulsion on anyone in relation to our choice of path, even after God's clear guidance in the scripture. This should be the final nail on the coffin in the belief of 'predestination' from God unto mankind. (Also Q 50:45)

Quran 2:256: *There is absolutely no compulsion or coercion in deen (= way of life). The right way has been made distinct from error. So, whoever rejects false gods (such as the clergy, human authorities) and attains conviction in God, has grasped the Unbreakable Support. God is Hearer, Knower.*

These laws of God in nature never change. It applies to all HIS animate and inanimate creations, including the human beings, without prejudice or biases, for success vs failure, and for guidance vs straying. Universal energy (laws that apply to thoughts, emotions, feelings and passion), *Shi-ya-an* (= universal laws) and *qadar* (= due measure) can be collectively called '*malaika*', the universal forces in nature.

However, when it comes to *deen*, the divine laws in the *quran*, the god states that HIS words (= *kalimaa-tillah*) and HIS practices (= *sunna-tillah*) in the *quran* are to be followed, which has been also prescribed for mankind since ancient times and has never changed.

Quran 48:23 - QXP: *This is God's Law (sunna-ta-llahi) that has been in force since older times. And you will never find any change in God's Laws (li-sunna-tillahi).*
[*Sunnatillah = God's Laws in practice.*]

Quran 6:115 - QXP: *Completed is the Word of your Lord (kalima-tu rabbi-ka) in truth and justice. None can change His Words (li-kalimaa-ti-hi). He is the Profound Hearer, the Knower.*
[*Kalimatillah = God's Laws in Scripture.*]


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Quran 10:64 – QXP: *There is good news for them in this world and in the Hereafter. God's Words (li-kalimaa-til-lahi). never change. This, is the Supreme Triumph.*
[Also Quran 18:27; 6:34]

Quran 33:62: *That was the God's law (sunna-ta-llahi) among those who lived before. And never will you find any change in God's laws in practice (li-sunna-ti-llahi). {Also Quran 17:77; 33:38; 40:85}*

The *sunna-tillah* are the attributes (= *sibghah*) of God that mankind are encouraged to practice in our human capacity. Nearest to God are those who have adopted HIS '*sibghah*' = HIS attributes in the human capacity. As Dr Shabbir Ahmed has mentioned in his QXP, the attributes (= *sibghah*) that we can adopt in our human capacity are, kindness – empathy - creativity – mercy - forgiveness – turning to people in love and affection – (attaining) wisdom - justice - bounteousness - generosity - greatness - glory - dignity - insight - Knowledge (learning) – compassion – clemency – taking care - peacefulness – remaining aware – sense of duty - determination – honesty – protecting others – unity of mankind – self-control – leniency - approachability - appreciation – moral strength – patience - showing light – guiding - independence – truthfulness – keeping pledge – resolve – benefiting others – designing – providing – listening – observing – being worthy of trust – nobility of character – giving – and sense of responsibility. Interestingly, people can make a self-assessment by this spectrum as to where they stand on the ascending ladder of 'Tazkiyah' or self-actualization or personal development.

Quran 2:138
QXP

 صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

Hue of God! And who can give a better hue than God? And it is He alone Whom we serve.

[Hue of God = We take our hue from God. Nearest to God are those who have adopted His 'Sibghah' = His attributes in the human capacity.]

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The concept that '*mankind is created in the image of God*' is not mentioned anywhere in the *quran*. However, as we can understand from the above verse, the mankind is created with all the attributes (= *sibghah*) of God, thus we have the capacity to be one with God – self-actualization. This also means that if we inculcate the *sibghah* of God in ourselves, by default, there cannot be satan or ego that rebels against the higher controls of sound judgment, such as greed, vice, hate, anger, jealousy, undue power, fear, anxiety, worry, etc, in our lives as well. This is what *islam* (= peacefulness through consent) is all about.

Sunna-tillah (= God's law in practice) and *kalima-tillah* (= God's law in scripture) along with '*qisas*' (= just recompense. See Q 2:178-179) can be collectively called '*deen*' (= the orderly way of life) or 'the divine law in the *quran* = constitution'. In today's terms these laws are called 'Natural Law' or 'Unalienable Rights' and recognized throughout the world. The origin of all Natural Laws can be traced back to the *quran*. The constitution of the *quran* promotes all Natural Laws to achieve peacefulness (= *islam*). Example of '*sunna-tillah*', '*kalima-tillah*' and '*qisas*' that are incorporated in Natural Laws are: freedom to follow any faith system, respect for human dignity, prohibition of theft and murder, principle of restitution, duty to honour promises and contracts, principle of justice and fairness, right to acquire property, right to liberty, right for bodily autonomy, pursuit of happiness, right to self defense, the moral law of truth, parental duties, principle of privacy and, last but not least, duty to honour the lastwill to dispense the wealth of the deceased.

Every man and woman is born with these God given rights and freedom as per the *quran* and recognized throughout the world as 'Natural Law'. No constitutional law or statutory law of a nation can override or take away these rights and freedom. There will be serious repercussion from God to anyone who transgresses these bounds.

In summary:

Does the *quran* say anything about predestination?

To all inanimate creations of God such as celestial bodies, the mountains, oceans, rivers, etc. – The commitments and mission are determined by God.

To all the animals in the animal kingdom – God has given them guidance in the form of instincts to help them perform their commitments and missions.

For human beings – God has given guidance in the form of scriptures, intellect (human instinct) and freewill for them to perform their commitments and missions in life.

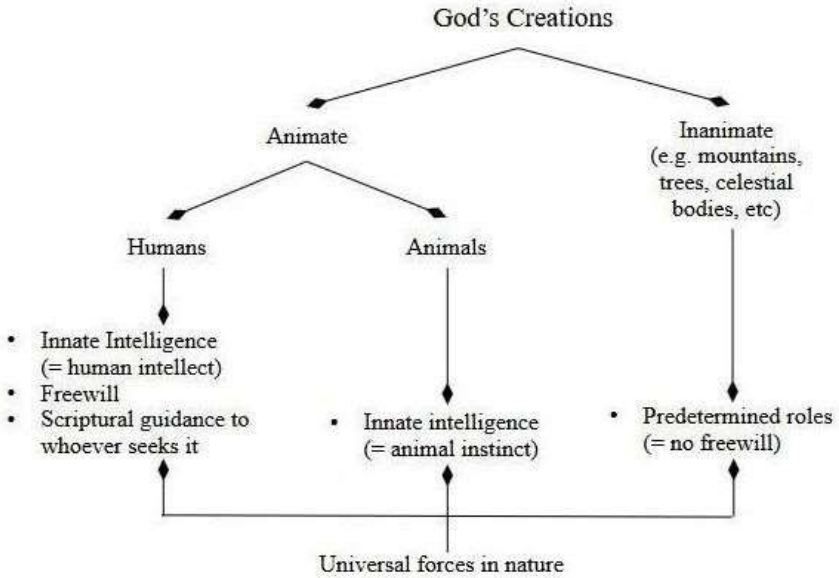
Freewill distinguishes the mankind from the inanimate creations of God.

Freewill and human intellect set mankind apart from the animal kingdom.

For all the animate and inanimate creations, God has created unchanging universal laws to help them perform their functions and to determine the outcomes of their actions, which are universal energy (emotions, feelings and passion), *qadar* (= due measure) and *Shi-ya-an* (= universal laws, ie: law of cause and effect)

Let's now put what we learned into a diagram to better understand.

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*Our destiny is not written for us,
but created by us.*

20. Is Jesus the lord and did he introduce Christianity to the world?

The Christians' believe that Jesus Christ brought Christianity. They also believe Jesus was the Son of God, the Lord Himself and the Holy Spirit – the doctrine of Trinity. They assume that Jesus died on the cross to absolve the sins of the people who believe him thereby making his believers sinless, so they can enter heaven. This is only a false sense of hope, which leads to apathy – to be on the sidelines and hope they can enter heaven simply because they believe in Jesus. The Muslims have a belief similar to this as well. They believe that a Muslim who believes in *allah* (= the lord), even remotely, and prophet Mohamed, will enter heaven. They claim that prophet Mohamed will intercede or make *Shafa-a* on behalf of them. This is just wishful thinking, created by the religionists through false beliefs to make mankind develop empty hopes without making any real efforts to learn and abide by the truth in the scripture and to keep them on the sidelines, to make them apathetic and to keep them in the dark. The *quran* clearly indicates that there is no intercession possible on the 'Day of reckoning' (See Quran 2:48, 2:123, 6:51, 6:70, 32:4, 39:44, 10:3 & 19:87)

It is unwise to assume that we can enter heaven for free on someone else's ticket, whether it is from the atonement of Jesus Christ or simply believing in the lord and Mohamed. One should earn that right in this world, to be privileged enough to enter heaven. In order to earn that right, we should follow the path that the god has shown us through HIS guidance in the scriptures. A passive belief, wishful thinking or our worship is not going to take us there. We have to actively search for the truth. Not the truth that we think we already know, which we inherited from our parents. A good way to start this journey is by doing a proper house cleaning of all our existing beliefs – the so-called truth that we inherited. We have to question everything with the true intention of seeking God's guidance.

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The *quran* calls this, '*taking the challenge to God's system*' (More on this in Chapter 28). Once we are convinced of the truth in God's system, we should take some time-off to seek HIS guidance in the scripture ourselves with an open and critical mind. The *quran* calls this '*saum*' (More on this in Chapter 24). Simply believing Jesus Christ as the saviour, because of the claim that human beings are born into a state of sinfulness as per the doctrine of 'original sin' or simply believing God and prophet Mohamed to enter Heaven, has no merit. The scriptures teach the mankind that '*every man shall bear his own burden*' (Galatians 6:5-7; Also Quran 6:164, 53:38, 17:15, 39:7 & 65:7). Therefore, Jesus, Mohamed or anyone else cannot absolve our sins for us. Each individual is responsible for his or her own actions and or inactions – personal responsibility as we are endowed with freewill.

God states, in the *quran* that, HE is absolutely independent of everything without any needs or wants while HE fulfills the needs and wants of mankind (Q 29:6; Q 39:7; Q 35:15; Q 4:131). The Bible confirms this as well (Acts 17:24-25; Romans 11:36, 33-34; Psalm 50:8-13). If HE is completely independent, why would HE want to be born as a child to Mary (Mariam in the *quran*), just to be dependent on her as a child until maturity and to have needs and wants as a human being and eat earthly food. It doesn't suit the magnanimity of the Lord to be born as a man to be dependent on a woman as a child and to die on the cross, contradicting HIS own statements in the scriptures mentioned above. (Also, see Timothy 6:16 – God never dies)

Believing Jesus, the son of Mary, who had all the qualities of a man as the god, does not only invalidate God's true statement of HIS independence but it also makes an association of God to a human being, thus violating the first & second of the 10 commandments in the Bible – you shall have no other gods but ME and shall not make any partner (idols). The *quran* states the same in verse 2:83-84. This is a fundamental tenet of a

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monotheistic system of belief. Associating partners to God in any form is a blasphemy. If the Christians, who claim they believe in the Bible, truly adhere to the 10 commandments, how could they overlook this blatant contradiction? As per the *quran*, the god may pardon any sin except the association of partners to HIM (Q 4:48; Q 4:116).

The *quran* asserts that the Messiah, Jesus was no more than a messenger like many of the other messengers, thus he was not God or divine. The divinity was ascribed to Jesus in 325AD at the council of Nicaea during the reign of the Roman emperor Constantine. There were many Bishops and religious dignitaries from many countries who participated where they created the statements of belief and canons of doctrinal orthodoxy. I strongly suggest you to study the history of the birth of *Nicene Creed*.

Quran 9:30-31: *The Jews (= Yahud*) say, "Ezra is the son of God"; and the Nazarenes (= Nasara*) say, "The Messiah is the son of God." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?*

They have taken their scholars and monks as lords besides allah (= the god), and [also] the Messiah, the son of Mary. And they were not commanded except to serve (= a'budu) one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

[* *Nasara* = Nazarenes of Nazareth where Jesus grew up. The word '*Nasara*' in the *quran* has been erroneously translated as Christians in all Quran translations. *Nasara* mentioned in the *quran* is an ethnicity. They all were not necessarily Christians. Similarly, *Yahud* mentioned in the *quran* are the ethnic Jews and not the Judaists (See verses 3:67, 2:62, 2:140, 5:69). The god has not validated any religion in the *quran*]

Quran 5:75 – Pickthall: *The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom)*

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had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!

Quran 43:59 – Yusuf Ali: *He (Jesus) was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.*

The *quran* was revealed to prophet Mohamed about 600 years after Jesus. It confirms the original message in both the Torah and the Gospel. It also exposes the corruption and the concealment of the truth that took place in the scriptures at the hands of the Rabbis and the priests. The *quran* (similar to Torah and the Gospel) was sent to re-establish the same truth and divine guidance that was lost in the past, not to create a new belief system.

Quran 2:101 – Sahih International: *And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].*

Quran 5:14-15: *And from those who say, "We are Nazarenes (= Nasara)" We took their covenant; but they forgot a part of that of which they were admonished. So We caused among them animosity and hatred until the Day of Resurrection. And Allah will inform them what they contrived.*

O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

Quran 57:27 – QXP: *Then, in succession, We followed them up with (other of) Our Messengers. We caused them to be followed by Jesus son of Mary and gave him the*

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Gospel. And We placed kindness and compassion in the hearts of those who followed him. As for monastic asceticism - We had never ordained it to them. They invented it themselves to seek God's approval. But then, they did not uphold (the Gospel) with right observance. And so those who truly believed among them, We gave them their reward. But, a great many of them have been drifting away.

There are more Quranic verses about the corruption and concealment of Torah and Gospel, which are covered in the next chapter.

Even after much effort to cover up the truth, we can see from what remains in the Gospel, that Jesus and God (= Father) are two different entities.

John 12:44-50: *⁴⁴ Then Jesus cried out, "Whoever believes in me does not believe in me only, but in the one who sent me. ⁴⁵ The one who looks at me is seeing the one who sent me. ⁴⁶ I have come into the world as a light, so that no one who believes in me should stay in darkness. ⁴⁷ "If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. ⁴⁸ There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. ⁴⁹ For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. ⁵⁰ I know that His command leads to eternal life. So whatever I say is just what the Father has told me to say."*

John 7:28-29 : *"...I have not come of myself. I was sent by One who has the right to send, and Him you do not know. I know Him because it is from Him I come; He sent me."*

John 7:16: *Jesus said: "My doctrine is not my own; it comes from him who sent me."*

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The god confirms in many verses of the *quran* how Jesus told his people that he was a servant and a messenger of God, and that he was given the scripture and wisdom, to serve God alone and he even had disclosed a messenger to come after him whose name will be Ahmed (= praised one – a linguistic derivative of Mohammed). *As per the Gospel of John: 16:7, 14:16, 15:26 Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one.*

Quran 19:30-39: *[Jesus] said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet.*

And He has made me blessed wherever I am and has enjoined upon me the commitments (solaa) and purity (zakaat) as long as I remain alive.

And made me dutiful towards my mother, and has not made me arrogant, unblessed.

Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

That is Jesus, the son of Mary - the word of truth about which they are in dispute.

It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

[Jesus said], "And indeed, God is my Lord and your Lord, so serve Him. That is a straight path."

Then the factions differed [that followed the scripture] from among them, so there is humiliation in store for those who deny the truth on that tremendous day.

How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

And warn them, of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

Quran 43:63-64 – Sahih International: *And when Jesus*

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brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

Indeed, Allah (= the god) is my Lord and your Lord, so ~~worship~~ (Insert: serve = a'budu) Him. This is a straight path."

John 20:17: *Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"*

Quran 61:6-7 – QXP: *(The same happened when) Jesus son of Mary said, 'O Children of Israel! I am a Messenger of God to you. I confirm (the truth in) the Torah, and give you the good news of a Messenger to come after me whose name will be Ahmad (The praised One).' But when he has come to them with self-evident truth, they say, 'This is obvious magic (a spellbinding utterance).'*

[Gospel of John: 16:7, 14:16, 15:26 Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one]

Who does greater wrong than he who invents a lie against God when he is invited to islam (= peacefulness)? God does not guide the wrongdoers.

Note: The edit and the insert above are mine. *A'budu* is 'serve', not worship (God does not need our worship - see Chapter 9).

The god repeatedly asserts in the quran that Jesus Christ was a messenger of God, and also the statements made by Christ himself to confirm this, as stated in the above verses. In the following verses, the god states that it is a blasphemy to claim that Jesus is God, son of God and the Spirit – The doctrine of trinity.

Quran 5:15-17 – QXP: *O People of the Book! Now has come to you Our Messenger, to make clear to you much of what you have been concealing of the Bible (even from*

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yourselves). He ignores much of the irrelevant accounts and pardons much of your misdeeds. Now has come to you from God a beacon of light and a clear Book.

Through this Book God guides to the path of Peace, those who seek His approval. He brings them out of darkness into the light of His grace, and guides them to the straight path. They have certainly denied the truth who say, 'God is the Messiah, son of Mary.' Say, 'Who could oppose God if He willed to annihilate the Messiah son of Mary, and his mother and everyone on earth, all of them?' God's is the Dominion of the heavens and earth and all that is between them. He creates all things according to His Laws. And God has Power over all things and events.

Deuteronomy 6:4: *Hear, O Israel: The LORD our God, the LORD is one.*

Quran 5:72-74 – QXP: *Rejecters of the truth certainly are those who proclaim that God is Messiah, son of Mary. The Messiah himself taught them, 'O Children of Israel! You shall ~~worship~~ (Insert: serve = A'budu) God, my Lord and your Lord.' Whoever associates deities with God, for such God has forbidden Paradise, and their abode is the Fire. For those who choose to do wrong, there will be no helpers. And certainly they disbelieve who say that God is one of three (in a Trinity) when there is no god whatsoever but the One God. Unless they desist from saying what they say, grievous suffering is bound to befall such of them who oppose the truth.*

Will they not rather turn to God and seek His forgiveness? For God is Forgiving, Merciful.

Note: The edit and the insert above are mine. A'budu is 'serve', not worship (God does not need our worship - see Chapter 9).

Quran 4:170-172 – QXP: *O People! The Messenger has come to you with truth from your Lord. So if you believe, it is best for you. But if you disbelieve, still to God belongs*

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whatever is in the heavens and earth. God is Knower, Wise. O People of the Scripture! Do not exaggerate in your religion (Insert: way of life = deen). Say nothing about God except the truth. The Messiah Jesus son of Mary was a Messenger of God, the fulfillment of His Word to Mary, created according to the laws of creation and given free will from the Divine Energy (like all human beings 15:29, 32:7-9, 38:72). Believe in God and His Messengers, and say not: 'Three'. Cease! It is for your own good. God is but One God. Far removed it is from His Supreme Majesty that He should have a son. Everything in the Highs and everything in the Lows belongs to Him. God is enough as a Trustee (of the Universe).

Never was the Messiah too proud to serve God, nor the angels (Insert: malaaiqa) nearest to Him shy from obeying Him. Whoever shuns His service and is proud, He will assemble all to Him.

Note: The edits and the inserts above are mine. *deen* = way of life, not religion (see Chapter 4). *malaaiqa* = forces of nature = energy, not Angel in its literal terms.

The god has foretold in the *quran* that Jesus will disown those who served him instead of God, those who disobeyed God and those who believed in the Trinity.

Quran 5:116-117 – Sahih International: *And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.*

I said not to them except what You commanded me - to worship (Insert: serve = a'budu) Allah, my Lord and your Lord. And I was a witness over them as long as I was among

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them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

Note: The edit and the insert above are mine. *A'budu* is 'serve', not worship (God does not need our worship - see Chapter 9).

The *quran* confirms that Jesus' mother was a chaste woman, that he, Jesus, had guided people with Torah and Gospel, that he has taken on his mission from an early age of childhood, and that he performed certain miracles at the time with God's permission.

Quran 3:45-51 - Pickthall: *(And remember) when the angels (insert: malaika) said: O Mary! Lo! Allah (= the god) giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).*

He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

Lo! Allah is my Lord and your Lord, so ~~worship~~ (Insert: serve = a'budu) Him. That is a straight path.

Note: The edit and the insert above are mine. *malaika* = forces of nature = energy, not Angel in its literal terms. *A'budu* is 'serve', not worship (see Chapter 9).

Quran 5:110 - Pickthall: *When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so*

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that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

The quran rejects the Christian assertion that Jesus was crucified.

Quran 4:157-158 – QXP: *And for claiming, 'We killed the Messiah Jesus son of Mary, God's Messenger.' They never killed him and never crucified him. But it appeared so to them and the matter remained dubious to them. Those who hold conflicting views on this issue are but confused. They have no real knowledge and they are following mere conjecture. Most certainly, they never killed him. Nay, God exalted him in His Sight. God is Almighty, Wise.*

[They had plotted thinking that crucifixion was a death of curse. But God raised him in honor. See 3:55].

Quran 3:55 – QXP: *God said, 'O Jesus! I will cause you to die of natural causes, will exalt you in My Sight and will clear you of the slander of the disbelievers. And I will cause those who truly follow you to dominate those who are rejecting you, until the Day of Resurrection. Eventually, all of you will return to Me. Then I will judge among you about that wherein you used to differ.'*

[Wafaat = Dying of natural causes. Rafa' = Exalt = Raising in honor. Ilayya = To Me = Allegorically, in My Sight. God being Omnipresent is not confined to the heavens]

Did Jesus invent Christianity?

Anyone who is born in to a religion opposes any other religion but his or her own, and the Christians are no different. People tend to believe that they are simply lucky to be born in to the right religion. This is all due to religious conditioning throughout our childhood by parents, the priesthood, peers and the community. Then, when we grow older and our ego kicks in, we tend to defend the beliefs that we were born into without giving much thought as to the validity of those beliefs. Once we fully embrace this ego-driven indoctrination, it is hard to think outside the realm that we are boxed into. This is true not only with religious beliefs, but also with any other beliefs.

It may be even harder for Christians to believe that, Jesus was a '*muslim*' as per the *quran*, because of all the negative stereotype that they hear about the religion Islam and its supposed attachment to the *quran*. But, as I have explained in Chapter 3 and 4, the *quran* has nothing to do with the **Muslims** and the religion **Islam** (please note the capitalization). A *muslim* simply means, *one who is at peace* and *islam* means *peacefulness through consent to God's laws*. The *quran* does not promote any religion at all. Like how the Christians attributed a religion to the Gospel and divinity to Jesus Christ, the **Muslims** have attributed a religion to the *quran* and have revered Mohamed more than any other prophets, even though we are advised not to make distinction among any of the prophets (Q 2:64; Q 2:285; Q 3:84; Q 4:150). The same rule of not making distinction among prophets applies to people who claim they believe the scripture as well because all prophets were sent for one and the same purpose, ie: to shun all idol-worships inherited through our forefathers from paganism and to guide the people to the truth by the scriptures. Jesus had nothing to do with Christianity and Mohamed has nothing to do with **Islam**. Jesus, Mohamed and all the other messengers of God brought '*a way of life = (deen)*' to *peacefulness through consent to God (= islam)* and they were all

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at peace with God (= muslimoon).

Quran 3:52: *But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] God?" The disciples said, "We are supporters for God. We have believed in God and testify that we are at peace – through consent to God (muslimoon – plural of muslim).*

Quran 5:111: *And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we are at peace - through consent to God (muslimoon – plural of muslim).*

We can see that there is no religious connotation in the Quranic word '**muslim**' other than to mean a person at peace with God.

Many people, who believe the Bible, also believe that it does not claim Christianity as a religion. The term 'Christianity' is taken from Acts 11:26, where we are told that the disciples were first called Christians in Antioch. Obviously, the term Christian is taken from the name of Christ long after Jesus Christ. Christianity as a religion is an invention similar to religion Islam. If Christianity was manmade, then what probably does the Bible promote? – *A way of life (= deen in Arabic)?*

The teachings of Jesus were originally called '*the way*' or '*the way of life*'. We know that '*religion*' and '*way of life*' are completely different to each other (See Chapter 4). The main difference is that *religion* is manmade and used for dogmatic and ritualistic purpose, whereas *way of life* is non-dogmatic and non-ritualistic, and based on true monotheism and service to 'the god' instead of idols, whether it be priests, churches, mosques, temples, statues, crosses, altars or messengers of God. Therefore, the Bible cannot be promoting *a religion* and *a way of life* at the same time, as many Christians are lead to believe. Though many think of the Bible as a religious book, the word '*religion*' does not appear in the Old Testament, and in the New Testament it is used on three occasions only (Ref: Acts 11:26,

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Acts 26:28, and 1 Peter 4:16). In the Old Testament, the scriptures describe 'God's way' as keeping God's commandments (Deuteronomy 5:33, Deuteronomy 5:1-21, Deuteronomy 8:6, Psalm 119:1-3). If the Bible commands *a way of life* (= *deen* in Arabic) according to God's commandments, is that 'way of life' called 'peacefulness' (= *islam* in Arabic)?

That is a strong possibility if you notice the sheer number of Bible verses where it promotes 'peacefulness' (Similar to the Arabic root word *SaLaMa* – derivatives of *muslim* = one at peace, and *islam* = peacefulness). One such verse is Psalm 34:14: *Turn away from evil and do good; seek peace and pursue it.*

Let's review what the *quran* has to say about this subject:

Quran 3:19: *Indeed, the way of life (= deen) with God is the peacefulness (through consent) to Him (= islam). Those who received the former Scripture differed only after knowledge came unto them, through transgression among themselves. Whoever reject the revelations of God, then indeed God is swift at reckoning.*

Quran 3:85: *And whoever seeks as way of life (= deen) other than the peacefulness (through consent) to God (= islam) it will not be accepted from him, and he will be a loser in the Hereafter.*

We will fail to see the truth in the *quran* unless we let go of our biases and treat it as a book of guidance to peacefulness (= *islam*) so that **all of mankind** can live in peace (= *muslim*) by adopting a way of life (= *deen*) according to the divine commands, still uncompromised, in the *quran*.

"You shall know the truth, The truth shall set you free"

John 8:32

21. What does the *quran* say about the Torah and the Gospel?

Most of the people who claim to believe the former scriptures; the Torah and the Gospel are unaware that the *quran* acknowledges both the scriptures and the prophets to whom they were given. The god mentions them in the *quran* as honourable messengers of God. The people who truly follow the *quran* believe the former scriptures (books) and the respective prophets, including Abraham, Ishmael, Jacob, Joseph, Jonah, David and Solomon.

Quran 3:3 – Sahih International: *He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.*

Quran 5:44-46 – QXP: *We did send down the Torah containing guidance and a light. By it the Prophets who always sincerely ~~submitted~~ (insert: consented) to God, judged the Jews. And the rabbis and the priests judged according to God's Scripture as they were commanded. To them was entrusted the protection of God's Book, and they were witnesses to it. So, fear not people, but fear Me and do not trade away My Revelations for petty gains. And whoever fails to judge or rule by what God has revealed, such are the disbelievers ('Kafiroon').*

For them (Jews), We had decreed in the Torah: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and equal injury for injury. But if one forgoes retaliation by way of charity, it will absolve his imperfections. And whoever fails to judge or rule by what God has revealed, such are wrongdoers ('Zaalimoon').

And after them We caused Jesus, son of Mary, to follow in their footsteps, confirming (the remaining truth in) what was revealed before him in Torah. We gave him the Gospel in which there was guidance and a light, and it confirmed

What does the *quran* say about the Torah and the Gospel?

(the truth in) what was revealed before it in the Torah, a guidance and admonition to those who wished to live upright.

The *quran* also states that the people of the scriptures took their priests as equals to God and believed the Messiah and Osiris as sons of God. Whoever takes any other authority in contrary to HIS words in the scripture, serves them instead of God or worship them, constitutes to 'making partners as equals to God'.

Quran 9:30: *The Jews (= Yahud) say, "Ezra is the son of God"; and the Nazarenes (= Nasara) say, "The Messiah is the son of God." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May God destroy them; how are they deluded?*

Quran 9:31 – QXP: *They have taken their scholars and monks as lords besides Allah (= the god), and [also] the Messiah, the son of Mary. And they were not commanded except to ~~worship~~ (Insert: serve = a'budu) one God; there is no deity except Him. Exalted is He above whatever they associate with Him.*

*[*Talmud shows the Jewish superstition of ascribing divinity to Ezra, rabbis, saints, doctors of laws and learned men. And the doctrine of Papal infallibility, divinity of saints and praying to them are common in the Roman Catholic Church]*

The god states in the *quran* that the Jews distorted and concealed part of the scripture.

Quran 3:187 – QXP: *God accepted a solemn pledge from those who had received the Scripture, 'Make it clearly known to people, and never conceal it!' But they flung it behind their backs, and traded it away for a little gain. How evil was the bargain they made!*

Quran 4:46 – QXP: *Some of those who are Jews, distort words to give a different meaning. They say, 'We hear and we disobey,' and 'Your words are falling on deaf ears,' and*

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'Be our shepherd,' and they twist their tongues to mock the 'way of life' (Deen). It would have been better and more upright for them to say, 'We hear and we obey,' and 'We hear you,' and 'Please watch over us and guide us.' Instead, they have incurred deprivation from the grace of God due to their denial of the truth. Few of them will embrace belief.

Quran 2:79 – QXP: *Then, lost are those (scholars) who write the Scripture with their own hands and then claim, 'This is from God.' They traffic it for petty gains. And loss is to them for what they write and for the illicit profits they make thereby.'*

6:91-92 – QXP: *People do not value God as He must be valued when they say, 'God has not revealed His Message to any human being.' Ask them, 'Who then revealed the Scripture that Moses brought, a light and guidance for people? Although you put it down on parchment, which you show, but you conceal a lot. You were taught what neither you, nor your ancestors knew before.' Say, 'God (revealed it).'* Then leave them to enjoy their vain talk. *And this (Qur'an) is a blessed Book that We have sent down, confirming the (revelations) that came before it, that you (O Prophet) may warn the Central Town and all around it. Those who believe in the Hereafter, believe in this (Book). And they ensure following of the Divine Commands.*

Quran 5:13 – Pickthall: *And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.*

The *quran* asserts that if the people of the scripture upheld the Torah and the Gospel, they would have benefitted immensely. If

What does the *quran* say about the Torah and the Gospel?

they uphold the Torah and the Gospel, they would follow the *quran*, which was given to a messenger that has been foretold in their scriptures. As per the Gospel of John: 16:7, 14:16, 15:26 Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one.

5:66-68 - QXP: *If they had upheld the Torah and the Gospel, and all that was sent down upon them by their Lord, they would have received the blessings of the heavens and earth. Among them there are people who are moderate, but a great many of them follow a course that is evil.*

O Messenger! Convey all that your Lord has revealed to you. Unless you do it, you will not have conveyed His Messages at all. God will protect you from the people. God does not guide those in stubborn denial.

Say, 'O People of the Scripture! You have no valid ground for your beliefs unless you uphold the Torah and the Gospel and all that has been revealed to you from your Lord.' (The truth in them has been incorporated into the Final Revelation). Yet all that has been revealed to you (O Prophet), by your Lord is bound to make many of them more stubborn in their arrogance and denial. But grieve not for the disbelieving folk.

Now, since the original messages in both the Torah and the Gospel are tainted, the *quran* could come to the rescue for those who wish to be guided and are without prejudice or biases along the religious lines or any superiority complex. This can only be achieved if we can put aside our egos and consider the *quran* as a scripture from God similar to the Torah and the Gospel.

Quran 7:157 - QXP: *(Now the Law has been revealed to Prophet Muhammad.) Those who follow the Messenger, the gentile Prophet, will find him well described* in the Torah and the Gospel with them. He enjoins upon them the Right, and forbids them the Wrong. He declares lawful all*

What does the *quran* say about the Torah and the Gospel?

good things, and declares unlawful only the unclean things. He relieves people from the burdens of false dogmas they carried. He breaks the shackles of mental and physical slavery that they used to carry, and brings them out from darkness into Light. Those who believe in him, honor and support him, and follow the Light that has been sent forth with him, are the eternally successful.

*[*Deuteronomy: 18:15-18. Gospel of John: 14:16, 15:26, 16:7 Paracletos = Comforter, from original Greek Periclytos = The praised one. In Aramaic, Mawhamana = The praised one.]*

Quran 2:101: *And now that a Messenger of God has come to them confirming the truth in what they have, a party among those who were given the Book before, cast the Book of God (Torah and Gospel) behind their backs as though they are unaware of what it says.*

Quran 5:41 – QXP: *O Messenger! Let not those grieve you who run to disbelief, saying, 'We believe,' with their mouths, while their hearts have no faith. And grieve not about those Jews who listen for the sake of fabricating lies. They listen and go to their people who have never met with you. Then they distort the words out of context and tell others to accept only a part and reject a part. If God intends trial for anyone, you have no authority in the least for him against God. God does not purify the hearts of such people. For them there is disgrace in this world and an awful punishment in the Hereafter.*

As per the verse 7:157 mentioned above, the Torah and the Gospel have foretold the advent of Mohamed. The same has been mentioned in John 16:7, 14:16, 15:26 and Deuteronomy: 18:15-18. The evidence of this is not found in the widely published copies of Torah and Gospel today, as they had been highly edited and many of the older copies were destroyed by the Vatican, as per written history. Though this is debatable to many of those who follow the former scriptures, it is important to point out that there exists a common enemy within us – our

ego (Satan), which hinders the mankind from learning the truth and connecting with our Creator. We can put this contentious issue to rest, only if we learn not to give religious significance to these scriptures with animosity towards one-another and learn all the scriptures with an open and critical mind. After all, God does not need our worships and it is unethical to assume that God intended to create different 'ways of life' or religions. HE simply wants us to serve His creation in whatever ways possible. We do not need a priest class to tell us what is in the scriptures and how to serve God's creation or to bless us (on occasions of marriages, places of worship and so on), if we take those responsibilities and obligations to ourselves. At the end, we are responsible for our own actions or inactions and the religious priests will not come to our rescue on the day of accountability.

In the *quran*, verses 2:146 and 6:20 state that the people of the scripture recognize the *quran* like they recognize their own children. The obvious reason for this is, that the Torah and the Gospel had the same message as in the *quran*, until the Jews and the Nazarenes corrupted it, thus the need for a new scripture – the *quran*. Unfortunately, there are no original versions of the Torah and the Gospel available now. We cannot rely on the copies later produced by men to be same as the original. Let's review the verses 2:146 and 6:20.

Quran 2:146 – Pickthall: *Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.*

Quran 6:20 – QXP: *Those who have been given the Scripture, recognize this (Message) as they recognize their sons. Yet those who have squandered their own 'self' fail to accept such undeniable truth.*

The god confronts the people of the scripture as to why they disbelieve the *quran*?

What does the *quran* say about the Torah and the Gospel?

3:70 -71 – QXP: *O People of the Book! Why do you deny the truth of God's Messages to which you yourselves bear witness?*

O People of the Book! Why do you cloak the truth with falsehood, and conceal the truth that you are so well aware of?

However, with all that being said, the *quran* also advises those who believe, not to have too much hope that the people of the book would believe the *quran*.

Quran 2:75-77 – QXP: *Do you still hope that they will join your ranks in faith? A party among them used to listen to the Word of God (in the Torah), then, distorted its words and true meanings, after they had understood it. And they knew full well what they were doing!*

And when they meet with those who have attained belief, they say, 'We have attained belief.' But when they meet each other in private, they say, 'Would you inform them of what God has disclosed to you? Therewith they may engage you in argument before your Lord. Will you not, then, use your sense?' Do they not realize that God knows what they conceal and what they reveal?*

['What God has disclosed to you' = 'The Lord your God will raise up for you a Prophet like me from among your brethren – him you shall heed — I will raise up for them a Prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.' Deuteronomy 18:15-18]*

The *quran* confirms that all the prophets who came prior to Mohamed were honorable and advised their followers to believe the scriptures revealed to all of them while not making any distinction between them. We should not consider a certain prophet as better than the others, to believe in only a few or honor just one.

Quran 2:136 – Sahih International: *Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael*

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and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are at peace (= muslimoon) to Him."

Quran 3:84 – Sahih International: *Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are at peace (= muslimoon) to Him."*

Quran 5:46 – Pickthall: *And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).*

Quran 2:132: *When his Lord said to him (Abraham), 'be at peace!' He said, 'I be at peace to the Lord of the Universe.'*

This very legacy Abraham left to his children, and so did Jacob, saying, 'O My children! Indeed, God has chosen for you the Way of Life (= deen). Therefore, let not death overtake you except that you are muslimoon (at peace through consent)'

The god calls on the people of the scripture to believe in the *quran*. HE is not calling them to believe in a religion (Islam). The religion is an invented lie against the god and His messenger (See Chapter 4). It also recognizes the people who inherited the Torah and the Gospel from their parents who didn't belong to the 2 original ethnic groups to which they were given – the Jews (= *Yahud*) and the Nazarenes (= *Nasara*). Therefore, they are also not in a position to know what was concealed in the

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scriptures that they now believe in and who was responsible.

Quran 4:47 – Pickthall: *O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.*

Quran 6:156: (Now that the Quran has been presented to you) lest you say, 'The Scripture was sent down to two groups (Jews and Nazarenes) before our time, and we remained unaware of what they originally read.'

"The truth is not for all men, but only for those who seek it"

- Ayn Rand

Does the *quran* mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

22. Does the *quran* mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

Similar to the Christians, the Muslims believe in the arrival of an evil entity called 'Antichrist'. The Muslims call this entity '*Maseeh Ad-Dajjaal*' or the false Messiah which will appear prior to the 'day of judgement' according to their eschatological narratives in the books of *Hadith*. But as we learnt in a previous chapter that all *Hadith* are invented lies created well over a century after Mohamed and attributed to him, to mislead people, for which the *quran* has given no credence. However, the idea of '*Maseeh Ad-Dajjaal*' is ingrained in the minds of all Muslims, so much that most of them don't even know that it is not in the scripture that they hold dear.

There are many legends surrounding the arrival and the reign of *Maseeh Ad-Dajjaal* in religion Islam mentioned in the books of *Hadith*. However, there is absolutely nothing mentioned in the *fully detailed and clear quran*.

As invented religions, there are many myths in Judaism, Christianity and Islam. One of the common myths is the belief in the arrival of the Antichrist or in Arabic, *Maseeh Ad-Dajjaal*. It seems like, as the older religions, many of the myths of Judaism and Christianity have found its way to the religion Islam. A few other beliefs that have founds its way to Religion Islam from the existing highly edited Bible are,

1. Stoning to death for adultery.
2. Stoning to death for apostasy.
3. Religious Tithe called the 'poor dues'.
4. Circumcision.
5. Predestination.
6. List of prohibited food.
7. The woman was created from the rib of the man.
8. Head covering for women.

Does the *quran* mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

9. Wearing of Beards for men.
10. Killing the infidels.

None of these are authorized in the *quran*. However the religionist claim that these are part of their religion and have incorporated it into their invented law called '*Sharia Law*' (More on *Sharia Law* in Chapter 5). I have discussed a few of these topics in this book.

Another belief in Christianity is the second coming of Jesus Christ as the saviour of mankind to judge in righteousness and to defeat the anti-Christ.

The **Muslims** not only believe in just one saviour, they also believe in another saviour who they believe will emerge prior to the arrival of Jesus Christ. They called this saviour '*Imam Mahdi*'. Though both Sunni and Shia believe that *Imam Mahdi* is from prophet Mohamed's progeny, the Shia believes he is the 12th *Imam* after prophet Mohamed. There are many interesting legends from both Sunni and Shia groups alike, both claiming *Imam Mahdi* is from their own sect.

The **Muslims** believe when Jesus arrives, he will reunite mankind towards monotheism by practicing the religion Islam and defeat anti-Christ to complete his mission on earth to establish justice and peace. However, not surprisingly though, the *quran* does not mention anything about the arrival of *Imam Mahdi* or the second coming of Jesus Christ.

Christians and **Muslims** are waiting passively on the sidelines for their saviour, Jesus Christ, to come and rescue them from the tyrannical governments, while Jews are waiting for a different Saviour. Whoever invented this lie definitely had an evil intention to takedown nations for global domination in the name of Jesus. This is a very clever plan to keep the population oppressed and under control without much resistance from them. This belief gives the gullible faithful a false sense of hope for their survival and victory without making any efforts to

Does the *quran* mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

resist against oppression and unjust. They keep hoping that their Messiah will arrive shortly to punish their enemies and rescue them.

Check through the recorded history to see how many times the Christian scholars predicted the second coming of Jesus since the year 1000 and those who believed them were utterly disappointed. How many more times do we have to get it wrong to learn that it is all invented lies to make us wait for a saviour. Though the Muslim scholars have not predicted a specific time in the past for his or *Imam Mahdi's* arrival, they highly anticipate their arrival when they are faced with oppression and tyranny. This false hope and belief of their return make the faithful passive and keep them from taking any meaningful action-plan to protect themselves or to learn the truth.

One of the very few beliefs of the Muslims that align with the *quran* is the belief that prophet Mohamed was the final prophet to mankind. Rightly so, the *quran* confirms this fact in verse 33:40.

Q 33:40
QXP

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Muhammad is not the father of any man among you, but he is God's Messenger and the closing seal of all Prophets. God is Knower of all things.

However, as in a clear case of cognitive dissonance, they also believe Jesus who also was a prophet, is returning back to earth close to Judgement Day. They have conveniently forgotten the fact, at the price of blind plagiarism from Christian legends that if prophet Jesus comes back to earth then he would be the final prophet, not Mohamed. This contradicts their own belief and the verse that confirms Mohamed as the final prophet. This is sufficient proof that the second coming of Jesus is a manmade unnatural event, which has no merit in the *quran*.

Does the *quran* mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

For argument sake, if the **Muslims** claim that prophet Jesus is returning as a regular man and not as a prophet, then the question is why would the god take away his title of prophet? Why would God demote him?

However, the god has forewarned those who believe in the *quran* that if we were to believe a group from the people of the scripture, they will mislead us.

Quran 3:100-101: *O You who believe! If you were to heed a group of those who have been given the Scripture before, they might turn you back to the darkness of ignorance after you have chosen to acknowledge the truth.*

How could you choose the darkness of ignorance when God's Messages are being conveyed to you and His Messenger is in your midst (ie: the quran)? Whoever holds fast to God (dismissing all other 'authorities'), is already guided onto a straight path.

[See Chapter 14 to see how the *quran* in its active form represents as the Messenger]

It is unfathomable that even after this clear warning from the creator, the people who claim they believe the *quran* have incorporated legends of old from the people of the scripture without evidence from the *quran*.

“The further a society drifts from the truth, the more it will hate those who speak it”

- George Orwell

23. Whom does the *quran* address?

If you see beyond what you were taught and what you had heard it to be, the *quran* does not address a particular sect or religion. Nor does it emphasize '*islam*' as a religion. It rather addresses the mankind in general. It calls upon the mankind to believe in and serve one god alone by serving HIS creation, doing good deeds, upholding our commitments and not making mischief on the earth. It acknowledges the existence of different sects, communities and people who received the scripture before. It calls for them all to unite under the divine constitution (= the *quran*) to create a heaven on earth.

The *quran* neither calls towards a religion nor preaches a religion. Therefore, it is a serious mistake to embrace the concept of a religion through the *quran*. The *quran* offers a creed, a code of life, a discipline to live in harmony within oneself, with our families, different sects and communities to live in peace and harmony. So, the *quran* is the code of conduct, the constitution for those who wish to 'believe' and live in accordance to the divine message. The god addresses those who adopt this path or 'way of life' as a 'Believer' or '*mu'min*' (more on this in Chapter 29).

Unfortunately, the **Muslims** influenced by their ancestors, ruling elites and religious priests have unwittingly given a bad reputation to the *quran*, by associating it with a religion and their conducts. However, *islam* is not a religion as explained in Chapter 4. The **Muslims** have regrettably abandoned the *quran* a long time ago and adopted manmade *Hadith* and *Sharia Law* instead. They can practice their religion, which they call '*Islam*' without the *quran* as it is completely based on *Hadith* and *Sharia Law*. I have discussed many of the rituals and dogmas that they have incorporated into their religion, which have brought disrepute to the *quran*, in this book. The **Muslims** do not follow the *quran*, therefore, there is no monotheism in the religion, **Islam**.

Whom does the *quran* address?

Likewise, the Christians and the Jews have unwittingly done the same mistake prior to the **Muslims**, by associating the Gospel and the Torah to Christianity and Judaism respectively. As per the *quran*, none of these scriptures had anything to do with a religion. They all were revealed to honourable messengers to guide people back to monotheism and shun all other deities, whether they be religious priests, Monks, Rabbis, Imams, Sufis or corrupt political leaders who manipulate the divine laws in the name of religions to keep mankind ever divided and enslaved, to maintain their rule on us rather than the rule of God, which can set us free from all shackles. They prefer slavery instead of freedom, oppression instead of the divine laws, division instead of unity, blind faith instead of rationality, suppression of the truth instead of freedom of expression, paganism instead of *islam*.

The history tells us that this is the same playbook Pharaoh, Haman and Korah played, to keep their people enslaved. The god then sent Moses to invite Pharaoh and his associates to monotheism, to be just, to respect human rights and to serve God alone. I am sure you know the rest of the history. Moses and Jesus had nothing to do with a religion. They were '*muslimoon*' (= at peace with God and HIS divine laws) and followed '*islam*' (= peacefulness) as the '*deen*' (= way of life), like all other prophets. The religions were created long after they were gone. Likewise, Mohamed had nothing to do with the religion, Islam, which was created well over a century after him, during the Abbasid dynasty.

It will come as a surprise to many, that nowhere in the *quran* has the god addressed the **Muslims**, which further indicate that the '*muslim*' in the *quran* is not a religious group and the *quran* is not a religious book for **Muslims**, though the **Muslims** act as its gatekeepers and mislead people away from it. The *quran* mostly addresses the mankind. It also addresses the people of the book (those who claim to believe Torah and/or Gospel), the children

of Israel (Jewish people) and the believers, but never the Muslims. However, the Shia and the Sunni Muslims assume without evidence that they are the 'believers' as mentioned in the *quran*. I have explained who the 'believers' are, as per the *quran*, in Chapter 29. It is apparent that the *quran* has never recognized 'Muslim' as a religious or an ethnic group because the Quranic word '*muslim*' is an attribute of a person and not a proper noun as explained in Chapter 3.

We all know the 3 popular religions Judaism, Christianity and Islam practice completely different beliefs, rituals and dogmas. If God had intended Torah, Gospel and *Quran* to represent these 3 different religions respectively, HE wouldn't have asked the Jews and the Christians in the *quran* to follow the *quran* and practice the religion Islam. Why would HE, if these 3 religions were created by HIM? If God had intended Torah to represent a religion called Judaism, HE wouldn't have later asked the Jewish people to follow Gospel and practice Christianity when it was revealed to Prophet Jesus. Similarly, if God had intended Torah and Gospel to represent the religions called Judaism and Christianity, then HE wouldn't have later asked the whole mankind including the Jews and the Christians to follow the *quran* and practice the religion Islam when it was revealed to Prophet Mohamed. The god couldn't have made a mistake because HE is infallible. The god has not promoted, through the scriptures, different religions (beliefs, rituals and dogmas) for different communities, to leave room for envy and rivalry. HE simply instructed through scriptures to follow the same creed (= *milla*), a divinely prescribed way of life (= *deen*) for peacefulness (= *islam*). Religion (= *shiya'an*, ie: Sectarianism) is the invention of men inspired by Satan to create disunity, envy and rivalry among mankind long after the respective prophets have completed their missions.

Let's check a few verses from the *quran*, which shows who it is addressed to.

Whom does the *quran* address?

Quran 4:174 – Yusuf Ali: ***O mankind!** verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.*

Quran 14:52 – Pickthall: *This is a clear message for **mankind** in order that they may be warned thereby, and that they may know that He is only One Allah (= the god), and that men of understanding may take heed.*

Quran 10:108 – QXP: *Say, '**O Mankind!** Now has come to you the truth from your Lord. So whoever chooses to follow the right path, follows it for the good of his own 'self'. And whoever chooses to go astray, goes astray to the hurt of his own 'self'. And I am not a guardian over you.'*

Quran 3:4 – QXP: *He has bestowed guidance upon **mankind** before, and now He has sent the Final Criterion between right and wrong. Those who reject the Revelations of God, theirs will be a strict retribution. God Almighty's Law of Cause and Effect carries all things and actions to their logical outcome.*

Quran 10.2 – Pickthall: *Is it a wonder for **mankind** that We have inspired a man among them, saying: Warn **mankind** and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.*

Quran 27:92 – QXP: *And to convey this Qur'an (to **mankind**). Whoever, then, goes right, goes right only for the good of his own 'self'. As for him who goes astray, say, 'I am only a warner!'*

Quran 3:138 – QXP: *This Qur'an is a declaration for the entire **mankind**, and a beacon of light and a beautiful instruction for those who seek to journey through life in honor and security.*

Quran 81:27 – Yusuf Ali: *Verily this is no less than a*

Message to (all) the Worlds (= all mankind).

Quran 49:13 – QXP: O Mankind! *We have created you male and female, and have made you nations and tribes that you may recognize one another. Certainly, the most honored among you in the Sight of God is the one who is best in conduct. God is Knower, Aware.*

The god states in the *quran* to mankind that HE sent Mohamed as a messenger to convey HIS message to the world and that we should accept this final message. HE never mentions anywhere in the *quran* to revere Mohamed, nor did prophet Mohamed himself. The god does not tell us to accept a new religion anywhere in the *quran*. He simply tells us to accept the *Quranic* message (same as the previous messages), adopt it as our way of life (= *deen*), to serve HIM alone and not to divide mankind into different sects and ideologies that create disunity under different banners. Therefore, it is a mistake to consider the *Quranic* message as a religion. HE further states that mankind used to be one single community under the divine law and that we divided ourselves into different sects (= religions = schism) and ideologies (= isms. eg: Buddhism, Hinduism, Sufism, Communism, Capitalism, etc) due to rivalry, selfishness and jealousy. The sacrilege of this division of mankind has been emphasized in many Chapters in the *quran* so as to imply the importance of unity. It is time that we understand this fact and reunite under the divine law to defeat our common enemy – the internal satanic influence (= intrinsic evil prompting = ego = pride = rivalry = jealousy) and the external satanic influence (= extrinsic evil influences = sectarianism = ideologies = majority consciousness). Let's review a few verses from the *quran*.

Quran 34:28 – Picktahl: *And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto **all mankind**; but most of **mankind** know not.*

Quran 7:158 – QXP: *Say, 'O Mankind! I am God's*

Whom does the *quran* address?

Messenger to all of you (beyond temporal and geographical bounds.) The Messenger of Him to Whom belongs the Dominion of the heavens and earth. There is no god but He. He has absolute control over the fountain spring of life and over the laws of transition to death. So, believe in God and His Messenger, the Prophet to whose people no Scripture was given before, and who believes in God and in His Words. Follow him so that you may be rightly guided.'

Quran 2:213 - QXP: ***Mankind** were one single community (but selfishness divided them). So, God sent Prophets as bearers of good news and warnings. He sent down with them the Scripture in absolute Truth that it might judge between people wherein they differed. But again, out of mutual rivalry, they divided themselves after all evidence of the Right had come to them! So, God shows the lighted road to those who would acknowledge the truth and thus resolve their disputes. And God guides to the straight road him who wills to be guided.*

Quran 21:92 - 93 - Arberry: *'Surely this community of yours is one community, and I am your Lord; so serve Me.'* But they (**mankind**) split up their affair between them; all shall return to Us.

Quran 2:27 - QXP: *(Just as there is One Creator, likewise **mankind** is but one Community.) Those who break this ratified Bond of God and cut asunder the unity of **mankind** that God has commanded them to uphold, and thus create disorder on earth, they will be the losers in the long run.*

Quran 23:52 - 53 - QXP: *And certainly, this community of yours is one single community and I am your Lord. So, remain conscious of Me.'* But they (**mankind**) have torn their affair of unity between them into sects, each sect rejoicing in what it has.

Whom does the *quran* address?

Quran 10:104 – Pickthall: *Say (O Muhammad): O mankind! If ye are in doubt of my religion (Insert: deen = way of life), then (know that) I worship (Insert: serve = A'budu) not those whom ye worship (Insert: serve = ta'budu) instead of Allah, but I worship (Insert: serve = A'budu) Allah Who causeth you to die, and I have been commanded to be of the believers.*

Note: The edits and inserts above are mine. 'deen' is way of life, not religion. 'A'budu' is, to serve, not worship. See Chapter 4 and Chapter 9.

HE reminds the mankind that HE is the Creator, the provider of mankind and that we should serve HIM alone by serving HIS creation. Not 'worship' HIM.

Quran 2:21 – QXP: *O Mankind! Serve your Lord (= A'budu rabba-kum). He is the One Who has created you and those before you so that you may journey through life in blissful honor and security.*

Quran 35:3 – Sahih International: *O mankind, remember the favour of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?*

Quran 35:15 – Mohsin Khan: *O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.*

Quran 27:73 – Pickthall: *Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.*

Quran 2:168 – Sahih International: *O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*

Quran 10:57-58 – QXP: *O Mankind! There has now*

Whom does the *quran* address?

come to you Enlightenment from your Lord, and a healing for all that troubles your hearts; and guidance and grace to all who embrace it.

Say, 'In this bounty of God and in His grace – in this, then, let them rejoice. It is better than all the treasures that they may amass.'

As you may already know, one of the most important messages in the *quran* is the conviction that 'there are no other deities but *allah*' and to abide by that covenant by not associating any partners with HIM. This conviction is one of the cornerstones of **belief**. HE states that among mankind there are those who claim they are 'believers', but they are not, mere lip service doesn't make one 'a Believer' – 'Action speaks louder than words'. They are those who twist the words of God and invent new laws contrary to the *quran* for the purpose of dividing mankind into different sects and ideologies (eg: Priests = Monks = Rabbis = Imams = Sufis = corrupt political authorities who create laws contrary to the divine laws). They are the people who play God. We are told not to blind follow these deities and to always seek the truth using our God given intellect and HIS guidance in the scripture. We are expected to learn the divine guidance, which is clearly expounded in the *quran*. We cannot claim ignorance after the message has reached all of us. The god warns us to be mindful of HIM, as our actions, after all the warnings, have consequences. No one can claim ignorance in a court of law. Likewise we cannot, on the 'Day of Judgment' as well. We are responsible for our own actions. The following few verses summarize them in simple terms.

Quran 2:8 – Pickthall: *And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.*

Quran 2:165 – QXP: *Yet, among mankind there are those who set up others as equals to God. They love them as they should love God. But the believers are staunch in their love*

Whom does the *quran* address?

for God. Oh, if the transgressors could see themselves when they face the doom! They would then realize that all power belongs to God alone and that God is Stern in punishment.

Quran 3:9 – Arberry: *Our Lord, it is Thou that shall gather **mankind** for a day whereon is no doubt; verily God will not fail the tryst (= the meeting).*

Quran 31:33 – Pickthall: ***O mankind!** Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver (= satan) beguile you, in regard to Allah.*

Quran 10:59 - 60: *Say, 'Have you considered how God sends down to you all kinds of provisions for your minds and bodies? Then you render some of them unlawful and some lawful?' Say, 'Has God permitted you to do this? - Or do you invent lies and attribute them to God?'*

[The clergy go after manmade dogmas thus tampering with the revealed Word of God and declare unlawful His bounties of sustenance, food, clothes, ornament of life and things of aesthetic beauty such as art.]

*Does it ever occur to the people who invent lies concerning God, that they will have to face Him on the Resurrection Day? God is Infinitely Bountiful toward **mankind**, but the **majority** of them do not show gratitude*

The mention of 'those who believe' in the *quran*.

We can clearly see that the *quran* address **the mankind** of the world and does not promote a religion. However, among mankind there are those who choose to believe in the message and act accordingly. The god acknowledges them and addresses them in the *quran* as well. Many **Muslims** erroneously assume

that they are ‘believers’ while living a life contrary to the *quran* (More on this in Chapter 29).

The *quran* gives glad tidings to the ‘believers’ (= *mu’min*) who believe in the message (= the *quran*) completely and follow the divine commands. Let’s review a few selected verses out of many.

Quran 2:153: *O You who have believed!* *Seek help by persevering in your commitment (= solaa-ti – Root: So-Laa). Certainly, God is with the steadfast.*

Quran 2:172 – Arberry: *O believers,* *eat of the good things wherewith We have provided you, and give thanks to God, if it be Him that you serve.*

Quran 2:208 – Sahih International: *O you who have believed,* *enter into islam (= peacefulness) completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*

Quran 2:254 – Sahih International: *O you who have believed,* *spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.*

Quran 3:102 – QXP: *O You who have chosen to be graced with belief!* *Live a life upright being mindful of God in a manner befitting to Him. Let not death overtake you but that you are muslims (muslimoon = at peace).*

Quran 3:200 – QXP: *O You who have chosen to be graced with belief!* *Persevere in patience and constancy, outdo others in steadfastness, and remain united, strengthening each other. And be mindful of God, so that you may prosper.*

Quran 4:135 – Pickthall: *O ye who believe!* *Be ye staunch in justice, witnesses for Allah, even though it be*

Whom does the *quran* address?

against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

Quran 5:8 – Pickthall: ***O ye who believe!** Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.*

Quran 8:27 – Pickthall: ***O ye who believe!** Betray not Allah and His messenger, nor knowingly betray your trusts.*

Quran 5:90 – QXP: ***O You who have chosen to be graced with belief!** Intoxicants and gambling and games of chance, sacrificing animals on stones (altars of idols) and forecasting the future by such means as arrows, raffles and omens (all) is an immoral handiwork of Satan. Refrain from it that you may prosper.*

Quran 9:119 – QXP: ***O You who have chosen to be graced with belief!** Be mindful of God and be with the truthful.*

Quran 33:70 – QXP: ***O You who have chosen to be graced with belief!** Be mindful of God and speak words straight to the point.*

Quran 47:7 – Pickthall: ***O ye who believe!** If ye help Allah, He will help you and will make your foothold firm.*

Quran 49:6 – QXP: ***O You who have chosen to be graced with belief!** If an indiscreet (= lacking prudence, good judgment, or circumspection) person comes to you with any news, verify it lest you hurt some people in ignorance and then regret what you have done.*

Quran 85:11 – Sahih International: ***Indeed, those who***

Whom does the *quran* address?

have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

The mention of ‘the people of the book’ in the *quran*.

The god also has messages for ‘the people of the book’ (people who claim they believe the Torah and the Gospel, not the Jews and the Christians as the *quran* does not recognize any religion) in the *quran* as well. In many verses, the god addresses them directly as ‘the people of the book (= scripture)’.

The following verses address the ‘people of the book’, asking them why they deny the truth from God and bar people from the divine path. It further questions them on why they argue about things that they don’t know about God, Abraham, Moses and Jesus. It states that the god has now sent the message exposing the truth that they may be unaware of, and for them to accept it without any doubt.

Quran 3:70 - 71 – QXP: *O People of the Book!* *Why do you deny the truth of God’s Messages to which you yourselves bear witness?*

O People of the Book! *Why do you cloak the truth with falsehood, and conceal the truth that you are so well aware of?*

Quran 3:98 - 99 – Sahih International: *Say, “O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?”*

Say, “O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do.”

Quran 3:65 - 66 – QXP: *O People of the Book!* *Why do*

Whom does the *quran* address?

you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not use your intelligence?

You argued (with Moses and Jesus) in matters of which you had knowledge. Why do you dispute in matters that you know nothing about? Indeed, God knows and you know not.

Quran 5:19 – Yusuf Ali: *O People of the Book!* *Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner": But now hath come unto you a bringer of glad tidings and a warner. And Allah hath power over all things.*

The god invites the 'people of the book' to the *quran* by asking them to uphold the Torah and the Gospel as both of them had foretold the advent of prophet Mohamed who would speak HIS words (= the *quran*). It also invites them to come to a memorandum of understanding with the people who uphold the divine laws in the *quran*, it does not tell them to assign divinity to anyone other than God (= *allah*).

Quran 5:65 - 66 – QXP: *If the People of the Scripture would believe in the Qur'an and be mindful of the Divine Laws, We would remit their sins from them and admit them into the Gardens of bliss.*

If they had upheld the Torah and the Gospel, and all that was sent down upon them by their Lord, they would have received the blessings of the heavens and earth. Among them there are people who are moderate, but a great many of them follow a course that is evil.

Quran 5:68 – QXP: *Say, 'O People of the Scripture! You have no valid ground for your beliefs unless you uphold the Torah and the Gospel and all that has been revealed to you*

Whom does the *quran* address?

from your Lord.' (The truth in them has been incorporated into the Final Revelation). Yet all that has been revealed to you (O Prophet), by your Lord is bound to make many of them more stubborn in their arrogance and denial. But grieve not for the disbelieving folk.

Quran 3:64: *Say, 'O People of the Book! Let us come to common terms as between us and you that we shall serve none but God. That neither shall we ascribe divinity to anyone beside Him, nor shall we take others for our lords besides God.' And if they turn away, then say, 'Bear witness that it is we who have surrendered ourselves in peace to Him (= muslimoon).'*

The god advises the mankind in the *quran*, to put their differences, hatred, biases and jealousy aside for the sake of God and to believe in HIS revelation (in the *quran*) that has come to us now. The *quran* acknowledges the previous scriptures including the Gospel and the Torah as revelations sent to Jesus and Moses from the god (= *allah*). The divinity and the doctrine of Trinity among other doctrines like Atonement were attached to Jesus at the 'Council of Nicaea' convened in 325AD by the Roman Emperor Constantine to unite Paganists with the newly invented Christianity for political purposes by pretending to uphold the Gospel. The council decided to adopt a few versions of the Gospel that they favoured and ordered to destroy everything else. What in turn happened was that they integrated paganism to monotheism and corrupted some of the true messages in the Gospel that suited them. Until then, Jesus was considered as a prophet by the faithfuls. The corruption of the Bible continued even after Constantine, as 'revisions'. There are many revised versions of the Bible since 325AD. If you compare a new revised version of the Bible with an older version, you will notice much incongruence in it.

The ruling elites always consider the trust and belief of the masses in the one super powerful entity called God as a threat

to their reign. The history shows us that the ruling elites with the assistance of the priesthood have always preferred paganism over the divine laws. The *quran* confirms that the Gospel had been compromised and reiterates that Jesus was a prophet and a messenger of God who preached true monotheism as a child. This explains why *allah* (= the god) insists on 'the people of the scripture' to follow the *quran* for guidance.

Quran 4:171 – QXP: *O People of the Scripture!* *Do not exaggerate in your religion (Insert: way of life = deen). Say nothing about God except the truth. The Messiah Jesus, son of Mary was a Messenger of God, the fulfillment of His Word to Mary, created according to the laws of creation and given free will from the Divine Energy. Believe in God and His Messengers, and say not: 'Three'. Cease! It is for your own good. God is but One God. Far removed it is from His Supreme Majesty that He should have a son. Everything in the Highs and everything in the Lows belongs to Him. God is enough as a Trustee (of the Universe).*

Note: The edit and insert above are mine. 'deenikum' = your way of life.

Quran 5:15-17 – Sahih International: *O People of the Scripture,* *there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.*

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.

They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah

Whom does the *quran* address?

belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

Quran 5:77 – QXP: *Say, 'O People of the Book! Do not overstep the bounds of truth in your ~~religious beliefs~~ (Insert: way of life = deen). And do not follow the errant views of people who have gone astray long before, and led a great many others astray, and those who are still straying from the even way.*

Quran 5:80-81 – QXP: *Even now you see many of them allying themselves with the rejecters. Evil indeed is what they send forth for their own 'self'. God is displeased with them, and they will abide in the doom.*

*If they had believed in God and the Prophet, and what is revealed to him, they (**the People of the Scripture**) would not ally themselves with the rejecters. But a great many of them are drifting away from the truth.*

Note: The edit and insert above are mine. 'deenikum' = your way of life.

The god states in the *quran* that not all among 'the people of the scripture' are alike. There are of course those who take a firm stand of the truth in the revelations and humble themselves before God. The *quran* mentions about them in the following verses.

Quran 3:113 – QXP: *They are not all alike. Among the People of the Scripture there are those who take a firm stand for what is right, reflect on the Revelations of God all night long and ~~submit in adoration~~ (Insert: they consent = hum-yasjudoon – Root: sa-ja-da).*

Note: The edit and the insert above are mine. 'hum-yasjudoon' means they consent.

Quran 3:199 – Sahih International: *And indeed, among*

Whom does the *quran* address?

the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

The mention of ‘the Children of Israel’ in the *quran*.

It is important to note that the ‘Israel’ mentioned in ‘the *children of Israel*’ does not refer to a place or a landmass. ‘*Israel*’ is another name given by God to identify prophet Jacob (Hebrew: *Ya’aqov*) in the Bible and in the *quran*. He was a descendant of prophet Ibrahim and Is’haq (Isaac). ‘*The children of Israel*’ (Q 26:16-17) simply mean the descendants of prophet Jacob. There was no historical land called ‘Israel’ in the Bible or in the *quran* until it was created in 1947 in Palestine. As per the Bible, ‘the promised land’ is in Canaan region in present day Egypt (Genesis 17:8; Exodus 3:17). However, according to the *quran*, ‘the children of Israel’ was offered a land during the time of Moses but they refused to enter into it (Q 5:20-26).

One can hardly overlook the historical references to ‘the Children of Israel’ (= Jewish people – descendants of Jacob), which are found throughout the *quran*. Although the *quran* was revealed to a non-jewish (= gentile = *ummiy* Q 7:157), the message in the *quran* is largely for the ‘children of Israel’ as a community than the Arabs or anyone else. Out of all the references throughout the *quran*, Chapter 2 has a greater significance as it predominantly addresses them. It may come as a shock to the readers that many of the verses in the *quran* were meant for ‘the Children of Israel’, and not the Arabs. Nowhere in the *quran* has any verse addressed the Arabs except to admonish them with the exception of some verses addressed to

Whom does the *quran* address?

the Arab messenger Mohamed, as a prophet. The god addresses 'the Children of Israel' in Chapter 2 from verse 40 all the way to 101.

Q 2:40
Pickthall

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اُوْفٍ بِعَهْدِكُمْ وَاِنِّىْ
فَاَزْهَبُوْنَ ﴿٤٠﴾

***O Children of Israel!** Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.*

The subsequent verses describe the history of 'the Children of Israel', their behaviour and how God favoured them. Verse 79 states how their scholars invented new rulings on prohibitions contrary to their scripture. The verses 83 and 84 talk about the covenant that they made with God, and in 85, how they breached the covenant. Then it states that the god sent successions of messengers before sending Jesus, the son of Mary with clear instructions in the Gospel and how they rejected the message and persecuted him. Then in verse 101 it states that now since a messenger (= the *quran*, see Chapter 14) has come in their presence, confirming what they already have, a party among them rejected it as if they never knew about it. It states that they should not be the first to reject the *quran* as it confirms what they already have. Which indicates, the *quran* does not call for a new religion or a new 'way of life', but only confirms what the 'children of Israel' already got (again, not a religion). This is the reason, in verse 146, the god states that 'the Children of Israel' recognize the message in the *quran* as they recognize their own children. One of the reasons for the new revelation was because they had concealed much of the truth in the Torah and the Gospel.

Q 2:146
Pickthall

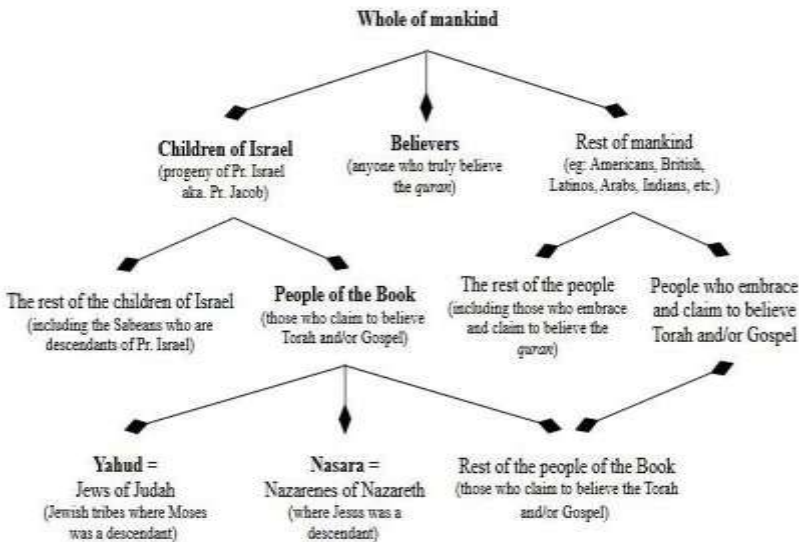
الَّذِيْنَ اٰتَيْنٰهُمْ الْكِتٰبَ يَعْرِفُوْنَهُ، كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ وَاِنْ فَرِيْقًا مِّنْهُمْ لَيَكْفُرُوْنَ بِالْحَقِّ
وَهُمْ يَعْلَمُوْنَ ﴿١٤٦﴾

Those unto whom We gave the Scripture recognise (this

Whom does the *quran* address?

revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

The following chart will help us understand the different ethnicities, tribes and groups addressed in the *quran* and how they are interrelated with present civilizations and different scriptures they believe in. In order to better understand this chart, please do not attribute religion(s) to any ethnicity, tribe or group mentioned in it. Please also be reminded that the *quran* was revealed more than 600 years after the Gospel and by then, as per the *quran*, the messages in the Torah and the Gospel had already been corrupted, thus the need for a new scripture – the *quran*.



The reason people don't know they've been lied to, conditioned and brainwashed is because they've been lied to, conditioned and brainwashed.

24. Does '*saum*' means 'fasting' in the *quran*?

'*Saum*' which the Muslims have defined as 'fasting' is another contentious topic in the religion of Islam, not simply because of the erroneous understanding of what '*saum*' means, but because of the criterion and the methodology of determination on when to start and when to end the month. There are many schools of thoughts surrounding 'fasting' in Sunni and Shia Islam with regards to 'fasting in *Ramadan*'. During this period, they abstain from eating, drinking and intimacy with their wives, from dawn to dusk for a month. Some believe, that they should start the month of fasting after sighting the new moon (*Hilaal*) according to *Hadith* and end fasting after sighting the '*Hilaal*' for the following month. Others believe that they should follow the modern scientific forecast, which determines the beginning of the month way in advance. There are others who follow the personal decision of their priest and many who follow the decision of the government of Saudi Arabia even if they live in a different country and time zone. It always becomes a contentious topic in certain communities and creates a lot of confusion, though many feel it is not worth debating. Whatever each individual believes on this topic, the issues on contention have not disappeared even after a millennium has passed.

If an apparently simple religious ritual like this has created strife in communities which claim to believe the same scripture and messenger and want to unite mankind, what possibly could they be doing wrong? Are we to believe that the all-merciful god and his messenger left room for discord among the followers of the same scripture and messenger? What if our current understanding of '*saum*' is erroneous and 'fasting' is not what the god intended us to do? What, if it is a simple concept to understand when we properly study the 'fully detailed and clear' Quran? Are we to wait until all the religious priests come to a consensus or should we use our God given intellect and the

Does 'saum' means 'fasting' in the *quran*?

scripture to understand what it really means? I would certainly settle for the latter. If you are with me, let's dive in.

Most people are in the impression that *saum* is only prescribed during the period of *Ramadan* in the *quran*. The fact is, *saum* has been mentioned in many chapters in the *quran*. The god has prescribed *saum* in the *quran* for different reasons and purposes such as to seek guidance, for social and personal reasons, as a penalty or to discipline an individual. In order to correctly understand what *saum* means, we have to study the context of the verses where *saum* is mentioned in the *quran*. So then, what is 'saum'?

As per the context of the verses below, which contain the word 'saum', it can be defined as 'Self-discipline' to achieve an outcome.

For instance in the *quran*, verse 19:26 God instruct Mary (Mother of Jesus) to inform the people, that she had undertaken *saum* from speaking, and thus shall not speak to any human being that day.

Q 19:26

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

So indulge yourself (= kulee washrabee) and be content. And if you see from among men anyone, say, "Indeed, I have vowed to the Most Merciful self-discipline from speech (= sauman), so I will not speak today to [any] man."

If we read all the verses from 19:22 to 19:33, it will be clear that this *saum* was for a social reason and neither to seek guidance nor punitive. And clearly, it is not to abstain from food, drink and intimacy. She had simply taken a 'vow of silence' that day – self-discipline in silence. It appears that people around her understood what 'saum' meant in their language. It was not a new concept for them.

Does '*saum*' means 'fasting' in the *quran*?

The verse 5:95 of the *quran* also talks about '*saum*'. In order to understand the reason for this *saum* and what it means, we have to know the subject matter of the verses from 5:94 to 5:98. These verses talk about wildlife conservation, hunting and its restrictions.

I agree with Aidid Safar's rendition on the verses concerning wildlife conservation in his book, 'Mental Bondage'. In verse 5:95 God says that if you kill a wild animal during the restricted period by mistake while hunting, you should let two just men check the maturity (*bhaligha* = reach maturity = reach its strength) of the animal by means of its ankle (= *Ka'ba*) and decide how much financial compensation is proper (to be paid to the wildlife conservation authority) or feed the poor on your own if the authorities are not present or perform *saum*. It does not indicate how many people to be fed or how many days to perform *saum*. That depends on the amount of the compensation and the severity of the action. In this verse *saum* is not to abstain from food, drink, speech or intimacy, but self-discipline of abstention from hunting for a period, as a penalty. The reason the number of days for '*saum*' is not specified in the verse is because it depends on the severity of the offense that needs to be determined by 2 just individuals. Self-discipline of abstention is to be observed by the offender even if the authorities are not present, as this could be a test from God as per verse 5:94, to see whether we oblige to HIS commands in privacy.

The rules of hunting and its restrictions are in place in most of the developed countries even now. These restrictions are imposed and monitored by the respective 'wildlife conservation authorities' in the region. Though they may be unaware of the Qurnaic injunctions, they have very similar rules and regulations as mentioned in these verses of the *quran*. This is an indication that the Quranic injunctions are commonsensical and effective. Let's review the verse 5:95.

Does 'saum' means 'fasting' in the quran?

Q 5:95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ
الْغَيْرِ بِحَاكِمٍ يَوْمَ ذَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفْرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو
الْإِنْفَامِ ﴿٩٥﴾

*O you who have believed, do not kill game during prohibited (= hurumun) period. And whoever of you kills it intentionally – the penalty is an equivalent of an animals to what he killed, determine its maturity (= bhaligha) by its ankle (= Ka'bati), as judged by two just men among you or an expiation: the feeding of needy people or **self-discipline in abstention from hunting (= siyaman – plural of saum)** to bear the burden of the penalty for his deed, that he may taste the consequence of his deed. God has pardoned what is past; but whoever returns (to violation), then God will take retribution from him. And God is Exalted in Might and Owner of Retribution.*

When you read Quran verses 58:1-4, it is very clear that the *saum* is not abstaining from food or drink either, but from intimate relationship for 2 months. The verse 58:2 applies to those who put away their wives by pronouncing “you are to me as my mother”. Then the verse 58:3 indicate if those men want to go back to their wives after estranging, they should free a man from bondage. The verse 58:4 clearly says if they cannot find a man in bondage to free, perform *saum* for 2 consecutive months before going back to his wife (metaphorical for intimate relationship). In this instance the man is not supposed to have intimate relationship even at night for 2 consecutive months for estranging his wife. This is prescribed as a punishment as it is generally difficult for a man to go on like this for long. And if he is unable to abide by this rule, or break this *saum* (= self-discipline of abstention from intimacy) and have intimate relationship with the wife within the specified period, he should feed 60 needy people. Obviously this 'saum' (= self-discipline of

Does 'saum' means 'fasting' in the quran?

abstention from intimacy) applies only to married men.

Q 58:4

فَمَنْ لَمْ يَجِدْ صِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامَ سِتِّينَ
مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

*Whoever don't have the means to find a bonded person, let him observe **self-discipline of abstention from intimacy (= Siyam – plural of saum)** for two consecutive months before the couple may intimately touch each other. And if he is unable to do that, he should arrange the feeding of sixty needy ones. This is so that you may be true to your faith in God and His Messenger. These are the bounds ordained by God. For the deniers is a painful doom.*

The verses 4:92-93 also talk about 'saum'. In verse 4:92 saum is prescribed as a punishment for the unintentional killing of a 'believer', to discipline or rehabilitate the offender who cannot afford to pay the compensation to the victim's family and free a bonded person. Sentencing the guilty for 2 consecutive months of saum is to put him in self-discipline of isolation from freedom of movement (similar to a term for rehabilitation) so he can seek repentance from God, learn to amend, so that he can be rehabilitated and assimilate back in to society. This is not about abstaining from food, drink and intimacy. We can learn from the verse that it promotes compensating the victim's family for the loss of their loved one. There is no mention of abstaining from food, drink or intimacy.

Please note, a bonded person could be one who is in slavery, extreme poverty, crushing debt or oppression.

In verse 5:89, three days of saum is prescribed as a punishment for breaking an oath intentionally, if the person cannot afford to feed or cloth 10 poor people or free a slave. The first part of the verse clearly states that God will not impose blame upon unintentional or meaningless oaths. It has to be an intentional oath, which has consequences for the victims if broken, and not

simple promises. Examples of serious oaths could be, giving false testimony to a crime, giving false evidence to an abuse or a 'Will', or refusing to take responsibility to an oath which was given earlier on a 'Will' of a deceased, etc. Here too, *saum* can be understood as a punishment of self-discipline of abstention from giving or witnessing an oath, for the individual to make amend. The individual can make this opportunity to seriously contemplate his act and repent the mistake and seek guidance from God if he so wills. There is no mention of abstaining from food, drink or intimacy.

The verse 33:35 talks about *saum* in general terms. It says God has prepared for those men and women who are; at peace (= *muslim*), believing (= *mu'min*), devoted, truthful, steadfast, humble, charitable, **self-disciplining (= *saum*)**, chaste and mindful of God, forgiveness and a great recompense. In this verse God does not prescribe *saum* for anyone, but gives an indication whoever carries out *saum* (= self-discipline in abstention) and other acts of righteousness constantly, that HE will reward them. No mention of abstaining from food, drink or intimacy here as well.

Q 33:35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَّصِ
وَالْمُتَّصِدَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَ
اللَّهُ كَثِيرًا وَالدُّكْرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

*Surely, for men at peace and women at peace, men who believe and women who believe, men who are devoted and women who are devoted, men who are truthful and women who are truthful, men who are steadfast and women who are steadfast, men who are humble and women who are humble, men who are charitable and women who are charitable, men who **self-discipline (= sa'eemeena)** and women who **self-discipline (= sa'eemaati)**, men who are chaste and women who are chaste, men who remain*

mindful of God and women who remain mindful of God, for them, God has readied forgiveness and an immense reward.

As per this verse, we are to perform not only *saum* (= self-discipline), but also advised to be devoted, truthful, steadfast, humble, charitable, chaste and mindful of God, while being a believer at peace with God at all times. So in this verse, God is simply saying that the men and the women who continuously strive in righteousness, HE will forgive and reward them.

So, we can clearly see from all the above Quranic verses that the meaning of 'saum' is far from abstaining from food, drink and intimacy but for our own self-discipline in abstention to achieve a higher purpose in life, whether it is for self-development, self-education, self-reflection or self-obligation. If we broaden our perspective beyond the above verses of the *quran*, we come to realize that we all perform self-discipline in abstention (= *saum*) in different ways whether we are aware of it or not, in our daily lives. For example; a person who wants to loose weight, performs *saum* by going on a strict diet and regular exercise, which requires self-discipline in abstention. A person who wants to maintain good health may abstain certain types of food, which requires self-discipline in abstention. A person who has diabetes may abstain from taking sugar, food that have carbohydrates and change his diet, which require self-discipline in abstention. A person, who wants to get rid of an addiction such as drinking alcohol, drugs or smoking, may require self-discipline in abstention. Likewise, someone who seeks God's guidance also can perform *saum* in order to achieve this.

Whether it is for our own self-development, self-education, self-reflection or self-obligation, we perform *saum* time-to-time depending on our needs, circumstances and obligations. Therefore, *saum* is not an alien concept for mankind though the **Muslims** have given an alien meaning to it.

Finally, the most important part of this subject is the '*saum*' in

ramadhan. In the *quran*, Chapter 2, verses from 183 to 187 describe '*saum*' during '*ramadhan*'. The Muslims believe that God prescribed them (young and old, rich and poor) in these verses to abstain from food, drinks and intimacy with their wives, from dawn to dusk for one whole month. They also practice self-restraint on their day-to-day activities by being mindful of their desires, speech, vision and actions, and spend time in repentance. They observe a strict abstention from food and drinks including water from dawn to dusk during this time. They even train the children as young as 7 years old to go through this special program that they call 'fasting'. They practice generosity towards the poor during this month, as they believe that fasting is prescribed for them to feel the 'pain of hunger' of the poor. However, the poor people are not exempt from fasting either. They also emphasize the health benefits of fasting.

Though there are health benefits in fasting for many people, prolonged fasting without water could have negative consequences for many. There are instances where children have unintentionally succumbed to their death due to dehydration. For many who are concerned about their health, intermittent fasting is more appropriate than a strict 30 days fasting without water. If someone lives close to the equator, the duration of the fast is approximately 14 hours a day. However, this kind of strict fasting could be a health risk if we live close to the northern hemisphere during summer where the time period of the actual fast could extend up to 23 hours with one hour to hydrate and start all over again for the next 30 days. If someone is already slim and healthy, what is there for him to achieve from this strict program? Any health plan should be carefully catered for each individual's needs and circumstance. A 'one size fit all' approach of fasting is a bad idea for most people.

But, wait! Is 'fasting' really the intended goal of these verses from 2:183 to 2:187? Are there any reasons mentioned for this

exercise (practice), in the *quran*? What are we supposed to achieve? Let's find out.

When you take all these 5 verses in context, it is clear that *saum* in these verses are prescribed to seek guidance and not for abstaining from food, drink or intimacy. Therefore, it is a mistake to look at these verses in relation to health benefits. The verse 183 states that *saum* was prescribed for you as it was, for those before you, that perhaps you may become righteous (Q 2:183). The next verses state, if you do 'saum', it is better for you if you only knew (Q 2:184), The *quran* was revealed in the period/month (= *shahr*) of *ramadhan* as a guidance to mankind consisting of guidance and criterion. God wants to bring you ease and not hardship and so that you may do the exercise (practice), and glorify God because HE has guided you, that you may be thankful (Q 2:185), if My servants ask you (O! messenger) about Me, I am near answering the calls of those who call on Me. So let them respond to Me (= to the *quran*) and believe in Me so that they may be led aright (Q 2:186). Indulge in learning the *quran* until it is clear to you as black and white. Then perform *saum* (self-discipline in seeking guidance) until the nightfall. And do not frown upon your wives while you devote yourself (= *a'kifu-na*) in the consented decree (= *fil-masaajidi*) as they are your confidantes. These are the limits of God (= *hudu-dul-lah*) and do not violate them. Thus does God makes clear His ordinances to mankind that they may become righteous (Q 2:187).

The purpose of 'saum' is set forth in these verses. It is hard not to notice the emphasis given in these verses for 'divine guidance' to achieve righteousness. Any thinking person would question how *going hungry* for 30 consecutive days could achieve this objective. It is also important to highlight that verse 2:185 which states that *the quran was revealed (to Mohamed) as guidance in the period of ramadhan*, which indicates that it can also reveal its guidance to us during such period, if we truly seek it.

Since this Quranic guidance was revealed to Mohamed during *ramadhan*, it may very well worth to find out what 'ramadhan' really means, in the *quran*. The word *ramadhan* is derived from the Arabic word *ramidha* (رَمِيضٌ). It means intense heat = great distress = extreme stress = nadir = lowest point in life = worst moment. This is the point of time when Mohamed was searching for truth (guidance) and received the revelation from God, which was his moment of 'divine calling'. We recognize this experience as 'great awakening' = wake up call = tap on the shoulder = spiritual calling = 'Aha' moment = light bulb moment.

A person who has experienced a 'light bulb turning on' moment in their life would understand what it means to feel literal heat (= *ramadhan* = great distress) in them prior to the 'wake up call'. Generally people experience this moment when they fall into the lowest point of their lives searching for truth, the guidance or the solution to a problem. Some times, it could be the most stressful, alienating, excruciating, lonely, confusing and frightening experience of their lives. It is during such periods of great distress (= *shahru ramadhan* = period of intense heat) that we receive divine guidance (= awakening), and find our will and inner strength to follow it, which we call 'our light bulb moment' or God's intervention. As per the first part of the verse 2:185, whoever perceives this period of intense heat (= *shahru ramadhan* = great distress) longing to find guidance, let him perform **saum** (= selfdiscipline in seeking guidance from the *quran*). The god assures us that we may also find guidance from the *quran* similar to Mohamed receiving it during such trying times in his life, if we truly seek it (See Q 97:1-5 - The night of enlightenment, ie: the light bulb moment). Let's review the first part of verse 2:185:

The quran was revealed in the period of great distress (= shahru ramadhan), guidance for the mankind. And it contains clear proofs of guidance and criterion. So whoever perceives this period (in their lives), let him

Does 'saum' means 'fasting' in the *quran*?

perform saum (self-discipline in seeking guidance)...

Please note, the verse clearly states 'whoever perceives/witness this period of great distress (= *faman shahida minkumush-shahra*), let him perform *saum*', which means the '*shahr*' or 'this period' will be felt within (= *shahida*) someone. So, it is a state of mind that can be felt or witnessed by someone, like a distress. If it is a 'month' of a year, there is nothing to feel or witness within, as we already know in advance when exactly it will be. So, '*shahra*' mentioned in this verse is 'something' that you will perceive/witness within you'. That 'something' is the 'great distress (= *ramadhana*)' mentioned in the first part of the verse. Let me breakdown the first part of the verse to better understand:

<i>shahr</i>	period of great distress
<i>ramadhana</i>	that/the
<i>alladhi</i>	was revealed
<i>unzila</i>	<i>in</i>
<i>fih</i>	the quran
<i>al-quranu</i>	guidance
<i>hudan</i>	for mankind
<i>lin-nasi</i>	and clear proofs
<i>wa-bayyinat</i>	of the guidance
<i>min-huda</i>	and the criterion
<i>wal-furqani</i>	so whoever
<i>faman</i>	perceives/witness
<i>shahida</i>	among you
<i>minkum</i>	the period
<i>ash-shara</i>	should self-discipline
<i>fa-l-yasumhu</i>	

What it simply says is that the *quran* was revealed (to Mohamed) as guidance to him and for mankind, at the time period of great distress in his life when he was searching for truth. It has clear proof of the guidance and the criterion. So, whoever perceives or feels **the** period (*of* distress) (= *shahr ramadhana*) in them in their lifetime, he should self-discipline

in seeking guidance from God in the *quran*. It is simple as that.

Some *quran* translators attempt to interpret '*faman shahida minkumush-shahra*' as 'whoever sight the month' is really illogical. How can someone sight the month? Others have translated as 'whoever is present at home in the month' – another irrational statement.

One may question whether the *shahru ramadhan* (= period of great distress) mentioned in this verse is similar to the 'month of Ramadhan' as per the Persian/Arabic Calendar. The Religionists who created the religion Islam have named a month 'Ramadhan' in their calendar as they did for 'Haj' as well, to confuse and misguide people. As per the Islamic history, the calendar that they call 'Hijri Calendar' was created only after prophet Mohamed's demise. It is clear, all of their inventions were carefully crafted using Quranic words, including the months and days of the *Hijri* calendar to avoid suspicions of their inventions.

Now, let's review all these verses together to better understand how much it has stressed in the *quran* about the importance of self-discipline in seeking guidance (= *saum*) for our own benefit of being righteous.

Q 2:183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَلِكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who have believed, saum (self-discipline) is prescribed upon you as it was prescribed upon those before you that you may become righteous.

Q 2:184

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِّن سَكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

A certain number of days. Whoever among you is ill or on a journey (during them), an equal number of other days

Does 'saum' means 'fasting' in the quran?

(to make up). And those who can afford, a redemption (as substitute) of feeding a poor person. And whoever volunteers excess - it is better for him. But to perform **saum** (= self-discipline) is better for you, if you only knew.

Q 2:185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ



The quran was revealed in the period of great distress (= shahru ramadhan), guidance for the mankind. And it contains clear proofs of guidance and criterion. So whoever perceives this period (in their lives), let him perform saum (= self-discipline in seeking guidance); and whoever is ill or on a journey - then an equal number of other days. The god intends for you ease and does not intend for you hardship. The postponement is for you to complete the period in ease. And glorify God for that He has guided you; and perhaps you will be grateful.

Q 2:186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِقَائِي لَعَلَّهُمْ يَرْشُدُونَ



And when My servants ask you (Mohamed), about Me, indeed I am near. I respond to the call of the caller when they call unto Me. So let them respond to My call (the quran) and believe in Me that they may be led aright.

The above 4 verses clearly state without any ambiguity that the purpose of 'saum' (= self-discipline) is to seek guidance from God. Nowhere does it state that it is a yearly program. Verse 2:185 indicates that whoever perceives this period (in their lifetime), to perform saum, or to make up time later if they are ill or travelling. That is how important it is (see the last part of 2:184).

Then, verse 2:187 states that you are permitted to have regular relationship with your wives during the nights of this exercise. Do not completely avoid them (because of this new research of yours), as they are your confidantes. Therefore, maintain regular relationship with them during night. And indulge yourself in learning (= *kuluu washrabuu*) until it (the guidance of the *quran*) is clear as black and white. Then, perform 'saum' (= self-discipline in seeking guidance) till nightfall. And do not frown on them while you are devoting (= *a'kifu-na*) yourself in the consented decrees (*fil-masaaji-di*). Those are the limits of God (= *hudu-dul-lah*).

Let's review the verse.

Q 2:187

أَجَلٌ لَّكُمْ لَيْلَةُ الْفَيْصَامِ الرَّفْعُ إِلَىٰ ذِي شَأْيِكُمْ هَٰنَ يَأْسُ لَكُمْ وَأَنْتُمْ يَأْسُ لَهُنَّ عَلِمَ
اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ
بَشِّرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبَشِّرُوهُنَّ وَأَنْتُمْ عَلَيْكُمْ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ بَيَّنَّنَا اللَّهُ لِيَتَّبِعُوا لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ

*It is made permissible for you on the nights of **siyam** (= plural of **saum**) to mingle with your wives. They are your confidantes and you are their confidant. God knows that you would have deprived yourselves, feeling guilty, so He turns towards you and pardons you. So, mingle with them and seek that which God has prescribed for you (in the *quran*). And indulge in learning (= *kuluu washrabuu*) until it is clear to you as black and white. Then perform **saum** (= **self-discipline in seeking guidance**) until the nightfall. And do not frown upon them while you devote yourself (= *a'kifu-na*) in the consented decree (= *filmasaaji-di*). These are the limits of God (= *hudu-dul-lah*). So do not violate them. Thus does God makes clear His ordinances to mankind that they may become righteous.*

It is important to note that there are no mentions of abstaining

from 'food or drink' anywhere in the above verse. The literal meaning of *kuluu washrabuu* is 'eat and drink'. The figurative meaning is, 'to indulge'. The *quran* has used the figurative meaning of '*kuluu washrabuu*' in many verses. For example, in verse 2:60, when Moses asked for water and God told him to strike the rock with his staff and water gushed forth, Moses said to his people, "*kuluu washrabuu*" (= indulge yourselves) of God's provisions. And another example of *kuluu washrabuu* is mentioned at the beginning of this chapter in verse 19:26 with regards to Mary (mother of Jesus), at the time of childbirth to shake the date-palm for some ripe dates. The god directs Moses to water and Moses says to his people, *kuluu washrabuu* (= indulge in satisfying your thirst). The god directs Mary to a date palm and says *kuluu washrabuu* (= indulge in satisfying your hunger). Similarly, HE directs you to the *quran* and says *kuluu washrabuu* (= indulge in satisfying your knowledge, ie: quench your hunger or thirst with the truth in the *quran*). So, what God states in verse 2:187 is, to indulge in learning until the guidance in the *quran* become clear to you as black and white. The next part of the verse states to perform *saum* (= self-discipline in seeking guidance) until evening and not to frown upon your wives (or anybody for that matter) while you are devoting (= *a'kifu-na*) yourself in the consented decrees (= *fil-masaaji-di*). There is no mention of abstaining from food and drink here either.

Note: The Quranic meaning of '*masjid*' is discussed in detail in the next chapter along with the word '*a'kifu-na*'.

As I mentioned earlier, if we take the *saum* mentioned in this verse in context, it is clear that the main purpose of this *saum* is not to abstain from food, drink and intimacy as it was made to believe, but to seek guidance from God of the consented decrees in the *quran*, to become righteous (2:183), as it is better for you (2:184). The *quran* is a book of guidance, and God has intended ease for you to learn it, to seek guidance (2:185). He advises us

Does 'saum' means 'fasting' in the *quran*?

to call on Him, as HE awaits our calls and for us to respond to HIS call in the *quran* (2:186). God has given everyone a chance (believers or not, without prejudice) during a period of *their lifetime* to connect with Him to be guided. HE says that HE awaits our calls. It is up to each individual to call on Him if they truly seek God's guidance. As per these verses, the god assures that whoever seeks guidance will find it. Isn't it ironic that instead of calling on God for guidance, the Muslims waste their time and efforts yearly, in self-inflicting punishments on them by abstaining from food and water from dawn to dusk for straight 30 days?

"He that seeketh findeth; and to him that knocketh it shall be opened;" for only by patience, practice, and ceaseless importunity can a man enter the Door of the Temple of Knowledge.

- As A Man Thinketh 1902 (James Allen 1864-1912)

25. Is '*Masjid*' a Mosque as per the *quran*?

Manipulating the meaning of the word '*masjid*' is one of the most prolific corruptions that have been committed by the Muslim priesthood and the ruling elites of the bygone era to degrade the creed prescribed by God in the *quran* to a system of rituals. Just by manipulating the true meaning of this word, an entire system of institutionalized religion has been created with manmade rituals surrounding it. Many rituals of the religion Islam are based on the assumption that '*masjid*' means a 'Mosque' and '*Masjid-al-Haraami*' means the 'Sacred Mosque' in Mecca. The 5 daily non-Quranic ritual-worships that the Muslims perform facing towards the cube structure they call '*Ka'ba*' at the center of the Mosque in Mecca, which the Muslims call '*Masjid-al-Haram*', which is also the direction that all the other Mosques in the world are supposed to be facing towards, as well. The Muslims are also supposed to make pilgrimage to this Mosque in Mecca for two other rituals they call '*Haj*' and '*Umra*', which will be discussed in a later chapter. Apart from the rituals mentioned above, there are other institutionalized practices that they perform, which require the establishment of a physical building they call a Mosque. The Muslims don't question as to why the word '*haram*' which means 'prohibition' suddenly change its meaning to 'sacred' when attached with the word '*masjid*'. What if the true Quranic meaning of *masjid* is also not what the Muslims intend it to be? Let's find out.

The god states in the *quran* that HE repeats many concepts in the *quran* from different vantage points (*tasreef*) so that we can better understand the concepts and the meanings of them (Q 75:17-19; 6:65; 7:58; 18:54). For example, in order to understand the meaning of '*solaa*', we have to study and analyze the verses where the word '*solaa*' appears, to derive its correct meaning. When you use the incorrect meaning, most of the verses won't make sense at all. But, when you apply the correct meaning, *voila!* all the verses start to make sense. We have

clearly witnessed that throughout this book. Likewise, in order to understand the true meaning of the word '*masjid*', we have to do the same exercise.

We have to first understand that no Arab or Arab priest can claim that since the *quran* is in the Arabic language that they have the exclusive right to interpret it. The *quran* is for the whole mankind, Arab or not, as explained in Chapter 23. No single community, race or priesthood can take ownership of deciphering the *quran*. It seems clear so far that the Arabs have not understood the concepts of the *quran* at all. So, it is a mistake to think that they know better.

Majority of the **Muslims** are unaware that the concept of a religion is not found anywhere in the *quran*. They are unaware of the Persian-Zoroastrian influence in the religion of Islam and the fact that the earliest Quranic interpreters, *Hadith* compilers, religionists and political elites were all Persians, not Arabs. They are also unaware that they do not follow the *quran* but instead follow only the misleading *Hadith*. Unfortunately, the **Muslim** priesthood is taking advantage of their followers. Innocently of course, as they probably have not even realized that they themselves follow the pagan Arab rituals and are victims of the Persian-Zoroastrian ploy. On the other hand, the followers cannot blame their ignorance on the priests as each individual is given the intelligence, freewill and the scripture to make their informed choices. It is up to us to wake up and alert our consciousness before it is too late.

The god gives guidance to whoever deserves it, without limiting it to only priesthood. This is very important to understand. The god has not guaranteed guidance or the comprehension of the *quran* only to the priesthood. Nowhere does it advise us to seek the guidance of the *quran* from the priesthood. Therefore, it is a mistake to assume that the priests are somehow knowledgeable and guided. Unfortunately many **Muslims** outsource their intellect to the Arabs or the priests and take a backseat. They

haven't realized the responsibility lies in their hands and that they are liable for their own choices.

It is imperative that we learn the true meaning of '*masjid*' from the *quran* in order to understand the extent of the corruption that has taken place and then to realize the true meaning and comprehend the *quran* as it is intended by *allah* (= the god). Aidid Safar in his book *Metal Bondage* has elaborated the meaning of this word with many examples from the *quran* itself. It is detailed, comprehensive and easy to understand. For this chapter, I have taken most of the information from his book with minimal editing. The following are from Part 10 of his book. The insertion of Quranic texts are by me.

'Consented' becomes '*mosque*'

We have seen that words are formed in the Arabic language on the basis of root words. The derivatives from these root words are made by changing vowel points, adding letters before, between or after the consonants. By knowing the meaning of the base, one can easily know the meaning of the derivatives. Non Arabic-speaking Muslims have been made to believe that the Arabs and the non-Arab religionists were the masters of the Arabic of the *quran*. We must not forget one important fact: God did not borrow the language from the Arabs when He revealed the Scripture to an Arab prophet. Modern Arabs and religionists are still struggling to understand many words and verses in the *quran*.

The root word for *sajada* can develop into other forms of different paradigm patterns as preterite, Aorist, noun of action, active or passive participle, referring to gender, singular, dual or plural, e.g: '*sajada*' belongs to *Fa'ala*, '*sajadu*' to *Fa'alu*, '*sujjadan*' to *Fu'alan*. '*Asjudu*' to *Afulu*, '*yasjudun*' to *yafulun*, and '*masjid*' to *Mafil*.

A simple comparison with associated words in other verses will

show the violation of linguistic norms by the early corrupters of the *quran* regarding the usage of the prefixes and suffixes.

For example, we see the following words:

- The root word *sahara* means *to cast a spell or to bewitch*. When somebody is bewitched, the prefix *ma* is appended to the root, which becomes the ground form of the verb *mas-hur* (grammar pattern of mafa'ul). *Mas-hur* is not a place or a physical building, but the state of being bewitched. In Quran 15:15 it says if God were to open up a gate to the sky through which we could climb we would say our eyes had been bewitched.
- The root word *satara* means *to inscribe or to write*. When God's Scripture is prescribed with His decrees a prefix of *ma* is appended to the root to become the ground form of *mas-tur*. The Book is not the *mas-tur* but what is inscribed is the *mas-tur*. Quran 52:2 says, '*And the articles inscribed*'. This means God's decrees are prescribed as the articles of our belief.
- The root word *shahid* means *to witness*. When it is intended to show that the people are in the state of witnessing, a prefix *ma* is appended to the root and it becomes the ground form of the verb *mash-hud*. The place where the event took place is not the *mash-hud* but the state of witnessing is *mash-hud*. In Quran 11:103 it says, *Indeed, these are signs for those who fear the punishment in the Hereafter. That will be the day the people will be assembled and they will be witnessing/mash-hud*.
- The root word *sajana* means *to imprison*. *Masjuni* signifies the serving of the term of imprisonment. *Masjuni* is not the *prison*.
- The root word *sakana* means *to inhabit or to dwell*. The act of dwelling is *maskun*. The building where one dwells is called *buyut* or *house* and not *maskun*. You commit not error if you enter the houses (*buyutan*), which are uninhabited

(ghoiro maskun). (Quran 24:29) [ghoiro literally means *not*]

Similarly, the word *sajada* in the quran means to consent. The word **masjid** found in 9:107, 17:1 and 17:7 is simply the **consented decree** a derivative from the root. It does not represent *a place where people go for prostrating*. The plural of *masjid* – *masaajid* – simply means the consented decrees from God.

These are only the few comparisons from the long list of examples in the *quran*. The words *mashur*, *mastur*, *maskun*, *masjid*, *mashhud* and *masjun* are verbs with the prefix of *ma* before their respective root words. Like other derivatives *masjid* belongs to the *Mafil* paradigm pattern.

We find the word *masjid* in 2:187, for example. In this verse, a person who observes self-discipline (*siyam*) is required to observe certain rules. If he strongly adheres to the instruction, it means that he devotes his belief to the decrees consented by God. The *quran* refers to such action as '*a'kiffunna fil-masaajid*' or '*devoting yourself in the consented decrees*'.

Q 2:187

أَجَلٌ لَّكُمْ لَيْلَةٌ اللَّيْمَاءِ الرَّفِثُ إِلَىٰ ذِي سَائِكُمْ هَٰذَا لَيْسَ لَكُمْ وَأَنْتُمْ لَيْسَ لَهُمْ عِلْمٌ
 اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمَنَ
 بَشِيرُهُمْ وَأَنْتُمْ مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ
 الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ إِنَّمُوا الصِّيَامَ إِلَىٰ الْبَيْلِ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ عَنْكُمُوهَا فِي
 الْمَسْجِدِ ذِيكَ حُدُودَ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِيْلنَاسِ لِعَٰلَمَهُمْ
 يَتَّقُونَ

(2nd part of 2:187): ... And explore what God had dictated for you and savor until it is clear to you the white thread from the black thread from dawn. Then, observe the self-discipline until the night. And do not frown them when you are devoting yourself in the consented decrees. Those are the limits of God (*hudu-dul-lah*).

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The breakdown of this part of the verse is as follows:

<i>wa-antum</i>	and you
<i>a'kifun-na</i>	are devoting
<i>fil</i>	in the
<i>masajid</i>	consented decrees

The above instruction (which appears in the second part of 2:187) simply says after getting the knowledge of the *quran*, continue to explore what God had revealed to you. Meanwhile continue to savor or slacken yourself until His decrees become clear to you. And *while the person is devoting himself in the consented decrees* he should maintain the cordial relationship with his wife.

But the religionists assigned non-existent meanings to the words making (1) *a'kifun* which means to *devote or cleave* become *retreat* and (2) *filmasajid* which means *in the consented decrees* become *in the Mosque*.

Putting the sentence together, they say its meaning becomes: *while you retreat in the Mosque*. They have ignored the message in the first part of the verse that says you must maintain the cordial relationship with your wife during the nights of those days when you are devoted in the consented decrees.

Permitted for you in the nights of discipline to maintain the cordial relationship with your wife. They are garments for you and you are garments for them. God knows that you would have wronged yourselves..... Thus give them the good news. (first part of 2:187)

This verse is about self-discipline when a person receives the knowledge of the *quran*. He must maintain the cordial relationship even if his spouse differs - they may not be happy when you are devoted to the newly discovered knowledge. While devoting himself in the consented decrees (*a'kifuna fil ma-sajidi*) he should not frown at even the closest person to him. That is all. It is a simple instruction.

The *deen* is prescribed

The concept of God's consented decree (*Masjidil-lah*) according to the *quran* does not allow for the establishment of a house of worship, neither is it part of God's prescribed way (*deen-nil-lah*). It is simply not part of God's statute (or the *sha'iral-lah*.) The observation of consented decree is manifested through human values: by translating these decrees into personal actions and deeds – that is, by finding an appropriate application for them in life based on intelligence and reason.

[**Note:** The *sha'irah of Allah*; this is in stark contrast to the catalogue of intolerant and often bizarre rulings created by the priesthood known as the *shar'iah*. Please note the similarity of the vocalic sound - but they are not the same.]

That the *deen* is not an institution accessible through houses of worship should be evident by now. The ploy of making a sanctioned life possible only through access to 'company' premises is common to all religions, and religion is not what the *quran* advocates.

The instruction to discipline oneself upon receiving the knowledge of the *quran* in 2:185-187 was nothing new. It had been decreed to people long before the *quran* was revealed. Surely, those people did not know what a Mosque was. They could not, since the instruction *a'kiffuna-fil-ma-sajid* had not been interpreted by them (against the constructs of their language) as indicating a Mosque. When the same instruction was given after the *quran* was revealed to the Arabs, they introduced a new concept of rituals of fasting for one month to encourage their followers to retreat to a physical building. Then, on top of this, they are in the ridiculous position of having to insist the verse means '*you must refrain from sexual intercourse with your wives when you retreat to the mosque*'. There is simply no logic in the instruction.

Quran 2:183 gives a reason why self-discipline is enjoined:

O you who believe, self-discipline is decreed for you, as it was decreed for the people before you, so that you might be observant for a certain number of days. (2:183 and part of 2:184)

So, the self-disciplining of oneself was not a recent introduction. Rather, it is God's decree and has been practiced by the previous people who received God's revelations. The religionists twisted the meaning of the word "*Som-huu*" to impose fasting on innocent people. All that is required for mankind is to discipline themselves when they acquire the knowledge about God after the *quran* is revealed to them (2:185-186) by Gabriel (2:97).

[**Note:** 2:97: Muhammad was made to say, 'Anyone who opposes Gabriel should know that he revealed this scripture into your heart with God's permission, confirming previous scriptures, and providing guidance and good news for the believers'. The Quran can be transmitted to anyone's heart and it can happen at anytime of the year. The *Hijrah* Calendar was not invented 13 years after Muhammad became a prophet. Thus, the month of *Ramadhan* was not there.]

Each time the priesthood distort a word from one verse they are forced to distort other words to cover their backs. As soon as we make a comparison to examine the rationality of a concept within the structure and integrity of the *quran* as whole, we notice the divergence of the meaning in the message arising from the distortion by the religionists.

***Masjid* is the Consented Decree from God**

The Muslims and their priests are not aware that the word *masjid* is used in the *quran* to refer to the people who existed long before the time of the last prophet and that it does not refer to Mosques or buildings of any kind. They totally ignore the significance of the history of Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus in the *quran* (all of whom consented to God) as

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though these people were not worthy of recognition. Before the Arabs embraced 'the way of life prescribed by God' (= *deenillah*), there were many others who consented (= *sajada*) themselves to God's decrees. However, there are equally many of them who abused these decrees.

Q 9:107

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِصْرًا لِمَن
حَارَبَ اللَّهَ وَرَسُولَهُ مَن قَبْلُ وَلِيَحْلِفُنَّ إِن أَرَادْنَا إِلَّا آلَاءَ الْحُسْنَىٰ وَاللَّهُ يَشْهَدُهُمْ
لَكَذِبُونَ ﴿١٠٧﴾

And there are those who accept their consent to cause detrimental and disbelief, and they created dissent among those who believed, while accommodating those who fought God and His messengers from before... (9:107)

The phrase *min-qobla* indicates an event that took place in the past (literally: *from before*). In other words, before the time of the last prophet the *masjidan* or 'their consented' decision in upholding God's decree was corrupted to create problems and disbelief.

The word *masjid* is a common term used in the *quran* to refer to the consent between God and His servants and this word was used for other people long before the time of Muhammad.

Furthermore, there is no historical evidence to support the existence of any physical Mosque patronized by Muslims before the *quran* was revealed. The Jews and the Christians call their houses of worship Synagogues and Churches. According to the religionists, *islam* was introduced to the world only after the *quran* was revealed to the last prophet (when in fact the *quran* states that *islam* was initiated by Abraham, i.e. long before Moses).

In the religion of Islam, they do not cite any history of any physical building called a Mosque, or the Mosques of God or the 'sacred Mosque' during the time of Noah, Abraham, Moses or Jesus.

Let us quote the remaining portion of the passage in 9:107:

...And they swear, "It is not our intention except to do good." And God bears witness that indeed they are liars.

Whilst it would be illogical to assume that the people were lying about the Mosques we can safely say that they were lying about what they have consented to in observing God's consented decrees – or the *masa-jidal-lah*.

The people in the verse claim that their intentions are honorable. But God says He bears witness that they were lying about their intentions. It is hard to imagine how someone could abuse a physical Mosque. The section continues:

Q 9:108

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُتِيَ عَلَى الشَّقْوَىٰ مِنْ أَوَّلِيَوْمٍ أَلْحَقُ أَنْ تَقُومَ فِيهِ
رِجَالٌ مَّحْبُوتُونَ أَنْ يَنْظُرُوا وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

Do not sustain in it forever. Indeed, consenting based upon observation from the first day of the truth is secure for you to partake in it. There are men who wish to cleanse themselves. And God is pleased with those who cleanse themselves. (9:108)

The objective of consenting oneself to the consented decree or *masjid* in 9:108 becomes clear. It is to cleanse people. If the religionists insist their Mosques can cleanse people, what is wrong in saying the Temples, Synagogues and Churches can do the same thing?

It is also important to look at 9:108 which says, *la masjidan ussisa ala taqwa min-aw-wali yaumin aHaqqu:*

<i>la masjidan</i>	Indeed, consenting
<i>usisa</i>	based
<i>alataqwa</i>	upon observations
<i>min</i>	from
<i>aw-wali</i>	the first
<i>yaumin</i>	day

aHaqqu of the truth

The word '*min aw-wali yau-min aHaqqu*' means '*from the first day of the truth*'. Does the word from the '*first day of the truth*' refer to the engagement of the architects and the contractors to put up a building correctly or does it mean to agree or to give our consent to the truth upon observations of the Quran? Nobody finds any truth in the houses of worship.

The fact is these verses stress the importance of not abusing God's consented decrees after it was established with the truth. The decrees encompass personal commitments in performing good deeds in our routine life in society, to parents, families, relatives, associates, orphans, the poor, the needy and to fulfill the promises we make, and to continue to maintain our obligations and keep them pure. We must remain steadfast in the face of adversity, hardship and war.

The fundamentals of God's consented decrees (= *masjidan*) are:

- belief in the One unseen God
- belief in the life after death
- Do good deeds while living in this world

That is all it says in 2:62 of the Quran. Anybody can do this without any Mosques or houses of worship. In the same verse it assures those who observe them "Have nothing to fear, nor will they grieve". There is no need for anyone to go to a physical building to search for religious 'experts' to learn the methodology on how to believe in the One God, the Hereafter or how and what to do in discharging their duty doing good deeds.

The consented decree is prescribed

In their grand plan, the religionists first twisted the word *masjid* – which means *the consented decree* to become physical *Mosque*. They then twisted the same word appended with a suffix *allah* (meaning God). The word *masa-jidal-lah* in the *quran* simply means *God's consented decrees*. There are many similar cases

when a suffix is added to a word in the *quran*. For example *deen-nil-lah* refers to the way of life prescribed by God. But the religionists twisted it to become *God's religion*.

The *quran* has proclaimed in 6:38 that the Book is fully detailed and God did not leave anything out of the Scripture. Distorting God's Scripture is an act of wickedness. We have seen how the religionists abused the *quran* and their wickedness is exposed:

Q 2:114
وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا
كَانُوا لَكُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَكُمْ فِي الدُّنْيَا خِزْيًا وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿١١٤﴾

Who is more wicked than those who prevent others from God's Consented Decrees (*masa-jidal-lah*) by mentioning His name in it and persist in obliterating it? It is they, who should not be engaging in it, except those who fear humiliation in this world and severe punishment in the Hereafter. (2:114)

The conspiracy is uncovered. The wicked people as per this verse are preventing others from God's consented decrees in the name of God. The religious priests have corrupted God's word – or His *kalimah* in the *quran* – to create a religion not prescribed in the *quran*. And blatantly they use God's name too.

Those who do not consent themselves to God's decrees are not supposed to prosper or give life to the consented decrees as a way of life or *deen*.

Q 9:17
مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ
أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

It is not proper for the idolaters to promote God's consented decrees (*masa-jidal-lah*). They witness their own disbelief. They are wasting their deeds and they will abide in the hell-fire forever. (9:17)

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The word *ai-ya'maru* means to give life or to promote. Surely, we cannot give life to a physical building. But people can promote or give life to what was decreed by God as long as they focus on the **consented sanctions** prescribed by God, the Quran calls it ***masjidal-Harami***.

The only people who deserve to give life to God's consented decrees are those who *truly* believe in God and the Last Day and those who uphold their commitments and keep them pure.

Q 9:18

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُوْتَيْكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

Indeed the people who deserve to promote God's consented decrees (*masa-jidal-lah*) are those who believe in God and the Last Day and those who uphold their commitments and keep them pure... (9:18)

It is apparent that the '*masajidal-lah*' is not a building. Rather, it is the consented decree by God. Only those who have consented themselves to this decree are the right people to give life to – or promote – the decrees. This prescribed decree does not demand they perform any worship or ritual prayer at a specified location or in a house of worship. Those who consented themselves by committing to its values are the deserving party in promoting God's consented decrees by spreading the good news.

According to the *quran*, God created everything in the heavens and the earth, and all His creations are consenting to His *deen* or orders willingly or unwillingly in peace. So there is no need for God to wait for humans whom He created to start building Mosques from rocks, wood, cement or stone and then say, "These buildings are God's houses." God is already the owner of all the minerals, metals, wood and stone in the world.

The message in the revelations

God revealed His Scriptures to mankind as a guide. Obviously, the clear guidelines in His Book are meant only for those who are observant, believe in the Unseen, observe their covenant with Him and are certain about life after death. But for those who disbelieve, He seals their hearts and their hearing, and He places a veil upon their eyes so that they cannot understand His Book (Quran 16:108; 2:7). That is why He says the Messenger cannot guide those he loves (Quran 28:56). God guides whomever He wills and He is fully aware of those who deserve the guidance. The fortunate believers are committed to doing deeds to show their appreciation to the Creator. That is all. The Creator assures those who conduct their lives in accordance with the prescribed decrees that they will not be subject to fear or grief in this world and the Hereafter.

Men and women follow different paths. They have different cultures and ways of life through observing different systems. Although they were created with different colors and languages, their unifying factor is God who gives them life and death. The best among them, however, are those who work righteousness.

Among His signs is the creation of the heavens and the earth, and the variations in your language and colors. These are signs for all mankind. (30:22)

O mankind! We created all of you from the same male and female, and We made you into nations and tribes in order that you recognize each other. But the best among you is the most righteous. God is omniscient, cognizant. (49:13)

The *quran* does not envisage a religion of '*holiness*' or a '*divine*' or a '*spiritual*' life. The *quran* is a Book of guidance and good news for sincere people who wish to lead a righteous life by doing good deeds, by sacrificing their egos, greed and selfishness. A manual of life, if you like.

Indeed this *quran* is a guidance for the upright and good

news for those who believe through performing good deeds. They have deserved the great recompense. (17:9)

The world would have been a better place today if the people who claim they believe the *quran* were to follow the example of the final prophet and deliver the good news to the world. Instead, they follow a ritualistic religion and manmade '*Sharia laws*' contrary to the *quran*.

One can hardly overlook the historical references to the Children of Israel, which are found throughout the *quran*. For example, when they first received the Scripture they were warned that they would transgress on earth twice. When the first instance took place, God punished them through His servants who possessed great strength to invade their homeland. When the tide was turned in their favor, it was accompanied by another warning, which said that if they worked righteousness, it would be for their own good, but if they worked evil they would suffer the consequences.

When the second transgression takes place, their opponents will neutralize them and they will enter the ***masjid*** the way they entered it the first time. Here we see the word *masjid* is attributed to the Children of Israel and it clearly does not refer to a physical building called a Mosque. It simply means that long before the time of Muhammad, the Children of Israel consented themselves to the *masjid* (or consented decree). Thus, we can positively say that the Children of Israel were not inside any physical Mosque.

Many people were oblivious to the essence of the message about the Children of Israel in the *quran*. The details of the sanctions of God's consented decree were prescribed in the Torah, but the Israelites had distorted them. They had already entered into covenant with God or consented to uphold the tenets of the Torah the first time around, but they abused it. History does not record any Israelites entering any Mosques.

Is 'Masjid' a Mosque as per the *quran*?

If we read 17:7 with care we see that:

<i>in-naa ahsan-tum</i>	if you do good
<i>ahsan-tum</i>	it is good for you
<i>li-anfusikum</i>	for yourselves
<i>wa-ain asa'tum</i>	and if you work evil
<i>falaha</i>	it is bad for you
<i>faiza</i>	therefore, when
<i>ja'a wa'dul</i>	the promise comes
<i>akhirah</i>	finally
<i>li-yasuu'u</i>	they will disgrace
<i>wuju-hakum</i>	your faces
<i>wali-yad-khulu</i>	and they will enter/ inherit
<i>masjida</i>	the consented decrees
<i>mama</i>	the same way
<i>da-qolu</i>	you entered
<i>au-wala mar-rotin</i>	the first time
<i>wali-yutab-biru</i>	and they control
<i>ma</i>	what
<i>a'lu tat-bi-ror</i>	they will get a full control of

They are reminded that they had entered the *masjid* earlier. This was when they received the Torah. '*Da-qolu auwala mar-rotin*' means, *which you entered the first time*. It implies that they consented to God's decree after making a covenant with Him. That is the period when they entered their agreement or gave their consent to God's decrees. Obviously, the Children of Israel did not built any Mosque.

Sanctions during pre-Quranic period

In Chapter 17 of the *quran*, we find many historical facts about the Children of Israel including a list of the Ten Commandments. The first seven verses describe the fundamental tenets given to the Children of Israel. It should come as no surprise that the message here, too, was twisted by the Muslim priesthood.

Those without preconceived ideas will be able to grasp the

meaning and the intended purpose of Quran 17:1-2:

Glory be to the One who captivated His servant during one night from the consented sanctions towards the fringes of consented decree which are blessed, in order to manifest to him from Our signs. Indeed He is Hearer and Seer.

And We gave Moses the Scripture and We set it as the Guidance for the Children of Israel. You shall not take other than Me as an advocate.

Briefly, the story in 17:1 talks about Moses being captivated by God to make him go to a certain location to witness God's signs. It must be read together with the subsequent verse 17:2 that starts with a diphthong 'wa' which means 'and' to indicate the continuity from the previous verse 17:1: *And We gave Moses the Scripture and We set it as the guidance*. When the two verses are read together we see that there were two events. First the manifestation of the signs, the second was the revelation of the Scripture. The words *masjidil-Harami* and *masjidil-aqsa* at hand were used at the time of Moses. What are they?

From the consented sanctions (*minal-masjidil-Harami*) towards the fringes of the consented decree. (*ilaa-masjidil- aqsa*) is not from one physical Mosque to another physical Mosque located far away. This is the corruption. We need to realize that the word 'aqsa' does not mean *far* but *the nearby fringes* as will be explained shortly.

17:1 says the event happened at night. According to the *quran*, Moses was the only man to have an audience with God. No other messenger was given such a privilege. Moses had two audiences during his tenure and both took place at night.

If we read 17:1 together with the subsequent verses we see that it is telling us about the history of the Children of Israel at the time Moses witnessed God's signs before the revelation proper was revealed to him at a different location. Contrary to the fairy

tales invented by the so-called experts (who manipulated this verse to say that the Last Prophet flew up to the seven heavens on a half-human horse that they called *buraq*) the *quran* does not indicate nor advocate such absurdity.

Significant events such as witnessing God's signs are normally corroborated and expanded upon in other verses spread throughout the Book. As for the fairy tales concerning the 'heavenly journey', there is not a single verse in the *quran* to substantiate the story. The source of miracles is a pagan remnant that lingered on within the vehicle of the Arab religion. They did this by manipulating the word 'Asra' in 17:1 to make it to mean 'night journey'. This word is found in many places in the *quran* to refer to 'captive' when it is used as *Usara*. *Asra* simply means *captivated*.

On the other hand, the history of Moses' witnessing God's signs during the night is clearly written in the Book. Therefore, the event in this verse cannot be attributed to any other prophet than Moses.

The first audience:

Has the history of Moses come to you? When he saw the fire he said to his family, "Wait here, I saw a fire, maybe I can bring some of it or find some guidance at the fire". When he came he was called, "O Moses, I am your Lord, so take off your shoes. You are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed. I am the One God, there is no god but Me. You shall serve Me and uphold your undertaking to remember Me. The hour is sure to come, I keep it almost hidden, to repay each soul for whatever it did. Therefore, do not be distracted by those who disbelieve therein and follow their opinions, lest you perish." (Quran 20:9-16)

- In 20:17-21, God refers Moses to the stick in his hands and turned it into a serpent – the first 'sign' demonstrated to Moses.

- In 20:22 Moses hands are brightened and God says another '**sign**' (*ayaatan-ukhra*).
- In 20:23 God says He demonstrated from His **Great Sign** (or *min-ayaatina-kubror*). (The same word from 'his Lord's **Great sign**' (*min-ayaa-tirob-bi-kubror*) is mentioned again in 53:18).
- In 20 24-25 God tells Moses to go to Pharaoh.
- In 20:26-37 the conversation continues, but strictly about his assignments.
- In 20:38-40 God tells Moses about his personal history and in the last part of verse 40 and the following verse God says, '*You have lived in Midyan for many years and now you have come according to the plan. Moses, I have made you just for Me*'. (The big assignment was for him to meet Pharaoh as seen in 20:24.)

If we link up 20:21-23 with 17:1 we see clearly that the event was for the purpose of 'manifesting to him from Our Signs' (*li-nuriyahu min ayatina*). The crux of the message is to '*manifest the signs*'. It appears that God has only manifested His signs to Moses by turning a stick into a serpent and miraculously brightening his hand. This is the only evidence from the *quran* about the manifestation of God's signs at night. The intention was obvious: the man who saw the sign was to undertake an assignment. Moses' first encounter with the Supreme God indicates the beginning of his office as a messenger to free the Children of Israel from the oppressive Pharaoh. During the first audience, only the signs were manifested accompanied by some instructions. That is all. The Scripture was not revealed to him.

Therefore 17:1 refers to the history of Moses and it is consistent with the passages in 20:9-48. But the religionists created a long story about Muhammad's journey from a non-existent Mosque in Mecca to another non-existent Mosque in Jerusalem, and then expanded it by saying Muhammad was taken up to the 'seventh heaven' to negotiate with God about the 'ritual worships.

There is no evidence in the *quran* that the Last Prophet witnessed any sign from God during the day or night other than receiving the *quran* and recited it to the people (Quran 29:51)

The *masjidil-Harami* and the *masjidil-aqsa* (which are associated with God's decrees) existed as part of God's system long before the time of the Last Prophet. When the *quran* was revealed, the story of the manifestation of God's signs was obvious to him in that it referred to a previous event of someone who saw them during the night.

There is nothing mysterious about Moses being captivated to witness God's signs during the night once we check with other verses in the *quran* to identify the persons who actually saw them. Moreover, at the time when the *quran* was revealed there was no such thing as a sacred mosque anywhere – either in Jerusalem or in Mecca.

Let us examine the verse and read it in conjunction with the transliterated rendition:

<i>minal masjidil-Harami</i>	from the consented sanctions
<i>ilaa Masjidil-aqsa</i>	toward the fringes of the consented decree
<i>al-lazi barak-na</i>	which We have blessed
<i>haw-lahu</i>	around it
<i>linuri-yahu</i>	to manifest to him
<i>min-ayaa-tina</i>	from Our signs

The verse unambiguously talks about a premeditated event with no intention other than to witness a manifestation of God's Signs, which is only part of God's consented decrees intended for Moses. We must read the complete verse to realize the objective of the event before examining the circumstances surrounding it. Here we see that the event was not meant for praying or worship, but to witness God's signs. We see that Moses was the only person who was made to see what he was supposed to see so that it strengthens his heart to do a job. During the audience, God told him, "O Moses, I have made you

just for me” 20:41. He could have decided at that time whether to accept or not to accept to believe in God after witnessing the signs. Whatever he was about to do were only the fringes of God’s consented decrees and the *quran* uses the word *masjidil-aqsa*. It was only a small part of his duty within the whole framework of God’s consented decrees that he had to commit. The word *masjidil-Harami* is used in the *quran* to refer to the sanctions encompassing the whole concept of God’s consented decrees.

When Moses saw the fire, he was attracted to it and decided to leave his wife on the roadside not far from the valley of *Tuwa*. The distance was short and the meeting was very brief. The religionists did not try to relate the concurrence of Moses experience of this event in 20:9-47 with 17:1. Instead, they manipulated the passage to propagate the famous *Isra’* and *Mi’raj* (ascension to the 7th heaven) fairy tales to dupe people into performing the five daily ritual worships.

Before explaining the misunderstanding about the meaning of the word *aqsa’*, let us not overlook the history of the previous people. During the time of Moses – or even after his office – there was no such thing as the physical ‘*sacred Mosque*’ or the physical ‘*faraway Mosque*’ or any physical Mosque at all.

Traditionally, *aqsa* has been understood to mean *far* or *faraway*. If we look at other passages in the *quran* we see that it means *around the same area*. Let us see how the *quran* is written when the word *far* is applied in some verses. Each time the word *far* is mentioned it uses the word *ba’id* from the verb *ba’uda* to denote a distance, for example:

Q 9:42

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السَّعَةُ
وَسَيَحْلِفُونَ يَا لَوْلَا اسْتَظَعْنَا لَفَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ
إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

If there is a quick gain, or a short journey, surely they will

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follow you. And if it is *far* upon them the distance they will swear. (9:42)

In Quran 9:42 the word *ba'uda* is used to describe a *far distance*. For other similar meanings of *far* the *quran* uses the word *ba'id* to describe something very far.

Q 21:109

﴿١٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ أَدْرَىٰ أَقْرَبُ أَمِ بَعِيدٌ مَّا نُوْعِدُونَ

If they turn away, then say, "I have announced to you the same. And I have no idea whether it is near or far that which you are threatened." (21:109)

The word *aqsa* is derived from the root word *qasa* to mean nearby or the *fringes of a certain location*. This word is also used for imperatives or 'mood'.

Let us see how this word is applied to other subjects:

Q 8:42

﴿٤٢﴾ إِذْ أَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِّيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحَيَّىٰ مَنْ حَيَّىٰ عَن بَيْتِنَا وَإِنَّ اللَّهَ لَشَهِيدٌ عَلِيمٌ

When you were at the valley area and they were at the valley's fringe, and the base was down from you. (8:42)

Verse 8:42 describes the presence of two groups of people in the same area. *Bil u'dwan* means *in the valley* and the word *qus-wa* (a derivative generated from the same root word *qasa*) means *around the same area*. Hence the verse implies that the enemies were in the nearby area and they were not far.

Let us take another example:

Q 28:20

﴿٢٠﴾ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّكَ الْمَلَأَ بِأَتْمِرُونَ بِكَ لِيُقَاتِلوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

And a man came from the fringe of the city rushing, he

said, "O Moses! Surely the rulers are planning to prosecute you." (28:20)

The word *aqsal madinah* is not 'a city that is far'. The man who came rushing to warn Moses did not come from another city. He came running around the same area. According to the history from the *quran*, Moses had killed a man and he was wanted by the authorities to face trial. The news became known to a man who came rushing from within the nearby area within the city to tell Moses that the authorities were planning to prosecute him.

Therefore, the word *masjidil-aqsa* does not refer to a physical building located somewhere very far. The term *masjid* used in the *quran* is not a new word to refer to a physical building but it is always used to refer to the consented decree from God; besides, from Abraham onwards there had been no such thing as a house of worship called a Mosque. Moses did not call his people to build any houses of worship. It was the later Jews who put up Synagogues. They did not call them Mosques. Jesus, the son of Mary, went to Jerusalem to defeat the religious system practiced in the Synagogues. The high priest ordered his crucifixion. Then his later followers put up Churches. Moses did not know anything about Synagogues. Jesus did not know anything about Churches. Similarly, Muhammad did not know anything about Mosques. *Masjidil-aqsa* simply means the 'fringes of God's consented decree' intended for Moses in consenting his responsibilities to God's decrees.

The second audience:


Q 2:51

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾

And when We appointed Moses forty nights. (2:51)

Is 'Masjid' a Mosque as per the *quran*?

Q 7:142


﴿وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ بِمِيقَاتِ رَبِّهِ أَذْبَعِيكَ آيَةً﴾
﴿وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾


And We summoned Moses for thirty nights and We fulfilled it with ten. Therefore, the appointment of his Lord is forty nights. (7:142)

The history of Moses occupies a prominent place in the *quran*. Besides witnessing the signs during the first audience, his second meeting with God is repeated in two verses and then it is again mentioned in 53:1-18 to confirm that what he saw was from the Great signs of his Lord (*min- ayaati-rob-bi-kubror* the same wording in 20:23). Many people have mistaken 53:1-18 for an event pertaining to the Last Prophet. He did not have any sign manifested to him throughout his life other than the *quran*.


Anyone reading the *quran* for the first time is confronted with a statement that will surprise him. Given to the religious priests in the Arab tongue, it is surprising now that the *quran* gives such eminence to the people of another race – the Jews. Muhammad was a gentile, and in all probability wondered why so much of the book was addressed to another race. Early on we read:

Q 2:40

﴿يٰٓبَنِي إِسْرٰٓءِيْلَ اذْكُرُوا نِعْمَتِي الَّتِي اٰنَعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اُوْفٍ بِعَهْدِكُمْ وَاِتٰٓيَ
فَاَرْهٰٓؤُنَّ﴾


O Children of Israel, remember the blessing I have bestowed upon you. And fulfill the covenant to Me. I will fulfill My covenant to you. And be apprehensive towards Me. (2:40)

Q 2:41

﴿وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَ بِهٖ وَلَا تَشْرِكُوْا بِآبَائِيْ نَسِيًا
قَلِيْلًا وَاِنتِيْ فَاَتَعُوْنَ﴾


And believe what I have revealed confirming with what you have, and do not be the first to reject it, and do not

trade My revelations for a small price and prepare for your meeting with Me.

Do not confound the truth with falsehood nor shall you conceal the truth knowingly.

And observe your commitment and maintain it pure and humble yourselves with those who are humble. (2:41-43)

This is amazing: the Children of Israel do not belong to the Arab race, yet they are addressed as the intended recipients of this Scripture.

According to the *quran*, the Last Prophet and those around him belonged to a gentile race, which means they had no knowledge of God's Scripture. The Muslim religious priests, however, came up with a ridiculous interpretation of the word *ummyin*. It is used to describe the prophet and the Arabs. They said that it meant that he and they were illiterate. The *quran* clearly says that the Prophet was able to write since in 25:5, the pagans accused him of writing tales of the past, which they said were dictated to him day and night. In 25:6, he was commanded to declare to the non-believing Arabs that whatever he wrote was revealed by the One who knows the secrets of the heavens and earth. The Muslims religious priests have conveniently ignored this simple fact.

Q 62:2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

He, who sent in the midst of the gentiles (*ummyin*), a messenger from among themselves to recite to them the revelations and to purify them and to teach them the Scripture and wisdom. And, indeed, from before they were in total loss. (62:2)

The above verse confirms that the revelation was given to a gentile prophet. As far as the Jews and the Nazarenes around the

same area were concerned this was something out of the ordinary.

It is not inconceivable that at the time when the prophet tried to talk to them, their immediate reaction was to question the relevance of the *quran* being given to the Arab race.

The people of the previous Scripture (the Jews and the Nazarenes) raised their objection about God's revelation being revealed to an Arab. They asserted that to be guided by God, one had to be a Jew or a Nazarene.

They say, "You have to be Jewish or Nazarene to be guided." (1st part of 2:135)

The *quran* retorts:

Tell them, "We follow the principle of Abraham the sincere, he never was an idol-worshipper." (2nd part of 2:135)

True servants of God only follow the example of Abraham. From this reply we can positively say the Jews and the Nazarenes are amongst the idol-worshippers until and unless they follow the principle of Abraham the monotheist. The fundamental belief of God's servant will testify the following statement to their faith:

Tell them, "We believe in God and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the patriarchs, and what was revealed to Moses and Jesus and what was given to the prophets from their Lord. We do not make any distinction between any of them. To Him we are at peace (*muslims*)." (2:136)

This is the perfect concept of a person who is at peace as far as the teaching of the *quran* is concerned. He must believe in God, His revelations, and what was revealed to Abraham, Ishmael, Isaac, Jacob, the patriarchs, and what was revealed to Moses and Jesus and what was given to the prophets from their Lord.

Nobody should make any distinction between any of them. Therefore, anyone who truly believes the above is considered a *muslim* or those who are at peace with God.

Unfortunately, all the so-called 'monotheistic' religions today pick one prophet and disregard the rest. The Jews concentrate on Moses. The Christians can relate to Abraham, Isaac, Ishmael, Jacob, Moses and the other prophets only insofar as they have a bearing on Jesus. And the religionists, it has been demonstrated, have formulated their own religion around a tribally-biased, illusory historical depiction of Muhammad, and it is this invention which is the source of the fanaticism, terrorism, extremism and ignorance in the Arab religion.

According to the *quran*, the true rejecters are those who make a distinction between the messengers of God – and that is exactly what we find in all religions:

Those who disbelieve in God and His messengers, and make a distinction among God and His messengers, and say, "We believe in some, and reject some," and try to follow an in-between path. These are the true disbelievers, and We have prepared for the disbelievers a humiliating retribution. (4:150-151)

As for those who believe in God and His messengers, they make no distinction among any of them. God will recompense them. God is Forgiver and Merciful. (4:152)

The people of the previous Scriptures were told that the *quran* was revealed in Arabic as a test for them to distinguish between those who would sincerely follow God's messenger from those who would turn on their heels. Here we see God's Scripture does not necessarily need to be revealed to a specific community. The racial origin of God's prophet is not important; the message *is*. When mankind refuses to consent to God's message it is not the prophets or the messengers that they reject, but rather God's revelations.

We realize that you are saddened by what they say. However, it is not you that they reject, but it is God's revelations that the wicked disregard. The messengers before you have been similarly rejected, but they steadfastly persevered in the face of their rejection, and they were persecuted until our victory came to them. And this will always be the case; God's tradition is unchangeable. (Quran 6:33-34)

Focus on the sanctions of the consented decree.

Before the *quran* was revealed there were people who consented themselves to the *deen* (= way of life) and declared themselves *muslim*. For example, Abraham specifically used the word *muslim* when he prayed to God:

Our Lord, make us at peace (*muslim*) to you, and from our progeny nations who are at peace to you. (2:128)

Then the followers of Jesus declared themselves *muslim*:

And recall that I inspired the disciples, "Believe in Me and My messenger." They said, "We believe, and bear witness that we are at peace (*muslim*)." (5:111)

The word *muslim* simply indicates those who are at peace with God. It is not a magic word. According to Quran 2:140, Abraham, Ishmael, Isaac, Jacob, and all the patriarchs were not Jewish, nor were they Nazarenes.

[*Nazarenes*, literally means those who support. This word is used in the Qur'an to refer to one who professes to follow Jesus of Nazareth the son of Mary and the supporters of the last prophet and the believers.]

They served God and fulfilled their commitments. They considered themselves to be at peace because they were able to fulfill certain requirements sincerely, and in this case, it is obvious they were required to focus on certain set of rules or sanctions ordained by God.

The suffix *-lah* in the *quran* relates the key idea back to God. For

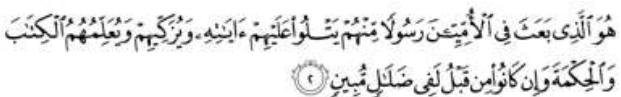
example, when the consented decree is categorically implied to have been prescribed by God it is called the *masajidal-lah*. When it talks about God's prescribed limits it is called the *hududul-lah*, God's laws are known as *sh'iaral-lah* and the path of God is called the *sabi-lil-lah*. When these words appear in the *quran* they indicate the specifics and they are taken as the guidelines in the sanctions. None of these words has a physical connotation but they are to be taken as the specific orders. Before the *quran* was revealed those who were at peace were observing their commitments by focusing towards these consented sanctions (= *masjid-il-harami*).

The Last Prophet was similarly committed to the same system. Those who wish to agree to God's *deen* should focus on the consented sanctions (= *masjid-il-harami*). Whoever they are and wherever they may be, their focus would be towards the sanctions of the consented decree.

Although each individual is responsible for his or her personal deeds, each should race towards doing good deeds according to what they have consented in upholding God's decree sanctioned by Him. The *masjidilHarami* is nothing other than the details of the guidelines to be observed as prescribed in the Scripture.

Masjidil-Harami does not refer to a physical structure geographically located anywhere on the Arab soil. Had it referred to such a building, it would mean that the Arabs had received knowledge of the teachings of God at some prior point in history – which they had not – and thus could not have been *ummiyin* – i.e. ignorant of revelation.

According to Quran 62:2, the Arabs had no prior knowledge about God's revelations:

Q 62:2  هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رُسُلًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

And indeed they were from before in total loss. (62:2)

Thus, the Arabs did not know anything about a sacred Mosque nor did they have a sacred building standing in the desert for the performance of ritual prayers. According to Arabic legend, their own 'sacred Mosque' started as a wooden hedge similar to a cowboy ranch and was slightly larger than a modern basketball court. Even according to their own version of events – which has nothing to do with the *quran* – the first Mosque was reported to have been built in Medina after Muhammad's call to prophethood.

Readers will be surprised to know that:

- Nowhere in the *quran* does it say there was a building by the name of *Sacred Mosque* during the time of the Last Prophet.
- There is no instruction from the *quran* for the Last Prophet to build a building called the *Sacred Mosque*.
- Nowhere in the *quran* does it say the people must perform the 'ritual worship' facing Mecca.

The prescribed sanctions revealed

When the Last Prophet received the Scripture he was told to do the most important thing (like the rest of the *muslims* before him). He was commanded to focus his attention on the sanctions of the consented decree.

Q 2:144

قَدْ رَزَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلتُوَلِّيتَنَّهُ قِبَلَهُ تَرْضَاهَا قَوْلٌ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْكُمْ شَطْرَهُ وَإِنَّ الَّذِيْنَ أُوتُوا الْكِتَابَ
لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللهُ بِغَفِيْلٍ عَمَّا يَعْمَلُوْنَ ﴿١٤٤﴾

Therefore, we set the direction that pleases you. Thus, focus your self towards the consented sanctions (*masjidil-Harami*) wherever you may be. Therefore, focus your self towards it. Surely, those who were given the Scripture knew this is the truth from your Lord. (2:144)

The religionists claims the Last Prophet was commanded to change the direction of his five daily ritual worships from Jerusalem to Mecca. An important point to remember is, at the time the *quran* was revealed there was no physical Mosque anywhere around the world – not even in Jerusalem. To say the meaning of the word *masjidil-Harami* is a reference to a physical sacred Mosque is a lie because there was no such thing as a *sacred Mosque* referred to in the *quran*. The word *Harami* appended to the word *masjid* was deliberately distorted by the Muslim priests to become *sacred*. No Arabic scholar can explain how the word *masjidil-Harami* could be translated as *sacred Mosque*. *Haram* literally means deprive or forbidden and the correct word for *sacred* in Arabic is *qudus*.

The Arab race was following their forefathers' religion and the Arabs did not comprehend either *islam* or the revelation. The *quran* says they were very hostile towards the revelation; a hostility which is common even among most of the present-day Muslims who are shackled by the Arab religion.

The Last Prophet was not concerned about the pagan who rejected the *quran*, but he had proof that the Jews and the Nazarenes knew about God's revelation. His duty was to tell them God had revealed the Scripture to him confirming what was given to Moses.

In 17:7, it says the Children of Israel had consented to uphold God's decree a first time, which means they had entered into an agreement with God when the Torah was revealed to them. They were focusing themselves toward the consented sanctions, thus they could easily recognize the same sanctions prescribed in the Quran. God addresses them in the Quran as the people who received the previous Scripture. Part of the Last Prophet's duty was to invite them back to the same sanctions, but many of them refused.

Is 'Masjid' a Mosque as per the *quran*?

Q 2:145

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا فِئَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلِهِمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَهُ بَعْضٌ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

And surely, if you were to give to those who were given the Scripture every single sign, they would not follow your direction, and you shall not follow their direction. (2:145)

Q 2:146

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ
وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

Those who were given the Scripture, they recognized it just like they recognize their own children. Indeed, they concealed the truth and they knew. (2:146)

The verse does not say they recognized the Messenger or a physical building, which the religionists claim to represent their 'sacred Mosque'. In fact, they recognized what was sanctioned in the *quran* defining it as *masjidil-Harami*. The Last Prophet was instructed to focus on these sanctions even if the people who were given the previous Scripture refused to accept them. They concealed the same sanctions they received previously, and they could recognize the truth like they recognize their own children.

In 2:146, God says that this is '*the truth from your Lord*'. In other words, the people who were given the previous Scripture knew that God had consented these sanctioned to the Arab race! Obviously they knew 'the truth' cannot be represented by a Mosque of any description!

Q 2:147

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

The truth is from your Lord, therefore do not harbor any doubts. (2:147)

The subsequent verses repeat almost word for word that the Last Prophet and those who follow him should continue to focus themselves towards the consented sanctions (= *masjid-il-harami*) wherever they may be. The focus is towards the revelation and not a physical building. The religionists changed the meaning of this word to become a temple-like building since it was their forefathers' belief that their gods reside in physical buildings.

Q 2:149 وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

And from wherever you may be, you shall focus yourself towards the consented sanctions (= *masjid-il-harami*). Indeed, it is the truth from your Lord. And God is never unaware of whatever you do. (2:149)

Q 2:150 وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا يَتَمَنَّوْنَ عَلَيْكُمْ وَلَمَلِكُمْ تَهْتَدُونَ ﴿١٥٠﴾

And from wherever you may be, you shall focus yourself towards the consented sanctions (= *masjid-il-harami*). And wherever you may be, you shall focus yourself to it so that nobody will challenge you except the wicked from among them. (2:150)

There is not even a hint of 'ritual worship' or Mosques in 2:142-150. But the religionists – after fooling the people to make them worship ritually – deceived them further by saying that everyone must face a physical building in Mecca, which they call the *Sacred Mosque*. Ironically, by their own testimony, they said the first Mosque was built twelve years after Muhammad became a prophet.

2:142-152 – the wider context

Let us recap:

- (2:142): The fools among them ask: *'What makes them change their focus?'* Tell them: *'To God belongs the East and the West. He directs whoever He will to the right path'.*

The people who received the previous Scripture who thought God's scripture is only revealed to certain chosen people asked what had made the Arabs change their focus of belief from paganism to God's *deen*.

- (2:143): God says: *'We changed the direction as a test to distinguish those who would follow the Messenger from those who turned back. It is a difficult test, but not for those who are guided by God'.*

The revelation was now given to the Arabs as opposed to the recipients of the previous Scriptures (e.g. the Children of Israel).

- (2:144): God says: *'We have seen your face turning about the sky. Now we appoint for you a direction that pleases you. From now on, you shall focus yourself to the consented sanctions (= masjid-ilharami) wherever you may be. You shall focus your direction to it. Those who received the previous Scripture recognize this is the truth from their Lord'.*

Those who received the previous Scripture recognized these consented decrees as the truth from their Lord. A Mosque cannot be a 'truth' of any kind.

- (2:145): God told the Last Prophet: *'Even if you show the followers of the previous Scripture any kind of sign they will not follow your direction. And you must not follow their direction. In fact, they do not follow each other's direction (qiblah)'.*
- (2:146): The people who were given the Book recognized it just as they recognize their own children. Many of them conceal the *truth*.

That is, they recognized the sanctions just as they recognized their own children. Why? Because, they had consented to similar sanctions. The fact that they largely chose to ignore its contents is a different matter.

- (2:147): 'The truth is from your Lord. Do not harbor any doubt'.

God assures us that the sanctions in the consented decree are the truth. There was no such thing as Sacred or Profane Mosque at the time when the *quran* was revealed.

- (2:148): 'To each is their own focus. Therefore, you shall race towards doing good deeds. Wherever you are God will bring all of you together'.
- (2:149): 'Wherever you may go, you shall focus towards the sanctions in the consented decree (*mas-jidil- Harami*). This is the truth from your Lord'.
- (2:150): 'Therefore, wherever you go, you shall focus towards the sanctions in the consented decree. Wherever you may be, you shall focus on it. The people will have no argument with you except the wicked among them. Do not fear them, but fear Me instead so that I may complete My blessing upon you, that you may be guided'.

Verse 2:142-150 describes the changing recipients of the revelation from the people who received the previous Scripture (the Children of Israel) to the people of the Arab prophet. The *masjidil-Harami* is nothing but a recitation.

Such blessing as the sending of a messenger from among you to recite from our revelations, and to cleanse you, to teach you the Scripture and wisdom, and to teach you what you never knew. Therefore, you shall remember Me so that I may remember you, and be thankful to Me. And be appreciative. (2:151-152)

The Children of Israel received God's Scripture with the details of the sanctions of God's consented decree. This became the

focus of their commitment to the One God.

Despite God's blessing and mercy they distorted the Scripture. They were the first to conspire against God and His messengers. They perverted God's way to create a religion and gave themselves a new name: the *Jews*. Moses knew nothing about the Jewish religion.

In the Old Testament when Jesus went to the Israelites - he had a big problem with the Jews, some of whom tried to stone him. Later, the Talmudic Rabbis and the Pharisees of the Synagogue feared the truth he brought could end the religion of Judaism. To prevent this, they stirred up the people and falsely accused the man of blasphemy. In spite of reminding the Jews that in their own law a righteous man is called God they decided to send him to the Governor for using the term son of God. The governor found him innocent but the Jews imposed their barbaric religious law to assume that the man was punished. Later they invented a chronicle that Jesus was crucified and billions of people were led to believe the story. The Jews had successfully made people worship a mortal man.

However the Arabs outstripped even the Jews. They were able to reintroduce their primitive Arab religion under the guise of the religion of *Islam* and found a way to perpetuate their forefathers' religion of nurturing the black stone. People around the world are now elevating the Arabs' forefathers' deity in the center of their invented 'Sacred Mosque'. They have replaced God's decrees about an orderly way of life (= *deen*) with a physical building and abused the word *masjidil-Harami* so that people accept it as meaning a sanctuary or *station* for their stone idol.

We concede that perhaps it may not be the direct intention of all translators to give the wrong meaning when interpreting the *quran*. Many are simply duped by a culture and literature, which they assume has a better knowledge of the Book than themselves. However, this does not remove the obligation of any

Is 'Masjid' a Mosque as per the *quran*?

scholar to verify interpretations for himself in a way, which is in keeping with common sense and logic.

A key point for those sincere, who are looking for the grace and the pleasure of their Lord is to remember is that God in His glory cannot be associated with any human or anything tangible like Mosque or stone outcropping or stone pillars. That includes (one almost wants to say *especially*) when they have been declared 'sacred' by humans.

*A lie doesn't become truth, wrong doesn't become right
and evil doesn't become good just because it's accepted
by majority.*

- Booker T Washington

26. What is 'Bayt' as per the *quran*?

Similar to the word *masjid*, 'bayt' is another significant word in the *quran* that was given a completely alien meaning by the inventors of the religion Islam. It is best to learn the true meaning of this word from the *quran* itself than from any other sources, so as to understand the abuse it has endured. This chapter will give you a clear perspective of the usage and the meaning of the word *bayt* from the *quran*.

The Muslims believe 'bayt' in the *quran* refers to a 'house'. They also believe the cube structure that they call 'Ka'ba' in Mecca is 'the house of God'. They are not so sure why the god requires a house on earth where as we know that everything on the earth and in the sky belongs to HIM. They are also not sure whether the god really lives inside this house that they call 'Ka'ba-tu-llah' or 'Bayt-ullah' in Mecca. Whatever their perception is, they still consider this 'Ka'ba-tu-llah' or 'Bayt-ullah' as a significant icon surrounding their religion. Just for clarity, 'Ka'ba-tu-llah' or 'Baytullah' are not found anywhere in the *quran*.

I have extracted the following from Aidid Safar's book, 'Mental Bondage' as he has explained this topic well. The following is from Part 8 of his book with minimal editing. The insertion of Quranic texts are by me.

Abraham did not know anything about Mecca

It is easy to prove false, the claim of the religionists that Abraham was given the responsibility of building a house for God in Mecca. Firstly, there are many verses in the *quran* to show Abraham and Ishmael had never been to Mecca. Secondly, if the house were the focal point for mankind as a place to serve God, then all the prophets subsequent to Abraham failed to fulfill their obligation to go there. Lastly – and most crushing of all – is the fact that the Supreme God does not need a house. The

idea is ridiculous.

By definition, a house is a place where people live. However, the idea of God's house came from the religionists after they had manipulated the following passage. According to them the meaning of the verse is:

Q 2:125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَنُحِيطُهُمْ وَأَمَّا وَنُحِيطُهُمْ وَأَمَّا وَنُحِيطُهُمْ وَأَمَّا وَنُحِيطُهُمْ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

We then designated *the house* for mankind as the place of assembly and security. Use the station of Abraham as a place of *ritual prayer*. We gave instructions to Abraham to clean *My house* with Ishmael for the people who encircle it, retreat in it and for those who bow and prostrate physically to it. (2:125)

We now need to break the verse down into parts and to show how it was manipulated to give validity to a tribal system of idolatry.

Firstly the religionists would have it that:

God showed Abraham *the house*.

In order to utilize this statement for their own purposes, the Arabs either built this house (or utilized an existing pagan temple, of which there were many) to complete the illusion. This they made the center for their revamped religion.

Having twisted the meaning of the word *bayta*, they then insisted that the word *mazha-batan* as 'a place of assembly'. *Mazha-batan* literally means 'providence'. In the *quran* 'assemble' or 'assembly' is derived from the root H SH R or *Hashar*. The root generates other verbs *yah-sha-ru*, *uh-shur*, *hushira*, *yuh-sharu*, *hasher*, or *mah-shu-rotan* and never as *mazha-batan*. For meetings the *quran* uses the word *maja-lisi* also not as *mazha-batan*.

After giving a wrong notion to the word *mazha-batan* they then

manipulate the words *maqam* and *muSallan* (which, in fact, indicate Abraham's *status* and his *commitments*) to mean:

Use the *station* of Abraham as a place of *ritual worship*.

To add credence to this assertion they carved a pair of footprints from a copper block and displayed it in front of the cube structure that they call *Ka'ba*. This, we are told, represents the station of Abraham. These footprints are taken as signifying a place of assembly for the performance of the ritual worship.

Next:

For mankind to *encircle*, to *devote to it*, and to *bow and prostrate* to it.

So the people follow: they bow, prostrate, and encircle the stone structure. Their rituals do not help them see God because the huge door to 'His house' remains closed. The religionists call the square structure *baytul-lah* or 'God's house'.

Somehow, millions feel a great exhilaration at performing this procedure. Yet, there are also thousands who do ask themselves privately '*Why are we doing all this?*' Yet they dare not abandon this practice. They will find that the answer to that question will elude them for as long as they put their trust in the religionists instead of God.

When we read the passage from 2:125 according to the intended message it says:

Q 2:125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانجِدْ وَامِن مَّغَارِ إِتْرِهِنَ مَصَلَّى وَعَهْدًا نَّآ إِلَىٰ إِتْرِهِنَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And when We designated the *system as providence* (*bayta-mazhabatan*) for mankind and security. Take (learn) from the *status* (*maqam*) of Abraham who was *committed* (*mu-Sol-lan*). We contracted Abraham and Ishmael to cleanse *My system* (*bayti-ya*), for *throngs of people* (*thar-iffin*), those who are *devoted* (*a'kiffin*) to it,

and those who *humble* themselves *consentingly*. (*waruku'is-sujud*).

The religionists changed the meaning of eight words from this one verse alone to denigrate Abraham – the chosen man – who was supposed to lead all the people on earth to God's system. Translators are forced to accede to the erroneous application of these words although just two verses – 2:125 and 22:26 – form the entire supposed Quranic basis for this whole category of manipulated lunacy. The net result from the distortion is that millions of people believe that Mecca is the center for the Islamic world:

- The 'system' (*bayta*) is centered around a square shaped stone made from the mountain rocks standing in the center of a mosque in Mecca, similar to stone idols erected in many of the temples around the world.
- The 'providence' (*mazha-batan*) became a place of assembly. So the people from all over the world assemble in Mecca.
- The 'status of Abraham' (*maqam-ibrohim*) is a smaller idol in the form of a pair of footprints in a copper block mounted in a cage some ten meters from the door of the cube structure.
- The 'committed man' (*muSollan*) is a place of worship. The stone idol is the focus.
- The 'throngs of people' (*Tha-iffin*) is the religious rite of walking around the stone cube seven times in an anti-clockwise direction.
- To 'devote to' (*a'kiffin*) means visit and pay homage to the cube structure.
- To 'humble themselves by consent' (*rukka'is-sujud*) is a series of choreographed movements of bowing and prostrating to the stone cube.

The religionists say that according to 2:125, God showed Abraham the house. They then advance two verses ahead to say Abraham and Ishmael *built* the house of God. Nobody notices this simple fraud. The question that begs to be answered is: *how*

did God show a house to Abraham in 2:125 and ordered him to cleanse it and then, later (in 2:127), make him raise the foundation of the said house?

In fact, 2:127 means: *Abraham elevated the foundation from the system, but the religionists twisted it to mean Abraham raised the foundation of the house!*

They have eliminated the word *min-al* ('from the') appended to the word *bayti* completely, which changes the whole context of the passage. To illustrate, we will break 2:127 down to its component parts:

<i>wa-iz</i>	and when
<i>yarfa-'u</i>	established
<i>Ibrohimul</i>	Abraham
<i>qo-wa'ida</i>	the foundation
<i>minal-bayti</i>	from the system
<i>wa-ismail</i>	with Ishmael

Literally, it says: '*And when Abraham established the foundations from the system with Ishmael*'. This is more consistent with the context when the subject is read from 2:124. Even if the religionists insist that the word *bayti* means 'the house', Abraham could not be raising the foundation of a house, which was already there. The word *minal* simply means *from the*. When it is prefixed to the word *bayti* it means *from the bayti*, which means *from the system*.

A 'system' is a way of working, organizing or doing something in which you follow a fixed plan or a set of rules. For example, if a situation or activity has a system, it has a sense of orderliness or good organization. People sometimes talk about a system to refer to the government or administration of a state. When they think that it is too strong and has too many rules and regulations they oppose the system. Those who observe or uphold the system are committed to live in an orderly way within the prescribed rules of the system.

In other words, they live '*by the system*' or in Arabic '*inda bayti*' which is exactly what Abraham utters in 14:37.

[14:37: Abraham said, "My Lord I have settled my progeny in this barren valley according to the sanctions of your system. Our Lord, this is to let them observe their commitments. Therefore, make throngs of people incline to it, and provide them with fruits that they may be appreciative." This is a repetition of Abraham's request in 2:126: "My Lord, make this a peaceful land, and provide its people with fruits; provide for those who believe in God and the Last Day". God replied, "I will also provide for the disbelievers. I will let them enjoy for a while, then commit them to retribution of Hell, and a miserable destiny."]

The religionists somehow wanted us to believe that the word *inda bayti-ka* means *near Your house*.

When read as one subject, 2:124-127 give the meaning that Abraham and his son Ishmael were committed to *God's system*. Both of them established the foundation of their commitments *from a System - not from a house* made of rocks in Mecca. As a matter of fact, neither the father nor the son had any knowledge about a cube structure attributed to God. It is just a figment of the primitive Arabs' wild imagination. The message conveyed by these verses is, in fact, that Abraham and Ishmael were the first to establish the foundation *from God's system*.

Let us see how the *quran* uses the word *Bayta* to refer to it as the providence in His system for mankind. In some cases, the system works according to what we do with our work.

***Bayta* is a system not a house**

- The religionists say *bayta* means a *house*. According to the '*quran*' *bayta* in 2:125 means a system and the indefinite noun is *baytin* which is found in 3:96.

[The religionists abused this word and made Mecca a religious sanctuary. They say the word *buyut* is the plural of *bayt*. The fact is that these words are used in the Qur'an to signify different things. *Bayt* and *buyut* are both singular.]

- The words *bay-yaa-ta* and *bay-yee-tu* are used in 4:81 to

inform us about a *system* being the norms of the enemies of all prophets to change whatever was said to them and God had *systematically recorded (yak-tubu- maa-yubay-yee-tun)* whatever they have invented. This is consistent with the information in verse 6:112 when it says: "*And we made for every prophet enemies from among the human devils and jinn devils, who invent and narrate to each other with fancy words in order to deceive*". *Had your Lord willed, they would not have done it. You shall disregard them and their inventions.*

- In 7:4 and 7:97, the same word pronounced as *bayaa-tan* to mean: mankind will suffer from natural disasters by their own wrongdoings as a *system*. But translators said *bay-yaa-ta, bay-yee-tu* and *bayaa-tan* means *during the night*. It is obvious from the *quran* that many communities went through disasters at any time of the day. Besides, the *quran* uses *Layl* to refer to night and this word is not found in any of these verses.
- A house is called *buyut*, which is found in 2:189 and the indefinite noun is *buyutan*, which is found in 24:29. The addition of the dual ending *-an* shows that the word relates to *two*.
- In 2:189 the phrase *buyu-ta min-thu-huri-ha* is used to indicate a house to express *do not enter the house from the back door* which is an Arabic proverb equivalent to the English *do not beat around the bush*. The suffix *ha* after the word *thu-huri* signifies the singular form of the house representing the feminine gender in nature.
- In 24:29 the word *buyu-tan* is a plural indefinite noun mean *houses*. '*You commit no error by entering uninhabited houses wherein there is something that belongs to you. God knows what you declare and what you concealed*'.
- In 24:61 the word *buyuti* is mentioned ten times in a command spoken to many people to refer to their fathers, mothers, brothers, sisters, fathers' brothers, fathers' sisters, mothers' brothers, mothers' sisters and friends. Each of

them dwells only in one house at a time. The word *buyuti* refers to the house each of them owns.

The religionists claimed the word *bayti-ya* means *My house* and then wasted no time in naming a cube structure, which they built in Mecca as *baytul-lah*, or God's house. According to the *quran*, *bayti-ya* in fact means *My system*.

Bayta according to the quran

Every one of us initially follows our own *system* or *bayta*. By God's will, He will remove us from our system with the truth to His *system* or *bayta* once we deserve a higher rank upon receiving His mercy and forgiveness, and also a good provision from Him. This is clearly stated in 8:5. The verse breaks down like this:

<i>kama</i>	the way
<i>aqrojaka</i>	remove you
<i>rob-buka</i>	your Lord
<i>min-bayti-ka</i>	from your system
<i>bil-Haq</i>	with the truth

Your Lord removed you (or brought you forth) from your *bayti-ka* (or your system), with the truth. (8:5)

For all intent and purpose, when we read the full text of the passage, we see why *bayti-ka* means *your system* instead of *your house*.

Indeed the believers are those whose hearts cringe upon remembering God. And when the revelation is recited to them it increases their belief. They are observant towards God. They uphold their commitments and from Our provisions to them they give away to charity. They are the true believers and they deserve higher ranks, forgiveness, and also good provisions from their Lord, the way Your Lord removed you *from your system* (*minal bayti-ka*) with the *truth*. Indeed, there are those among

What is 'Bayt' as per the *quran*?

the believers who are reluctant, and they will oppose you even after the truth has become evident to them as if they were driven to a certain death. (8:2-6)

We are told that the Prophet was removed from his system after the truth was revealed to him. Are we to imagine that God removed the Prophet from his physical house to another house after the truth was manifested to him? Or are we saying the prophet moved out from his house to God's house?

Similarly, the deserving believers may also be removed from their previous system with the truth. They will live by the sanctions in God's system or the *inda baytul-muHarami* in fulfilling the wishes of Abraham. (This will be explained later).

The logic is that God is able to move a person from one system to another while that person uses his or her house as a base to study God's revelations and wisdom.

They continue to obey God and His messenger and uphold their commitments and be charitable. The following verse was addressed to the Prophet's wives:

You shall use your house (*buyuti-kun*) as your base. Do not behave like the ignorant among the earlier people. And uphold your commitments and keep them pure and obey God and His messenger. God wishes to remove from you the impurity of the people of the system (*ahl-labayti*) and to cleanse you thoroughly. You shall remember what is recited in your house (*buyuti-kun*) from God's revelations and wisdom. Surely God is compassionate and cognizant. (33:33-34).

In 33:33 it says:

yuridul-lah li-yuzhiba 'ankumul rijisa ahl-lal-bayti wa-yutho-hiro-kum tadh-hiro.

God wishes to remove *from you* the impurity of the people of the system and to cleanse you thoroughly.

The Prophet's wives were initially native-born to the ignorant and unclean people of the system or *ahl-la-bayti*. God's wishes to remove the impurity of the *ahl-la-bayti* from them and asks them to use their houses as their base.

They are told to obey God and the Messenger and to remember what is recited from God's revelations and its wisdom, and uphold their commitments so that God can cleanse them thoroughly. They had to stop the permissiveness of the ignorant *ahl-la-bayti*. For more than a thousand years, most Arabs have believed it an honour to be associated with the *ahl-la-bayti*. The *quran* declares the opposite. They say '*ahl-la-bayta*' refers to the '*members of the house of God*'. But it is written in 28:12 that the family of Pharaoh belonged to the *ahl-la-bayti* and we all know Pharaoh was a tyrant.

The word *system (bayti)* and *house (buyu-ti)* are both mentioned in 33:33-34. It is misleading to say that God wishes to cleanse the Prophet's wives from the impurity of the people of the house (*ahl-la-bayti*), cleanse them thoroughly, and later use the houses (*buyuti*) as the base to obey God and His messenger.

The religionists say *Bayta* is singular and *Buyuta* is the plural. The misunderstanding is explained by the *quran* in 29:41. This verse uses a clear term of *aw-hana-buyuti* to denote the singular.

Q 29:41

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ
بَيْتًا وَإِنَّ أَوْهَاطَ الْبُيُوتِ لَبَيْتٌ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

The example of those who take (*ta-qor-zu*) protectors from other than Allah is like the example of the spider that took a system (*ankabuti-itta-qor-zat-baytan*). And surely the 'most fragile house' (*aw-hanabuyuti*) is of the spider's system (*la-Baytul-ankabut*), if they knew. (29:41)

The *quran* uses the word '*ta-qor-zu*' to signify the people 'take' other gods besides the one God as a system in their way of life.

What is 'Bayt' as per the quran?

When the same word is used as *ankabuti- it-ta-qor-zat-baytan* it means the spider 'took' a system. It follows with *aw-hana-buyuti* which clearly denotes the 'most fragile house' to describe a single type of 'house' not 'houses'. The word 'most' can only mean, 'among the many there is only **one** unique type'. The word *la-Baytul- angkabut* after *aw-hana-buyuti* reflects the earlier statement of *ankabuti-itta-qor-zat-baytan*. It is wrong to assume the word *ta-qor-zat* as to build. In the *quran* 'banu' is used to refer as 'build', a derivative from the root 'bani'. This word is not found in 29:41. Therefore *Buyuta* is not a plural of *Bayta*.

Bayti-ya in the quran

This word appears in the *quran* three times, in 2:125 and 22:26 (which refers to God's system) and in 71:28. In 71:28 it refers to Noah's way of life, a system different from his folks.

In the scriptural account of the prophet Noah, everything was totally destroyed when God sent down the Great Flood. The rising waters eventually drowned even a young man, who Noah thought was his son, who had refused to believe when he had decided to escape the flood by climbing up a hill. In 71:26 Noah says:

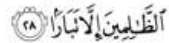
“Lord do not leave on earth a single disbeliever.”

Once Noah was saved, God destroyed everything in his area: all the people in his community including the livestock and their properties.

Most of the Jews, Christians and Muslims are familiar with the story of Noah. Noah lost his *house* during the flood. Everyone lost their houses during the flood. When on the ark, he implored God:

Q 71:28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَالْمُؤْمِنَاتِ وَلَا تَزِدِ
الظَّالِمِينَ إِلَّا نَارًا



What is 'Bayt' as per the *quran*?

My Lord forgive me and my parents and anyone who enters my system (*bayti-ya*) as a believer and all the believing men and believing women. And do not increase the wicked except to destroy. (71:28)

Clearly, Noah was not referring to his physical house, but to the system (*bayti-ya*) to which God had guided him. There were no houses left because everything had been destroyed. Noah was afloat on the ark when he made this request to God.

Noah asked God to forgive those who were with him in his system – or his *bayti-ya* – those who believed in God and *not* those who entered his home. There is no indication in the *quran* that God can forgive a person just by entering a physical house belonging to a prophet of God.

In the *quran* *al-bayta* means *the system* and *bayti-ya* means *my system*. Every one of us knows the unseen God does not live in a physical house and He does not need a house to live in.

The Arabs in Palestine changed the name of the old city of Jerusalem to *Baytul-mu-qadis* recently. When they used the word *baytul* for Jerusalem they did not say the meaning here was *house* but *city: baytul-muqadis* meaning the Sacred City. The word *muqadis* is derived from the root *qudus*, which means *sacred*. The prefix *mu* before the root indicates a state of being.

There are also prefixes appended to the word *bayta* in the *quran* signifying the state of the verb:

<i>baytul-ateeq</i>	in 22:29 (the original system)
<i>baytal-Harami</i>	in 5:2 and 5:97 (the system sanctioned)
<i>baytika-muHarami</i>	in 14:37 (the sanctions in the system to be observed by Abraham's progeny)

The religionists say all these words refer to *house*. This is for no other reason than to justify their invented Arab religion and to make their followers focus their worship on their stone idol.

Those who read the Qur'an to understand it have been

instructed:

- Rule number one: *Ignorance* can buy you a ticket to Hell.
We have assigned for Hell multitudes from the *jinn* and humans, for them hearts that do not understand, and for them eyes that do not see, and for them ears that do not hear. (7:179)
- Rule number two: *Ignorance* is not bliss.
Surely the worst creatures by God are the deaf, the dumb without common sense. (8:22)
- Rule number three: *Do not be dogmatic. Verify your facts.*
Do not accept whatever of which you do not have any knowledge. You are given the hearing, the eyes and the brains. (17:36)
- Rule number four: The foolish do not think.
And it will not be for anyone to believe except by the will of God. God has assigned filth upon those without common sense. (10:100)

Those who have read the Qur'an should know the prime commandment in the *quran*:

'You shall not associate anything with God'.

A house is a building in which people live, usually people belonging to one family. To associate a man-made structure like the cubical structure, which the religionists call *Ka'aba* in Mecca with the Almighty God inflicts violence against our reason and our common sense.

***Haram* is not 'sacred'**

According to the usage in the *quran* the word, *Haram* means *denied, deprive, restrict, forbid or prohibit.*

For example, there are three verses where the word *bayta* is

suffixed with the word *Haram* to denote the specific restriction to the *bayta*.

When the same word is attached to the word *masajid* (consented decree) it signifies the specific restrictions of the decree. For clarity, it is called the *sanction*: a course or way imposed by God intended to make the people obey specific restrictions. However, in normal usage it can be said to mean '*the sanctions of the system*' or the '*specified restrictions of the consented decrees*' when referring to the restrictions in the *bayta/system* and *masjid/consented decree*.

For example, in 5:2 it says, *aminal baytal-Harami*. It means *the peaceful harmony of the sanctions in the system*.

Another way of saying it is *the peaceful harmony of the specified restrictions in the system*. The sanctions in this verse refer to the limits imposed by God in respect of His decrees so as to maintain the perfect harmony in His system.

[Do not upset nature. Wildlife conservation is one deed He sanctioned in the system or *Baytalharama*. He created everything in the heavens and the earth in perfect balance. Thus hunting of wildlife should be allowed only during specific period]

This word appears only once, in 5:2. This verse talks about the violations of God's decrees. In the same verse it also mentions *shahrul-Harama* indicating *the restricted period*, *hadya/guidance*, *qola-ida/the indicator marking the restriction on hunting*, which encompasses the harmony of the sanctions or the restrictions in God's system.

On a similar note, upon receiving the revelations, the Prophet was instructed to focus himself towards the consented sanctions or the *masajidal-Harami*. It includes the details of the sanctions prescribed in the Scripture.

You shall focus yourself to the consented sanctions (*masajidalHarami*). Wherever you may be you shall focus yourself towards it. Even those who received the

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previous Scripture recognize that this is the truth from their Lord. (2:144)

The word *Haram* – when used as the ground form independently – means *denied* or *deprived*. The word *Hurumun* is derived from the same root and signifies the indefinite noun meaning *restricted*. Other words generated from the same root for example, *Hurrimat* or *yu-Harrimu* when used as the ground form can either be a perfect or imperfect active and mean *forbidden*.

Changing the word *Haram* to become *sacred* is an attempt to alter the message of the *quran* because the word *quddus* is used in the *quran* to mean sacred. In 5:21 of the *quran* this word is used to refer to the sacred land (*ardal muqoddasa-tallati*) assigned to the Children of Israel. In 5:22 it says they refused to enter the sacred land. In 20:12 and 79:16 the same word is used to refer to the sacred valley of Tuwa (*mu-qod-dasi-tuwa*), the location of the burning bush. Lastly, the *sacred self* or *rohil qudus* (which loosely translated means *holy spirit*) is used to describe the existence of the sacred spirit in Jesus the son of Mary. Other than these, nothing is sacred but God.

This word is also attributed to God at two different places in the *quran*.

Q 59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

He is the God, there is no god but Him, the Supreme Power, the Sacred (*quddus*), the Peace, the Faithful, the Supreme, the Almighty, the Compassionate, the Dignified, God be glorified above what they have associated with Him. (59:23)

Q 62:1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

Glorify God everything in the heaven and the earth, the King, the Sacred (*quddus*), the Almighty and the Judge. (62:1)

Here we see clearly that *quddus* is *sacred* and not *Haram*.

Baytal-Harami simply means *the sanctioned system* and *a'inda-bayti-ka-muHarami* means *by 'Your sanctioned system'*. The religionists, however, are willing to say *baytal-Harami* is *sacred house* and that *a'inda-Bayti-ka- muHarami* means *near Your Sacred house*.

The *quran* tells us Abraham was led to this *bayta* or *system*. Those who wish to follow his way should commit themselves to the same system. Abraham used the word *a'inda-baytika-muHarami* in 14:37 to indicate he wanted his progeny to live 'by' the sanctions in God's system, the same system to which he is committed. It is illogical to say that Abraham told God he wished that his progeny and all the people around the world who follow his footsteps would become God's neighbour.

- The word *bayti-ya*: in 2:125 God directs Abraham and Ishmael to cleanse 'My system' referring to God's system, and in 22:26 it says Abraham was given a place in *My system* or *bayti-ya*. It is ridiculous to say Abraham and Ishmael cleansed a physical house belonging to God and then were given a place to share the house with God.
- In 5:2 the word *aminal-bayti-Harama* is mentioned to indicate God's sanctions in the system about wildlife conservation. The sanction was prescribed for the harmonious preservation of His system.
- In 14:37 Abraham said: *I am placing my progeny by Your sanctioned system* (or *a'inda-baytika- muHarami*) meaning to say his progeny should uphold their commitments according to the sanctions prescribed in God's system.
- In 3:97 it says: those people who are convinced may take the challenge to God's system or *Haj-jul baytin manis thadhora' ilaihi sabila* if they can find their way to it. The verse also gives some indications that in the system there are profound signs regarding the status of Abraham.

Therefore, in the *quran*, *bayta* refers to *system* and not *house*. If we explore a little further the subject of the family of Abraham in the *quran* we see the relevance of his position in God's system – and *not* in God's 'house'.

What is in the 'Bayta'?

People do not realize that simple words like *fi-hi* (which means *inside it*) *bi* (which means *with*), *ilaa* (which means *to* or *towards*), *minal* which means (*from the*), and *li* (which means *for*) and a few others have had their meanings twisted or ignored in certain contexts by the gatekeepers of the religion. These words are often appended to a verb as a prefix, but they make a lot of difference. For example, people fail to think carefully of the significance of *fi-hi* (*inside it*) in the following context:

Q 3:97

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَّهِنَ اللَّهُ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مِنَ
أَسْطَافٍ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

Inside it (*fi-hi*) there are clear signs (*ayatun bai- inatun*) about the status of Abraham, (*maqami ibrohim*) and whoever enters it is secured. And it is the incumbent duty of mankind to take the challenge (*Hajuu*) to the system (*bayti*) for those who can find their way. And whoever disbelieves, surely God is self-sufficient, above any need of the worlds. (3:97)

The words *fi-hi* mean in the context, 'in the *bayta* there are Clear Signs (*ayatun-bai-natun*) about the status of Abraham (*maqamu ibrohim*) and whoever enters it will find security'.

If the word *bayta* truly meant a house then, logically, we have: '*In the house there are clear signs about the status of Abraham*'. Can the religionists prove to the world that there are clear signs about the status of Abraham *inside* the cube structure standing in the middle of their Mosque in Mecca? No, they cannot. But what they will show us instead is a piece of copper in a gilded

cage standing outside the house where their imagination apparently left a footprint.

The *baytin* in 3:96-97 refers to a system, not a house and we can find in this system (*baytin*) the clear signs (*ayataun bai-inatun*) of Abraham's status (*maqamu ibrohim*) who was totally committed to the *deen*. Whoever embraces this system is secure. All humans are expected to take the challenge (*Hajuu*) to the system. They must try and to make their way to it.

The religionists say those who worship God through images or icons are the pagans and idol-worshippers. Though quick to condemn and criticize others, the religionists have never considered that they themselves do exactly the same. They also say the followers of other *religions* are *pagans* and *idol-worshippers* when they walk around their stone idols in their temples or around their temples. They do not pause to realize they are doing the same. The *quran* tells us that it is not that their eyes that are blind, but their hearts (22:46).

The fallacy of the religionists' claim that the word *bayta* means a house is totally contrary to the concept of serving the Lord of the Universe. Each time a word in the *quran* is twisted, it renders the message absurd. In a further case, they insist *bayta* means a house and we have what the religionists themselves call the *Forbidden House* when they refer to *baytil-Harama*. The question is why they make it a mandatory for everyone to go to a forbidden house.

To conceal the conspiracy they continue to distort the meaning of the word *Haram* to become *sacred*. The non- Arab Muslims around the world had never confronted the religionists with a simple question: how did a rock structure renovated as recently as 2003 become *sacred*? Which part of the building is actually sacred? They will soon discover it is not the square structure proper that is sacred, but the small black stone (or *Hajar aswad*) worshiped by their forefathers that is sacred. The word *Hajar aswad* used in reference to the black stone is nowhere to be

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found in the *quran*. But the religionists say it is part of *Islam*.

The Arabs have successfully reinstated their true stone deity of black basaltic rock as the focus of worship in Mecca to carry the torch of their forefathers' religion, a pagan community.

*If you are right and you know it, speak your mind.
Speak your mind. Even if you are a minority of one, the
truth is still the truth.*

- Mahatma Gandhi

27. Is 'Ka'ba', the cube structure in Mecca?

The Muslims believe that 'ka'ba' is the cube structure that stands in the center of the Mosque in Mecca, Saudi Arabia. They believe that it is the 'house of *allah*' constructed by the prophets, Abraham and Ishmael, and they hold it as sacred. This structure has undergone many renovations and reconstructions throughout history. The last time it was completely reconstructed was after it was completely destroyed along with the surrounding building (the Mosque) in the flood of 1926.

However, it is hard to imagine as to why God requires a house on this earth and sent a flood to destroy His own house, only for it to be rebuilt by mankind. Who received the instructions and blueprints from the god to rebuild it? If the Muslims claim that the cube structure, they call *Ka'ba*, is only a symbol and the god does not actually live there, then why do they condemn the symbols of other religions as idolatry? How is worshipping this symbol (cube structure) different from people worshipping other symbols?

What is the significance of the 'black-stone', which they call '*Hajar-al-aswad*', which is attached to the east corner of this cube structure? Is there any mention of the '*Hajar-al-aswad*' in the 'fully detailed and clear' *quran*?

Let's review the word '*ka'ba*' in the *quran* to understand what it really means and whether there is any Quranic significance to it as a symbol of veneration.

The word '*ka'ba*' has been used, in the *quran*, only in 3 verses and all these verses are found in Chapter 5, namely 5:6, 5:95 and 5:97. In verse 5:6 this word is used to indicate the ankles of man. There is no dispute between any of the translators of the *quran* that the *ka'ba* mentioned in 5:6 does in fact mean 'the ankles of man'.

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Q 5:6

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى
الْعُرْفِ وَقَدِّمُوْا اَرْجُلَكُمْ وَارْجَلَكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ كُنْتُمْ جُنُبًا
فَاطَهَّرُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلَى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ اَوْ لَمْ تَمْسُكُمْ
الْمَآءُ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ
وَيَنْهٰٓءُ مَا يَرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وِلِيَتِمَّ
بِعَمَلِهِ عَلَیْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٦﴾

*O You who believe! When you stand up for the commitment of oath for matrimony (= kum-thum-ilas-solaa-ti), wash your faces and your forearms up to the elbows and rub your heads and wash your feet to the **ankles (ka'bai-ni - plural-dual of ankle)**. If you have intimacy with your spouses, clean yourselves. But, if you are ill or traveling, or coming from the privy, or are in the post-coital state and find no water, then obtain (= tayam-mam) clean dry soil to clean your point of activity (= bi-wujuhi-kum = the focused area) and your hands (= aydiya-kum). God does not wish to place any difficulty upon you, but to make you clean and to perfect His blessings upon you, that you may be grateful.*

Note: This verse is discussed in detail in Chapter 18.

So, the *ka'ba* in the above verse is 'ankle' and not a cube structure.

In order to contextualize the meaning of the word *ka'ba* in 5:95 and 5:97, we have to learn the 4 verses from 5:94 to 5:97. We will clearly see that these verses talk about hunting, its restrictions and wild life conservation.

Quran 5:94: O you who have believed, the god will surely test you through something of the **game (Sai-dhi)** that your hands and spears [can] reach, that the god may make evident those who fear Him in privacy. And whoever transgresses thereafter, for him is a painful punishment.

The verse 5:94 is pretty straightforward. All translators are unanimous in their interpretation of this verse. Now, let's review a common translation of verse 5:95 by Sahih International:

Q 5:95
Sahih Intl'

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ. عَفَا اللَّهُ عَنْ سَلْفٍ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

*O you who have believed, do not kill **game (sai-dha)** while you are in the state of **ihram** (Hurumun – Root: Ha-Ra-Ma). And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an **offering [to Allah] delivered to the Ka'bah**, or an expiation: the feeding of needy people or the equivalent of that in **fasting**, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.*

As per the above interpretation by Sahih International and almost all other translators, 'hurumun' is *Ihram*, 'had-yan' is an 'offering', 'bhalighal-ka'bathi' is 'reaching the Ka'ba' and 'siyaman' is 'fasting'. The word 'siyam' (plural of *saum*) is discussed in Chapter 24.

The word *hurumun* is from the root word 'Ha-Ra-Ma', which means 'to prohibit' or 'to restrict'; it has been used in the *quran* in many verses. Many people whether they believe the *quran* or not, are aware of the meaning of the word *Haram*. The word *hurumun*, which they mistranslated, appears in 9:36 to indicate 'restriction' – the count of the months according to God is twelve, four of them are restricted months (*arba'atun Hurumun*). How the word 'hurumun' in 9:36 suddenly changes its meaning from

'restricted' to 'Ihram' in 5:95 is a quandary.

The words 'hurumun' and 'hurrima' both appear in the next verse to indicate prohibition or restriction. Let's review the interpretation by Sahih International.

5:96 *Lawful to you is game from the sea (= sai-dhul-bahri) and its food as provision for you and the travelers, but **forbidden (= hurrima)** to you is game from the land (= sai-dhul-barri) as long as you are in the state of **ihram (hurumun)**. And fear Allah to whom you will be gathered.*

We can clearly see that the above verse also talks about hunting (= game from sea and land). All the translators are consistent in interpreting the first part of the verse. However, as per most translators, hunting on land is forbidden when we wear the 'Ihram' or the pilgrim garb when we are in Mecca. I wonder how many people go to Mecca wearing the 2-piece white cloth that they call *Ihram* to engage in hunting with their bare hands? We can see the corruption here. The second part of the verse simply says that it is 'forbidden (= *hur-rima* – Root: *Ha-Ra-Ma*) to you is game from the land during the period it is restricted (= *huruman* – Root: *Ha-Ra-Ma*)'. It doesn't have the word 'ihram' mentioned anywhere in the verse. *Ihram* is not a derivative of the root *harama* and it is not found anywhere in the *quran*.

Here's a summary to further clarify what it indicates in the verse 5:96; while there are no restrictions on game from sea, however there are restrictions on game from land, i.e.: we are forbidden to hunt land animals during the restricted periods.

The word *Had-yan* comes from the root 'Ha-Da-', which means 'to guide'. There are many verses where the derivatives of this root are used in the *quran*. For example, *Huda*, *Hudan*, *Hadya*, *Hadyan*, *Hadi*, *Hada Yahdi*, always to mean 'to guide' or its derivatives, but are never used to mean an 'offering'. In verse 6:84 it states that 'WE gave him Isaac and Jacob and WE guided them' (= *Hadayna* – Root: *Ha-Da-*). In verse 6:90 God states that

'Those were the ones guided by God' (= *Hada-llahu* – Root: *HaDa-*). So, *had-yan* is not 'offering', but 'guide' or derivatives thereof.

The word '*bhaligha*' comes from the root '*Ba-La-Gha*', which means '*to reach (maturity) = to reach (it's strength)*'. For example, in verse 4:6 it states that 'You shall test the orphans when they reach maturity for marriage' (= *bhalaghun-nikaha* – Root: *Ba-La-Gha*).

In light of this clarification and understanding from the *quran*, we can correctly interpret the verses from 5:94 to 5:96 as follows:

Quran 5:94: *O you who have believed, God will surely test you through something of the **game (Sai-dhi)** that your hands and spears [can] reach, that God may make evident those who fear Him in privacy. And whoever transgresses thereafter, for him is a painful punishment.*

Quran 5:95: *O you who have believed, do not kill wildlife, which you are restricted (= *hurumun*). And whoever of you kills it intentionally – the penalty is an equivalent of an animals to what he killed, determine (= *had-yan* – Root: *HuDa-* to guide) the maturity (= *bhaligha*) of its **ankle (= Ka'bati)**, as judged by two just men among you or an expiation: the feeding of needy people or self-discipline in abstention from hunting (= *siyaman* – plural of *saum*) to bear the burden of the penalty for his deed, that he may taste the consequence of his deed. God has pardoned what is past; but whoever returns (to violation), then God will take retribution from him. And God is Exalted in Might and Owner of Retribution.*

Quran 5:96: *permitted to you is game from the sea and its food as provision for you and the travelers, but forbidden (= *hur-rima* – Root: *Ha-Ra-Ma*) to you is game from the land during the period it is restricted (= *huruman* – Root:*

HaRa-Ma). And fear Allah to whom you will be gathered

Once we give the correct meanings to the Quranic words, the verses start to make sense again, like putting the pieces together in a jigsaw puzzle. We can clearly see from the above 3 verses, the subject matter is about hunting, its restrictions and wildlife conservations. There is no mention of a pilgrimage to Mecca, an offering or wearing an *Ihram*. The word 'ka'ba' in the verse 5:95 is 'ankle' and not a cube structure in Mecca.

Now let's review the verse 5:97 where the word *ka'ba* mentioned again with regards to hunting.

Q 5:97
Aidid Safar

﴿ جَمَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ فِيمَا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْمَدْيَ وَالْقَلْبَةَ
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾



God has set the 'ankles' (= ka'bata) a system sanctioned (= baytil-Harami) to be upheld for mankind, and the restricted months (= shahrul Harama), and guidelines (= hadya), and the indicators (= qolaa-ida). This is to let you know that God, He knows everything in the heavens and the earth and what is beneath the earth. And surely God is fully aware of everything.

This interpretation is consistent with the 3 preceding verses where it talks about hunting, its restrictions and wildlife conservation. For the usage of 'baytil-Harami' (= system sanctioned) in the *quran*, please refer to Chapter 26. 'Shahrul-Harami' is not *sacred months*. It means *restricted months/period* during which you shall not kill wild animals. The word 'hadya' is not a '*sacrificial animal*'. *Hadya* comes from the root word *Ha-da-*, which means '*to guide*' as explained above. The word '*qalaa-ida*' is not *garlands* as most translators suggest. Why would you garland a wild animal? *Qalaa-ida* are the *indicators* for the hunters about the rules and restrictions of hunting, whatever the way it is communicated to them.

Wildlife should be conserved and allowed to live according to God's sanctioned system (= *Baytul-harami*). HE has created everything in the heavens and the earth in perfect balance (Q 55:1 – 55:12). Thus hunting wildlife should be allowed only during a specific period to maintain this balance. Therefore, wildlife conservation is one of the deeds HE has sanctioned in the system (= *Baytul-harami*). Animals must not be killed unless they can survive on their own feet (ankles = *ka'ba*) characterizing maturity. The verses 1 to 4 of Chapter 5 are extension to verses 5:94 – 5:97, which talk about the same subject of hunting, its restrictions and wildlife conservation. Let's have a look. These translations are extracted from the book, 'Mental Bondage'.

5:1 *O you who believe, you shall fulfill your covenant. Permitted for you is the meat of all livestock, except those recited to you. Hunting of game is not permitted when you are restricted.*

5:2 *O you who believe, do not violate God's decrees (= sha'iral-lah), and the restricted months (shahrul-Harama), and the guidance (= hadya), and the indicators (= qo-laa-ida) and the harmony of the restrictions in the system (= bay-tal-Harama) when seeking the grace and pleasure of God. But when they are permitted (= Halal-tum), you may hunt. Do not be provoked by the enmity of those who prevent you from upholding the sanctions in the consented decree (= anil- mas-jidil-Harami) and do not aggress. Co-operate with each other in good deeds and piety, and do not co-operate with those committing sins and aggression.*

5:3 *Restricted to you are the meat from the animals that die of themselves, blood, decaying meat, and food dedicated to other than God. Also, the animal that has been strangled to death, the animal struck by an object, the animal that dies from falling from a height, the animal*

that is gored to death, the animal that is partially eaten by a predator unless you have rescued it alive, the food dedicated to idols and meat divided by means of casting lots. These are abominations. Today, the disbelievers are in despair about your deen. Do not fear them and fear Me instead. Today, I have perfected the deen for you and completed My favour upon you, and I decree islam as the deen for you.

[The word *Khin* literally means rotten, stink or bad - *Ziri* means that you see. *Khinziri* does not refer to swine - a livestock that is part of God's provisions to mankind (5:1 & 6:142). It is obvious the prohibition is limited to the nature and condition of the food - not the species of animals. It is illogical to imagine that God in His wisdom created swine and allows it to be domesticated and then prohibits its meat. Wildlife hunting is permitted - wild boars are not mentioned as prohibited game. In 5:60 God uses the word *kh-na-ziro* to signify stinking as the state of condition of a person - but religionists say humans can become pigs.]

5:4 *They ask you what is permitted for them. Tell them, "Permitted for you are all the good things that the dogs you trained catch for you according to what was taught by God to you." You may eat what they catch for you. And mention God's name over it. You shall observe God, God is most strict in reckoning.*

The message in 5:2 is repeated in 5:97 to emphasize the significance of the restrictions of hunting wildlife. Once the ban is lifted (when they are permitted - *Halal-tum*), we may hunt.

It is important that the fine for whoever violated the indicators of hunting restrictions (= *qo-laa-ida*) and knowingly killed an animal when it is restricted (= *Hurumun*) be reasonable in order to make him feel the consequences of his actions for killing that animal. It is the responsibility of 2 just individuals (wildlife inspectors) to determine the maturity (= *bhaligha*) of the killed animal by its ankle (= *ka'bathi*)

In summary, the verses 5:1 - 5:4 and again 5:94 - 5:97 talk about

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hunting wildlife, its guidance (= *hadya*), indicators (= *qalaa-ida*) and restrictions (= *hurumun*). It doesn't even remotely mention anything about a pilgrimage to Mecca or wearing a pilgrim garb called '*ihram*'. The word '*ka'ba*' mentioned in verses 5:95 and 5:97 refer to the ankle of a wild animal to determine its maturity (= *bhaligha*).

If *ka'ba* means ankle, then what is the cube structure in the center of the Mosque in Mecca? Why do Muslims so passionately bow down and prostrate to it at least 5 times a day and circumambulate 7 times during pilgrimage to it? What is the significance of the 'black stone' that they call '*Hajr-al-aswad*' attached to the cube structure? There is absolutely no mention of a 'black stone' in the 'fully detailed and clear' Quran. However, the *quran* mentions that the pagan Arabs used to worship stone idols even before the *quran* was revealed. The god mentions the names of these idols as *Al-lat*, *Al-uzza* and *Manat*, in verse 53:19-20 of the *quran*. Could these be those idols? What is the male footprint carved on a copper plate, in a glass enclosure doing in the vicinity of the cube structure? Is it possible that the pagan Arabs used the cube structure as a smokescreen to continue their practices and make millions of gullible people worship the stone idols? These are a few valid questions. I will leave it up to you to find the answers.

Real Satan is not the one that can be recognized by everyone. Real Satan is the one that can manipulate 98% of the people into believing that it's a victim, and can provoke these 98% to destroy those 2% who can see and understand it's reality

28. Are *Haj* and *Umra*, pilgrimages to the cube structure in Mecca?

The **Muslims**, who can afford are prescribed by their religion to travel to Mecca at least once in their lifetime to perform ritual pilgrimages called '*Haj*' and '*Umra*'. Every year, over 2 Million **Muslims** gather in Mecca to perform these ritual pilgrimages. The men dress in 2 pieces of unstitched white cloths similar to the *Togas* in ancient Rome, while the women are supposed to cover their entire body except their faces and hands. They circumambulate 7 times, anti-clockwise around the cube structure that they call '*Ka'ba*', kiss the black-stone they call '*Hajr-alAswad*', run between 2 mountain outcroppings (*Safa* and *Marwa*), pray in front of a carved pair of footprints that they call '*Maqaam-Ibrahim*', sacrifice a quadruped, and pellet 3 concrete pillars which represent small, medium and large Satans, which they call 'stoning the devil'. To conclude the ritual, the men are supposed to shave their heads, while women only need to trim their hair. The whole journey takes a minimum of 10 days to a maximum of about 3 weeks depending on the travel plans.

No one is supposed to question any of the above practices, why they are doing them or what they are trying to accomplish. During the pilgrimage, everyone is asked to maintain their best behaviour, not to argue or get into any confrontation with anyone, which can nullify their rituals without any merits.

The **Muslims** believe that God prescribed the ritual pilgrimages in the *quran* and they claim that prophet Abraham initiated this practice for the mankind after him. In this chapter, we will investigate the verses of the *quran*, which they claim that God prescribed the ritual pilgrimages for them. For this chapter too, I have excerpted from Aidid Safar's writing from his book, '*Mental Bondage*', with minimal editing.

***U'mra* and *Haj*: the invented pilgrimage**

They have manipulated two words in the *quran* to create a ritual that is erroneously touted as an article of faith in *Islam*. The words *Haj* and *U'mra* were distorted to become *the annual pilgrimage* and *the lesser pilgrimage*, respectively. These rituals were not ordained. They are totally contrary to the teachings of the Last Prophet whose duty was to deliver the message of the *quran* only.

'*amr* means life

The word *u'mro-ata* that is commonly referred to as the *u'mra* is a derivative from the root word '*m-r*' where the apostrophe represents the 'ayn consonant, a laryngeal without equivalent in any Western language.

The root word '*amr*' arising from this root refers to the *life* of something. In the *quran*, this word is used to refer to a continuous act or response carried out with a purpose. For example, if we want to give life to a barren land, we have to develop or cultivate it until we see the result. The *quran* uses *a'maru* to denote this.

God *u'mrah* to humans

When you tell **Muslims** in the language they could understand that '*God gives life to humans*' they will totally agree with you. But as soon as you tell them God *u'mrah* to human, they will get into a trance. As far as they are concerned *u'mrah* means only one thing, it is the off-season visit to the holy shrine in Mecca. That is how their religious scholars and their priests shackled their minds. Their masters will say something in Arabic and it becomes divine and '*Islamic*'.

From the same root word '*amr*' (life) we see that God is forever performing the act of *u'mrah* (giving life) to humans so that they remain alive or *m'amuri* for a certain period of time which, in turn, is the '*umur*' or age when the life expires. Thus, the word

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u'mrah cannot be translated as holy *visit* because these words come from the same root.

However, should He decide to stop a life from prospering, He says at 35:11 *wamayu-'am-maru min mu-'am-marin* which, literally, means 'will not continue to give life (*yu-'am-maru*) from the life (*min-mu-'am-marin*)'.

To illustrate the point, here are two more examples:

Huwa ansha akum minal ard was ta'mara-kum fi- haa fas-taq-fi-ruhu som-ma tubu ilai-hi (11:61)

He is the One who created you from the earth and gives life (*ta'mara-kum*) to you in it. Therefore, you shall ask for forgiveness and repent. (11:61)

La-'amru-ka in-nahum lafi-shak-ro-bihem yak-mahun (15:72)

By your life, surely they are intoxicated in their wandering. (15:72)

Humans give life (*u'mra*) to the earth

In order to advance in life, humans are capable of giving life to the earth inherited by them. In 30:9, we see that vigorous communities will become successful once they develop what is at their disposal. The *quran* says there were some previous communities which were strong and successful after they '*amaru* the earth, or gave life to the earth upon cultivating it.

Wa-asha-rul ard-tho wa-'amaru-ha ak-saror min- man 'amaru-ha wa-jaathum rosuluhum bil-bai-ina- ti (30:9)

And they initiated on earth and (*'amaru-ha*) gave life to it more than these have (*'amaru-ha*) given life to it, and their messengers went to them with clear revelations (30:9)

The word '*amaru* in 30:9 and *ta'mara* in 11:61 have the same

essence of meaning signifying the act of accomplishing a cause, and both words are derived from the same root: 'amr. Literally, the two verses are making reference to the act of giving life or prospering.

We also find the word *m'amur* from the same root word that means *alive* or *living* in 52:4 to signify the continuous state of being alive.

Wal-baitil m'amuri (52:4)

And the living system. (52:4)

A careful examination of the context shows that this passage was wrongly translated in the service of the religion Islam. The religionists insist that translators should (ridiculously) translate the word *baitil m'amuri* as the *frequented shrine* or *much frequented house*. In the beginning, they said the word *bayta* meant *house*, but this time around, the house is elevated to the status of a shrine or temple. The word *ma'muri* that means *alive* was ridiculously translated to become *frequented*. This is another example how passages in the *quran* were simply distorted by the enemies of God and His messenger to make nonsense of a statement in the *quran*. The frequenting of a shrine may have been suitable to the pre-Quranic pagan Arabic faith, but is not appropriate in the light of the Quranic revelation.

The word *baiti-ma'muri* in 52:4 is a continuation of the context from 5:1:

wat-thoori (52:1)
By the article



[The word 'Thoor' was wrongly translated as Mountain in all translations. We cannot imagine how God raised the mountain and told the Children of Israel to uphold it strongly (2:63 and 2:93). Yet when the same word is appended as *Mas-Thoor* it becomes the recorded book.]

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wa-kitaa-bin mas-thoo-ri (52:2)
and the recorded article

وَكُتُبٍ مَّسْطُورٍ ٢

fi-rok-khi man-shoo-ri (52:3)
in exposed scrolls

فِي رِقِّ مَنَشُورٍ ٣

wal baiti-ma'muri (52:4)
and the living system

وَالْبَيْتِ الْمَعْمُورِ ٤

was-sak-fil mar-fu'e (52:5)
and the sky raised high

وَالسَّقْفِ الْمَرْفُوعِ ٥

wal-bah-ril mas-juri (52:6)
and the oceans that fills with waves

وَالْبَحْرِ الْمَسْجُورِ ٦

There is only one *bayta* in the *quran*. It is the same one pointed out to Abraham in 2:125, and purified by him for those who are devoted (*a'kiffin*) and for those who humble themselves consentingly (*wa-roka'is-sujud*).

In 52:4, we are told that at the time Moses received the Scripture, God's system was alive before he became a prophet. Muhammad appeared many thousand years after him. Besides, there is no historical record to show Moses went to Mecca.

The message revealed to Moses is an indication that God's system existed and was alive, and that it would continue to be in that state after the Scripture was revealed to him. The *quran* merely states the same system and the same message were given to Moses and Abraham as were revealed to the Last Prophet:

This is the same as in the previous Scriptures, the Scripture of Abraham and Moses. (87:18-19)

The word *baitil-ma'muri* has nothing to do with an altar, house, tabernacle, shrine, temple, synagogue, church, mosque or any house of 'worship'. The *quran* simply abhors all forms of worship, religious rites or ritual worships. These are but manmade. It is humans who declare holy or sacred what they themselves have.

The religionists were competing with other religions and fooled people into worshipping what their own grandfathers had worshiped. They took advantage of the circumstances to attribute their pagan rites and formulas to God because the *quran* had been revealed in Arabic and they were the self-proclaimed keepers of the faith. That is all.

The word *u'mra* in the *quran* does not refer to a special journey or religious visit to be performed at a particular place. *U'mra* simply means to *give life* or *propagate* or *promote* God's consented decrees (*masa-jidil-lah*).

Q 9:18

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

The only people who deserve to promote (*ya'muru*) God's consented decrees (*masa-jidil-lah*) are those who believe in God and the Last Day. They observe their commitments and keep them pure. They fear no one except Allah. They are the ones who are guided.

How the *u'mra* in 9:19 was distorted

In their rendition of 9:18 the religionists declare firmly that the meaning of the word *ya'maru* is to frequent God's mosque.

Yet they claim the same word in 9:19 means *managing* the holy mosque. Both words are derived from the same root '*amr*'. Some translators even say *inhabiting the holy mosque*. That is the extent of their twisting.

According to the *quran*, a person who manages or administers something is called '*amil*' (from the word '*amila*'). The root for '*amil*' is '*-m-l*' and the root for '*umra*' is '*-m-r*'. They are not the same. The word '*amil*' appears several times in the *quran*:

*In-namas sor-da-qortu lil fuqoror wal-masakin wal-
'amilin alai-ha* (9:60)

Indeed, the charity shall go to the poor and the needy and

those administering it. (9:60)

It may be favorable for the religionists to mislead the Muslims about the meaning of the Arabic words in the *quran*, but they are powerless to alter the original texts. Unlike other books, the *quran* has never been reviewed or edited. If we pick up a Quran written, say, 800 years ago or more from any country and compare it with the most recent text printed from anywhere in the world, we will find the Arabic texts, word for word and sentence for sentence, to be exactly the same. The author strongly believes the statement in the Book is true in nature, form and effect when it says:

Indeed, it is We who revealed the reminder, and surely We will guard it. (15:9)

The religionists' erroneous claim that the *quran* was written on leaves, parchments, stones, and animal skins. It is inconceivable and ludicrous that a message as important as the *quran* should be revealed to mankind and then be recorded on parchment, leaves, stones and the like.

Obviously, the only way left to deceive mankind was by tongue-twisting tactics: convince the people that the *quran* is untranslatable (like the Jews said about the Torah) so that the religionists can continue to distort the meaning of the Scripture, and then proclaim that the basis of whatever they say is from God. The followers of the religion Islam around the world are caught in this web after placing their trust in the priests who learnt their craft from the corrupt sages. The *quran* did not forget to tell us about them:

Indeed there are among them traitors who twist their tongues with the Scripture so that you may think it is from the Scripture when they are not from the Scripture. And they claim it is from God when it is not. They have ascribed lies to God while they knew. (3:78)

When we confront any scholars with the above verse they will

say it refers to the people of the previous scriptures. What makes them think they are exempt from doing the same?

Anyway, a chain reaction begins once one word is distorted in the Book. They have to distort other words too. There is no end to the distortions, and most of the time the distorted passage becomes absurd when read as a whole. Today, the Book is seen as an inward-looking archive, particularly the present-day translations and so-called exegesis (or *tafsir*) of the *quran*. This is the terrible result of the wordplay and semantic twisting that the words of the *quran* have undergone at the hands of those who – more than anyone – should have known better.

***Haj* is ‘challenge’ NOT a pilgrimage**

One may ask why the concept of *challenge* is relevant to the *quran*. The fact is that men and women are expected to face many challenges in their life, including the pursuit of knowledge. Unless they sincerely strive to find the right path, they become blind followers and are subjected to mental bondage. God endows both sexes the same freedom. Both were expected to think by themselves for their own good and wellbeing. Nobody has the right to take away that freedom - in the name of God or whatsoever. Both men and women are given the equality to think critically, weigh and consider everything and verify everything. They should think about consequences before they make their decision.

God assists them in the way they themselves wanted to go. If a man or woman decides to reject God’s revelation, they will not harm the Supreme God. In fact, God will encourage them to do so.

As for those who reject our revelations, We will lead them on without their ever realizing it. In fact, I will encourage them. Indeed My scheming is formidable.
(7:182-183)

The same applies in all of life. If we choose not to subdue our

eyes and keep chaste, God will lead us on without even realizing that we are committing what we are not supposed to commit. Whatever good happens to us is from God, and whatever bad happens to us is from our own wrong doings (4:79).

When someone instructs us to travel to Mecca to perform a pilgrimage for the sake of God, we have the right to ask why. After all, humans are expected to use the power of reason.

After looking at the Quranic texts, I cannot find any straightforward indication of a pilgrimage. 3:97 however does give an ambiguous hint of a possible journey. This verse when read in isolation raises more questions than answers. To understand the message we need only to read the two preceding verses to realize that the verses are not describing what the religionists want us to think they are describing. The essence of these verses is that God's system was established for those *with strong conviction*. The verse actually gives us very important clue - '*In the system there are profound signs of Abraham*'. It is the duty of those with conviction to take the challenge to search for such a system as well.

<i>Lin-nas</i>	for mankind
<i>Lal-lazi</i>	of those
<i>Bi</i>	with
<i>Bakata</i>	conviction

After having corrupted the word '*umra* to become *visit*, the religionists twisted the meaning of *Haj* to become the *annual pilgrimage*.

The root of *Haj* is *H-j*. The key concept connected with this root is *challenge* or *confront*.

The inconsistency becomes apparent in the variety of applications. While traditional *Islam* teaches that *Haj* means *pilgrimage*, it applies the derivatives of this word for example *ta-hajaa* and *yu-hajuu* to mean *argue*. This is their confusion and contradiction. For them, the same words mean wholly different

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things in different verses of the *quran*.

The *quran* categorically uses the word *jadal* to mean *argue* and it is used many times. In 11:32, the people of Noah accused Noah of ‘arguing’ too much with them. They say ‘you argue’ with ‘too many arguments’.

Q 11:32

قَالُوا يَا نُوحُ قَدْ جَدَدْنَا فَأَكْثَرَ بَدَلًا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ﴿٣٢﴾

They say, “O Noah, you argue with too many arguments. Bring us the doom you are threatening, if you are truthful.” (11:32)

Clearly the word *jadal* mentioned in this verse refers to the ‘arguments’ between Noah and his people.

During the time of the Last Prophet there was a woman who successfully ‘argued’ with him:

Q 58:1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنْ اللَّهُ
سَمِيعٌ بَصِيرٌ ﴿١﴾

God heard the woman who argues with you about her husband and complained to God. And God heard the discussions. God is Hearer and Seer. (58:1)

The woman did not complain to the Prophet about her husband. She argued with the Prophet and then complained to God. From these two verses we see ‘argue’ cannot be classified under the same category of challenge. Furthermore it has a root word by itself.

In 42:16, two derivatives from the root *Haj* or *H-j* are used. The first word is *Hajuu* and the second word is *Hujaa* which are more appropriately translated as *challenge* and *confrontation*.

Let us examine the verse:

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Q 42:16

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ جُمُوعًا حِصَّةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ
غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

wallazina	and those who
yuHajuuna	challenge
fillah	about God
min	from
ba'dimaa	after what
tuhiiba	they received
lahu	with it
Hujaatuhum	their confrontation
dahidhothan	are nullified
a'inda	according to
robbihim	their Lord
wa'alaihim	and upon them
ghadhabun	the wrath
walahum	and for them
'azabun	punishments
shadid	severe

The words *Hajuu* and *Hujaa* come from the same root word: *Haj*.

The verb form is derived from the *H-j* root and is third person imperfect signifying future. In the Hereafter, the followers will confront their priests or religious scholars asking them if they can spare them the hell-fire. In 40:47 it says:

Wa-izza- ya-ta-haa-ju fin-nar (40:47)

And when they dispute in the fire (40:47)

In 40:48 the religious priest and the scholars will say to their followers, '*We are in this together, God has judged the people*'. When the followers speak to their religious scholars in the Hereafter it shows that they do not argue or quarrel with their leaders. The word *yata-Hajuu* in 40:47 means *dispute*.

'*Hajii Akhbar*' means the 'Big challenge'

The point is that the key concepts connected with the root *H-j* is an intellectual challenge or confrontation based on reason, rational argument, debate or discourse that has nothing to do with going on a pilgrimage.

We find an interesting message in *surah* 9 about a temporary suspension of enmity between God and His messenger against the idol-worshippers:

Reprieve is herein granted from God and His messenger to those among the idol-worshippers who sign a peace treaty with you. Thus, you may roam the earth freely for four months, and know that you can never escape from God, and that God will inevitably defeat the rejecters. And a declaration is herein issued from God and His messenger on the Day of the Big Challenge (*yaumul-Hajii-akbar*), that God disowns the idol-worshippers, and so does His messenger. If you repent it is good for you. But if you turn away then know that you can never escape from God. (9:1-3)

The believers are encouraged to strive or to struggle in the path of God against those who are corrupting the earth through idol-worship and religious practice in the name of God. Humans are supposed to free themselves from any kind of religious bondage and to practice God's way of life in total freedom. Those who can find the way to God's system will discover that religion is part of idol-worship. It is the duty of anyone committed to God's system to strive against idol-worship.

The Day of the Great Challenge (*Hajii-Akhbar*) is the time when a declaration is made to the idol-worshippers that the truth-bearers challenge them. The *quran* in its infinite wisdom allows four months peaceful agreement before any engagement in a confrontation. As long as the idol worshipers observe their commitments to the agreement, the truth bearers should not

confront any of them. Contrary to the traditional understanding of physical war, the Quranic concept of war is fought solely for the purpose of cultivating the truth against falsehood. The greatest jihad or *Jihadan Kabiro* or the *greatest struggle* to promote peacefulness is by the *quran*, not by any form of physical contact. The *quran* is the strongest weapon to fight against falsehood.

Do not obey the disbeliever, and struggle against them (waa-jaheed-hum) with the quran - the greatest struggle (Jihadan Kabee-ror). (25:52)

Nowadays, it can be done in so many ways without anyone having to carry any destructive weapons. After all, the war is about falsehood and about idols. Abraham did not carry any weapon to wage war against his people when he told them to stop serving the idols. He used his common sense. Similarly, we do not need weapons to tell people to use their common senses in serving idols virtual or actual. Although God encourages the believers to fight against those who fight them, but He discourages aggressions. If we intend to challenge the disbelievers and the idol-worshippers we are to follow the guidelines the verse sets out.

The non-Muslims have always blamed the teachings of the *quran* for propagating the killing of 'infidels'. This is an understandable misapprehension. We cannot blame people for associating the Book with the people who profess to believe in it. The war declared in this verse clearly says the enemies are expected *to repent to God and reform*. That is all. If they refuse then they should be told that *they can never escape from God*. In other words, God will deal with them for the falsehood they profess either in this world or in the Hereafter. There is no such thing as a physical war fought against anyone unless the enemies initiated it.

In 2:190-193, it says it is the duty of those who believe in God and the Last Day to strive in the cause of God against those who

fight against them, but not to commit aggression. This is the true *jihad* according to the *quran*. Killing is only allowed if enemies attack you with a view of killing you, and you may evict them only from whence they evicted you.

The *quran* stipulates that oppression is worse than murder. If the enemies refrain, then there is no reason to fight with anyone. Fighting is encouraged only to prevent oppression so that people can practice God's consented decree in total freedom.

During the four restricted months the truth bearers must not fight against their enemies. In case they are attacked during these restricted months, then 2:194 applies.

If they attack you during the restricted months, then you may fight during the restricted months. And sacrilege (the violation of agreement) may be met by equivalent retributions. If they attack you, then you may attack them to inflict an equivalent retribution. However, you shall observe God and know that God is with those who observe Him. (2:194)

Once the restricted months are over, you may confront the idol worshipers wherever you encounter them, agitate them, provoke them and keep after them. However if they repent and observe their commitment and keep them pure, then you shall pardon them. God is forgiver and merciful. (9:5)

The concept of striving in the cause of God (or *jahadu-fi- sabi-lil-lah*) in the *quran* is the opposite of the *jihad* of the religion Islam. The religionists are happy to kill people. They promise their followers heaven for killing 'infidels'. Such teachings are falsely attributed to God and not to be found anywhere in the *quran* – a book they have sorely abused.

Thus, 9:1-4 is also among the most abused verses in the *quran* by the religionists although it emphasizes the significance of the declaration to disown the idol-worshippers, which is called *Hajii*

Akbar or the day of the Great Challenge from the Messenger or those who follow the Messenger. It is *not* a great 'pilgrimage' of any kind.

Hajaa Ibrohim

In 2:258 is the story of a man who challenged Abraham. The phrase used is *Hajaa ibrohim*. It should be clear that this does not mean that he sent Abraham on a pilgrimage to Mecca.

Alam-tara-ilal-lazi Hajaa Ibrohim fi-rob-bi-hi (2:258)

Have you not considered the man who challenged Abraham about his Lord with it? (2:258)

Hajaa ibrohim has the same fundamental root as *Haji i'mara-ta mas-jidil-Harami* in 9:19, which refers to the people who take the challenge to promote the sanctions in the consented decree.

This study highlights how the semantic distortions against the *quran* by the religionists have had a very damaging effect, and how – as soon as they twist one word – a chain reaction occurs because they then have to change the meanings of other words from the same root word to support the deception. *Haj* – as we have seen – has not been left unscathed in this regard.

The Arabic in the *quran* is easy and perfect. Let us briefly remind ourselves how the Quranic Arabic renders nouns denoting people relating to the root-word concepts.

- The meaning of *Sol-laa* is *commitment* or *obligation*. A man who (singular) is committed is called a *muSollan* (2:125). If plural they are called *muSollin* (107:5).
- The meaning of *islam* is *peacefulness*. A man who is at peace is said to be a *muslim* (2:131). If plural, *muslimin* for men and *muslimat* for women.
- The meaning of *ihtada* is *to be truly guided*. Many guided people are called *muh-tadin* (2:16)
- The meaning of *azan* is *to announce*. A man who makes the announcement is called a *muazzinun* (7:44).

Similarly, the meaning of the word *Haj* is *challenge*. People who take the challenge are called *Hajii* (19:19). People who are involved in the challenge are called the *muHajjirin* (9:100).

The challenge is *Haj*. In 3:97 God says take the challenge (*Hajuu*) to His System if we can find our way to it. In 2:196 Take the challenge (*Ha-jaa*) to promote (*u'mro-ta*) the guidance (*hadya*) to the people until it is made acceptable (*mahilla*). They are the rightful people to promote (*ya'muru*) God's consented decree (*mas-jidil-lah*) (9:18) who take the challenge (*Hajii*) (9:19) by promoting (*i'marata*) the sanctions in the consented decree.

It is the duty upon mankind towards God to take the challenge (*Hajuu*) to the system (*bayta*) for those who can find their way. (3:97)

For those who are convinced about God and want to observe His prescribed way of life, they must take the challenge *Hajuu* to His system 'if they can find the way'. This is the *challenge* or *Haj* only for those who are willing to accept the responsibility to strive in the path of God with their money and lives in promoting the sanctions in the consented decree. They have only one common enemy - organized religions. Consciously or not - religion is the greatest enemy to humanity and its doctrine can wipe out the mountains. Religious promoters corrupt the earth by enslaving peoples' mind, body and soul and teach them separation and intolerance in the name of God. Religious leaders and the shackled followers are term as idol-worshippers. In the *quran*, there is no instruction for us to wage war against anyone except the idol-worshippers. Thus the biggest challenge (*Hajii Akhbar* 9:3) for mankind is to disown the idol-worshippers with stern reminder that they can never escape from God for lying in the name of God.

People who are not involved with the challenge may live in this world peacefully as normal human beings. They can be architects, scientists, doctors, firemen, engineers, soldiers, students, taxi or truck drivers, traders, teachers, or other

professions that can benefit society and whole of mankind - whilst observing their commitments in doing the good deeds and good works without associating God with anything. That is all what is required of us on this earth.

The religionists say *Haj* is a pilgrimage culminating in reverence around the area where they built a square house in Mecca. This is the extent of their distortion.

We are not to put on the Roman togas, shave our heads, throw stones at some brick pillars, kiss a black stone, walk in circles around another stone structure crying, "*I have come God, I have come*" and then walk away feeling satisfied that we have fulfilled our commitments. Rather, we are actively and consciously to take the challenge or the *Haj* to move ourselves closer to living a way of life (*deen*) that is sanctioned by God. That is *Haj* is about.

3:97 states: '*manis-tha-tha'a ilaihi sabiilaan*' which means 'whoever can find his way there'. If pilgrimage were indeed a religious ritual to the *Ka'ba* in today's Mecca in Saudi Arabia, or even the Mecca of 500 years ago, there would be no mystery in finding our way there. Even 500 years ago, people knew where Mecca was. One simply had to get on a camel or horse (or a jumbo jet today) in order to reach it. Where is the difficulty in finding it?

But we cannot get to God's system by jumping on a jumbo jet or riding on a camel. We must take the *challenge* to get there. It is a test of our commitment. We definitely cannot get there by shaving our heads, wearing a toga, throwing some stones at a stone pillar like a child, kissing a piece of black stone or walking in circles around another stone pillar. If we insist on doing these things, we become religious morons doing something without using our common sense and without having any knowledge of the *quran*. It is not difficult for humans to take the challenge *Hajuu* to God's system and be devoted to His System or humbly consenting to His system. His system is not a religion. Period.

Islam or '*peacefulness*' is the universal way of life that can be observed by any human on earth. It requires no institution or organization. In many cases there are wise men like Luqman who did not receive any consented decree from God, but he was endowed with wisdom.

Each and every person is responsible for whatever he does during his lifetime. Each will be judged as an individual. We have the freedom to believe or disbelieve.

Haj means an intellectual *challenge* or a *response to a challenge* and it does not mean pilgrimage in any shape or form. Similarly, *hijr* does not mean what the religionists say. It is not primarily about emigration. Its core meanings are related to leaving (i.e. *shunning* or *leaving off*) and in this sense it is connected to the essence with that of the purpose of *Haj*.

Indeed those who believe and take the challenge (*ha-jaa-ru*) to struggle with the money and lives in the path of God as well as those who shelter and lend support they are protector of each other. But those who believe but have not taken the challenge (*yu-ha-jee-ru*) you owe them no obligation to lend support to them from anything until they take the challenge (*yu-ha-jee-ru*). But if they seek your assistance in the way of life (*deen*) it is therefore your duty to support them unless there is among you made an agreement with them. God sees whatever you do. (8:72)

Here the word *ha-jaa-ru* and *yu-ha-jee-ru* refers to two types of believers. Both are staying in the same area. Both words were erroneously translated as emigrating by the religionists. A person who strives in the path of God is not required to emigrate from his hometown. The evidence can be found in 3:195.

Their Lord responds to these by saying, "I never neglect to reward any worker among you, male or female; you are equal to each other. Those among you who take the

Are *Haj* and *Umra*, pilgrimages to the cube structure in Mecca?

challenge (*ha-jaa-ru*) and get banished from your homes, I will certainly redeem all their wrongdoings and admit them into gardens with flowing streams". Such is the reward from God. God possesses the best reward. (3:195)

If *ha-jaa-ru* means emigrating, then there is no way they can be banished from their home. Clearly this word refers to the activities of striving in the cause of God by taking the *challenge*, which is the *ha-jaa-ru* or to take the challenge in the path of God *ha-jee-ru-fi-sa-bi-lil-lah*.

Abraham, for example, settled in a new place – implying that those who wished to follow him would have to establish their commitment to the sanctioned system. He did not emigrate to another town or country to strive in the path of God.

Moses remained in Egypt until he moved away because of oppression. Moses and his people were banished for striving in the path of God.

Shuaib remained in Midyan and Jacob remained in the desert until his son summoned him to the city. They never moved to a new town to promote God's *deen*.

Jonah tried to flee from his people but was severely dealt with.

In spite of rejection, Jesus did not move to another place. On the other hand, we have a key example (see 2:61) of the Children of Israel who – having physically forsaken Egypt – remained essentially steeped in the things, which Egypt had to offer. Was theirs a state of migrating at this point? It would seem not.

Abraham and Ishmael were never in Mecca

There is solid evidence in the *quran* that Abraham and Ishmael had never stepped their foot in Mecca - unless the **Muslims** disbelieve what is written in the *quran*.

There is also no evidence from the *quran* (including 2:125-129)

that Abraham and Ishmael built a physical house. The truth is like Moses, Jesus and other messengers, Abraham and Ishmael were never in Mecca as prophets or messengers to warn the Arabs.

If Abraham had been inspired by God to go to Mecca to build and purify God's house, he would have been duty-bound to warn the Arabs in Mecca and the Arabs around it.

But the *quran* says the Arabs were gentiles, which mean they had no prior knowledge of God's Scripture or received any information about serving God. They had received no warner before Muhammad

We did not give them the Scripture to study. And **We did not send messengers to them before you as warners.**
(34:44)

This is the hard evidence and it is so easy to understand. "*We never sent to your race any messenger before you became a messenger*".

Muhammad was the first messenger to the Arabs around him. Since the religionists believe that Muhammad was born in Mecca, there is no way Abraham could have been sent there previously.

The key of consenting to God is to uphold what He had sanctioned in the scripture. The sanctions ordained by Him were set for mankind as God's original system (*baytul ateeq*). The detail of the sanctions was first revealed to Abraham when he was commissioned to become the leader for mankind. Then, Abraham was told to announce it to the people not to pollute these sanctions.

Indeed those who disbelieve and prevent others from the sanctions in the consented decree, which was intended for mankind to be devoted equally which is apparent. And whosoever introduces in it any wickedness We will

make him suffer the retribution. And when We settled for Abraham a place in the system (We said to him), *'You shall not associate Me with anything, keep My system (bayti-ya) cleansed for the groups of people who are upright and those who humble themselves consentingly'*. And announce to the people with the challenge that was given to you as a person and upon every responsible individuals that was given from every resource enormously so that they witness the benefits for them and that they will remember God's name during the days known to them over whatever provisions (We gave) to them from the animal livestock. Therefore eat from it and feed the needy and the poor. And then they should remove their impurity and they should fulfil their covenants so that they get used with the original system (*baytil-ateeq*). And whosoever honor God's restrictions it is therefore righteousness for him by His Lord. And permitted upon you the livestock except what has been recited to you and avoid the uncleanness of idol worship and stay away from false utterances. Be upright for God and do not associate anything with Him..... (22:25-30)

In 60:4 it says, *'A good example has been set for you by Abraham and those with him'*. Abraham and those who followed him kept the sanctions in the consented decree purified. They avoided false utterances or *something else* besides God's revelations. Abraham was given with the challenge (*bil-hajji*) as seen in 22:27 to lead the true muslims to God's system. Abraham did not call anyone to go to Mecca to perform a pagan's rite, but to take the challenge to stay away from idol worship by observing the sanctions in the consented decree revealed by God.

If Haj meant what the religionists would have us believe it means - all the God fearing people over the ages - from Abraham onwards - would have had to have made at least one journey to Mecca. There is no evidence in the *quran* or anywhere else to

indicate that Isaac, Jacob, Ishmael, Joseph, Zechariah, John, Moses, Aaron, David, Solomon, Jonah or Jesus travelled to Mecca for any reason whatsoever. And if they had, then the Arabs would have received a messenger before Muhammad, which by their own admission, they did not.

The Arabs were pagans

The religionists were ignorant of God's Scripture and they knew nothing about an orderly way of life or the *deen* adhered to by Abraham, Ishmael, Isaac, Jacob and the other prophets, and nothing about what was revealed to Moses and Jesus. Therefore they had no idea of God's prescribed way of life (*Deen-nil-lah*) encompassing His laws (*shari'al-lah*), His limits (*hududul-lah*), the existence of a harmonious system sanctioned by Him (*aminal-baytal-Harami*), His consented decrees (*masa-jidil-lah*), His sanctions in the consented decree (*masjidil-Harami*) and the concept of 'in the path of God' (*fi-sabi-lil-lah*) which had been known to Abraham, Moses, Jesus and the previous messengers.

God says the Arab race was *ummyin* referring to them as gentiles, a race who had no prior knowledge of God's Scriptures. 62:2 says:

Q 62:2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

*huwal-lazi ba'asha
fil-ummyin
rosulan min-hum
yatlu a'laihem
wa-yuzak-kihem
wa-yua'limuhumul
kitab
wal-Hikmata
wa-ainkanu
min-qoblu
lafithola-lin mubin*

He is the One who sent
in the midst of the gentiles
a messenger from them
to recite upon them
and to purify them
and the knowledge of
the Scripture
and the wisdom
indeed, they were
from before
in total loss

Are Haj and Umra, pilgrimages to the cube structure in Mecca?

[The word ummyin was wrongly translated as illiterates by all the popular translations. Many Muslim scholars still think this word refers to illiterates and their logic says the whole of Arab race were illiterates. Is there any thinking person who wishes to agree with them?]

Indeed, before Muhammad was sent to the Arabs, they were in total loss about the orderly way of life or the *deen*. Sadly, but not unexpectedly, they continue to be.

Obviously as pagans they refused to serve God alone. From day one - they rejected the messenger and the revelations. Muslim scholars boast about this man portraying him as the most popular figure among the Arabs but nothing about his disappointment and frustration. Let us read the untold stories about this man from the *quran*.

First, let us find out about the people around him including those close to him. We see that the *quran* gives a completely different picture. The Muslims scholars say they have in their possession the sayings of the prophet outside the *quran*. This is exactly what his close friends demanded from him when he was alive. They said, "Change the Qur'an with *something else*". Obviously Muhammad refused.

When Our revelations are recited to them, those unmindful of meeting Us say, "Provide us with a Quran other than this or why don't you change it?" Tell them, "I cannot change it on my own. I simply follow what is revealed to me. I fear, if I disobey my Lord, of the retribution of a terrible day. It is completely up to God. Had I will, I would not have recited all these to you nor you would ever find out about it. I have lived among you for a long time and you know me well. Why can't you understand?" (10:15-16)

So, where do all the *hadiths*, which the Muslim scholars called the sayings of the prophet come from? The Last Prophet told all his friends that he follows only what was revealed to him - and everyone knows the only thing revealed to him was the Quran

and nothing but the Quran. The *hadiths* of the prophet are actually the '*something else*' besides the *quran*.

The Last Prophet almost conceded to the demand by his contemporaries in order to maintain the friendship. Out of mercy God strengthened his heart and admonished him in the strongest term that He will inflict the prophet with double punishment in this world and after death - if he had invented *something else* besides the *quran*.

They almost diverted you from Our revelations revealed to you because they pressured you to invent '*something else*'. Only with that condition they would have considered you as a friend. If it were not that We strengthened you, you almost leaned towards them a little bit. Had you done so We would have doubled the punishment for you in this life and after death. You would have found no one to help you against Us. (17:73-75)

Now, this is where we see Muslim scholars refused to believe what the *quran* says. They insist the messenger gave them '*something else*' apart of the *quran*. They call this *something else* the *Hadiths* of the prophet. In other words, they say the *quran* is wrong.

Innocent Muslims around the world were deceived by their scholars that the Last Prophet had many friends. They say he had thousands of followers and supporters. In 9:40 it says he had only one man with him in the cave. What happened to all his other loyal followers?

All Muslim scholars ridiculed the prophet by saying that he was illiterate despite the proof from the *quran* that this man was a learned person. In 44:14 the Arabs around the Last Prophet said he was a *mu-a'lamun*, which means, 'he is a learned man', but somehow they also said he was a lunatic or *maj-nun*.

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Q 44:13-14

أَفَلَمْ يَكُنْ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾

How did they respond to the reminder? And surely there came to them an obvious messenger, and then they ignored him and said, 'He is learned (*mu- a'lamun*) but a lunatic (*maj-nun*)'. (44:13-14)

Today the religionists around the world promote the idea that the last prophet was illiterate whereas the *quran* says the opposite. If they think whatever they utter about the prophet is a simple matter, perhaps they should think what the *quran* says about slandering:-

You reiterated the accusation with your tongues, thus uttering with your mouths what you did not know for sure. You also thought it was a simple matter, when it is a very serious offence at the sight of God. (24:15)

If the so-called 'Islamic scholars' can create a flagrant lie about the prophet's literacy – then, the rest is history.

They totally ignored all historical facts written within the pages of the *quran* about the Arabs around the Last Prophet. The first thing his people said about him:

This is nothing but a man who wishes to divert you from what your forefathers served. This is nothing except invented lies. This is nothing except magic. (34:43)

Lunatic, liar, magician, fabricator are the common terms used by the Arabs against the prophet. The Arabs around him refused to believe the revelations. To add insult to injury they said he made up the revelations, but God provided the answer:

Do they say he made it up? Indeed, it is the truth from your Lord to warn a race (*qaum*), which did not receive any warner *before you* so that they may be guided. (32:3)

The Arabs around him were not only staunch disbelievers and hypocrites but they were also good as rumormongers.

They knew the prophet was preoccupied with writing down the revelations, but they spread some stories to bring into disrepute whatever he wrote.

The disbelievers (Arabs) said, “This is an invention that he has fabricated with the help of some people”. Indeed, they have uttered a blasphemy and falsehood. In addition, they said, “**He is writing** the tales of the past which were dictated to him day and night”. (25:4-5)

The prophet was told to inform the disbelieving Arabs:

Tell them, “(what you were writing) was revealed by the one who knows the secrets of the heavens and the earth. He is forgiving, merciful”. (25: 6)

This is another example how the *quran* is composed. It returns to and reaffirms a single subject in many places. In this verse it says the Arabs were rumormongers. The *something else* besides the Quran that the scholars hold dearly for their salvation is the by-product from them.

Contrary to popular belief, the Last Prophet’s mission failed to achieve any response from his own people. His disappointment is seen in the following verse:

Perhaps you wish to kill yourself upon their rejection to believe this message. (18:6)

Some translators indicate that the Prophet wished to commit suicide because the Arabs refused to accept the *quran*. We can empathize after reading about them in the *quran*. The modern Arabs claim they are following the teachings of the *quran*, but the *quran* is saying the opposite.

As long as the **Muslims** around the world remain loyal to the invented religion they will be shackled to a false belief – until the Day of Judgment. On that great day they will listen to the true sayings of the messenger:

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The Messenger will say, my Lord, my people have deserted this Quran. (25:30)

These are Quranic facts **Muslims** cannot reject. In the hereafter the messenger will not utter anything about the word *hadith* or *sunna* revered by the **Muslim** priests, but only the *quran*.

In 34:44 it says the Arabs did not get any warner before Muhammad. There is also no evidence from the *quran* that Abraham was sent to the Arabs as a warner to teach them construction techniques for the building of a house for God in a place called Mecca. Abraham and Ishmael were not construction workers sent to the Arabs in Mecca.

Abraham was more of a demolition expert who destroyed idols. He did not construct a new idol in the form of a cubic house and then say, "This is God's house!" This is what the polytheists say. They build idols and say, "This is my God!"

The simple rock structure claiming to be the *Ka'ba* in Mecca today is one of the greatest of the religionists' scams. It was the religionists who built it and they have managed to fool hundreds of millions of people into worshiping this idol.

Skepticism is the highest duty and blind faith the one unpardonable sin.

- Thomas Huxley

29. Who are the 'Believers' as per the *quran*?

This is a word that most people take for granted to claim that they are '*believers*', as it is their birthright. Attaining belief is an act of conscious undertaking after due reflection, conviction and with freewill. Passive belief such as claiming to be a 'believer' by birth has no merit, as per the *quran*. Therefore, just because someone is born into a 'religious faith', whether it be Islam or not, it does not make him or her a 'believer' by default.

Q 2:8
QXP

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

And of mankind there are those who claim, 'We believe in God and the Last Day', while they are not believers.

Q 49:14

﴿١٤﴾ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِن قَوْلُوا أَنَسَلْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

*The Arabs say, 'We believe.' Say (O messenger), 'You have not yet attained belief.' Rather say, 'We have consented to the System' (= *aslamna* – Root: *SaLaMa*) since Conviction to the Truth (= *iymaan* = belief) has not yet entered into your hearts. Yet, if you obey God and His messenger (= the message = the *quran*), He will not diminish in the least the reward of your deeds. Surely, God is Forgiving, Merciful.'*

Note: The verse talks about 'Arabs' and not 'wandering Arabs' or Bedouins as most of the *quran* translators have interpreted. The Bedouins (= wandering Arabs) are called '*Baduu-na-fil-A'raabi*' in the *quran*. (Ref: Q 33:20).

We can clearly see from the above 2 verses that simply claiming to be a believer is only wishful thinking without the essence of our conscious conviction, which can only be achieved by understanding and upholding the message in the *quran*.

The Arabic word for '*believer*' is '*mu'min*'. When we say 'we are

believers', we have to specify what we believe in (ie: believers of 'what?'). Otherwise, the word 'believer' does not make much sense. As per the *quran*, a '*believer*' is someone who believes in and upholds the *quran*. The following verse describes who the believers are. As per this verse, the **primary condition** of a 'believer' is to believe in the *quran*. This belief in the *quran* is not just a mere statement. It can be achieved only by learning, reflecting on and being convinced of the message in the *quran*. This is not an overnight task one can expect with a proclamation, but a constant and a conscious effort. This is what the verse 49:14 above really suggests.

Those who truly believe in the *quran* after due reflection (a believer) would, by default, believe in God (= *allah* = the god), the *malaika* (= the universal forces in nature), the messengers, the scriptures and the Last Day (judgement day). These are the fundamentals of the '*belief*' of a *believer*.

Q 2:285
 ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ
 وَرُسُلِهِ لَا تَفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
 وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

The messenger believes in that which has been revealed unto him from his Lord (= the *quran*) and (so do) believers. Each one believe (1) in God and (2) His malaika and (3) His scriptures and (4) His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. (5) Unto You is the journeying.

As per the first part of the above verse, it is clear that a '*believer*' has to first believe in the *quran* (conviction). Believing in the *quran* with conviction encompasses his belief in the god, the *malaika*, the (previous) scriptures, the messengers and the Last Day, as these are **the fundamental tenets** of belief in the *quran*.

Who are the 'Believers' as per the *quran*?

No one has seen the god, the *malaika*, all the messengers, the (original, un-edited versions of all previous) scriptures and the Last Day. Only those who truly believe and uphold the *quran* would believe these 5 unseen fundamental tenets. This is described in verse 2:3 of the *quran* as '*those who believe in the Unseen*'. Let's review the first 5 verses from Chapter 2 of the *quran*.

1. *Alif. Lam. Mim.*
2. *This is the Scripture whereof there is absolutely no doubt concerning its authenticity, a guidance unto those who journey through life in security.*
3. ***Those who believe in the unseen*** and uphold their commitments (= *solaa*) and spend out of what We have given them.
4. *And those who believe in what has been revealed to you, (Mohamed), and what was revealed before you, and they are certain of the Law of Requitul, thus the Hereafter.*
5. *They are the ones who walk on a path lighted by their Lord, and they are the ones whose crops of effort will flourish and they will truly prosper.*

Who is a '*muslim*' as per the *quran*?

As per the verse 49:14 above, one cannot simply become a 'believer' by proclamation without first consenting himself to the system (ie: consented decrees = *masjidan*). As we discussed in Chapter 3, the fundamental belief of a **muslim** are:

- Belief in the One unseen God (without making partners)
- Belief in the life after death (accountability)
- Do good deeds and avoid bad deeds

Whoever consenting to believe in God and the life after death, and does beneficial work is considered a **muslim**. That is all it says in Q 2:62 and Q 5:69.

Who are the 'Believers' as per the *quran*?

Q 2:62
&
Q 5:69

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّنِيعِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



*Those who believe (in the quran), and those who are Jewish (Yahud of Judah), and the Nazarenes (Nasara of Nazareth) and the Sabeans (Sabi-een of kingdom of Saba in South Arabia – kingdom of Sheba); **whoever believes in God and the Last Day and does beneficial works, their reward is with their Lord. On them shall be no fear, nor shall they grieve.***

The above 2 verses assure that anyone (not only the Jews, Nazarenes and Sabeans), regardless of their ethnicity, who believes in God and the Last Day, and does beneficial work, *shall have no fear or grief*. These are the basic requirement of a *muslim*. However, it is important that the one who believe in God should not make partners with HIM (See Chapter 16).

Unfortunately, all the *quran* translators have misinterpreted *Yahud and Nasara* to mean religious Jews and Christians. Sabeans are clearly an ethnicity, not a religion. If it were religious Jews and Christians, it would mean that as long as they believe in God and the last day while being Jews and Christians, *they shall have no fear or grief*. However, we have seen many verses of the *quran* in this book, the god states that people of the book has to follow the *quran* for salvation, if they truly believe in Torah and/or Gospel. It is also clear from the *quran*, as long as they follow the manmade religions of Judaism and Christianity; they serve other gods (= idols) beside the one true god.

As I have mentioned in a previous chapter, the god does not talk about any religious affiliations anywhere in the *quran*, as HE has not approved any religion. If God were promoting a religion, HE would have also mentioned the word **Muslims** as a religious group, but it is noticeably missing in the verse. This, not only

confirms that Islam is not a religion, but also confirms that *Yahud*, *Nasara* and *Sabi-een* mentioned in the above verse are ethnic Jews of Judah, Nazarenes of Nazareth and Sabeans of Al-Saba who were living in the region at that time. The god has only mentioned 3 ethnicities by name and qualified all other ethnicities by adding 'whoever' immediately after these 3 ethnicities which denotes anyone that belongs to any other ethnicity. Please see the diagram at the bottom of this chapter for a visual illustration.

Let's review a few more verses where a 'believer' refers to someone who believes the *quran*:

Q 49:15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ. ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

The true **believers** (= Mu'mins) are only those who have attained conviction in God and His Messenger (= the message = the *quran* – See Chapter 14), and afterwards doubt not, but strive in the way of God with their wealth and their person. Such are true to their word.

Q 4:136

يَأْتِيهَا الَّذِينَ آمَنُوا بِإِيمَانٍ بِاللَّهِ وَرَسُولِهِ. وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ.
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ.
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

O You who **believe! Believe** in God and His Messenger, and the Book He has revealed to His Messenger, and in (the existing truth in) the previous Scripture. One who denies God, and His Malaaiika, and His Books, and His Messengers, and the Last Day, has gone far astray.

Q 20:112

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

But he who does of righteous deeds **while he is a believer** (of the *quran*) - he will neither fear injustice nor deprivation.

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Q 16:97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٧٧﴾

Whosoever does right, whether male or female, and **is a believer** (of the quran), him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

Q 9:72

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَكِنٍ وَسَيِّدَةٍ فِي جَنَّةٍ عِدْنٌ وَّرِضْوَانٌ مِّنْ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٧٢﴾

God promise to **the believers** (of the quran), men and women, Gardens underneath, which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And greater acceptance from Allah. That is the supreme triumph.

Q 20:75

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

Whereas he who appears before Him **as a believer** (of the quran) who had been doing good to others, such people will have lofty ranks.

Q 40:40

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُوَ مُؤْمِنٌ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

"He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and **is a Believer** (of the quran) - such will enter the Garden (of Bliss): Therein will they have abundance without measure.

10:103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَٰلِكَ حَقًّا عَلَيْنَا نَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾

Then shall We save Our messengers and **the believers** (of the quran), in like manner (as of old). It is incumbent upon

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Us to save believers.

Apart from the 5 fundamental beliefs, the *quran* also describes many of the characteristics of a 'believer'. In chapter 23 of the *quran*, the verses from 1 through 11, have given some characteristics of a 'believer'. Here are the interpretations:

1. *Successful are the believers,*
2. *Those who humbly and whole-heartedly uphold their commitments (= solaa),*
3. *Those who avoid vain conversation and turn away from all that is senseless,*
4. *Those who are virtuous (pure = zakaah),*
5. *Those who guard their chastity,*
6. *Except for their spouses who are rightfully theirs. They are then, free of all blame.*
7. *Those who cross these limits, are transgressors.*
8. *True believers are faithful to their trusts and to their pledges.*
9. *They are mindful of their obligations.*
10. *It is they who shall be the inheritors.*
11. *It is they who will inherit the paradise wherein they shall abide*

Some other characteristics of a 'believer' from the *quran* are:

- They don't associate partners with the god
- They do good deeds and avoid ill deeds
- They strive in the way of God with their wealth and their person
- They uphold their commitments (= *solaa*) and keep them pure (= *zakaah*)
- They are staunch in their love for God
- They make no distinction between the messengers of *allah*
- They give up '*riba*'
- They do not consistently live in fear

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- They put their trust in *allah*
- They will not take rejecters or deniers of the truth as their allies
- They eat from that, on which God's name has been mentioned
- They are true to their word

I have selected a few verses from the *quran* that relate to the above characteristics.

It is important to note that, nowhere in the *quran* does it state to believe 'predestination' as part of ones' beliefs. However most of the people who claim that they believe in the scriptures, including **Muslims**, believe pre-destination, as part of their beliefs. It is also important to mention that the 'believers' are not suppose to make distinction between any of God's Messengers, but the people of the scriptures, including **Muslims**, revere one Messenger over the others (Q 2:285; Q 3:84; Q 4:150151). Refer to Chapter 19 for more details on this subject.

Q 2:278

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبَا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٧٨﴾

*O You who **believe!** Be mindful of the Divine Laws and give up what remains of your demand for riba, if you are really **believers**.*

Q 3:68

Pickthall

اِنَّكَ اَوَّلُ النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ ءَامَنُوْا وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ﴿٦٨﴾



*Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who **believe** (with him); and Allah is the Protecting Guardian of the **believers**.*

Q 3:175

Sahih Intl'

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهُۥٓ ؕ فَلَا تَخَافُوْهُمْ وَخَافُوْا اِن كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

*That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] **believers**.*

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Q 3:160
Yusuf Ali

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

*If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let **believers** put their trust.*

Q 9:51
QXP

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

Say, 'No calamity befalls us except within the bounds of God's Laws. Only He is our Lord Supreme (Maulana).' In God let the believers put their trust!

Q 4:144
QXP

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَرْبُدُونَ أَنْ تَحْمِلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

*O You who have chosen to be graced with **belief**! Do not take the rejecters for your allies instead of the **believers**. Do you wish to provide a clear proof to God against yourselves?*

Q 5:55

إِنَّمَا أَوْلِيَاؤُكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ ذَاكِرُونَ ﴿٥٥﴾

*Your real friends and protectors are God, His Messenger and those **believers** who uphold their commitments (= solaa-ta) and keep it pure (= zakaat) and concede themselves to God's commands.*

Q 6:118
Pickthall

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِذَا ذُكِرْتُمْ بِكَاتِبَتِهِ مُؤْمِنِينَ ﴿١١٨﴾

*Eat of that over which the name of Allah hath been mentioned, if ye are **believers** in His revelations.*

Q 8:2
QXP

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

*The true **believers** are those whose hearts become receptive with awe when God is mentioned. (They beat*

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synchronously with the commands of God.) And when His Revelations are conveyed to them, they find their faith strengthened. They do their best and then put their trust in their Lord.

Q 14:11
QXP

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كُنَّا لِنَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

*(Without exception) their Messengers said to them, 'Yes, we are human beings like yourselves. But God gives His grace (of Revelation) to whom He chooses among His servants. It is not for us to bring you an authority except as God permits. And all **believers** put their trust in God.*

The following verse gives further hope for those 'Believers' who unconditionally love God while differentiating those who love their idols as associating partners with God.

Q 2:165
QXP

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَأَىٰ الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

*Yet, among mankind there are those who set up others as equals to God. They love them as they should love God. But the **believers** are staunch in their love for God. Oh, if the transgressors could see themselves when they face the doom! They would then realize that all power belongs to God alone and that God is Stern in punishment.*

As per the information presented in this chapter we understand the 5 fundamental beliefs of a *mu'min* (= believer). We also learned the fundamental beliefs of a *muslim* (= one at peace). We understand that in order to be considered a *muslim*, we don't even have to acknowledge the *malaaiika*, the scriptures and the prophets. As per these basic understanding, we can conclude that all *mu'mins* are, by default, *muslims*, but all *muslims* are not

necessarily *mu'mins*. Please refer Q2:8 and Q49:14 at the beginning of this Chapter.

The following few verses relate to the 'people of the book'; they are worth mentioning. This is from the QXP Translation:

Quran 3:110 - *(Since you have been empowered by the Qur'an), you are the best community that has been raised up for the good of mankind. You shall enjoin the Right and discourage the Wrong since you have conviction in God. Now if the People of the Scripture had attained this kind of **belief** (thuminoona), it would have been for their own good. Some of them do embrace belief while most of them continue to drift away.*

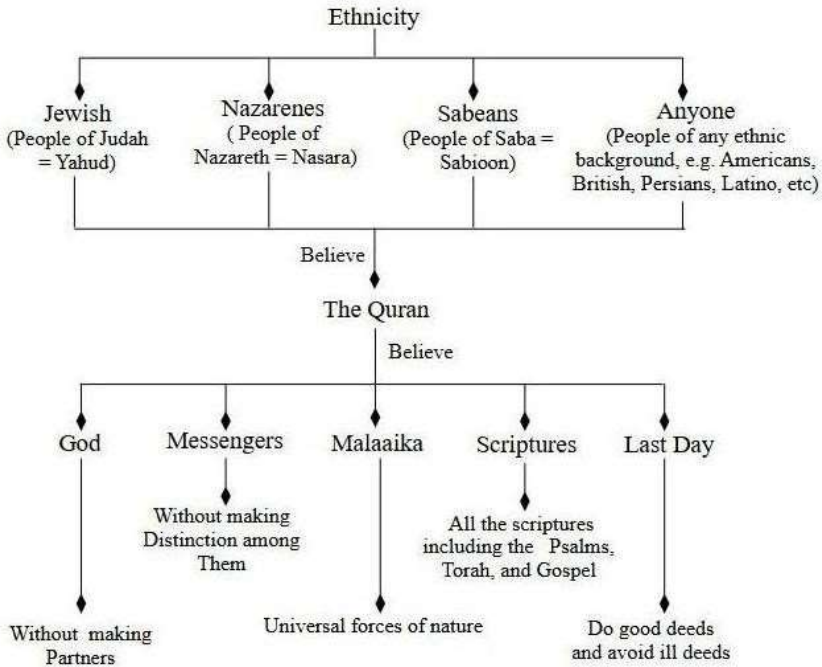
Quran 2:91 - *When it is said to them, '**Believe** in what God has revealed', they say, 'We only accept what has been sent to us.' And they reject all besides that, even though it is the Truth confirming what is with them. Say, 'Then why did you oppose and even slay the Prophets of God before, if you were believers?'*

Quran 47:2 - *Whereas those who **believe**, do acts of social welfare, and **believe** in what has been revealed to Muhammad – for it is the truth from their Lord - He will absolve their imperfections, erase the imprints of their faults, and direct their hearts and minds to rightful contentment.*

[The word Aamanoo (those who believe) has been repeated again, indicating that believers in the previous Scriptures must believe in the Qur'an as well.]

To make it a little easier to understand, let me summarize what we learnt in this chapter in a diagram.

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You can Believe something really hard and still be wrong unless you move out of your comfort zone and challenge your beliefs to make sure you have the evidence to the truth for what you are believing in. In other words a real truth-seeker will always be guided to the truth by the universal laws in nature.

30. What foods are prohibited to consume as per the *quran*?

When it comes to prohibited food items, the Muslims have a long list of them. And on top of that they have invented rules surrounding its determination. Not only do they have a list of prohibited foods, they also have deemed certain foods neither prohibited nor allowed. These are the foods they call 'makrooh', as if they couldn't quite figure out whether it is prohibited or not. Most of the Muslims are in the impression that these prohibitions are prescribed by God in the *quran*, even though it is not.

Q 3:78
Pickthall

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السُّنَّةَ بِالْكِتَابِ لِئَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ
مِنْ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

It will be a surprise for many to learn that the god has only prohibited 4 items from consumption in the *quran*. These prohibitions are mentioned in 4 verses in the *quran*, which we will discuss in this chapter. The 4 prohibited items are:

1. Meat from animals die of themselves or killed by another animal (= carrion)
2. Blood
3. Polluted (spoiled) meat (= *Lahmal khinziri*)
4. Any food dedicated to other deities

Though the majority concede that '*lahmal Khinziri*' in these verses refers to 'swine flesh', Siraj Islam chooses to differ. He states in his article 'Forbidden is polluted Meat, not Pork', that

'*lahmal khinziri*' means 'polluted or spoiled meat'. Though I don't necessarily endorse all his writings (as I have not read them all), the following footnote from his article is worth our attention:

The intended meaning of a Quranic word is not necessarily what it appears on a literal or conventional reading. For example, the word 'drunk' in "*And they had drunk the calf inside their hearts by their rejection ... 2:93*". Throughout this article and our other related studies, we were looking for the Quran's intended meaning of the expression *lahm khinzir* – the meaning that doesn't create contradictions with other verses of the Quran and scientific facts. Here we are not looking for the meaning of *khinzir* as an isolated word. Now, in Arabic, as we know, the name of the object often refers to the essence of the object. So, although the word *khinzir* generally means pig, the Quran still can use it in a specific context to mean some essence of pig, instead of the animal itself. For example, due to the reason mentioned above, the approximate intended meanings of *qirada* (*qrd*) and *khanazeer* (*xnz*) in 5:60 seem 'degraded ones' and 'corrupted ones' – i.e., metaphorically people with some of the attributes of apes and pigs – rather than literally the animals themselves. The traditional, literalist understanding of these words as apes and pigs in this context makes no sense, though was later consolidated by extra-Quranic sources like Ibn Kathir and their fabricated stories about Jews who were allegedly transformed into monkeys and swines. Likewise, in our understanding, in *lahm khinzir*, the word *khinzir* refers to the condition *khanajiri* (corrupted, polluted) – an attribute of pig's meat in those days – rather than the pig itself. This understanding of the intended meaning of *lahm khinzir* in Quranic Arabic as 'polluted meat' is strongly supported by the Quran's own depiction of *lahm*

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khinzir as ‘polluted meat’ (6:145) and also by the profound association of *khinzir* with *khanajir* (scrofula), *khanajiri* (scrofulous, corrupted, degraded) and *Kha-Nun-Zay* (stinking, maggoty, altered in odour) as well as with related terms of other Semitic languages, like the Hebrew/Yiddish words *chazzerai* (junk, junk food, trash) and *chazzer* (pig, corrupted police). This rendering of *lahm khinzir* as ‘polluted (*khanajiri*) meat’, thus based on linguistic consideration, is also in full harmony with all the related verses and scientific facts and thus makes perfect sense. Let us consider this analogy: The Yiddish expression “*Chazer Shtahl*”, which literally means “pigsty”, is used to describe a dirty or very untidy place, such as the bedroom of a careless teenager. The Hebrew/Yiddish word *chazer* (pig) in this context stands for not the animal itself, but its attributes. We can further consider similar examples of how the word *chazer* (pig) changes its literal meaning when combined with other words/endings. So, there is no point of arguing that, due to Biblical reference and comparative linguistic evidence, *khinzir* always necessarily means pig and therefore can only refer to pig and not any of its attributes irrespective of the context. The law of parsimony, which follows the rule of Ockham’s razor, requires us to adopt the simplest assumption that creates least contradictions. That’s the only way to do a rigorous and unbiased analysis of a term’s intended meaning and avoid conflating personal preferences influenced by traditional, unverified interpretations. In the case of *lahm khinzir*, this is possible only if we render the expression as ‘polluted meat’. Then the prohibition will include all polluted (*khanajiri*) meats of all animals, including pig’s, and thus will make full sense, without creating any contradiction. In contrast, its traditional rendering as pork-only (polluted or not) makes little

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sense and creates too many contradictions with other verses and scientific facts, as observed, and thereby violates the law of parsimony. We believe the *Quran* cannot have contradictions.

The idiom 'someone is dirty as a pig' alludes to the condition or the state of that person, instead of the animal itself. Likewise, 'aped', 'ape over' or 'ape one's behaviour' are a few ways we can use 'ape' in idioms which refers to the condition or the state of a person rather than the animal itself. We have identified that the *quran* has used many idioms and metaphors. The verse 5:60 of the *quran* is another instance where 'apes and pigs' mentioned metaphorically to identify 'degradation and corruption' as a condition of men rather than the animals itself. Let's review the verse.

Quran 5:60 قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مُتُوْبَةٌ عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَعَظِيْبٍ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرْدَةَ
وَالْخَنَازِيْرَ وَعَبْدَ الطَّغُوْتِ أَوْلِيَاءَ شَرًّا مَّكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيْلِ ﴿٦٠﴾

Shall I tell you of something much worse for retribution with God? Worse is the case of him whom God has rejected, him on whom HIS requital has fallen and of whom God has degraded (= qiradatha) and corrupted (= khanazira). And they are those who become the slaves of Taaghoot (= tyrants and priesthood). Such are in worse plight and farther astray from the plain road.

Aidid Safar has also reiterated in his book 'Mental Bondage' that 'lahmal khinziri' in relation to the prohibited items in the *quran* is in fact 'polluted meat' and not the swine itself.

Quran 5:3-4 - Aidid Safar: *Restricted to you are the meat from the animals that die of themselves, blood, **decaying meat (lahmal Khinziri)**, and food dedicated to other than God. Also, the animal that has been strangled to death, the animal struck by an object, the animal that dies from falling from a height, the animal that is gored to death, the*

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animal that is partially eaten by a predator unless you have rescued it alive, the food dedicated to idols and meat divided by means of casting lots. These are abominations. Today, the disbelievers are in despair about your deen (way of life). Do not fear them and fear Me instead. Today, I have perfected the deen for you and completed My favor upon you, and I decree islam as the deen for you.

They ask you what is permitted for them. Tell them, "Permitted for you are all the good things that the dogs you trained catch for you according to what was taught by God to you." You may eat what they catch for you. And mention God's name over it. You shall observe God, God is most strict in reckoning.

With regards to the restrictions of hunting in verses 5:1-4, while prohibiting the 4 above-mentioned items in 5:3, it further clarifies what '*animals die of themselves*' mean. The statement in verse 5:5 '*... The food of those who were given the Scripture is lawful for you and your food is lawful for them...*' is also an indication that swine meat is not prohibited in the *quran* as it is not prohibited in the Gospel. The prohibition of swine for Jews as found in the Torah, in Leviticus 11 and Deuteronomy 14, which detail the reasons for swine meat being prohibited, among a host of other animals, including camels, rabbits, reptiles, amphibians, and shellfish, alluding to the fact the Torah has been compromised, as per the *quran*. However, while the *quran* acknowledges NONE of these details, it clearly confirms that originally there was *no dietary prohibition at all* for the Children of Israel except those self-inflicted by themselves.

Quran 3:93 – Pickthall: *All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful. (Also see Q5:15; Q5:87; Q7:157).*

This is confirmed in Genesis 9:3 – *Every moving thing that lives shall*

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be food for you. And as I gave you the green plants, I give you everything.

So even from what remains in the Torah, God permitted Noah, his Prophet, all animals to eat including swine. Then the children of Israel has changed the Torah and chosen a few animals to be unclean including swine. By doing so, they are claiming that God gave prophet Noah, a chosen servant, unclean food, makes no sense.

It is important to note that in verse 5:4 above, it states that we are permitted to eat what the dogs that we trained catch for us. There is no prohibition mentioned anywhere in the *quran* that states the dogs are unclean or that we should not domesticate them, as most **Muslims** believe. How could we train a dog or eat what they catch for us if they are deemed unclean and not allowed to be domesticated?

In verse 16:115, the same prohibitions of food are mentioned.

Q 16:115

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ، فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

He has only forbidden to you dead animals, blood, the polluted meat (= lahm al Khinziri), and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.

What is also important to notice here are the 2 immediate verses proceeding 16:115. These verses warn those who create falsehood by inventing lies concerning lawful and unlawful food.

Quran 16:116-117 – Sahih International: *And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.*

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We can clearly see that those who invent prohibitions other than what is mentioned in this verse (16:115) are in clear violation of the Quranic guidelines and they will suffer a painful punishment. In verse 10:59, the god asks those who invent falsehood concerning the permissibility of food, whether HE gave them the permission to do so.

Quran 10:59 - Pickthall: *Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah?*

After all these clear instructions in the *quran*, certain **Muslim** sects have forbidden to eat shellfish, like crabs, shrimps, lobsters and some aquatic animals without scales like sharks, octopuses and frogs. We can find similar prohibitions in Lev 11:10-12 in the Bible as well. However, as per the verses mentioned above, none of these aquatic animals fall within the category of foods that are prohibited to consume. In fact, in verse 5:96, the god has specifically made everything from the sea permissible to consume.

Quran 5:96: *Lawful to you is game from the sea and its food as provision for you and the travelers, ...*

As per Lev 11:13-19 certain birds according to its kind, like eagle, vulture, osprey, kite, falcon, raven, ostrich, nighthawk, sea gull, hawk, owl, cormorant, ibis, water hen, pelican, carrion vulture, stork, heron, hoopoe, and bat are an abomination and shall not be eaten. Similarly, the **Muslims** also have made a list of birds that cannot be eaten. Included in this list are the birds of prey and other kinds of birds. They have summarized it by saying you cannot eat birds with talons or curved beaks. Again this is only too similar to the list found in the Bible. However, similar to the Bible, the **Muslims** have made locusts and grasshoppers permissible for consumption.

It is hard not to notice where the **Muslims** got their prohibition

list from. It is definitely not from the 'fully detailed and clear' *quran*.

Let's review another verse.

Q 6:145

قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ
بِغَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

Say, 'I do not find in the Revelation given to me, any food that is prohibited for one who wishes to eat, except: Carrion (dead meat), or running blood, or polluted meat (= lahm al Khinziri) – for it is unclean. Or, anything (not just meat) that has been dedicated to other than God.' If one is forced by dire need without being deliberate and without transgressing, your Lord is Forgiving, Merciful.

The above verse is even clearer as to the fact that there is no prohibition in the *quran* on any food to be eaten by anyone who wishes to eat, except those 4 items mentioned in the verse. What it means is that if someone chooses to eat snake meat, he can do so as long as it is not carrion, spoiled or dedicated to someone, as God has not prohibited consuming it. We have to mention God's name before consuming it as a way to give gratitude to HIM – any food for that matter (Q 6:118, 5:4). The god has given us the choice to choose whatever we wish to eat as long as it is pure and meet the above criteria. No one else can prohibit them.

The verse 2:173 repeats the same prohibited items.

Q 2:173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ
اضْطُرَّ غَيْرَ بِغَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

He has forbidden you: dead meat (carrion), blood, polluted meat (= lahm al Khinziri), and anything (not just meat) that has been dedicated to other than God (be it a person, an idol or a tomb). But if one is forced by necessity, neither

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intending disobedience, nor exceeding, it will not be a violation that hurts his own 'self'. Indeed, God is Forgiving, Merciful.

The proceeding 3 verses warn those who invent their own list of prohibitions, a grievous penalty. The verse refers to them as 'those who conceal the book of God'.

Quran 2:174-176 – QXP: *Those who conceal the Book of God, and barter it away for a trifling gain, they eat into their bellies nothing but fire. God will not even address them on the Day of Resurrection, nor will He make their own 'self' grow. Theirs will be an awful suffering.*

It is those who take error in exchange for guidance, and torment in exchange for the protection of forgiveness. How steadfast are they in their pursuit of the fire!

This is so, because God has revealed the Book in absolute truth. And those who seek disputes in the Book, are in open schism and vehemently oppose each other.

In verse 5:87, the god advises us not to prohibit the good things that HE has made lawful to us. Doing so is a transgression upon his laws.

Q 5:87
Pickthall

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ

O ye who believe! Forbid not the good things, which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.

Quran 66:1 – Sahih International: *O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.*

In verse 66:1, God admonishes prophet Mohamed for prohibiting something on him that is lawful, to please his wives.

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If the messenger of God was not allowed to make anything that God made lawful, prohibited on him, what do the religionists think of them? The god says in verse 6:115, no one is authorized to change HIS words. That includes the messenger or anyone else. And the following verse states that if you follow the majority on earth, they will misguide you.

Quran 6:115 - Sahih International: *And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.*

Quran 6:116 - Sahih International: *And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.*

How about contaminated foods?

The *quran* has prohibited only 4 types of food items as explained above. It clearly states that we can eat all types of foods as long as it is 'lawful (ie: not prohibited) and pure (ie: clean and good)' – Lawful, ie: it is not in any of the 4 prohibited categories and pure, ie: it is not contaminated, thus good to consume and healthy. What it means is that even if the food is lawful to consume, we have to make sure it is not contaminated. Contamination could occur in preparation with chemical treatment or synthetic additives, unhealthy breeding practices where the animals are provided with a toxic diet and anti-biotic to accelerate its growth or genetic modification (GMO) where the foods (including animals) are modified from its natural state by altering its DNA. Even though these foods are not prohibited, they are not pure (clean or good) if it is contaminated. Therefore, it may not be suitable for human consumption as it is not healthy.

Let's check the following verses:

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Quran 2:168 – Sahih International: *O mankind, eat from whatever is on earth [that is] lawful and good (= hala-lan tayyiban) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*

Quran 2:172 – Arberry: *O believers, eat of the good things (= tayyibathi) wherewith We have provided you, and give thanks to God, if it be Him that you serve.*

Quran 16:114 – Pickthall: *So eat of the lawful and good food (= hala-lan tayyiban), which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.*

Quran 5:4 – Sahih International: *They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good (= tayyibathu) foods ..."*

I am sure we can agree that it is not a big challenge to avoid the 4 prohibited food items. However, in today's day and age, it could be challenging to find clean foods, as many of them are contaminated one way or the other and we may not even know about it. But, we can feel at ease that God has allowed them for consumption as long as our needs are neither centred on disobedience or transgression towards God and HIS restrictions in the system (= *baytul harami*). These allowances are mentioned in Q16:115, Q6:145 and Q2:173 that we discussed above. However, if we know any of these foods are not pure (ie: contaminated in anyway), we should avoid them as much as possible as it may not be good for our health.

Is 'alcohol' made prohibited (= *haram*) in the *quran*?

The Muslims, both the Shia and the Sunni believe that the consumption of alcohol (intoxicant) is made prohibited (= *haram*) in the *quran* along with gambling. However, we do not find alcohol as one of the prohibited items in the verses above. The verses

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16:116, 10:59 and 5:87 mentioned above indicate that no one can prohibit the foods that the god has made permissible to consume and permit the foods that the god has prohibited to consume. The danger is that when the Imams (= Muslim priesthood) play the role of God inventing their own set of rules where they make some food to be permissible and others non-permissible, contrary to the *quran*. Therefore it is important to find out what the Quranic stand on alcohol (= intoxicants).

The word used in the *quran* to denote alcohol (intoxicant) is derived from the root word '*khamar*', which means to blot, to becloud, to obscure, to cover or to blur. The derivatives of this root word have occurred 7 times in the *quran*. The derivatives *khamran* and *khamrin* are used in verses 12:36, 12:41 & 47:15 to mean 'wine', and *khamru* and *khamri* are used in verses 2:219, 5:90 & 5:91 to mean 'alcohol' or 'intoxicant'. The derivative *khumuri* is used in verse 24:31 to mean 'cover', which is discussed in the next Chapter.

Q 2:219

سَأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِنَّهُمَا آتَاكُم مِّن تَعْمِهِمَا وَسَأَلُونَكَ مَاذَا يُغْفَرُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٣١﴾

They ask you about alcohol (= khamri) and gambling. Say, "In them is great harm and some benefit for people. But their harm is greater than their benefit." ...

Alcohol, gambling and over indulgence of anything, can make our minds distracted and unfocussed for a period of time, obscuring (= Root: *khamar* = to obscure) our purpose in life. Through these thought-numbing habits, which could potentially lead to addictions, Satan shall gain control of our minds to fill the void, debilitating our ability to think, judge, make decisions or take actions on our commitments (= *solaa*). By warning us about the danger of over indulgence of thought-numbing practices, the god encourages us to use our minds to recognize the power HE has bestowed upon us for perseverance,

determination and creative intelligence to achieve peacefulness (= *islam*).

Any habit that weakens one's ability to think and willpower invites a flock of its relatives to move in and take possession of the mind. The habits like smoking, alcohol, drugs, gambling, over eating, satiating with unhealthy food, binge watching television, video games, pornography, illicit sexual pleasure and over indulgence in entertainment not only lowers the power of resistance and discourages persistence, but it invites looseness in other human relationships. It lowers your vibration and weakens your connection with your higher consciousness. The *quran* discourages anything that beclouds our minds, not only alcohol and gambling, that gives Satan the ability to access our minds to drift us from our commitments (= *solaa*) (responsibilities and obligations) and remembrance of God (recognizing our God given power). The god states that making us indulgent on these thought-numbing habits are the handiwork of Satan to take control of our minds and that we should avoid them as much as possible.

Q 5:90-91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O you who believe, indeed, alcohol (= khamru), gambling, sacrificing animals on stone alters (to idols), and divining arrows are immoral handiwork of Satan, so avoid it that you may prosper.

Satan only wants to cause between you animosity and hatred through alcohol (= khamri) and gambling and to avert you from the remembrance of God and from your commitments (= solaa-ti). So will you not abstain?

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'Idle mind, (under the influence of thought-numbing habits), is the devil's workshop'

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31. Are the women supposed to cover their heads and faces when in public as per the *quran*?

Many people including many Muslims assume that the *quran* prescribes women to cover their heads. The 'head cover' Muslim women wear is popularly known as '*hijab*'. Interestingly enough, the word *hijab* is never mentioned in the *quran* to mean a *head cover*. The word *hijab* comes from the root word '*ha-ja-ba*' (= ح ج ب) which the *quran* has used to mean 'to partition', 'to bar', 'to veil', 'to screen' or 'to seclude' (= barricade from society). The derivatives of this root word have been used 8 times in the *quran*. It definitely has not been used to mean a head cover anywhere in the *quran*. Let's review a few examples.

Q 17:45

وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾

And when you narrate the quran, We put between you and those who do not believe in the Hereafter an invisible barrier (= hijaban).

Q 42:51

﴿٥١﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

And it is not for any human being that God should speak to him except by revelation or from behind a veil (= hijabin) or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

Q 19:17

﴿١٧﴾ فَأَخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

And she (Mary) had chosen seclusion (= hijaban) from them. Then We sent to her Our Ruh (= Gabriel), and he represented himself to her as a wellproportioned human being.

When it comes to wearing *hijabs* for women, Muslims quote the

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verse 24:31 of the *quran* to justify it. However, this verse doesn't even have the word *hijab*. Instead, it uses the word '*khumuri*', which means 'cover', from the root word '*khamar*' (= to cover). *Khumur* means 'cover', not 'head cover' or *hijab*. The verse clearly states, to cover their bosoms, not their heads. The *quran* has never used a word or words for *head cover*. Let's review the verses 24:30 and 24:31.

24:30: *Tell believing men to lower their gaze, and guard their genitals (= furuja-hum). That is purer for them. Surely, God is Aware of what they do.*

24:31: *And tell the believing women to lower their gaze and guard their genitals (= furuja-hunna), and not to show off their adornment except that which is decently apparent, and let them draw (= yadhribna) a cover (= bikhumuri-hinna – Root: khamar) over their bosoms (= 'ala juyubi-hinna), and not to reveal their adornment except to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or whom their right hand possess, that is their male attendants who lack vigour, or male children who yet have no carnal desire of women. And let them not draw (= yadhribna) their feet (while walking) so as to reveal their adornment. And turn unto God together, O believers, in order that you may succeed.*

The word '*khumuri*', which comes from the root word '*khamar*', used in verse 24:31 has been erroneously translated as 'head cover' by many translators of the *quran*. The root word *khamar* means to blot, to obscure, to cover, to becloud or to blur. The derivatives of this word have been used in the *quran* in 7 verses to mean wine, alcohol (intoxicant), which obscures (covers) the mental acuity (see Q 2:219, 5:90 & 5:91) and to mean a physical 'cover', which obscures (covers) the vision as in verse 24:31 above. (Also see Chapter 30 for usage of other derivatives of *khamar*).

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The word 'head' is not even mentioned in the verse and *khumuri* simply means 'a cover'. If *khumuri* means a *head cover*, it would translate as '*draw a head-cover over their bosoms*' as commonly translated by many translators. It doesn't make much sense to use their *head cover* to cover their bosoms, does it? It is evident that the religionists have an ulterior motive when interpreting the *quran* to uphold their indoctrinated religious following.

The truth is that the god has entrusted the women and the men to dress appropriately for the occasions, as per the *quran*, by covering their genitals as a minimum requirement and to restrain their gaze without allowing it to wander uncontrollably. In addition to this, the *quran* also states that the women should also cover their bosoms, and not show-off their adornment in public. It is heart breaking to see that some Muslim women restrict themselves from enjoying the freedom the god has entrusted to them with regards to their dress code, while their male counterparts enjoy all the freedom. The common etiquette is that no one attends a wedding ceremony in his or her swimsuits or spending time in the beach fully clad – the choice is ours.

While we can respect the woman's right to choose what and how she wants to dress, it is sad to see, however, if the cloths that she chooses to wear is based upon a misunderstanding and a misinterpretation of a simple verse in the *quran*, which is easily verifiable.

Some women even go to the extent of covering their whole body including their faces, as if covering the head is just not enough. They even believe that they are not allowed to leave their dwellings without being accompanied by a male family member. It almost feels like that the religionists have made all efforts to maintain their patriarchal control over the women in society by keeping them subdued and restricted to their dwellings. The proponents of this dress code use the verse 33:59 in isolation to justify their claim. However, when we review the verses from

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33:57 to 33:62 in context, we shall see the reason why an outer garment (= *Jalbab*) is recommended in verse 33:59. The verse does not state that women should cover their entire body including their faces. Let's review the verses in context.

33:57: *Surely, those who malign God and His Messenger, God will deprive them of His grace in this world and in the Hereafter. He has readied for them a humiliating punishment.*

33:58: *And those who malign the believing men and the believing women undeservedly, they bear the guilt of slander and manifest offense.*

33:59: *O Prophet! Tell your wives, your daughters, and women of the believers that they should wear outer garments (= *jalbab*) over them (when outdoors). That is more appropriate so that they will be easily distinguishable (as righteous) and not bothered. God is Forgiving, Merciful.*

33:60: *Thus it is: If the hypocrites, and those in whose hearts is disease, and the agitators in the City do not desist (from harassing women), We shall give you control over them. And then they will not remain your neighbours except for a short while.*

33:61: *Accursed, they shall be held wherever found and confront their hostility.*

33:62: *That was the way of God among those who lived before. And never will you find any change in God's way.*

When we contextualize the reason for the recommendation of the outer garment for women in verse 33:59, we can clearly see, it is recommended due to a specific situation that had occurred in the city where prophet Mohamed lived (Note, the verse directly addressing the prophet). It is not to be construed as a general rule for women's dress code when in public. If there is a similar situation that develops in a society where the women are harassed, annoyed, harmed, raped or abused, then the women

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are advised to wear an outer garment (= *jalbab* – ie: overcoat) when they go outdoors, in order to reduce the unwarranted attention towards them. If the harassment continues even after that, the god has authorized to utilize the maximum penalty against the perpetrators according to the law of the land. A *jalbab* (= outer garment) does not mean a garment that covers the whole of the woman's body including the face.

*There is no greater freedom
than the freedom to be yourself.
Give yourself that gift of freedom to choose,
how you want to dress and what you want to say
and surround yourself with
those who appreciate you,
exactly as you truly are.*

32. Is circumcision a slander against prophet Abraham?

Like the Jews and the Christians, the Muslims have also recommended circumcision as a duty towards God. They believe the god instructed prophet Abraham to perform circumcision on himself, and it became compulsory for all the men after him. There are many *Hadith* supporting this claim, though there is absolutely nothing mentioned in the 'fully detailed and clear' *quran*. Some Muslim sects claim it is compulsory for men but only voluntary for women.

The story of the circumcision of Abraham and Ishmael is mentioned in Genesis 17:13-25. The same story is found, almost exactly, in Bukhari Volume 4, Book 55, Number 575, Sahih Bukhari (6298), and Sahih Muslim (2370). It appears to have been plagiarized from the Bible with slight modifications. We can find further mention of circumcision in Sahih Bukhari (5889), Sahih Muslim 3:684 and (257). According to these narrations, Abraham had circumcised when he was close to 100 years of age. They claim that circumcision is a *Sunna* (= practice/action) of prophet Mohamed and he recommended it for the purpose of cleanliness.

The *quran* states that *allah* (= the god) created everything on the earth and in the sky in a perfect state, including the human being. And HE calls Himself 'the best of creators'. To claim that circumcision was prescribed to Abraham later in his life and to all men thereafter, suggests that God who perfected all HIS creations, has somehow forgotten to remove the penile prepuce (foreskin), when HE designed and perfected Adam – the primitive man.

Quran 95:4: *Indeed, We have created the human being in the best form.*

Quran 32:7: *Who has perfected everything He created. And He originated the creation of humankind from clay.*

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Quran 64:3: *He created the heavens and earth in Truth, and shaped you and **perfected your shapes**; and to Him is the ultimate destination.*

Quran 23:14: *then We developed the drop into a clinging clot 'of blood', then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. **So Blessed is Allah, the Best of Creators.***

Quran 40:64: *It is God who has made the earth a resting place for you and the sky a canopy, and **has formed you - and formed you so well** and provided for you sustenance out of the good things of life. Such is God, your Sustainer: hallowed, then, is God, the Sustainer of all the worlds.*

Quran 50:6: *Do they not see the sky above them—how We have built and adorned it, with no rifts in it;*

Quran 67:1-4: *Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything.*

'He is the One' Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.

*'He is the One' Who created seven heavens, one above the other. **You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws?***

Then look again and again—your sight will return frustrated and weary.

So, when God calls Himself the best of creators and assures us that HE has created everything in the universe in the best of forms including the mankind, how could anyone challenge that statement by claiming that the creation of man is not perfect until the foreskin is removed? If by performing circumcision we are trying to achieve cleanliness as the *Hadith* suggests, then we should consider amputating a few other parts of our body as

well, which get unclean very often.

Are we to believe that the god was unaware of the functions of our organs when HE created us? If we study the chemistry, the biological functions of our body, how the function of each organ is intricately interconnected with the rest of the body and the complex biological design, we will then realize the power of the creator of that system. To assume that the creator ordered us to amputate a body part of our sons without their consent to make them clean, is the most outrageous and illogical statement one can make against the creator who perfected them.

When we read the following verse from the *quran*, we can identify who would have inspired the religionists to introduce this ridiculous idea of circumcision.

Quran 4:118-119: *God did reject him (satan). But he said, 'Of your servants I will take my due share.'*
(Satan, in allegorical terms, had said,) 'I will mislead them and entice them; I will order them to slit the ears of cattle (= as in 'to mark them for their doom') and disfigure the creation of God'. Whoever forsakes God and takes Satan for a friend, has suffered a manifest loss.

One of the important points in this verse is *satan's* challenge to mislead and command his human devils to '*mark the mankind for their doom*' as mentioned allegorically as '*slit the ears of cattle*' (ex: sheep). Satan doesn't have anything against cattle; his enmity is with the mankind. We know that before cattle are sent to the abattoir, their ears are slit and labelled (marked). God has used cattle in allegorical term to identify those who blind follow in verse 2:171 (please refer Chapter 7). This is important to keep in mind when the world is moving fast towards the digitalization of human beings with microchip implants, digital IDs, CRISPR Gene-editing and mRNA technology as in '*marking them (the blind followers = the cattle) for their doom (destruction = slaughter)*'.

Though the Bible talks about a 'mark of the beast', it is not similar to what the *quran* mentioned allegorically as the '*mark on the blind-followers*'. The Revelation 13:16-18 in the Bible states that the Beast will cause a mark on the right hand or the forehead of every man, and Revelation 13:1-15 gives a description of the beast as resembling an abstract creature. So, the '*mark*' and the '*beast*' are 2 different things according to the Bible, whereas in the *quran*, '*slit the ears of cattle*' allegorically means '*mark on the blind-followers*'. The mark is put on the blind followers by the human devils. There is no mention of a 'Beast' like creature.

The other important point is *Satan's* challenge to mislead and entice the man to *disfigure the fair nature God has designed HIS creations with*. To follow *satan's* inspiration is transgression of God's commands. This includes any physical change to the human body that are medically not required, such as, circumcision, gender reassignment surgeries, plastic surgery, breast implants and other appearance enhancement surgeries. In a broader term, it also includes, genetic modification (GM) of plants, seeds, animals and humans, geo-engineering and weather modification techniques, to name a few.

In order to justify the practice of circumcision, the proponents claim that circumcision is good for health because it could prevent certain infections. According to many studies, which are widely available, circumcision could prevent only the comparatively rare occurrence of such infections. As per Johns Hopkins Medicine, the benefits of Circumcision for boys are;

- Prevention of urinary tract infections (UTI) in infants
- Prevention of penile cancer in adult men
- Reduced risk of developing certain sexually transmitted diseases
- Reduced risk of developing cervical cancer in female sexual partners
- Reduced risk of developing penis infection and swelling

However, to surgically remove a body part without consent (if its performed on an infant or a child), mainly to prevent a perceived condition which is not life threatening like in the case of UTI in infants or to reduce a rare disease in adulthood, cannot be reasonably justified in my opinion. It is like doing a mastectomy on a healthy female adolescent to prevent from breast cancer in the future. Parents right to religious obligations or medical care for the boy should not supersede the boy's God given rights to genital integrity and consent, both of which can only be obtained when the boy reaches maturity.

As per the paper published by Peter W. Adler – a professor of law, 'Is circumcision legal?' [Richmond J Law Public Int (2012) 16:439–483.] "It seems self-evident that unnecessary surgery is injurious and causes harm to a patient. Even if a surgery is executed flawlessly, if the surgery were unnecessary, the surgery in and of itself constitutes harm". He concludes:

Boys, like girls and adults, have absolute rights under the common law to personal security and bodily integrity, and to freedom or the autonomy to make important and irreversible decisions about their bodies that can be delayed, like circumcision, for themselves. It is unconstitutional to protect girls from unnecessary genital cutting without extending equal protection of the law to boys. In addition, boys and girls are protected from circumcision by the criminal child abuse statutes, tort law, and human rights law.

One therefore does not reach the argument that physicians have the right to circumcise boys for religious, cultural, or personal reason, but if one did, it does not pass the blush test. A physician's legal duty is to provide competent medical care to paediatric patients independent of their parents' desires. Thus, physicians cannot take orders from parents to operate on children for reasons having nothing to do with medicine. Parents' religious rights in turn are

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subordinate to their sons' absolute rights to genital integrity and autonomy, and parents cannot risk harming their children, let alone actually harm them for religious reasons. Furthermore, physicians and parents have a legal duty to protect boys from circumcision.

This leaves the argument that circumcision is legally justified because it is preventive medicine. As the ethicist Margaret Somerville has written, it is a common error to believe that this justifies circumcision. Amputating any body part would have medical benefits but would violate the rights of the child. Circumcision also does not benefit the vast majority of boys or men at all (e.g. at best it reduces the risk of HIV during unsafe sex), and any benefits can be achieved easily and more effectively without it. The ethical and legal rule is that physicians cannot operate on healthy children. Amputations are legally justified only when medically necessary to treat serious medical conditions, after a diagnosis and recommendation that the surgery is likely to be effective, cannot be delayed, that its benefits will outweigh the risks and harm, and that all other efforts to treat the disease have failed. Moreover, physicians and parents would need to prove that the surgery is in the best interests of the child, which includes proving that the child, if able, would have chosen the surgery for himself. Circumcision fails all of these tests. In short, under any analysis, circumcision is illegal.

There are studies acknowledging the harms of circumcision in adulthood as well, such as impaired erectile functioning, orgasm difficulties, decreased masturbatory functioning (loss in pleasure and increase in difficulty), an increase in penile pain, a loss of penile sensitivity with age, and lower subjective ratings of penile sensitivity”.

I would suggest anyone to take a risk-benefit assessment and thorough research based on facts and logic before considering

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an irreversible action like circumcision on their child. No one should force their religious obligations on others even if it is their own children to feel a false sense of obedience towards God or HIS messengers. It is foolish to think that God who created everything in the best of form, made a small error in judgement to leave the penile prepuce intact, and then telling us to surgically remove after the child is born.

A Foreskin ...

... has over 20,000 nerve endings

... is the most sensitive part of a man's genital

... increases sexual pleasure for both partners

... keep the glans healthy, clean, moist and sensitive

... protects the urethra from contaminants

... is there for a reason.

He might want it someday.

33. Does the *quran* impose 'Stoning' as a capital punishment?

Most people, including the Muslims, believe that 'stoning to death' is a punishment laid out in the *quran* for acts such as adultery and apostasy.

Adultery, or *zina* in Arabic, is extramarital sex that is considered abhorrent on social, religious, moral, and legal grounds outside marriage. Apostasy is the formal disaffiliation from, abandonment of, or renunciation of a religion by a person. One who commits apostasy is known as an apostate.

References for stoning to death as a punishment on Muslims for committing adultery (*zina*) are found in Sahih Bukhari 58:188; 92:424B; 82:817 and Sahih Muslim 1691a Book 17, Hadith 4194 (Book 29, Hadith 21). For apostasy check, Sahih Bukhari 9:83:17; 9:84:64; 9:89:271 and Sahih Muslim 16:4152; 16:4154. These are only a few references out of the many. We can find the same rulings in Deuteronomy 22:20-21 for adultery, and Lev 24:16 and Deuteronomy 13:5-10 for apostasy. These religious rulings are found in the 'Sharia Laws' that some Muslims hold near and dear to themselves.

However, nowhere in the *quran* has it sanctioned stoning to death as a punishment on anyone for any reason, whatsoever. In fact, the only times stoning is mentioned in the *quran* is as a threat to the believers from the deniers of the truth. Let's review a few of these verses.

Quran 11:91: *They said, "O Shoaib, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you (to death); and you are not any use to us."*

Quran 18:20: *Indeed, if they discover you, they will stone you (to death) or return you to their creed. And never would you succeed, then."*

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Quran 19:46: *(His father) said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you (to death), so depart from me for good."*

Quran 26:116: *They said, "If you do not desist, O Noah, you will surely be stoned (to death)."*

Quran 36:18: *They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you (to death), and grievous punishment will befall you at our hands."*

Quran 44:20: *And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.*

The above verses are the only times stoning (to death) is mentioned in the *quran*. So we can clearly see, stoning is an ancient practice to silence a voice or to punish dissent. The Jews have incorporated these punishments into their religious laws through *Talmud* and the Muslims have followed suit and included it in their '*Hudud law*' (= criminal law), which is part of their *Sharia Law*. Stoning to death has never been sanctioned in the 'fully detailed and clear' *quran*, thus certainly, the messenger of God, Mohamed could not have been imposing this cruel punishment on anyone, as it was him to whom the *quran* was revealed.

However, the *quran* strongly disapproves adultery (= *zina*) and has prescribed lashes as a punishment once this act has been proven, with no doubt left as to its commitment.

Quran 17:32: *Do not come close to adultery, for, it is an abomination and an evil way.*

Quran 24:2: *The adulterer and the adulteress who found guilty, scourge each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to allah, if you believe in allah and the Last Day. And let a party of believers witness their punishment.*

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In the very next verse, it states that an adulterer can only marry an adulteress, but if stoning to death for adultery were a punishment, this verse would be unnecessary and illogical, as they would already be dead.

Quran 24:3: *Let the adulterer marry none but an adulteress or an idolatress. And let the adulteress marry none but the adulterer or an idolater. It is forbidden to the believers.*

The *quran* has not imposed stoning to death as a punishment for adultery and apostasy. It has only stipulated a hundred stripes once proven, for adultery. Whoever imposes laws contrary to the *quran*, such as 'stoning to death' has denied the scripture and is considered a disbeliever. Whoever blindly believes and/or carries out such rulings is considered taking authorities other than God, thus he or she is considered an idolater.

Some **Muslims** also believe that if a **Muslim** renounces his/her religion from Islam, he/she should be punished by stoning (to death) according to their *Sharia laws*. As I have mentioned earlier, the *quran* does not stipulate this punishment anywhere. As a matter of fact, the *quran* does not even recognize any religion, including Islam. The misunderstanding is because all the **Muslims**, Shia and Sunni, consider themselves as 'believers' and wherever a verse in the *quran* talks about 'believers', they assume it refers to them. This is a poor understanding of the Quranic meaning, as I have discussed in Chapters 3, 4, 23 and 29.

As I have discussed in Chapter 19, the god, after sending down guidance in the form of scriptures, has given mankind the 'freedom of choice' so they can choose whatever path (way of life) they want to choose, individually, without any compulsion or coercion. HE also has given us the intellect to discern the truth from the falsehood and has warned us that we are accountable for our own actions and inactions. After giving us the responsibility to choose our own path, there is no reason for

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HIM to instruct 'believers' (as the Muslims assume) to stone another human being for deviating from the path that they have taken.

Quran 2:256: *There is absolutely no compulsion or coercion in deen (way of life). The right direction has been made distinct from error. So, whoever rejects false gods (such as the clergy, human 'authorities') and attains conviction in God, has grasped the unbreakable support. God is Hearer, Knower.*

In verse 4:137, it states that those who believe, then disbelieve, then believe and then disbelieve yet again, and live in that state of disbelief, God will never pardon them. If the person is stoned to death, as per the *Sharia Laws*, in the first instant he or she disbelieves, it would be impossible for him or her to believe again as he or she is already put to death. This further proves that death for apostasy does not exist even if the Muslims' belief is correct within the boundaries of the religion, Islam.

Quran 4:137: *Indeed, those who believe then disbelieve, then believe, then disbelieve, and then persist in disbelief, God will not pardon them, nor will He guide them to a way.*

The *quran* further states that if the God's laws of nature had not been designed to force everyone on the earth to believe (because the mankind is given the freewill), why would we compel anyone to believe or punish if someone does not follow the path that we have taken.

Quran 10:99: *If your Lord willed (according to His universal laws), all who are on earth would have believed (but God has given freewill to people). **Would you then, compel people to become believers?***

*A lie gets halfway around the world before the truth
has a chance to get its pants on.
-Winston Churchill*

34. Are child marriages allowed in the *quran*?

Marriage is a mutual commitment or a pledge between a man and a woman. In order for this commitment to be sacred or in accordance with the *quran*, there should be 'meeting of the minds' of both consenting parties (the man and the woman)(Q 2:232; Q 4:24) and they both should have reached the age of maturity (physical and mental) to consent to this solemn pledge (Quran 4:21). A mature person can freely and consciously give his or her *consent* to a marriage, but an immature child only will *submit* due to force, fear, pressure, ignorance or coercion. Consent taken under force, fear, pressure, ignorance or coercion is not true consent and it is not enforceable under any law.

Please note that *submission* is not similar to *consent* (= *sajada*) as misunderstood by many. *Submission* is to *give over or yield to the power or authority of another* due to force, fear, pressure, ignorance or coercion. *Consent* (= *sajada*) is *the meeting of the minds or acceptance after due reflection* of two parties who have reached physical and mental maturity. As per the *quran*, there should not be forced or coerced marriages of women by submission.

Quran 4:19 – QXP: *O You who have chosen to be graced with belief! It is not lawful for you to force **women (= nisa)** into marrying or holding on to them in marriage against their will. Pressuring women to remain in wedlock by threatening to take away the marital gift is forbidden. A wife could forfeit the right to the marital gift only if she has indulged in clear lewdness. You shall treat your wives nicely. Even if you dislike them, it may happen that God has placed much good in what you have failed to realize.*

The *quran* only talks about marriages between men and women, as they have reached marriageable age (= *balaghan nikaaha*) to sign a binding contract. As per the above verse, *it is not lawful to*

force women into marrying. If women cannot be forced into marrying, then it is obvious that children cannot be forced into marrying either, as children are not mature enough to give their consent to a solemn pledge or to sign a binding contract. Therefore, non-consensual marriages of any kind are not permitted in the *quran*.

However, child abuses under the guise of child marriages take place in religion Islam, because *Hadith* justify these deplorable acts. Though it may be rare among the Muslims in the West, it is fairly common in other Muslim cultures, and majority of Muslims still believe in it. This is another instance where it clearly shows that the Muslims do not follow the *quran*.

The Muslims are not alone in this predicament. According to Genesis 25:20, it is alleged the prophet Isaac married a 3 year old girl called Rebecca. It is also alleged that 90 years old Joseph, the carpenter, married Mary when she was 12 years old. Though this alleged history is not in the present Bible, it is in the Apocrypha – a collection of books eliminated from the old Bible – and some Christian sects still believe in it. Child marriages are also legal in many American States. There are also no shortages of instances in history, upto the present day and age of the so-called civilized world, in every country, culture, society and religion where child abuses have been taking place in the guise of child marriages. However, the victim is always a female – An under-aged girl married to a matured man.

The proponents of child marriage enthusiasts and religious zealots claim that this practice will deter the sexual desires of children, from fornication and pornography by providing them a religiously legal framework for child marriage. By doing so, they only have legitimized the marriage between matured men and under-aged girls. How about the under-aged boys and their sexual desires? Perhaps it is not so important to these Religionists as long as the matured men can sexually exploit the under-aged girls.

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We can see another reason why, creating a new religion from each of God's scriptures is so important to the Religionists. It is simply to legitimize an act, which is prohibited by God in HIS scriptures. In order to do that, the Religionists do not hesitate to corrupt the scriptures or use the names of honourable prophets as their scapegoats to convince the gullible masses. In the case of Muslims, their *Hadith* dictates that Prophet Mohamed married a 6 years old girl, legitimizing an otherwise unwarranted act by God in the *quran*,

As stated in the above verse, Q 4:19, a man cannot hold the woman in marriage against her wish. The consent can be revoked by either party on their own or mutual consent. However, there are rules governing this decision in the *quran* to help them resolve their differences and maintain their marriage if they so desire. There is no such thing in the *quran* such as; the women cannot ask for divorce or it is loathsome for women to ask for divorce or the women cannot travel alone on their own or the women has to always submit to their husbands. These are however stated in the *Hadith* of the religion Islam, similar to Christianity (Corinthians 7:10-13; Ephesians 5:22-24).

Another general principle for marriage as per the *quran* is that the man should have sufficient means to support the woman, according to her cultural and social status, unless the woman is willingly forego that requirement in order to get married to the man of her choice. The verse 4:25 of the *quran* states that;

A man among you who cannot find ample means to marry a free believing woman (= mu'minaathi), should have no hesitation in asking the hand of a maid (= fatayaathi-kum) from the believing servants/workers of yours. God knows your beliefs ...

In the above verse the Arabic word '*Fatayaati*' means a 'young maid' (a woman). A young maid is not a little girl. The young man is called '*fataah*' in Arabic. The *quran* has used this word in a few verses. For example, in verse 12:30 '*fataah*' has been used to

describe prophet Joseph (Yusuf) as a young man – (capable of loving a woman, as in the story of Yusuf in chapter 12 of the *quran*). Likewise 'fataayati' is a young woman (suitable for marriage as recommended in verse 4:25 above).

Quran 2:235 – QXP: *You do nothing wrong in announcing your engagement to (widowed or divorced) women (= nisa-i) or keeping it to yourselves. God knows that the community will think about them. But, never make a secret pledge or contract with them. Speak with them honorably and in recognized words. Do not tie the wedding knot nor sign the marital contract until the waiting period has ended. Know that God understands human psyche, and what is in your hearts. Take heed of Him and know that God is Forgiving, Clement.*

The 2 preceding verses of 2:235 talk about divorced and widowed women. Verse 2:235 above is a continuation of the subject. It talks about widowed or divorced women (= *nisa*) as waiting period only applies to widowed or divorced women.

Quran 4:24 – QXP: *Also forbidden to you (for marriage) are women (= nisa-i) who are already married, except those women who have sought asylum with you against their disbelieving husbands at war with you (Q 60:10). This is God's ordinance binding upon you. All other categories are permitted for you in marriage, with **mutual consent**, as confirmed by giving her a generous marital gift or dowry. You shall seek them in honest wedlock and let marriage be a fortress of chastity for the husband and wife. You shall maintain morality and go not near adultery (Q 17:32). You like to marry women for a better quality of life, so give them their portions as a duty. And there is nothing wrong in adjusting the sum with mutual agreement after the duty has been done. These Laws are given to you by God, the Knower, the Wise*

The *quran* advocates that the man and the woman should not

Are child marriages allowed in the *quran*?

only be physically matured, but mentally matured as well, to give consent to a legally binding contract. When it comes to mental maturity, the verse 4:6 states, to test them when they reach the 'age of marriage' (= *balaghun nikaaha*) to make sure they hold 'sound judgement'. What it means is that physical maturity or reaching a certain age does not automatically qualify someone as having sound judgment.

Quran 4:6 – QXP: *(Train and educate the orphans well) and then test them. When they reach the age of marriage (hatta iza balaghun-nikaaha), and you observe in them sound judgment, release their property to them. Do not consume their property, nor hastily spend it fearing that they will come of age. If the guardian is well off, let him claim no compensation for the management of the property. But, if he is poor he may have a just and reasonable compensation. When you are releasing the property to the orphans be sure to take witnesses. Remember that God is Competent in taking account.*

[The age of marriage shall mean attainment of physical and mental maturity when one can express free consent and make a solemn, legal contract. 4:21]

'*Hatta iza balaghun nikaaha*' in the above verse means 'until they reach marriageable age'. Just because a girl or a boy attains age, it does not make them eligible to get married. The marriageable age is not a static number. It varies from person to person depending on their personal experiences, knowledge, physical growth and the ability to make sound judgment. Therefore, the *quran* has not specified an age for marriage. It is the responsibility of the individual who is seeking wedlock and his or her parents or guardians to determine whether their son or daughter is capable enough to accept that responsibility. The *quran* has certainly not made marrying a young girl or a boy lawful.

Here is yet another verse that talks about marrying believing maids (young women):

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Quran 2:221- QXP: *Do not wed Mushrikas (= idolatresses) till they acknowledge the truth. A believing maid (= amaaton mu'mina-tun) of God is better than a Mushrikah (= idolatresses) even though she may seem attractive to you. And do not establish marital bonds with Mushriks (= idolater) till they acknowledge the truth. A believing servant (= abdun mu'min-un) of God is better than a Mushrik (= idolater) even though he may enchant you. They invite to the fire, while God invites by His grace to the Garden and His protecting forgiveness. He expounds His Messages for mankind to ponder and take them to heart.*

What is also required is to give the woman (the bride) a generous marital gift at the time of marriage.

Quran 4:4 - QXP: *Upon marriage, give women (= nisa) their marital gifts, a generous portion of your property, unless they forgo it voluntarily. In that case you are welcome to accept it as rightfully yours.*

Marriage is a legal contract according to the *quran*. The *quran* imposes not only physical and mental maturity for the eligibility of marriage, but it also requires mutual consent from both the man and the woman before marriage takes place. Consent can only be taken from an adult, a mature man or a woman. Just the parental consent alone is not sufficient for a marriage. Therefore, child marriage has no place in the *quran*, thus in *deen al-islam* (= the way of life for peacefulness).

Did prophet Mohamed marry a 6 years old girl?

The *quran* has never approved anyone to marry a young girl even with or without parental consent. As I discussed above, when it comes to marriage, the *quran* always talk about men,

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women (*nisa*), maids (*fatayaati*) and young men (*fataah*) in their marriageable ages, old enough to give consent. It also suggests that the man should have sufficient means for the couple's wellbeing and both should have acquired sound judgment before committing to a marriage pledge. The *quran* has not given prophet Mohamed special privileges to marry a young girl. Furthermore, the god states in the *quran* that Mohamed was a person of 'great moral character' (Q 68:4). This is true for all the other messengers of God as well, as per the *quran*. We can only imagine the 'all knowing' God would only appoint men or women with great moral character for His office (service). Therefore, It is inconceivable to assume that Mohamed disobeyed God and married a 6 years old girl by the name 'Aisha' and consummated the marriage when she was 9 years old as stated in *Hadith* (Ref: Sahih Bukhari Book 62, Hadith 64, 65 & 88; Book 58, Hadith 236; and Sahih Muslim Book 16, Hadith 82, 83 & 84; Book 8, Hadith 3309)

To claim he married a 6 year old girl is an intentional character assassination of an honourable messenger of God by the religionists to further their ill intended sexual desires to exploit young girls through the invented *Hadith*. I am appalled to learn that until now the **Muslims** who revere the messenger Mohamed so much are holding on to such lunacy. Instead of dismissing the *Hadith* altogether, some **Muslims** even claim that this girl who was 6 years of age at the time, could have met all the requirements in the criteria found in the *quran* to be eligible for marriage. However, when you read a few of the *Hadith* that I mentioned above, it state that Aisha moved-in with Mohamed with her dolls (Ref: Sahih Muslim – Kitab al-Nikah, Book 8, Hadith 3311 & 3309), which is a clear indication that she had not physically nor mentally reached the marriageable age (*balaghan nikaahi*). The fact, which claims that the marriage was consummated when she reached 9 years, further alludes to this point.

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Sometime people hold a core belief that is very strong. When they are presented with evidence that works against that belief, the new evidence cannot be accepted because it creates a feeling that is extremely uncomfortable.

Because it is so important to protect the core belief, they will rationalize, ignore and deny anything that does not fit-in with that core belief.

This is why people get upset when their strongly held beliefs are challenged.

Is cutting off the hands for theft prescribed in the *quran*?

35. Is cutting off the hands for theft prescribed in the *quran*?

One of the other controversial *Sharia laws* of the religion Islam is the '*Hudud Law*' (Criminal Law) that prescribes cutting off the hands of a thief. There are many *Hadith* confirming this cruel punishment. Many people assume that the god prescribed this as a punishment, in the *quran*. In their pursuit of establishing a religion, the religionists had intentionally misinterpreted many Quranic words and injunctions. The Arabic words used to establish this ruling are the words '*Qa-Ta-'A*', which literally means 'cut-off' and the word '*Ya-Da*', which literally means 'hands'. The derivatives of these words occur 36 and 120 times respectively, in the *quran*.

The misinterpreted verse is verse 38 in Chapter 5 of the *quran*. Let's review,

Q 5:38-39
Yusuf Ali

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكْلَافًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ

فَن تَابَ مِنْ بَعْدِ ظُلْمِهِ. وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنْ أَلَّهَ عَفُورٌ رَحِيمٌ

As to the thief, Male or female, cut off (faqta-oo – Root: Qata'a) his or her hands (aidiya-huma – Root: Yada): a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.

The above verse is commonly translated to mean physical cutting off the hands of a thief, however whilst this understanding is a theoretical possibility, when all the verses where the derivatives and metaphorical meanings of these 2 words are considered, it become clear to us that it means to 'cut-off their ability to steal'. Firstly, it should be noted that the

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proceeding verse (5:39) makes it clear, whoever commits a theft but repents and makes amends, no punishment is warranted, as this is acceptable to God. If the hands are already cut off, verse 5:39 becomes irrelevant and make no much sense.

Dr. Shabbir Ahmed in his Quran translation (QXP) has given a synopsis under the above verse, which is worth mentioning:

As-Saariq = Habitual thief. Nakala = Deterrent. Yadd = Hand = Ability = Power. 'God's hand' at many places in the Qur'an, of course, denotes His Power and authority. So, consider all circumstances with wisdom, and take measures to prevent this crime in the society. See 5:39 for repentance and making amends. If the hand is cut off, where is the room for mercy? Qur'anic Laws are absolutely rational and there is no comparison with the Biblical injunctions. Here is an example from Matthew Chapter 18, verses 8-9, The New King James Version. 'And if your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into Hell fire.' Can anyone pluck out his own eye? It appears that Muslim translators of the Qur'an rendered Qat'a literally under Biblical influence.

This misunderstanding occurs when we try to give literal meaning to a metaphorical verse in the *quran*. As I have mentioned in Chapter 1 and in some others as well, the *quran* contains many metaphorical verses. Verse 7 of Chapter 3 of the *quran* states (as per the QXP translation),

(The Book He has sent down, bears an important Principle.) He is the One Who has revealed to you (O Prophet) the Scripture. In it some verses are fundamental (literal with established meanings), while some verses are

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allegorical. The verses that pertain to Permanent Values have been presented literally. These verses, 'Muhkamat', are the essence of the Divine Laws. But abstract phenomena, historical events, the future and the World of the Unseen are described in similes, metaphors and allegories (Mutashaabihaat) for your understanding. But those who are given to crookedness in their hearts pursue the allegories and try to give them literal meanings, thus creating dissension of thought. None encompasses their final meaning (of such as the Essence of God, His Throne, His Hand, His Book of Decrees, the exact mode of Revelation on the heart of the Messengers, the Eternity) but God. Those who are well founded in knowledge understand why the allegories have been used and they keep learning from them. They proclaim the belief that the entire Book is from their Lord. As the human knowledge evolves, more and more allegories will unfold their literal meaning. But only the men and women of understanding will bear this fact in mind.

The verse (Q 5:38) relating to the topic of this chapter is a metaphorical verse. It is a mistake to give a literal meaning to this verse as most translators have done and implement a cruel punishment in the name of the god. As it is mentioned in verse 3:7 above, it exposes the crookedness of the heart of those who try to give a literal meaning to a metaphorical verse. The god has used the word *yada* (= hands) to metaphorically mean - power, ability, authority, control, possession, strength, means and resources. It is similar to the English idiom - "It is in your hands".

Cutting off the hands (= *yada*) simply means '*taking away the ability to steal*'. This could mean anything other than physically cutting the hands off of the thief, such as rehabilitation, imprisonment, fine, mandatory community work, etc. In verse 5:39, the god states that HE is forgiving and merciful. Do the religionists believe that the forgiving and merciful God would

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impose such a cruel punishment for a theft? The 'repent and amend' in verse 5:39 will be illogical if the hands of the thief were cut off. It doesn't make sense to amend, as he or she wouldn't have hands either way.

Have they thought about who is going to provide for him (and his dependent if any)? How would life be for him if they amputated his hands? Wouldn't he be a burden to the society? The simple fact is that if the thief repents and amends his ways, he would still be without hands. We should remember that the oft-forgiving and Merciful God has not authorized cutting off the hands for theft whether it is big or small.

It is important to know that *Hudud Law* (Criminal Law) was introduced only after the religionists invented the religion, Islam, with the invented *Hadith* and *Sharia Law*. Cutting off the hands for theft is part of the *Hudud Law* found in the *Sharia Law* of the religion, Islam, as it is discussed in Chapter 5.

The root word '*yada*' (= hands) is found in the *quran* 120 times. In almost all instances, it is used metaphorically. A few of the metaphorical meanings are: what was already present before (hand); what you (hands) have committed; you (hands) have sent forth; you (hands) have invented; restrain (hands) from fighting; scribe (by hand = invent); the power of God; ability, authority, control, possession and strength. Let's review a few verses.

Quran 2:95 – Sahih International: *But they will never wish for it, ever, because of what their **hands** have put forth (allegory: corruption that they have committed). And Allah is Knowing of the wrongdoers.*

Quran 2:195 – Pickthall: *Spend your wealth for the cause of Allah, and be not cast by your own **hands** to ruin (allegory: by refraining charity); and do good. Lo! Allah loveth the beneficent.*

Quran 20:71 – QXP: *Pharaoh said, 'Have you come to*

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believe in him before I give you permission? Surely, he must be your master who has conspired with you. I will cut off your hands and feet on alternate sides (allegory: immobilize someone and or suspend his livelihood) and then I will crucify all of you on the palm trunks. Then you will know for certain which of us can give the more severe and the more lasting punishment, (also 7:124; 26:49; 5:33)

[Cutting off the hands and feet on the alternate side refers to immobilizing a person; otherwise crucifixion would not be necessary]

Quran 5:94: *O you who have believed, the god will surely test you through something of the game that your hands and spears [can] reach (allegory: at your disposal whether it be by your hands, spears, traps, trained dogs or birds), that the god may make evident those who fear Him in privacy. And whoever transgresses thereafter, for him is a painful punishment.*

Quran 6:7 – Pickthall: *Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their **hands** (allegory: they can see it, touch it and feel it), those who disbelieve would have said: This is naught else than mere magic.*

Quran 7:108 – QXP: *The strength of his conviction (= yada-hu = **hands**) shone bright to those present. (Also 20:22; 26:33; 27:12; 28:32).*

Quran 8:51 – Pickthall: *This is for that which your own **hands** have sent before (allegory: to the Judgment), and (know) that Allah is not a tyrant to His slaves. (Also 22:10; 42:30; 42:48; 78:40).*

Quran 8:70 – Pickthall: *O Prophet! Say unto those captives (of war) who are in your **hands** (allegory: under your control): If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.*

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Quran 17:29: *And do not make your **hand** [as] chained to your neck (allegory: in stinginess) or extend it completely and [thereby] become blamed and insolvent.*

Quran 30:41 – Sahih International: *Corruption has appeared throughout the land and sea by [reason of] what the **hands** of people have earned (allegory: due to the consequence of man) so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].*

Quran 36:71 – Sahih International: *Do they not see that We have created for them from what Our **hands** have made (allegory: God's ability of creation), grazing livestock, and [then] they are their owners?*

Quran 36:83 – Sahih International: *So exalted is He in whose **hand** is the realm of all things (allegory: control), and to Him you will be returned.*

Quran 38:44 – QXP: *(And finally We told him,) 'Now **gather your strength** (biyadi-ka = your **hand**) and travel the land and do not break your pledge.' We found him steadfast. How excellent a servant! In every situation he turned to Our Laws.*

*[Hold the grass in your **hand** and strike with it = Collect your senses and go ahead on your Mission.]*

Quran 38:45 – Yusuf Ali: *And commemorate Our Servants Abraham, Isaac, and Jacob, **possessors of Power** (aydee = **hands** = **power**) and Vision.*

Quran 38:75 – Sahih International: *[Allah] said, "O Iblees, what prevented you from ~~prostrating~~ (Insert: consenting – Root: Sajada) to that which I created with My **hands** (allegory: God's ability of creation)? Were you arrogant [then], or were you [already] among the haughty?"*

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Quran 111:1 Pickthall: *The power (yadaa = hands) of Abu Lahab will perish, and he will perish.*

The word *qata'a* (= cut off) is also used metaphorically in almost all instances it has been used in the *quran*. It does not mean a physical cutting or severing. A good example is the story of Joseph (Yusuf) in verse 12:31.

Q 12:31

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَمَّتْ كُلُّ وَاحِدٍ مِّنْهُنَّ بِسِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيَّيْنِ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

*So when she (Ruler's wife) heard of their scheming, she sent for them and prepared for them a banquet and made each one of them settle-in comfortably (*sikkeena* – Root: SaKaNa = to dwell) and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and exhausted their efforts (cut their hands = *qatta'na aydiya-hunna*) and said, "Perfect is Allah! This is not a man; this is none but a noble king."*

If *qata'a* means cut-off or sever as the religionists have interpreted it in verse 5:38 (above) with regards to cutting-off the hands of the thief, did the women really cut their hands off in the presence of Joseph as per verse 12:31? It is foolish to think all the women cut-off their hands while admiring Joseph. Another mistake made in the translation of the verse 12:31 is that '*sikkeena*' is translated as 'knife'. The root word '*Sa-ka-na*', which means 'to dwell' (to rest or to settle in) has occurred 69 times in the *quran*. In 68 instances it occurred, it has been translated as 'to dwell' or any of its derivatives. The only 1 time it occurred in verse 12:31 as *sikkeena*, it has been translated as 'knife'. Though *sikkeena* does mean knife, the usage of this root word in the whole Quran is solely to denote 'dwelling' or its derivatives. Why would the usage change for only verse 12:31? It is probably because the word *qata'a* (cut off) is also used in

the same verse. So, the religionist wasted no time in attaching the meaning 'knife' to the word *sikkeena*. However, as I mentioned earlier in this chapter, the word *qata'a* is used as an allegory (and not as physical severing) in almost all its appearances. I also presented many verses where the word *Yada* (hands) is used in allegorical terms. Also if we consider the context of the verse 12:31, it does not make much sense to believe that the Ruler's wife invited her guests (other women) for a banquet and gave each of them a knife (*sikkeena*)! I wonder for what reason? It makes much sense to understand as the guests (the women) were made to **settle-in comfortably** (*sikkeena*) as opposed to each of them being given a **knife** (*sikkeena*).

We can see the domino effect on making a small mistake and how it affects the meaning of a whole sentence. Therefore, 'cutting off (*qatta'na*) their hands' (*aydiyahunna*) mean that they (the women) exhausted their efforts in the presence of Joseph, as he did not fall for their flattery to perform an indecent act. In order to further illustrate this point, let's review verse 12:50.

Quran 12:50 – QXP: *And the King said, 'Bring him before me!' When the courier came to Joseph, he said, 'Return to your King and ask him to find out the case of the women who had exhausted their efforts (= *qatta'na aidiya-hunna*). Certainly, my Lord knows their plot.'*

['Cutting hands' = Exhausting efforts. Joseph asked for investigation before being released to vindicate his character]

Therefore our conclusion is that '*faqta-oo aidiya-huma*' used in verse 5:38 is not a physical cutting-off of the hands of a thief, but removing his or her ability to reoffend. As per the verse, 5:39, if they repent and amend (reform), God is Forgiving, Merciful.

Quran 5:38-39: *As for the thief, both male and female, remove their ability to steal (= *faqta-oo aidiya-huma*): a punishment by way of example from God, for their crime.*

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God is Mighty, Wise.

But whoso repent after his wrongdoing and amend, lo! God will relent toward him. Lo! God is Forgiving, Merciful.

You must always be willing to truly consider evidence that contradicts your beliefs, and admit the possibility that you may be wrong.

Intelligence isn't knowing everything; it's the ability to challenge everything you know.

36. Does the *quran* tell the 'believers' to kill the idolaters?

Many people believe that the *quran* commands indiscriminate killing of idolaters or 'infidels' as they call them. This is one of the hot topics among those who find ways to discredit the *quran* and spread misinformation to deceive the public. Only God knows what their motives are and why they are afraid of the truth so much that they take it upon themselves to spread rumours about God and one of HIS scriptures. May the god guide them and show them light.

The Arabic word used in the *quran* to mean *kill, fight, confront, subdue, strive or conquer* is '*QaTaLa*' (قاتل). This word has been used in the *quran* many times in different forms to mean *kill, fight, subdue or confront*. One of the verses that create controversy, taken literally and in isolation, is verse 9:5 of the *quran* and its typical translation. We know it is not a new trick to use someone's writing, statement or speech out-of-context to discredit an individual and/or to misguide the public. There are no exceptions when it comes to those who are determined to discredit a scripture that they don't accept or not comprehend. The main reason for this is that people like to justify the superiority of one scripture over the other; not realizing all scriptures of God prescribed the same laws and guidance to people. This make sense, as 'the creator' of man, the god would not send different scriptures time-to-time with different rules and guidance to create confusion, envy and rivalry among HIS created beings. That profile more appropriately fits 'the Satan', the man's worst adversary. The invention of different religions out of these scriptures for that matter is the Satan's handy work to create confusion, envy and rivalry, if we only realize it. Please read Chapter 11 for more details about Satan.

Unfortunately, the people who wish to discredit the *quran*

assume, as the **Muslims** assume, that religion Islam is represented in the *quran* and the **Muslims** are the followers of it. So, in their quest to discredit the religion and its 'so called' followers, due to their own religious intolerance, they take the shot at the *quran*. They are unaware that the **Muslims** have not comprehended the *quran* nor do they follow it in any shape or form. If they did, there would not have been much controversy surrounding the *quran* and its teachings to mankind.

But, the **Muslims** follow non other than the manmade *Hadiths* and *Sharia Laws*, which are not supported in the *quran*, with a fusion of Zoroastrianism and pagan Arab rituals. The truth is that the *quran* does not promote a religion called Islam, nor has it recognized a group called **Muslims** as its followers (Please read Chapter 3 & 4). This is true for Torah and Gospel as well – The Torah doesn't recognize Judaism and the Gospel doesn't recognize Christianity. These are manmade creations, inspired by man's worst adversary to create confusion, envy and rivalry in the name of their respective religions.

Many people, who believe the Bible, also believe that it does not claim Christianity as a religion. The term 'Christianity' is taken from Acts 11:26, where we are told that the disciples were first called Christians in Antioch. Obviously, the term Christian is taken from the name of Christ long after Jesus Christ. Christianity as a religion is an invention similar to religion Islam. If Christianity was manmade, then what probably does the Bible promote? – *A way of life* (= *deen* in Arabic)?

The teachings of Jesus were originally called '*the way*' or '*the way of life*'. We know that '*religion*' and '*way of life*' are completely different to each other (see Chapter 4). The main difference is that *religion* is manmade and used for dogmatic and ritualistic purpose, whereas *way of life* is non-dogmatic and non-ritualistic, and based on true monotheism and service to 'the god' instead of idols, whether it be priests, churches, mosques, temples, statues, crosses, altars or messengers of God.

Therefore, the Bible cannot be promoting *a religion* and *a way of life* at the same time, as many Christians are lead to believe. Though many think of the Bible as a religious book, the word 'religion' does not appear in the Old Testament, and in the New Testament it is used on three occasions only (Ref: Acts 11:26, Acts 26:28, and 1 Peter 4:16). In the Old Testament, the scriptures describe '*God's way*' as keeping God's commandments (Deuteronomy 5:33, Deuteronomy 5:1-21, Deuteronomy 8:6, Psalm 119:1-3) similar to the *quran*. If the Bible commands *a way of life* (= *deen* in Arabic) according to God's commandments, is that '*way of life*' called '*peacefulness*' (= *islam* in Arabic)? That is a strong possibility if you notice the sheer number of Bible verses where it promotes 'peacefulness' (Similar to the Arabic root word *SaLaMa* – derivatives of *muslim* = one at peace, and *islam* = peacefulness). One such verse is Psalm 34:14: *Turn away from evil and do good; seek peace and pursue it.*

Originally, 'Christianity' was just a term that people coined to denote '*the way*' of Jesus Christ as the true follower of the God's commandments in the scriptures – the Bible – as they do a lot of terms, but it was not a term that denoted an organized religion. Jesus was not interested in establishing a religion of any sort. In fact, the whole Bible is very anti-religion, similar to the *quran*. The truth is that there is not a single religion in the Bible that God condones, and there are plenty that are mentioned. Jesus was never harder on people than he was on the religious leaders. The teaching in the Bible is a one-on-one relationship with God and service to humanity, similar to the *quran*. Service to God's creations is service to God and service to God is service to God's creations. Imagine if the Bible promotes Judaism and Christianity, which practice different rituals and dogmas, what would one suppose to follow according to Bible? It make much sense if the Bible promotes 'a way of life' according to God's teachings, that is common to Torah and Gospel, both of which are contained in the same scripture.

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On the other hand, there are minority Muslim groups, use some of the verses of the *quran* out of context to justify their cruel actions, due to their own religious intolerance. Verse 9:5 is one of those verses. They have brought much disrepute to the *quran* that many people despise the *quran* because of their actions. Fortunately, the Arabic version of the *quran* is still intact and the authenticity of which is uncompromised, so we still can verify the accuracy of these claims. However, the religionists (The political elites and the priests) have succeeded in contaminating the pristine messages in the *quran*, attributing it to a religion with their manmade assumptions, *Hadith*, *Sharia Laws*, rituals and dogmas. Consequently, their blind followers look at the *quran* through the lenses of these manmade inventions and have corrupted the interpretation and the translation of this scripture. Therefore the essence of the message is not comprehended by the Muslims and does not reflect in their translation and interpretation of the *quran*. One such instance is the misinterpretation that they use to justify the killing of the alleged 'idolaters' or the so-called 'infidels'.

Let's review the verse and its typical translation.

Q 9:5

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُوا لَهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

Then, when the sacred months have passed, kill the idolaters wherever you find them, and take them captive, and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

If you take this interpretation of the verse literally and in isolation, it will appear as if the *quran* has prescribed killing idolaters (= *mushrik*). There are many other errors in this interpretation as well. '*Ash-hurul-hurumu*' is 'restricted months'

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and not 'sacred months' as interpreted by all translators. Everyone knows the word '*haram*' means *prohibition, restriction* or *sanction (limitation)*, and not *sacred*. The *quran* has never used this word to mean 'sacred'. The *quranic* word for sacred is '*qudus*' (Ref: Q59:23, Q62:1).

When we read the last part, which is underlined above, it sounds like that if the idolaters do not establish the ritual-worship and pay the poor-due of the religion Islam, they should be killed. This is incomprehensible when the *quran* firmly establish that the god has given man the freewill to follow whatever path he chooses with absolutely no compulsion or coercion in his beliefs (Q 2:256; Q 50:45) and God has forbidden indiscriminate killing (Q 17:33, 25:68). The problem is that the religionists (political elites and priesthood) in the past have utterly misinterpreted the *quran* and created a religion out of it with rituals and dogmas, and the Muslim populace conveniently and blindly follow it without questioning or comprehending it.

'*Wa-akaamus-solaa-ta, wa-aatuz-zakaa-ta*' means '*uphold the commitments (to the treaty) and keep it pure (= abide by it)*' (See Chapter 18 & 19). There are no 'ritual-worships' or 'poor-due' forced upon anyone in the verse. The *quran* doesn't recommend rituals or dogmas, thus no religion. If we realize that this verse talks about a 'commitment to a treaty', then each person has an obligation to find out *what that commitment is*. We surely will realize that there are missing information and can further investigate it. But, if we are given the understanding that the dispute is because of the manmade rituals, then the whole verse will appear bizarre and validate the discernment of those who try to discredit the *quran*. No wonder why there is animosity against the *quran* and towards those who confess to follow it.

The *commitment* that is spoken about is to a 'Treaty'. The correct interpretation of the verse 9:5 is as follows:

*Then, when the restricted months have passed, **subdue** (= **faqtulu** – **Root: QaTa-La**) the idolaters (ie: offenders)*

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wherever you encounter them, and capture them (ie: arrest), and confine them (ie: put in jail), and prosecute each one of them (ie: challenge them in courts). But if they repent from aggression (= fa-inthaabu) and agree to uphold the commitments (to the treaty) (= wa-akaamussolaa-ta) and keep it pure (= wa-aatuz-zakaa-ta), then leave their way free. Surely, God is Forgiving, Merciful.

If we pause for a second to think, without rushing into judgment, we can see the verse clearly says after the word 'subdue' (= *faqtulu*); 'to capture them (ie: arrest), and confine them (ie: put in jail), and prosecute each one of them (ie: challenge them in courts)'. If *faqtulu* means *kill* then there is no reason to mention 'to capture them, confine them and prosecute them', as they all would have been already dead.

Another point overlooked by the translators is that the second part of the verse where it states that, if they (idolaters ie: the offenders of the treaty/legislation) stop the aggression and agree to uphold the commitments to the treaty in truth, then they should be left alone. In other words, if the offenders agree to obey the law of the land and live in peace with those in the society without harassing or harming them, then there should not be any hostility directed towards them by the governing authority. Here again, if the offenders were to be killed at the first instance, as many translators have suggested, then the second part of the verse is not required and make no sense.

Note: Idolatry (= *shirk*) mean, those who make partners with God. That includes those who serve their priests, rabbis, imams, monks and authority figures, as oppose to God and the 'way of life' (= *deen*) prescribed in the *quran*, or those who worship inanimate objects, such as statues, structures, places of worship, sun or the moon (see Chapter 8). The 'offenders' identified in these verses as '*idolaters*' are pagans who used to live in the city and chose not to obey the treaties after ratifying it, and resort to

violence.

The instruction given in these verses are to those authorities that have implemented a system of governance in accordance to God's laws in a society or a state, and not to the general public.

Faqtulu in 9:5 means 'subdue' not 'kill'. For instance, in verse 2:54, Moses told *the children of Israel* to 'repent and **subdue yourselves**' (= ***faqtulu*** *anfusakum* = control/conquer yourselves – Root: *QaTaLa*) for choosing the calf for worship. In this verse, the same derivative of the root word *QaTaLa* has been used as in verse 9:5. Moses could not have said, to 'kill yourselves', as the statement doesn't make any sense. However, all translators of the *quran* have interpreted it to mean 'kill yourselves'. This is the result of interpretation without due diligence.

Please be aware that I do not intend to blame the translators for all the errors they have made in their works, but want to acknowledge that we are all mortals and we all can make errors in judgement. Besides, their interpretation is not guaranteed by God to be error-free. This also teaches us that we cannot depend solely on the interpretations of the *quran* translators, Imams and scholars for guidance, as God has not made them infallible. It is each individual's responsibility to make the efforts to learn and comprehend the *quran*, seeking guidance only from God. The translators may have had their best intentions in mind. But, unfortunately their minds were contaminated with *Hadiths*, *Sharia Laws*, rituals and dogmas invented by the political elites and their self-appointed priesthood in yesteryears.

Not only that, they may very well have believed that their interpretation was correct because the Bible recognizes the killing of idolaters as well (See Deuteronomy 17:1-20; 2 Chronicles 15:12-13; Luke 19:27; Deuteronomy 13:1-18; Matthew 10:32-38; Ezekiel 35:1-10). We are aware that the *quran* repeatedly asserts that Torah and Gospel were compromised. Therefore, it is possible that these Bible verses could have been misinterpreted or introduced later. In fact, the

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Bible also teaches tolerance and peaceful coexistence with everyone. Therefore, we can safely conclude that the god would not have told Moses and Jesus to kill the idolaters and at the same time advised them to live in peace with them.

Any thinking person would see who was behind the corruption of the scriptures of God after the respective prophets' missions ended. It was non other than our worst adversary – the *satan*. Think about it; would the god after assigning freewill to mankind and revealed the scriptures for guidance, peace and tolerance, commands in them to kill the idolaters, contradicting HIS own teachings?

In order to better understand the context for which God authorizes such actions in this verse in the *quran*, we have to learn the verses from 9:1 to 9:15 that describe the facts. By reading those verses below, it should make it even clearer that it talks about a treaty and fulfilment of its obligations, without breaching its terms by disrupting the peace and harmony in the society. Even after the breach, the god instructs the governing authorities to give the violators a 'grace period' of 4 months to seek pardon and agree to abide by the *commitments to the treaty* (= *solaa*), before taking punitive actions according to law of the land.

Quran 9:1 - *Reprieve is herein granted from God and His messenger to those among the idolaters who made a treaty with you.*

Quran 9:2 - *Thus, you may roam the earth freely for four months, and know that you can never escape from God, and that God will inevitably defeat the rejecters (of the treaty). [Four months of grace period until arrest. See also 2:217; 9:36]*

Quran 9:3 - *And a declaration is herein issued from God and His messenger on the day of the Big challenge (ie: big day in courts)(*yaumal-Hajjil-akbar*), that God disowns the*

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idolaters, and so does His messenger. If you repent (from aggression) it is good for you. But if you turn away then know that you can never escape from God.

Quran 9:4 - *Except those idolaters with whom you have a **treaty** and they have not subsequently failed you in fulfillment of its terms, nor have they helped others against you. You shall fulfill your treaty with them until their term. God loves those who are mindful of His Laws.*

Quran 9:5 - *Then, when the restricted months have passed, **subdue (faqṭulu** – Root: Qa-Ta-La) the idolaters (ie: offenders) wherever you encounter them, and capture them (ie: arrest), and confine them (ie: put in jail), and prosecute each one of them (ie: challenge them in courts). But if they repent from aggression (= fa-in-thaabu) and agree to uphold the commitments (to the treaty) (= waakaamus-solaa-ta) and keep it pure (= wa-aatuz-zakaa-ta), then leave their way free. Surely, God is Forgiving, Merciful. [Also 2:217; 9:36]*

Quran 9:6 - *If anyone of the idolaters (offenders) seeks your protection or a safe passage (from their criminal comrades), grant him protection, so he may hear/learn the Word of God, and then escort him to his place where he feels safe and secure. That is because they are a people unmindful.*

Quran 9:7 - *How can there be a **treaty** with God and His Messenger for the idolaters (when they have repeatedly violated it), except those with whom you made a **treaty** by the consented sanctions (= 'inda-al-masjidil harami). If they honor and uphold such a **treaty**, so shall you. God loves those who live upright.*

Quran 9:8 - *How can there be a **treaty** seeing that if they get the upper hand against you, they would respect no ties and no pacts with you? They please you with their speech*

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but their hearts oppose you. Most of them defy their pledges.

Quran 9:9 - *They trade away God's Revelations for petty gains and hinder people from His path. Indeed evil are the deeds they have done.*

Quran 9:10 - *They respect no tie and no pact regarding a believer. And it is they who are the transgressors.*

Quran 9:11 - *If they mend their ways (as law-abiding citizens), and uphold their commitments (to the treaty) and keep it pure (= wa-aqaamus-solaa-ta wa-aatuz-zakaa-ta), then they are your brothers in 'the way of life' (= deen). Thus We explain Our Messages for those who wish to learn.*

Quran 9:12 - *If they keep breaking their pledges after their **treaty**, and assault your 'way of life' (= deen), then **confront (= fa-qaatilu - Root: QaTaLa)** the chiefs of the rejecters. They have no respect for their binding pledges. Thus they may be restrained.*

Quran 9:13 - *Will you **not confront (= laa-tuqaatilu - Root: QaTaLa)** a people who keep breaking their solemn pledges and did everything to drive out the messenger, and did attack you first? What! Do you fear them? Nay, it is God alone whom you should more justly fear, if you are truly believers.*

Quran 9:14 - ***confront them (= qaatilu-hum - Root: QaTaLa).** God will punish them at your hands, and He will humiliate them, and give you victory over them, and He will heal the bosoms of those who believe.*

Quran 9:15 - *He will remove the rage from their hearts. God turns to him who would turn to Him and takes corrective action. For God is All Knowing, Wise.*

In verses 9:1-15, it is clear the verses talk about a treaty

between the 'believers' and a few groups of people during the time of the messenger. It is also apparent, one of the groups had violated the treaty and resorted to aggression – See 9:12-14. In these 3 verses comes the same root word *QaTaLa*, as in verse 9:5, in a different derivative. All these 3 verses, the meaning adopted by all translators is '*fight*', not '*kill*', though the appropriate meaning should be '*confront*'. However, when it comes to '*faqtulu*' in verse 9:5 with the same root *QaTaLa*, the translators wasted no time in adopting the meaning '*kill*' without considering any relevance to the derivative of this root word used in their own interpretation of verses 9:12-14 where they used *fight* as opposed to *kill* with regards to the same subject matter. It is understood that governing authorities (ie: Peace officers) should be engaged in the confrontation not the general public. If we contextualize 9:5 with 9:12-14 to understand the correct application of the meaning of '*qaatilu*', we can conclude that the 'confront' here means '*confront to subdue them*' and not '*confront to kill*'. The god has not authorized random killing of idolaters or the 'so called' infidels anywhere in the *quran*, unless in case of war. But this particular incident is not war.

In verses 9:4–6, the 4 *restricted months* are to avoid major confrontations or arrests, unless the perpetrators confront you in it. *The 4 restricted months to avoid confrontations or arrests* have been mentioned in many other verses as well (see Q2:217; Q9:36) [But, the Muslims think these 4 months are 'sacred' and have picked 1st, 7th, 11th & 12th months of their calendar as 'sacred months']. It is also advised to treat the offenders well and even convey them to a place of safety, from their own criminal comrades, for surrendering themselves to the authorities. Those that are sheltered may remain idolaters. They should not be discriminated on the basis of this prejudice, rather be a beacon of light and support. Understanding the commandment in these verses alone would change the misunderstood Quranic landscape, as we know it.

We see that if and when the idolaters stop the aggression and agree to uphold their commitments to the treaty, it becomes the duty of the state to uphold the treaty, by making peace with them. Again, the *quran* enjoins civility and kindness in the face of hostilities. The *quran* does not condone the mistreatment of those who live in a society based on their ideology.

We can see that when we apply the wrong meaning to a word in the *quran*, without considering the context of the subject matter, it creates unintended consequence in dealing with many other subject matters, which uses that same derivative of a root word. Most of the *quran* translators have not considered this fact in their works, thus making it difficult for people to understand the true meaning of many verses, and creating unnecessary conflicts and debates. Fortunately, the god has repeated many of these roots and its derivatives in different verses in different forms, so we can deduce the correct meaning by studying its application of the root and its derivatives from different vantage points in comprehending the subject matter more accurately.

It is apparent that the whole subject matter is in relation to a situation that had transpired during the time of the messenger Mohamed who lived among many different tribes and people with different belief system. Most of the Arabs lived around him were idol-worshippers according to the *quran*. If we look at the verses from 9:1 to 9:6 with a twist of 'modern day' perspective, we can summarize those verses as follows:

9:1-2 – Reprieve of 4 months is granted to those who refuse to obey the law of the land (ie: idolaters) and create discord and aggression in the society. Know that they cannot escape the law.

9:3-4 – A declaration is made on 'the big day in courts' (*yaumal-Hajjil-akbar* = day of big challenge), that the peace loving people disowns the criminals (ie: idolaters). If they seek pardon and amend their ways, it is good for them, as they cannot escape the law. It doesn't matter

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what their personal belief system is, as long as they abide by the laws of the land; they will have equal rights as every other member of the society.

9:5 – If they still continue their hostility and aggression after the cessation of the 4 months of grace period, subdue the perpetrators (ie: idolaters), arrest them, confine them in jail until prosecution (ie: day in courts = big challenge = *Hajjil-akbar*). If they seek pardon and agree to live as law-abiding citizens, let them free (ie: grant them bail).

9:6 – If any of the offenders (ie: idolaters) seek protection from their criminal comrades by surrendering to you, grant them protection, so they can learn the laws and rehabilitate themselves.

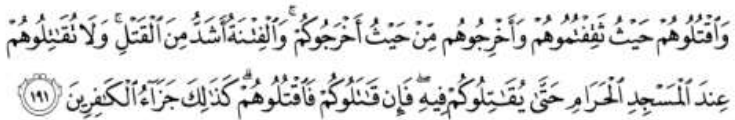
Isn't this similar to how modern societies apprehend the criminals from the streets, prosecute them and put them behind bars? The 4 months reprieve can be considered as a warning to them and sufficient time for authorities to monitor their crimes to make a strong case against them.

Unfortunately, the **Muslims** assume as everyone else, that they are the 'believers' and the idolaters mentioned in these verses are anyone who is not a **Muslim**. However, we know that the *quran* has not identified a group called **Muslims** (see Chapter 3) or there are no ethnicities mentioned in these verses with regards to the 'idolaters'. These verses apply to anyone who disobeys the treaty/laws of the land as it applies to pagan Arabs who lived in and around the city where prophet Mohamed lived. The **Muslims** assume that the pagan Arab religion ended after the revelation of the *quran* to Mohamed. However, if we study the *quran* with an open mind, it is clear that the pagan Arab religion was very strong and prevalent during the life of the prophet and even after him. In verses 9:97 and 9:101 the god describes the staunch disbelief and hypocrisy of the Arabs in the community. However, the translators of the *quran* have

interpreted the word 'Arab' as *Bedouins*, so as to, not to hurt the feelings of the Arabs. Bedouin Arabs are called '*baaduna-fil-a'raabi*' (= Bedouins within the Arabs) in the *quran* (Ref: Q 33:20). This shows how the religionists have twisted the words in their translations of the *quran* to misguide the perception of the readers about Arabs. Many of the pagan Arab rituals and dogmas are still alive and prevalent in the religion Islam, which validates these 2 verses (9:97 & 9:101).

Just to reiterate, the *quran* holds the same *deen* (= way of life) of the previous scriptures.

Another verse taken out-of-context to tarnish the image of the *quran* is verse 2:191. A typical translation of that verse look like as follows:

Q 2:191 

And kill them (wa-aqtulu-hum – Root: QaTaLa) wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they first attack you there, but if they attack you (there) then kill them. Such is the reward of disbelievers.

Here too, there are many errors in the translation, and taken it in isolation, one can discredit the *quran* and misguide people. In order to understand this verse in context, we have to read verses from 2:190 to 2:194. We will see, it is related to the same topic mentioned in verse 9:1 to 9:15 as discussed above. Let's have a look.

Quran 2:190 - *And confront (wa-qaatilu – Root: QaTaLa) in the cause of God against those who confront you (yu-qaatiluna-kum – Root: QaTaLa), but do not commit aggression. God does not love aggressors.*

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Quran 2:191 – *And, subdue (wa-aqtulu – Root: QaTaLa) them wherever you find them, and drive them out from where they drove you out. For, persecution is worst than killing (qatli – Root: QaTaLa). Do not confront them (laa tuqaatilu-hum – Root: QaTaLa) by the consented sanctions (of the quran)(= i'nda-al-masjidil-haraami) unless they confront you (yu-qaatilu-kum – Root: QaTaLa) in it. But if they attack you (qaatalu-kum – Root: QaTaLa), then you shall subdue them (fa-aqtulu-hum – Root: QaTaLa). Such is the recompense for those who violate (the treaty).*

Quran 2:192 - *And if they desist, then indeed, God is Forgiving and Merciful.*

Quran 2:193 - *And, confront them (wa-qaatilu-hum – Root: QaTaLa) only until there is no more harassment, and way of life is for the sake of God alone. And if they desist, then let there be no hostility except against those who replace peace with aggression.*

Quran 2:194 - *If they attack you during the restricted months, then you may fight back during the restricted months, and sacrilege (the violation of the treaty) may be met by equivalent retributions. If they assault you, then you may assault them to inflict an equivalent retribution. However, you shall observe God and know that God is with those who observe Him.*

When you contextualize the subject matter, we can clearly see how just the cause of action suggested by God, in the *quran*, is. Even if there is a breach of the conditions of the treaty by the offenders, you are not supposed to breach it or confront them for 4 months. You are allowed to confront or subdue them only if they attack you first, with an equivalent retribution. Wouldn't it be fair if all the nations follow similar rules when dealing with violence and breach of peace treaties?

The verse 2:191 also states, not to confront (ie: challenge) them

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by the '*laws of the consented sanctions of the quran (= masjidil-haraami)*', unless the offenders confront you in it, as it is possible that the offenders may not acquiescence to the teachings or the laws of the *quran*, which you are privy to, thereby not discriminating them based on their ignorance of the *quranic* law.

The verse 2:193 states that oppression is worse than murder. If the offenders refrain, then there is no reason to confront with anyone. Fighting crime is encouraged only to prevent oppression so that people can practice God's consented decree (= *masajida-llah*) in total freedom.

During the four restricted months the authorities must not fight against the offenders. In case they assault during these restricted months, then 2:194 applies.

In addition to these verses, which some people use to discredit the *quran*, there are a few other verses where the word 'confront' (= *qaatilu* – Root: *QaTaLa*) and 'subdue' (*aqtulu* – Root: *QaTaLa*) are mistranslated and misunderstood as 'fight' and 'kill', respectively. Two of those verses are 4:89 and 4:91 of the *quran*. The following is how a typical translation looks:

4:89 - *They wish that you would disbelieve even as they disbelieve, so you would be alike. So choose not friends from them till they forsake their homes in the way of God; if they turn back then seize them and **kill them** (wa-aqtuluhum – Root: QaTaLa) wherever you find them, and choose no friend or helper from among them.*

4:91 - *You will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they do not withdraw from you or offer you peace or hold their hands, then seize them and **kill them** (wa-aqtulu-hum – Root: QaTaLa) wherever you find them. Against such We have given you clear warrant.*

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Wow, those are strong and intimidating words, which doesn't suit a God's scripture. Here too, there are many errors in the translation. In the last part of 4:89 as per the common interpretation above, immediately after stating to 'kill them', it states 'not to choose them as friends or helpers'. Haven't they thought, how could one choose friend or helper from among them, if they were told to kill them first?

In order to contextualize this, we have to study the verses from 4:88 to 4:91. You will notice that these also are related to treaty obligations and the consequences of breaching the treaties. Let's review.

Quran 4:88 - *Then, how could you be of two minds about the hypocrites, seeing that God has disowned them because of their guilt? Can you guide anyone against God's Laws? Do you seek to find a way of enlightenment for those who violate God's Laws of guidance?*

Quran 4:89 - *They wish that you would disobey God's laws even as they disobeyed, so you become same as them. So choose not them as friends until they change their ways for the sake of God; if they turn back then capture them (ie: arrest) and **subdue them** (**wa-aqtulu-hum** – Root: QaTaLa) wherever you encounter them, and choose neither friend nor helper from among them,*

Quran 4:90 – *Except those who seek refuge with whom you have a **covenant/treaty** or come to you wishing not to **confront** you (**yu-qaatilukum** – Root: QaTaLa) or **confront** their own folks (**yu-qaatilu-kawmahum** – Root: QaTaLa). Had God willed they could have **confronted** you (**fala-qaatalukum** – Root: QaTaLa). Therefore, if they leave you alone, and offer you peace, then God has not made for you a cause [for confrontation] against them.*

Quran 4:91 - *You will find others who wish to obtain security from you and obtain security from their folks. But*

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*at the slightest opportune moment they are returned to hostility they are plunged therein. If they neither leave you alone, nor offer peace, nor restrain their hands off you, capture them (ie: arrest) and subdue them (**wa-aqtulu-hum** – Root: QaTaLa) regardless of which group they belong to. We have given you a clear authority against them.*

To conclude this topic of *QaTaLa*, here is another verse where it talks about the importance of 'confronting' the deniers of the truth who are working for tyrannical systems, as it points out that the deniers of the truth are the friends of the devil.

Quran 4:76 – *Those who believe confront (= yu-qaatiluna) in the cause of God. But the deniers (of the truth) confront (= yu-qaatiluna) in the cause of Taaghoot (= tyrannical, aggressive systems). So confront (= fa-qaatilu) against those friends of the devil. The devil's strategy is ever weak.*

Talking about 'religious Intolerance' earlier in this Chapter, I cannot resist but include a quote from Napoleon Hill's popular book, 'The Law of Success', to conclude this chapter.

"When the dawn of Intelligence shall have spread its wings over the eastern horizon of progress, and ignorance and superstition shall have left their last footprint on the sands of time, it will be recorded in the book of man's crimes and mistakes that his most grievous sin was that of Intolerance.

The bitterest Intolerance grows out of racial and religious differences of opinions, as the result of early childhood training. How long, O Master of Human Destinies, until we poor mortals will understand the folly of trying to destroy one another because of dogmas and creeds and other superficial matters over which we do not agree?

Our allotted time on this earth is but a fleeting moment, at most!

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*Like a candle, we are lighted, shine for a moment, and flicker out!
Why can we not so live during this short earthly sojourn that when
the Great Caravan called Death draws up and announces this visit
about finished, we will be ready to fold our tents, and, like the
Arabs of the desert, silently follow the Caravan out into the
Darkness of the Unknown without fear and trembling?*

*I am hoping that I will find no Jews or Gentiles, Catholics or
Protestants, German or Englishmen, Frenchmen or Russians,
Blacks or Whites, Reds or Yellows, when I shall have crossed the
Bar to the Other Side.*

*I am hoping I will find there only human Souls, Brothers and
Sisters all, unmarked by race, creed, or color, for I shall want to be
done with Intolerance so I may lie down and rest undisturbed by
the strife, ignorance, superstition and petty misunderstandings
that mark with chaos and grief this earthly existence."*

*Lie is a Lie even if everyone believes it.
Truth is a Truth even if no one believes it.*

37. Reality check: Are you following the *quran* or your parents?

Most people believe that they were born into the right faith, whether it is Hinduism, Christianity, or so on. They simply follow their parents, assuming that they are following the right path. Most people do not even give a second thought to their beliefs. For a few, it doesn't matter much and for others however, they encounter friction with their current beliefs but tend to overcome it by defying their own innate consciousness. The people who are born into the religion of Islam (Shia or Sunni) are no different. They believe that their parents follow the *quran* and were born into the right faith by the mercy of God, therefore by default they too follow the right faith. This is only a wishful thinking.

What if our parents are wrong from the outset? Isn't it our responsibility to review, verify, contemplate and question our extrinsic programming with our intrinsic system when we are matured enough to think for ourselves? Were we not given the freewill and the tools to discern information ourselves to make the right conclusions? Who is ultimately responsible to find out the path we should follow, our parents or us?

I shall show you from the *quran*, what were the responses from the previous generations of old when they were presented with the god's messages. We can only take lessons from these interactions and make an effort not to repeat the same mistakes.

Q 2:170
Yusuf Ali

وَإِذْ أَيْدِيهِمْ أَتَّيَعُوا مَا أَنْزَلَ اللَّهُ فَأَلُوا بِأَيْدِيهِمْ مَا أَلَيْنَا عَلَيْهِمْ آيَاتِنَا أَتَوَلَّوْا كَذِبًا
أَبَاؤُهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ

*When it is said to them: "Follow what Allah hath revealed:"
They say: "Nay! we shall follow the ways of our fathers."
What! even though their fathers Were void of wisdom and
guidance?*

Reality check: Are you following the *quran* or your parents?

Q 5:104
Sahih Intl'

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
ءَابَاءَنَا أُولَٰئِكَ مَا يَعْلَمُونَ شَيْئًا وَلَا يُهْتَدُونَ ﴿١٠٤﴾

And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

Q 7:70
Arberry

قَالُوا أَجِئْنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا يِمَّا تَعْبُدُونَ
إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٧٠﴾

They said, 'Why, hast thou come to us that we may serve God alone, and forsake that our fathers served? Then bring us that thou promisest us, if thou speakest truly.'

Q 11:109
Arberry

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْْبُدُونَ مِن دُونِ اللَّهِ لَ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِن قَبْلُ وَإِنَّا
لَمَوْفُقُهُمْ نَصِيبُهُمْ عِزًّا مِّنْ قَوْمِهِمْ ﴿١٠٩﴾

So be thou not in doubt concerning what these men serve; they serve only as their fathers served before; and We shall surely pay them in full their portion undiminished.

Q 12:40
Arberry

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَعَيْتُمُوهَا أَسْمَاءُ آبَائِكُمْ مَّا أَنزَلَ اللَّهُ بِهَا مِن
سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الَّذِي يُقْسِمُ وَلَنَكُنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

*That which you serve, apart from Him, is nothing but names yourselves have named, you and your fathers; God has sent down no authority touching them. Judgment belongs only to God; He has commanded that you shall not serve any but Him. That is the right **religion** (*insert: deen = way of life*); but most men know not.*

Note: the edit and the insert above (*insert: deen = way of life*) are mine. *Deen* is not 'religion'. Please refer Chapter 4.

Reality check: Are you following the *quran* or your parents?

Q 31:21
Pickthall

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانَ
الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٣١﴾

And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?

Q 7:28
Pickthall

وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ
بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?

Do the people who claim that they believe the *quran* think the verses above don't apply to them, but only for the previous generations? They should think again.

Please review Quran Chapter 16, verse 24. The following is from QXP:

*And when it is said to them, 'What has your Lord revealed?'
They say, 'Fables of ancient times!'
[When the Qur'an is presented to them, their clergy claim that its verses apply not to them, but only to Jews, Christians and the idolaters of Arabia]*

Are you following the *quran* or your parents' religion? You should be the one to judge.

This is for the **Muslims** who erroneously believe that they follow the *quran* while following the inherited religion from their parents and their generations who inherited them from the pagan Arabs:

In spite of the fact that you were born to **Muslim** parents or embraced the religion of **Islam** in your life at some point, that

Reality check: Are you following the *quran* or your parents?

does not deprive you of your right to exercise your freedom to think, speak, and to express your opinions with the truth. The tools to exercise these rights are within you.

This also applies to the 'People of the scripture' (those who claim they follow the Torah and/or Gospel) as well. You are being duped in to believe in a religion, which has been inherited from pagans, over generations. Unfortunately, your scriptures have been compromised. That fact should be clear, as you do not have an original version of the scripture, but only have a few versions written by mortal men where it's authenticity cannot be verified. The Arabic version of the *quran* is still uncompromised.

You have unwittingly inherited a religion with shackles from your parents who inherited it from their parents and so on. They are answerable to what they have earned and you are answerable to what you have earned (Q 2:134). You will not be questioned about what they have done and they will not be questioned about what you have done (Quran 2:141). You will not be asked to carry the burden of another soul (Quran 35:18 & 6:164).

Thus, the final say is with you alone. It is up to you to decide whether to remain shackled or to unshackle yourself and experience your freedom. You cannot experience true peacefulness (= *islam*) while remain in shackles.

If you have read the book this far and feel inspired, you could be one of the few...

There is a reason why you were guided to this information...

It was given to you to take it to your heart, and for you to prepare yourself for what is to come...

Once you see the truth, you will never be able to un-see it...

Knowledge is power only when you act upon it...

I can assure you, your life is going to change... for the good.

The information presented in this book is not for entertainment, but for your own enlightenment...

Reality check: Are you following the *quran* or your parents?

This is your life we're talking about...

You need to look deep within yourself and understand your true essence...

The only person that can prepare you for the hereafter is you...

The god can only show you the door...

You're the one who can choose to go through it...

The following is extracted from Aidid Safar's book, 'Mental Bondage'.

Take the challenge to find the system

It seems that in God's system nobody can inherit the *deen* from his or her parents. If the parents consented themselves to the way, it is their duty to exhort their children to consent to God's consented Decrees. Abraham and Jacob reminded their children:

Moreover, Abraham enjoined his children and so did Jacob, saying, "O my children, God has pointed out the deen for you. You shall not die except as those who are at peace (muslims)." (2:132)

Abraham and Jacob told their children they must not die except to be those who are at peace in obeying the *deen* prescribed by God. Abraham and Jacob did not tell their children that God had pointed out a religion or a house for them. They said:

God has pointed out to you the *deen* (or the way of life).

None of them were told to make a pilgrimage to a shrine or to start worshipping God, but they were told that there was a *deen* of which they must be convinced and then take the challenge to live by God's system, if they could find the path. Their father Abraham was led to a system, committed himself to it with Ishmael, and together they lived by the sanctions in the system. Similarly, if we consented ourselves to God's way, we are told to

Reality check: Are you following the *quran* or your parents?

remind our family members to also believe and give their consent to the orderly way of life by doing exemplary good deeds. It stands to reason that if the role model is at peace by upholding this system, the progeny will follow suit.

You shall exhort your family to be committed and persist in doing so. We do not ask you for any provisions. It is We who provide for you. The final victory belongs to the righteous. (20:132)

We are to tell our children the way of *islam* is the sanctions prescribed in the Scripture and that they must focus themselves to these sanctions when consented to God's way to uphold their commitments. They must *not* fall into idol-worship by following any religion. We cannot tell our children that the *deen* is somewhere inside a stone idol built by the Arabs in the desert. Luqman in his wisdom said to his children: O my son, do not set up any idol besides God; idol worship is a gross offence', then he continues:

O my sons, observe your commitments (*Sol-laa-ta*) advocate righteousness and forbid evil, and stay steadfast in the face of adversity, this is the real strength. Do not be arrogant nor walk in pride, God does not love the boastful and the arrogant. (31:17- 18).

There is no evidence that Luqman had received any revelation, but the *quran* says God endowed him with wisdom. Thus, he had the ability to make sensible and reasonable decisions. In his wisdom, he knew the most serious offence in this life was to associate God with idols. Yet, the majority of the people on earth serve almost everything but God. They simply cannot seem to serve the unseen God whose domination encompasses the heavens and earth.

Those who don't learn from history are doomed to repeat it.

38. What does the *quran* say about gratitude?

One of the important aspects that we tend to overlook in our lives is to show gratitude to the Creator for His blessings upon us. The god's blessings come to us in many forms, good health, shelter, food, clothing, wealth, children, good upbringing, knowledge, security, comfort, guidance and protection are just a few of them. When we really look deeper, we will realize that our mere existence is a blessing of God and that we will never be able to count HIS blessings.

Usually, we do not forget to thank the people around us for their services, assistance and generosity, but ironically however, when it comes to God, we tend to forget to thank HIM and acknowledge HIS favours. Sometimes, we even keep the credit to ourselves claiming that we succeeded or overcame a situation because of our ability, power, influence or wealth. Some people even give the credit to their idols – Saints, Monks, Sufis, Rabbis, Imams, Priests, gods and goddesses.

As per the *quran*, being unappreciative to God and his blessings is a sign of disbelief (= *ka-fa-ra*). Please refer Chapter 6 where I have explained 'disbelieving' in detail.

Usually, when we thank and acknowledge someone for their assistance or generosity, they would want to assist and/or be generous to us more often. When we do not acknowledge or thank the person, often times they get offended and wouldn't want to assist us anymore. However, the god is completely independent of us and doesn't look forward for our gratitude, so thanking HIM can only contribute to our own benefit. When we live in a state of gratitude to God and HIS blessings, the universal forces in nature (= *malaika*) work in our favour to bring us more positive outcomes or protect us from harm. The inverse is true as well.

Sometimes people misunderstand thankfulness as to only mean

What does the *quran* say about gratitude?

a verbal thanks or an acknowledgement for a gift that we receive. But, if we do not use that gift for the purpose it was intended, it could constitute as our ingratitude. Let's say, just for example, that you give your friend a T-shirt as a gift for which he thanked you. You would definitely be pleased if you saw him wearing that T-shirt. However, how would you feel, if you saw him using the T-shirt to wipe his car tires? Though he had thanked you for your gift at the time you had given it to him, you would not be pleased to see him wiping his car tires with it. He used your gift for the wrong purpose.

Similarly, the god will not be pleased with us, if we use HIS blessings for the wrong purpose. Therefore, a good way to be thankful for God's blessings is not only to thank HIM in words, but also put those blessings to the right use, in action. The universal laws will work to grant us more or keep us from harm. If we consider our hearing, sight, speech and our ability of reasoning as blessings, using them for the right purpose constitute gratitude. If we share the blessing that God gives us (e.g. wealth, knowledge, guidance) in a way conducive to our families, communities and ourselves without squandering it or using it for ill purposes, which would constitute to being thankful to the creator.

The Arabic root word for gratitude is '*sha-ka-ra*'. This word has been used 75 times in the *quran*. Let's review a few verses where God talks about 'gratitude' in the *quran*. From these verses we will see how significant it is to be thankful to the creator for HIS blessings and how HE acknowledges those who appreciate HIM.

Quran 16:18 – Pickthall: *And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.*

Quran 16:75: *God gives you an example of two men; one of them is incapacitated by his wealth (holding on to his wealth = stingy). And the other to whom We have blessed with Our bounties, spends of it on others secretly and*

What does the *quran* say about gratitude?

openly. Can these two be equal? The praise be to God! But the majority of humans do not understand.

[Only verbal proclamation of thanks does not equate gratitude by sharing the bounties with others].

Quran 35:29-30: *Those who read the Scripture of God and uphold their commitments (aqamus-solaa-ta), and spend on others the provision We have given them, secretly and openly, are conducting in commerce that will never perish.*

He will pay their wages and give them yet more of His bounty. He is Absolver of imperfections, Responsive to gratitude.

Quran 16:114: *So enjoy of the lawful and good food, which God has provided for you, and be grateful for the bounty of your Lord if it is Him you serve.*

[Gratitude is not mere words of thanks. It involves sharing God's bounties with fellow humans]

Quran 4:147 – QXP: *Why should God causes you to suffer if you are grateful and attain belief? Nay, God is Responsive to gratitude, Knower.*

Quran 76:2-3 – Yusuf Ali: *Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will).*

Quran 23:78 – QXP: *(O Mankind) He is the One Who has created for you hearing and sight, and mind (the faculties to perceive and conceive). But, how seldom do you show gratitude by really using them! (Also see Q 32:7-9 & 67:23)*

Quran 42:23 – QXP: *This is the good news from God to His servants who believe and lead a righteous life. Say, 'No reward do I ask you for this other than that you show loving kindness to the ones near in the human bond. For, anyone who benefits people, We shall grant him additional*

What does the *quran* say about gratitude?

good. God is Forgiving (absolving imperfections), Appreciative of gratitude.

[Fil Qurba = The near ones in human bond = Family, friends, neighbors, co-workers, employees. It does not mean relatives only, or the family of the exalted Prophet, as suggested by some. The terms for relatives are Zil- Qurba and Aqraba]

Quran 40:61 – Yusuf Ali: *It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks. (Also see Q 28:73)*

Quran 45:12 – Sahih International: *It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.*

Quran 56:68-74 – QXP: *Have you thought of the water you drink?*

Do you bring it down from the rain-clouds or do We?

If We willed, We could make it salty. Why, then, do you not show gratitude? [By setting up an equitable system of provision for all]

Did you consider the fire you strike out?

Is it you who grow its tree (= its fuel = the energy), or do We grow it?

[‘Its tree’ points to the plant origin of almost all the known fuels: mineral, petrified, the liquefied residue left by plant-nourished organisms]

We, yes, We have made this (the energy = fuel) a reminder, and a gift for all of you who need it.

Work hard, then, to establish the glory of your Lord's Supreme Name.

Quran 31:12-14 – Pickthall: *And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of*

What does the *quran* say about gratitude?

Praise.

And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong –

And We have enjoined upon man concerning his parents - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.

Quran 7:10 – QXP: *(Take heed before the final scales are set.) We have placed you on earth and given you means for a fulfilling life. How seldom are you grateful!*

[Being grateful is not only verbal thanks. It involves sharing God's bounties with fellow humans and other creation. 16:114, 31:12]

Quran 36:33-35: Pickthall: *A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;*

And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,

That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

Quran 39:7 – QXP: *If you are ungrateful, God is in no need of you. He does not like ingratitude from His servants. And if you are grateful, He is pleased with you. ...*

Quran 35:12 – Pickthall: *And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks. [See also 25:53]*

Quran 2:151-152 – Sahih International: *Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying (yuzak-kee – Root: Zakaa)*

What does the *quran* say about gratitude?

you and teaching you the Book and wisdom and teaching you that which you did not know.

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

Most people are ungrateful as per the *quran*. As we discussed in Chapter 6, being ungrateful constitutes as denial or concealment of the truth of God's blessings, thus it is a form of *shirk* (= associating partners to Him).

Quran 14:28 – QXP: *Have you not considered those who exchange God's blessing with ingratitude and lead their people down to an abode of utter loss?*

Quran 25:50 – QXP: *We have repeated (these Messages) to mankind in diverse ways, so that they might bear in mind. Yet **most people** remain ungrateful (for such light-giving guidance).*

Quran 27:73 – Sahih International: *And indeed, your Lord is full of bounty for the people, but **most of them** do not show gratitude."*

Quran 36:71-74 – QXP: *Have they never envisioned how We have created for them of Our handiwork, the domestic animals of which they are now masters? And that We have made them submissive to humans so that some of them they use for riding and others they use for food.*

And may derive yet other benefits from them and milk to drink. Will they not, then, be grateful?

But, nay, they have chosen gods other than God hoping that they might be helped.

[Associating partners to Him by showing ingratitude = not acknowledging the truth = denial or concealing the truth]

Quran 10:60: *And what is the plight of those who invent a lie concerning God (in ungratefulness) on the Day of Resurrection? Indeed God truly is Bountiful toward mankind, but most of them give not thanks.*

What does the *quran* say about gratitude?

Quran 4:37 – QXP: *Those who are stingy and advise others to be stingy, and hide what God has given them of His bounty, for such ungrateful disbelievers We have prepared a humiliating punishment.*

Quran 17:27 – Shakir: *Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.*

Quran 39:65-66 – QXP: *It has already been revealed for you as well as for those before you, 'If you fall for idolatry in any form, all your works will be nullified, and you will be among the losers.'*

Nay, but you shall serve God alone and be among those who show gratitude for His guidance and bounties by sharing them with others.

[Being ingratitude towards God, signifies denial or concealing the truth, thus equate to idolatry – Refer Chapter 6]

Quran 14:6-8 – Pickthall: *And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.*

And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.

And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

Quran 29:65-66 – QXP: *And so when they embark on a ship (and encounter danger), they call unto God, sincere in their faith in Him. But as soon as He has brought them safe ashore, they resume their idolatry (in ingratitude). And thus they show ingratitude for all that We have given them, and go on thoughtlessly enjoying life. But soon they*

What does the *quran* say about gratitude?

will know.

Quran 11:9 – Sahih International: *And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.*

Quran 18:100 – QXP: *And on that day, We will place Hell right before the ungrateful.*

Sometimes we face obstacles in life, which have been brought in by the universal forces of nature (= *malaika*) due to what our hands have sent forth (our actions). However, much of the time we don't appreciate these obstacles, we should keep our faith in God and continue to strive for truth, justice and gratitude to overcome these obstacles. Oftentimes, after we come out of it, the mere experience of it makes us stronger and more confident. We may realize it was a blessing in disguise. The following verses state how some people conveniently forget God's assistance in dire situations and go back to their old ways of ingratitude to God by giving the credit either to themselves or to their idols.

Quran 6:63-64 – Sahih International: *Say, "Who rescues you from the darkness of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"*

Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him." (by showing ingratitude = denial or concealing the truth, constitute associating partners to Him – Chapter 6)

Quran 16:53-56 – QXP: *And whatever blessings you enjoy are from God, and when touched by distress, to Him you turn for help.*

Yet as soon as He relieves you from the distress, some of you fall back into associating others with their Lord, As if to show their ingratitude to what We have given them.

What does the *quran* say about gratitude?

Enjoy! But soon the reality will dawn upon you. They set aside a portion of what We have provided them with, for those about whom they know nothing (idols and fictitious gods.) By God! You will be asked concerning all that you fabricate.

Quran 10:22-23 – QXP: *He is the One Who enables you to travel in the land and the sea. When you board the ships, the ships sail with the voyagers with a favorable breeze. And they rejoice therein. If a stormy wind comes and the waves surround them, they think they are overwhelmed. Then they implore God, in all sincerity turning to His universal laws, saying, 'If You only save us this time, we will truly show our gratitude.'*

Yet as soon as He has saved them, they return to land in their behavior of rebellion against all that is right. O Mankind! Remember that your rebellion is only against your own 'self'. Enjoyment of the worldly life with disregard of Eternity, is but a fleeting delight. In the end, to Us is your return, and We will inform you of all that you truly accomplished. (Also see Q 17:66-67 & 31:31-32)

Quran 17:69 – QXP: *Or can you feel sure that He will not return you to that plight a second time, and then let loose upon you a raging tempest and cause you to drown in requital for your ingratitude? And then, you will find none to help you against Us.*

Quran 30:33-34 – Shakir: *And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord, So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know. (Also see Q 39:8)*

[Associate others with God: so and so was saved by a saint, clergy, diviner, magician, amulet, etc.]

What does the *quran* say about gratitude?

It is important to remind ourselves about the warning that God has repeatedly given us, in the *quran*, about the Satan and his threat to the mankind. Let's review one of these verses.

Quran 7:16-17 – Sahih International: *[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path."*

*"Then I will come to them from before them and from behind them and on their right and on their left, and You will not find **most of them** grateful [to You]."*

I have been thankful to God for the knowledge, inspirations and guidance. I have tried in vain to convince many people around me since the time I discovered this new knowledge, the truth, but it only created repugnance towards me. The motivation that inspired me to write this book was a sincere desire to be helpful to others by sharing with them as much as they may be prepared to accept of the astounding fortune, which became mine the moment I discovered this new knowledge. This fortune is one that cannot be measured in material or financial terms, because it is greater than everything, which such things represent.

It may be helpful for every reader of this book to take inventory of his or her tangible and intangible assets, not limiting it only to material possession and academic achievement, but include health, happiness and creative intelligence as well. Such an inventory may disclose possessions of priceless value to be thankful for.

*The more you are thankful,
the more you attract things to be thankful for.*

39. What does the *quran* say about God's Forgiveness?

The number of times the word 'forgiveness' is mentioned in the *quran* is pretty significant. The Arabic word for 'to forgive' is 'Gha-fa-ra'. This word is mentioned 234 times in the *quran*. The god repeatedly reminds us, in the *quran*, how *forgiving* HE is, as long as we are prepared and determined to amend our faults, no matter how big or small the matter is. This is important, as the One who is capable of forgiving, is stating this fact. This should give us hope and solace if we are contemplating on God's mercy, guidance and forgiveness.

Quran 6:54 – Sahih International: *And when those who come to you who believe in Our verses (= the quran), say, "Peace be upon you (= salamunalaikum). Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."*

Quran 4:110 – Sahih International: *And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.*

Quran 9:102 – QXP: *There are others who acknowledge their faults. Since they have a mixed record of good and bad deeds, they may hope that God will relent toward them, for God is Forgiving, Merciful.*

Quran 16:119 – QXP: *Remember that your Lord shows mercy to those who do evil out of ignorance but then come back to the right path and make amends. Surely, your Lord, after all this, is Forgiving, Merciful.*

Quran 38:66 – Pickthall: *Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.*

Quran 15:49 – Yusuf Ali: *Tell My servants that I am*

What does the quran say about God's Forgiveness?

indeed the Oft-forgiving, Most Merciful.

Quran 85:13-15 – QXP: *He is the One Who originates (life) and He does restore.*

And He is the Forgiving, the Loving.

Lord of the Supreme Throne.

Quran 5:98 – QXP: *Beware that God's Law of Requitil is ever vigilant. God is Forgiving, Merciful. [So, He has shown you how to become worthy of His grace]*

As I have mentioned in this book many times, the *quran* is not a religious book, nor does it invite anyone to a religion, to worship or to blind follow. It is simply a book of guidance from God, one that has been preserved from corruption, to all of mankind for them to live upright, to bring them out of the darkness to the light and to achieve peacefulness (= *islam*). If we can set all our biases and prejudices aside and treat it as a book of guidance and light, we could immensely benefit from it, in this existence and in the next. If we don't take the words of God in the *quran* seriously, it could be the path to our own peril. With that reminder, it is important to present the following few verses of the *quran* that I have selected.

Quran 4:152: *And those who believe in God and His Messengers, and understand that all Messengers were one in purpose (thus do not discriminate between any of them), We shall soon give them their rewards. God is ever Forgiving, Merciful.*

Quran 7:153: *Those who have done ill deeds, but then repent and then believe (the quran), for them, afterward, God is Forgiving, Merciful.*

Quran 5:38-39: *As for the thief, both male and female, remove their ability to steal (faqta-oo aidiya-huma): a punishment by way of example from God, for their crime. God is Mighty, Wise.*

But whoso repent after his wrongdoing and amend, lo! God

What does the *quran* say about God's Forgiveness?

will relent toward him. Lo! God is Forgiving, Merciful.

Quran 18:57-58 – QXP: *And who does greater harm to himself than the one to whom his Lord's Messages are conveyed and he turns away from them, forgetting what wrong he has done before? Our Laws makes their hearts and ears impermeable to reason and advice. No matter what you do to guide them, they will not allow themselves to be shown the right way.*

Yet, your Lord is the Truly-Forgiving One, full of grace. He could take them to task right away for whatever wrong they commit, and punish them then and there. But He gives them a period of respite beyond which they shall find no refuge.

Quran 3:31 – Pickthall: *Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.*

Quran 4:105-106 – QXP: *We have revealed the Book to you in absolute truth that you might judge between people according to what God has shown you (in this Revelation). So, do not be an advocate for the treacherous.*

And seek forgiveness of God. (Pray to God that the betraying traitors mend their ways and thus become worthy of forgiveness.) For God is Forgiving, Merciful.

Quran 40:41-42 – QXP: *O My people! What is my personal benefit that I call you to freedom from grief whereas you invite me to the fire?*

You call me to disbelieve in God and ascribe to Him partners of whom I have no knowledge, while I invite you to the Almighty, the Forgiving.

Indeed God is the Forgiving, the Merciful.

- Quran 39:53

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Love and peace,

Anonymous abdullah

***People often claim to hunger for Truth, but seldom
likes the taste when it's served up.***