The Quran,

The Truth Exposed

(First Edition)

Your Gateway to Mental Freedom

The purpose of this book is to expose the 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 God, the beneficent, the merciful.

There are many misconceptions 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 statements, stories, tales, words, speeches, 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 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* (i.e: 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 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 many 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 that following the religion that I was born into was the right thing to do, as it promotes the worship of a 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 in 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 *Hadiths* that are contrary to the Quran. When I inquired about 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 a long and difficult journey through a deep rabbit hole.

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 with 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 counterarguments. 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 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 worst. 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 malaaika (= the universal forces in nature = angles) 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 opposed 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 statements 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 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 malaaika (= the universal forces in nature = angels). 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 who would go to any length to discredit or harm anyone who disagrees with their religious ideology. Though I have not intended in any way or form to offend anyone, some people may take it as an offense to 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 Truth Exposed,
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 was 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 of mankind; no single race or community has the permission or the authority to be its guardian in interpretation. 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 idolatry. 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 they provide 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 common sense, 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 grant them freedom, mental bondage than consciousness, self-actualization, and peace – they wanted a population who blind-follow.

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, worship, 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 in 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 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 their personal and public lives 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 on their beliefs and are willing to use their analytical reasoning to make their own conclusions.

Most people's awakening is a very long and 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 any way, 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.
(Q 6:116)

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'.

الْقُرْآنَ = *al-quran* = the *quran* = the reading

Quran is the name of a scripture sent down by God to His final prophet, Mohamed, in his native language, Arabic. 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 guidance; the sign; the verses.

Many people, including Muslims, believe the Quran is the holy book for Muslims. This is completely inaccurate. God repeatedly states, in no uncertain words, that the Quran is a book for the whole world (i.e: humans and *jinns*). Unfortunately, however, though the majority of Muslims assume the Quran is a scripture for them, most have not even learned it in a meaningful manner. They recite it without giving much thought to what they are reciting. Let's look at a few verses:

Quran 25:1 تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ 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 إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ٨٧

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

Quran 68:52 وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ٥٢

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

The Quran;

- Consists of *Divine laws* called *deen,* which provide fundamentals and equal rights to all mankind to enjoy peace and freedom = constitution and rule of law.
- Gives guidance and light to help us make the right choices for better outcomes, in this life and the hereafter.
- Teaches our rights, responsibilities, and common etiquette, to live in peace and harmony with fellow men 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 (see Q 5:15; 2:257; 7:157) to guide mankind out of darkness for 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, HE sent down 'the Gospel' to the prophet Jesus and 'the Torah' to the 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 Yusuf Ali

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ 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 the 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 tongues.

> **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?** - 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 being 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 in 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-year-old Quran in Arabic in the Middle East, North America, Africa, or Europe and compare it to any later versions, the texts will be exactly the same. It has been translated into over 100 different languages. So anyone who wishes to learn can access the Quran easily.

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 قُرْءَانٌ 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 جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

*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

لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ 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

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾
لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿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.*

God also states that He made the Quran easy to understand.

Q 54:17
QXP

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

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 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 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

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

Alif-Laam-Meem.
This is the scripture whereof there is absolutely no doubt concerning its authenticity, a guidance unto those who journey through life in security.

The Quran is a small book compared to the Bible. It consists of 114 chapters. The longest chapter has 286 verses, and the shortest chapter has only 3 verses. It was revealed to prophet Mohamed in stages (Q 25:32; 17:106) and scribed immediately after (Q 80:13-16). 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 phenomena in his book, '*The Bible, the Quran, and Science: The Holy Scriptures Examined in the Light of Modern Knowledge*'. To give confidence in the Quran to the truth seekers, 'the god' states the following;

Q 4:82
Sahih Intl'

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

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

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿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 ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿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

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ 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 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 actions. HE also warns us about our worst enemy, Satan, and informs us that *satan* cannot seduce us unless we allow it to.

There are many verses throughout the Quran that confirms everything I have mentioned in the paragraphs above and more. I have only taken a few verses from the Quran as a summary for this chapter from QXP. 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 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.*

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.'*

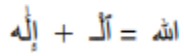
If you are not willing to learn, no one can help you.
If you are determined to learn, no one can stop you.

- 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)



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 besides Him. The Quran uses all these different terms or titles to identify HIM. As per the Quran, God has not given Himself a name, but has used the definite article 'the' to distinguish HIM from all other false deities. It is more like a title than a name.

Likewise, there are similar words or titles 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 or title to identify this singular entity. Some people call this entity 'the source', 'nature', 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 (= *aaliha*) 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. *aaliha*), when applied to anything other than *allah* is nothing but a

word having a secondary meaning rather than explicit, with no specific 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 does not need to be written as 'Allah' with the capital 'A', unless you start the 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, religion, country, or era. He comprehends and perceives all knowledge and vision.

Q 20:98

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ 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 Intl'

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾

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

Q 2:255
QXP

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ
مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ
بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ
ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿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

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 بِهِ عِلْمًا ﴿١١٠﴾

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 capital G to mean '*allah*' (= the god), or used the word 'Allah' as a title with Capital A. I don't see it as an issue as long as the reader understands the difference. I have also used 'God', 'the god', 'Allah', 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 لَآ إِلَٰهَ إِلَّا ٱللَّهُ

Meaning: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 nouns that we call 'attributes' are used with the definite article 'the' to identify HIS uniqueness. These attributes can also be considered as His titles.

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

Q 1:1
Pickthall

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

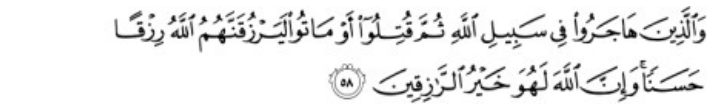
*In the name of **Allah, the Beneficent, the Merciful**.*

Q 2:137
Pickthall



*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 defense) against them. **He is the Hearer, the Knower.***

Q 22:58
Sahih Intl'



*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***

The Quran uses the pronoun 'He' or 'Him' to refer to God. The use of 'He' or 'Him' does not imply anthropomorphism or any biological gender, as it is purely a grammatical choice. The Quran emphasizes the transcendence of God, stating, 'There is nothing whatsoever like unto Him' (see Q: 42:11).

This grammatical choice is also reflected in the widely recited Chapter 112 (*Surat al-ikhlas*), which affirms the oneness of God and His transcendence over any human attributes.

> **Quran 112:1-4:** Say, "He is Allah the One. Allah, the eternal. He begot not, nor was He begotten. And there is none like unto Him".

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 'س ل م' (*sa la ma*), which means '*to submit*'. Thus, '*muslim'* simply means 'someone who submits (to laws of the land or laws of God)'. *Submitting* to the laws of God means obeying the *just rule of law* of a country within the framework of the Quran, thus being accountable for our actions in this world and the Hereafter.

Surrender has a meaning similar to *submit*. Therefore, both of these words can be used depending on the context. For example, in the story of King Solomon, in Chapter *An-Naml* of the Quran, prophet Solomon dispatches a strong message to the Queen asking her to *surrender* to him (peacefully). And in verse 2:128, Abraham and Ishmael prayed for a *submissive* nation to God after them. Let's review both verses.

Q 27:31

أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾

Exalt not yourselves against me, but come unto me as those who surrender (peacefully) (= muslim-een - Root: SaLaMa).

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ
أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ Q 2:128

Our Lord *Make both of us submissive (= muslim-aini Root: SaLaMa) unto You and of our descendants, a nation submissive (= muslima-tan - Root: SaLaMa) unto You, and show us best ways to serve You, and relent toward us. Only You, are the Relenting, the Merciful*.

The appropriate meaning for '***m**uslim*' in verse 27:31 is *those who surrender (peacefully)*, while in verse 2:128 the meaning is *submissive* or *submitters* (i.e.: those who submit to achieve peace). *Surrender* and *submit* have similar meanings. Note that Prophet Solomon did not ask the Queen and her entire troops to become **M**uslims, or to believe in God, but he simply asked them to be of those who *surrender peacefully* (= ***m**uslims*) to him and his rule of law (i.e: the law of the land). A prophet of God will not

force anyone to believe in God and the Last Day.

So, as per the Quran, the root word *SaLaMa* generally means '*to submit (to laws)',* and thus, ***m**uslim* means *'one who submits (to laws) to achieve peace'*.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ
وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

Q 4:125

Who has better laws (= deen = way of life) than the one who submits (= aslama) himself towards God, and while being a doer of good (= while submitting to the laws of the land)? Such a person is following the creed (= milla = legal system = order) of Abraham the upright, whom God chose for a friend (See also Q 2:112).

Quran 22:78: *Strive for God with a strife befitting Him, for He has elected you, and placed no hardship in the laws (= deen = way of life), the Creed of your father Abraham. HE has named you **m**uslims (= **m**uslimeen = submitters) in the bygone days and now in this (Revelation), that the Messenger may be a witness over you and you may be witnesses over mankind! ….*

Note: In verse 22:78 above, the word '***m**uslim'* in the phrase *'HE has named you **m**uslims*', should not be construed as a proper-noun. What it means is that God has identified those who follow the legal system (= creed = order. Arabic: *milla*) initiated by Abraham, as ***m**uslims* (= submitters) - a common-noun, a title. It is similar to the title 'doctor' when it was first used to identify *medical doctors* in the 16th century. The word *doctor* is not a proper-noun, rather, it is a common-noun, a title. Similarly, the word '***m**uslim*' is a common-noun, a title. Also note, the word ***m**uslim* is not unique to the generations after the Quran. It has been in use from the time of prophet Abraham. As per both verses, a ***m**uslim* (= submitter) is someone who submits to the laws (= *deen. Deen* is discussed in detail in the next Chapter).

Q 2:62
&
Q 5:69

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـُٔونَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

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 the kingdom of Saba in South Arabia – kingdom of Sheba); <u>whoever</u> 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.

So, what we can understand is that the Quranic word ***m****uslim* means *one who submits to the laws of the land* with or without believing in God. When a person submits to the laws of the land, he/she would strive to do good (and avoid bad), which benefits mankind. When a person strives to benefit mankind, he/she would recognize the existence of God, as the foundations of all *just laws* are prescribed by God as mentioned in the Quran. This is what the verses 4:125 and 22:78 above describe.

Irrespective of one's ethnicity, as long as one *submits* (= *aslama*) himself/herself to the laws of the land, he/she is recognized with the title '***m****uslim*' (= a submitter = law-abiding citizen). However, as per verses 2:62 and 5:69, when that *submission* is combined with 'our instinct' in the *oneness of God and the Last Day*, then, it can be defined as *one who submits to the Laws for a peaceful Hereafter (= **m**uslim)*. This is also the covenant God took from us, and we consented to it at the time of our creation (See Q 7:172). Hence, each individual is instinctively aware that there is a powerful entity (a God) above them and that he/she will be judged in this world and the Hereafter.

Therefore, the fundamentals to a fruitful earthly abode for a peaceful Hereafter are:

- Do good deeds and avoid bad deeds (i.e: obey the law of the land = *deen*)
- Belief in the One-ness of God (without making partners - Ref. Q 12:106)
- Belief in life after death (i.e: accountability/judgment)

Therefore, *a **m**uslim* simply means *anyone who submits (= aslama) himself/herself to the laws (i.e: the law of the land), irrespective of their ethnicity or belief in God*. It can be commonly translated as 'a submitter' (= a person who submits to the law of the land). If that submission is combined with their conviction in the *oneness of God and the Last Day* (i.e: The covenant), there shall be no fear on that man/woman, and he/she shall not grieve.

However, being *a **m**uslim* does not automatically make a person '*a believer*' (= *mumin*) as many people assume. The following verse confirms that. I have discussed who the 'believers' according to the Quran are in Chapter 30.

> **Quran 49:14** - *The Arabs say, 'We believe.' Say (O messenger), 'You have not yet attained belief.' Rather say, 'We have submitted to the laws' (= aslamna – Root: SaLaMa), since Conviction to the Truth (= Eemaan = belief) has not yet entered into your hearts. Yet, if you obey God and His messenger (i.e.: message of the Quran = submit to the laws of the land), He will not diminish in the least the reward of your deeds. Surely, God is Forgiving, Merciful.'*

As per the above verse, it should be clear that a person who *submits* to the laws of the land can be commonly called '*a **m**uslim*' (= *a submitter* = a law-abiding citizen). The majority of mankind abide by the laws of their country, thus can be called ***m**uslims*. The legal system (= *milla* = creed = order) of every country in the world are generally aligned with the laws of God in the scriptures. The Quran has provided the foundational principles of modern legal system including civil law, family law, divorce law, criminal law (see Chapter 25), contract law (see Chapter 26), conservation law (see Chapter 27), and

human rights. Many of these laws are the extensions of Natural Laws that are recognized throughout the world and are popularly known as 'Inalienable Rights'. The origin of all Natural Laws can be traced back to the Quran and other scriptures. A few of these laws are: Love, respect, and kindness; All men are created equal; Right to personal liberty; Right to own property; Right to conscience; Right to self-preservation or personal security; Respect for human dignity; Duty to honour promises and contracts; Principle of justice, fairness, and restitution; Right for privacy; Right of peaceful assembly; Prohibition of murder and theft; The moral law of truth; Freedom of expression, Right for bodily autonomy; Pursuit of happiness.

It will come as a surprise to many that the word ***m****uslim* in the Quran does not identify a group as many people believe, as it is not a proper-noun or a badge of honour. It is a common noun. Therefore, it does not need to be written as "**M**uslim" with the capital 'M', unless you start a sentence with this word, according to English grammar. The word '***m****uslim*' 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-qa'* 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 'to submit'. When we append the prefix '*mu*', it becomes '***m****uslim'*, which means a person who submits (to the laws). The word ***m****uslim* in the Quran does not mean a name of a person or a group, as it is not

a proper noun, though **M**uslims use it as an identification.

Claiming 'I am a **M**uslim' does not necessarily mean that one has this attribute. What it means is that one simply belongs to a group called '**M**uslim'.

For example, if I say, "I am honest" with a lowercase 'h', you understand what I mean. But, when I say, "I am Honest" with a capital '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 '**M**uslim' with a capitalized M, what you have done was identify yourself as belonging to a group called '**M**uslim', a proper noun, whether it is 'Shia' or 'Sunni' or any other sub-categories of these two sects. However, on the other hand, if you say you are '***m**uslim'*, then you don't claim the identification of belonging to a group called '**M**uslim', rather, you claim that you have submitted (= *aslama*) yourself to the laws of a country to live in peace, and to leave others in peace. Therefore, obeying (= submitting to) the laws of a country constitutes that we obey the divine laws of God (See the last part of Q 49:14 above). So, all the law-abiding citizens of a country can be considered 'submitters' (or in Arabic, ***m**uslims*).

Nowhere in the Quran has God addressed the **M**uslims as a group, like HE addressed *the people of the book* (= *Ya ahl al-Kitab*) or *the children of Israel* (= *Ya bani Israel*), which further indicates that the '***m**uslim'* mentioned in the Quran is used as a common noun, 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 '***m**uslim'* (= one who submits), you will have no dispute in agreeing that all the prophets, including Abraham, Moses, Jesus & Mohamed, were all ***m**uslims (=* who submitted to achieve inner peace and a peaceful abode in the Hereafter), not **M**uslims. This is exactly what *allah* (= the god) says in the Quran.

Q 2:132 QXP

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾

*This very legacy **Abraham left to his children, and so did Jacob**, saying, 'O My children! Indeed, God has chosen for you the deen (= way of life = divine law). Therefore, let not death overtake you except that **you are muslims'** (muslimoon - plural of muslim. One who submits to divine law for inner peace)*

Q 3:52

۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ﴿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 who submits to divine law for inner peace)"*

Q 10:84 Sahih Intl.

وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ ﴿٨٤﴾

And *Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be **muslims** (= muslimeen - plural of muslim. One who submits to divine law for inner peace)."*

The above verses clearly state that all the prophets were '***m**uslims*' (= *muslimoon* = those who submitted to the laws *of God for inner peace*). So, therefore, there wasn't a question of whether they were Sunni or Shia **M**uslims with a capital 'M'. They all simply *submitted to divine laws,* and thereby they were *at peace*.

For argument's sake, if one were to say that all these prophets were **M**uslims, (Please pay attention to the capitalization) then the question arises whether they were Shia or Sunni **M**uslims, as these are the only 2 sects of **M**uslims 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 **M**uslims 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 **M**uslim and it was split into two sects (Shia & Sunni) only after the prophet Mohamed, the question is, what was the original sect that 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 **M**uslims, and the Sunnis would like to claim they were Sunni **M**uslims. One could even go further by sub-categorizing them into other smaller sects to claim that their sect is the rightly guided, as it is happening at present.

So, the Quranic usage of the word '***m**uslim*' (or ***m**uslimoon*) is not to identify a group called '**M**uslims', as it is erroneously understood today. Unfortunately, today's **M**uslims believe that the word ***m**uslim* in the Quran identifies them as a religious group.

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

Q 25:30
Yusuf Ali

وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾

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 mankind a greeting of peace, safety, and security (= *salaam*). In Quran 6:54, it states that when we meet someone who believes in His revelation to greet him/her with *peace, safety, and security*.

Q 6:54

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

And when those who believe in Our revelations come to you, say: "Peace be unto you (= salaamun alaikum)!" Your Lord has prescribed for Himself mercy, that whosoever of you do evil through ignorance and repent afterward and do right, (for him), He is Forgiving, Merciful.

The Quran also states that when the 'believers' enter the Garden of Eden, they will be greeted with the greeting of peace, safety, and security.

Q 13:24
Sahih Intl'

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿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 **M**uslims, '*As-salamu- alaikum'*, with the 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'.

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.

Q 5:16
QXP

يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

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

Q 10:25
QXP

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿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.

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.

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

The people who identify themselves as '**M**uslims' claim that they follow a religion called '**I**slam' without realizing what it really means in the Quran.

What does *'islam'* really mean?

Similar to the word '***m**uslim'*, the word '***islam'*** originates from the same Arabic root word 'س ل م' (*sa la ma*), which means 'to submit'. The word '***islam'*** means 'submission'. This word is also not a proper-noun. Therefore, it need not be capitalized as in '**I**slam'.

Let's look at the following verse where the derivatives '*aslama*' and '***i**slam*', both have been used in the same verse.

Q 49:17 يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

*They (ie: Arabs - Refer Q 49:14-16) make it a favour unto you (O! Messenger) that they have submitted (= aslama - Root: SaLaMa). Say: "Deem not your **submission** (= **islam** - Root: SaLaMa) a favour unto me; but God has conferred a favour upon you, that He has guided you to the faith, if you should be truthful and sincere."*

We can see from the above verse, '***i**slam*' means *submission*. Let's look at another verse.

Quran 9:74: *They (ie: the hypocrites & disbelievers - Refer Q 9:73) swear by God that they said nothing (wrong to you). Yet they keep uttering falsehood and concealing the truth after their **submission** (= **islam** - Root: SaLaMa). And they plotted that which they could not carryout, and this revenge of their's was the only return for the bounty with which God and His Messenger had enriched them with. It*

> *will be better for them if they repent and reform; and if they turn away, God will afflict them with a grievous penalty in this life and in the Hereafter, and they shall have no protecting friend nor helper on earth.*

Though the word ***i**slam* has been used in the verses above, it has not been used to identify a religion. The word '***i**slam*' means *surrender* (*peacefully*) or *submission,* depending on the context. At least, Pickthall, Yusuf Ali, and QXP translations have admitted '***i**slam*' means *submission* in verses 3:85 and 3:19.

Though we have all these Quranic verses as evidence, some people still treat '***i**slam*' as a religion. However, does the Quran identify ***i**slam* as a religion?

Before we find the answer to this age-old question, we have to learn the meaning of an important Quranic word called '*deen'*.

What is *'deen'?*

Contrary to popular belief, '***deen**'* does not mean 'religion'. The word '*deen*' literally means 'law'. As per the Quran, '***i**slam*' is a "*deen*" (= law) or, to be more specific, *a divinely prescribed way of life (law) to achieve peacefulness.* Nowhere in the Quran has it been portrayed as a *religion*, though many translators of the Quran, jurists, and scholars have attributed a religious connotation to this Arabic word – '*deen'*. Let's look at a few verses.

> **Quran 12:76**: … *He could not have taken his brother according to the king's <u>law</u> (= <u>deen</u>-il maliki) unless God willed…*

In the above verse, '*deen-il maliki*' means 'king's law', and not 'king's religion'. Thus '*deen*' means 'law', and not 'religion'. Similarly, in verse 1:4 of the Quran, '*maaliki youm-id-deen*' means 'king of the day of judgment', and not 'king of the day of religion' (Do you see the difference?). If '*deen*' means *religion*, as many **M**uslims claim, why is '*youm-id deen*' translated by all

Quran translators as 'the day of judgment' and not 'the day of religion'? That is because 'the day of religion' wouldn't make any sense there. When it comes to God, the word '*deen*' means 'divine law' or 'divine way of life' that qualifies God to be '*the King'* or *'the Master' of the Day of Judgment* - see Q 1:4

So, in human terms, the word '*deen*' means *laws of the land*, and in divine terms, '*deen*' means *laws of the land within the framework of the Quran* (ie: the law = the way of life). God has given us the fundamentals and the framework for a legislative system in the Quran, as mentioned briefly in the previous Chapter. As long as the manmade legislations are just and do not contradict or override the guidance and the framework provided in the Quran, it can be considered as '*deen*' (= just laws). As per the Quran, prophet Abraham is the first person to initiate a just 'legislative system' on earth (this is discussed in detail in Chapter 28). In verse 5:3, God states that He perfected it and identifies this *deen* (= law of the land) as '*the **i**slam*' (= the submission).

> **Quran 5:3:** … *This day, I have perfected your **'deen'** (= law = way of life) for you, completed My favour upon you, and chosen for you **'al-islam'** (= the islam = the submission) as the **'deen'** (= law = way of life) (Also see Q 3:19, 3:85).*

As per this verse, God has made 'the submission' (= *al-islam*), the *law* (= way of life = *deen*) for mankind. Therefore, no other unjust laws should or can overrule this law. The act of hindering, depriving, or breaching the *just laws* of a country constitutes *idolizing* (more on this in Chapter 8 and 25).

In verse 2:256, God states that no human can force or coerce us on (unjust) laws (= *deen*) after HE has made the right way clear from the wrong. HE further states that whoever rejects those unjust laws (e.g: civil disobedience) created or imposed by false gods (= *taaghut* = human authorities) has grasped a firm handhold, indicating that those who impose laws contrary to *just laws* (= *deen*) as '*Taaghut*' (ie: false authority, religious or otherwise = idols), and it is our God-given right to reject them.

> **Quran 2:256:** *There is absolutely no compulsion or coercion in unjust laws (= deen). The right way has been made clear from the wrong. So, whoever rejects false gods (= taaghut - ie: false authorities, religious or otherwise who impose those laws) and attains conviction in God, has grasped the firm handhold, which will never be broken. God is Hearer, Knower*.

However, being *in submission* or *a law-abiding citizen* has nothing to do with being loyal to a political party, an authority, a religion, or unjust laws, as that might constitute idolization. Civil disobedience to unjust laws is a civic right and a duty. What matters most is being loyal to God in principles, while obeying the *just laws* of the land, and make it our *way of life* (ie: *deen*).

We learned above that *deen* generally means *law*. The Quran talks about *just laws* and *unjust laws*. Unjust laws are from *Taaghut* (= false authorities) and should not be upheld. *Just laws* should be the cornerstone of a civilized society and should be the 'way of life' of the people. God has given the framework for a just society in the Quran. In order to be just, the manmade legislations should be within the framework of the Quran. As per the Quran, the foundation for these laws were initiated by prophet Abraham. I will discuss this in detail in Chapter 28.

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 and society have different habits, customs, and beliefs. However, when these habits, customs, and beliefs are aligned with *just laws* of the land, it can be called '*deen'* (= way of life). So, *just laws of the land* are part of *divine laws* as long as they are within the framework of the Quran.

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 (= dogmas)***

governing the conduct of human affairs".

So, a religion always has a set of beliefs and laws concerning ritual observances and moral codes (= dogmas). Without ritual observances and dogmas, there is no *religion*.

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

The laws surrounding the religion **I**slam satisfy all these 3 components: beliefs, rituals, and dogmas (= moral code or practices). But, laws surrounding the *way of life* or *deen al-**i**slam* does not, as ***i**slam* is a 'divinely prescribed *way of life'* (= divine law = law of the land) as per the Quran and not a *religion*. If the Quran does not promote or ordain all 3 of these components, it cannot be classified as a religious book. Though the Quran guides us to the belief of a Creator, it has not prescribed 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 God had promoted a religion in the Quran.

It is ungodly and unholy to assume that the granter of *just Laws (= deen)*, peace and security of mankind (ie: God) sent prophets from time to time to uphold different religions (beliefs, rituals, and dogmas) or different laws, and left room for confusion, enmity, and rivalry among the people in the name of their religions. Most people erroneously assume that believing in God and/or a scripture constitutes believing in a religion. This misconception is because manmade rituals and dogmas are attributed to the scriptures as *divine laws (= deen = way of life)*, thus creating the tendency to assume that believing in God and/or a scripture represents believing in a religion.

A few of these rituals in the religion **I**slam are: daily ritual-worship, fasting, annual tithes, and pilgrimage to Mecca. A few of the dogmas or moral codes in the religion **I**slam are: Stoning to death for apostasy and idolatry, cutting-off a hand for theft, removing women's right to self-determination, religious

intolerance, etc. These kinds of unjust and cruel laws are not reserved only for the religion of **I**slam. These unjust and brutal laws exist in other religions as well. We will discuss all of these rituals and dogmas in this book and expose the truth from the Quran.

As per the Quran, God sent prophets with the same '*deen'* (= laws = divine way of life or, in short, 'way of life') to guide and reunite people who had gone astray, disunited, and gone far from the truth (by creating their own set of unjust and cruel laws). The Quran advises all of mankind (irrespective of their nationality, race, tribe, or skin colour) to reject those *unjust laws* (= *deen* - see 2:256 above) and follow the *creed* of prophet Abraham by *submitting* to *just laws* (= *deen* - see 4:125 below).

Our world is not divided by religion, race, colour, or gender.
Our world is divided into wise people and fools.
And fools divide themselves by religion, race, colour, and gender.

Q 4:125 وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

Who has a better 'deen' (= way of life) than the one who submits (= aslama) himself towards God, and <u>while being a doer of good</u> (= while submitting to the laws of the land)? Such a person is following the creed (= milla = order) of Abraham the Upright, whom God chose for a friend.

Note: The '*deen'* is attributed to a person (anybody) <u>who submits himself towards *God* (= *allah*)</u> (= *mim-man aslama wajha-hu*) by following the *just laws* while benefitting mankind. Submitting to the *just laws* implemented by a country constitutes *submission to God (= **i**slam)*. The Quran calls this law (= *deen*), 'the submission' (= *al-**i**slam* - see Q 5:3 above).

Q 6:161 قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾

Say, 'As for me, my Lord has guided me to a straight path, a way of life (= deen), creed (= milla = order) of Abraham, the upright, who was no idolater (= mushrik) in any sense.'

Q 42:21

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ
ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

Oh! They have partners (= shurakaa-u - ie: clergy = authorities = idols) who decree for them 'deen' (= way of life = unjust laws) 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'* (= law = way of life), which is not authorized by God, is similar to idolizing (Ref: Q 6:161). The clergy or authorities who decree them are the 'idols' (= *shurakaa-u* = partners - Ref Q 42:21). Thus, the religion **I**slam is not authorized by Allah, and the clergy who decree '*deen*' (ie: unjust laws) are considered the 'idols'.

We can demonstrate this in a simple formula:

deen = way of life

deen ≠ religion

Therefore, way of life ≠ religion.

Please note that the word '*deen'* cannot mean 'way of life' and 'religion' at the same time in the Quran. They have completely different meanings. It also does not make sense for '*deen'* to mean 'way of life' in some verses and 'religion' in others, because the Quran has used a different word for *religion*. '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*' to identify *religion.* We can see the difference between these 2 words in the following 2 verses, where *deen* and *shiya'an* both appear in the same verse.

Q 30:32

مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

Those who split up their deen (= way of life = law), and create different religious sects (= shiya'an), each faction rejoicing with their own beliefs.

Q 6:159

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾

Indeed, those who 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 مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾

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

Q 24:19

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

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

At least Yusuf Ali in his translation of verse 15:10 (above) has interpreted *shiya'an* as 'religious sects'. (Sometimes, it is hard to hide the truth).

So, we can clearly see that the Quran has used *shiya'an* to mean 'religion' and *deen* to mean 'way of life'. Thus, the prophet Mohamed, to whom the Quran was revealed, couldn't have promoted a religion called '**I**slam', against the scripture that he received.

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 about the pre- and post-**I**slamic era of prophet Mohamed.

The pre-**I**slamic (ie, before the invention of the religion) Arab world was mostly controlled and governed by the Persian-Zoroastrians. Before 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 resistance or 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 on the newly invented religion, **I**slam. This is something very similar to what happened in the unification of paganism with the newly invented religion, Christianity, during the reign of the Roman Emperor Constantine in 325AD (More on this in Chapter 20).

Since the Arabic Quran was transcribed from the time it was revealed to the prophet (Q 80:11–16), and has been protected by the creator as HE promised in the Quran (Q 15:9, 85:21-22), the only way the Persian-Zoroastrians rulers (the monarchs, the rich elite, and 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 supernatural events to Mohamed, such as the ascension story and the performance of miracles, similar to what the Roman Emperor did to influence the followers of Christ. Who doesn't like a bit of fairy tales about their idol, right?

Some of the words that are misinterpreted to create rituals are '*solaa'*, '*zakaa'*, '*haj'*, '*saum'*, '*umra' 'deen', 'masjid', 'ka'ba', 'bayt',* 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 statements; stories; tales; words; speeches; sayings 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 its religious influence intertwined with the pagan idol worship, in the creation of the religion **I**slam that we know today.

Believing in the Quran and following it doesn't make one belong to any religion, but the blind following does. Similarly, ***'i**slam'* is not a religion, but the proper noun **I**slam is. (Note the capitalization). The word '***i**slam*' is not a proper noun nor a badge of honour. It is a common-noun. Therefore, no one has the exclusive right to use it as an identification.

As long as you understand this and are comfortable in using this Arabic word '***i**slam'*, you will have no dispute in agreeing that all the prophets, including Abraham, Jacob, Moses, Jesus, and Mohamed were all following the same '*deen'* called '*al-**i**slam'* (= the submission) for self-actualization and salvation. The ***i**slam* 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 **I**slam stem from the assumption that the 3 respective prophets that they revere brought in 3 different religions with different beliefs, rituals, and dogmas. This cannot be farther from the truth. As per the Quran, all the prophets, including Moses, Jesus, and Mohamed brought the same '*deen'* called '***i**slam'* (= submission) as the way of life (= *deen* = law), not 3 different religions, and they were all ***m**uslims* (Please refer to Chapter 3)

Q 3:19
QXP

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾

Remember that the 'deen' (= way of Life = law) approved by God is 'al islam' (the islam = the submission). 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

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

*Whoever seeks as a 'deen' (= way of life = law) other than 'al **i**slam' (= the submission), 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 **I**slam, 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 of **I**slam. 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 the Gospel and practice Christianity when it was revealed to the 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 of mankind, including the Jews and the Christians to follow the Quran and practice the religion **I**slam when it was revealed to Prophet Mohamed. God couldn't have made a mistake because HE is infallible.

God has not promoted, through the scriptures, different religions (beliefs, rituals, and dogmas) for different communities, to leave room for envy, rivalry, and confusion. HE simply instructed through scriptures to follow the same creed (= *milla*) initiated by Abraham, a divinely prescribed way of life (= *deen* = divine law) for submission (= ***i****slam*). Religion (= *shiya'an,* ie: Sectarianism) is the invention of evil men, inspired by genies (= *jinn*), to create disunity, envy, and rivalry among mankind long after the respective prophets have completed their missions (See Q 6:112). An invention of man (ie: religion = unjust laws) cannot overrule just laws (= *deen*) in the Quran. That includes religious, irrational, or superstitious beliefs, dogmas, rituals, practices, and manmade unjust 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* = just laws) ordained by God, 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 **I**slam is.*

If you cannot challenge ~~science~~ deen (= law), 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: statements; stories; tales; words; speeches; sayings. When it comes to **I**slam as a religion, *Hadith* means the supposed statements, stories, tales, words, 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 into books, over a century after the prophet's demise, during the Abbasid Caliphate. The *Hadith* and *Sunna* are collectively called *Hadith* in the religion **I**slam. The same source (ie: *Hadith*) 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 supplemental books on *Hadith*. There are 6 main authors of Sunni **M**uslims, and their compilation is called '*Sahih-e-sittha'*. The Shia **M**uslims' compilation is called '*Kitab-ul-arbaeen'*, which consists of the works of 3 authors. Since each of these authors had collected thousands of *Hadiths* that did not fit into a single book, they were categorized and compiled into many books. For example, Imam Bukhary, one of the authors of Sunni **M**uslims reported to have collected 600,000 *Hadiths*, out of which only 7,275 were considered 'authentic' by the author and had been compiled into 97 books called 'Sahih Bukhary'.

As per the majority of **M**uslims scholars, there are no weak or fabricated *Hadith* in any of these collections, as they believe that the authors themselves eliminated them. That's why these books are called '*Sahih*', which means 'authentic'.

Following, is a summary of the compilations as per Sunni **M**uslims: (Please note the percentage of accepted *Hadith*).

Name of the compilation	Name of Author	Birth	Death	Life Span	Total no of 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 **M**uslim scholars, both in Sunni and Shia **I**slam for their own religious following. I suggest you do your own research if you want to explore this topic.

Though it is highly debatable whether the accuracy of a collection of *Hadiths,* if it were only committed to memory, and passed on by word of mouth for well over a century, there seems to be complete acceptance and compliance to these *Hadiths* by both Sunni and Shia **M**uslims alike. They claim it is difficult to understand and take religious rulings (= laws) from the Quran without the *Hadiths*. That is because the religion **I**slam is not based on the Quran, but entirely on these *Hadiths* and the *Sharia Law*.

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 a poor tax for all **M**uslims. They say that it also provides religious followers with a set of laws, principles, and guidelines to help them make important decisions in their lives, such as trade, finances, marriages, divorce, investments, etc. They also claim that it helps **M**uslims understand how they should lead every aspect of their lives according to God's wishes. **I**slamic Criminal Law, which they call '*Hudud Law'* that includes cutting off the hand for theft, stoning for adultery, and apostasy, which are part of the *Sharia Law*.

However, none of the laws in *Sharia Law* have any basis whatsoever in the Quran. 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 *Hadiths* do not contain the details and methodology of how to practice them. For example, according to the *Hadith,* **M**uslims 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* (not in the Quran), 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 **I**slamic *Hudud Law* and *Sharia Law* in this book.

I would like to emphasize that the manmade *Sharia Law* that **M**uslims consider as 'way of life' or '*deen*', has nothing to do with the divine law (= *deen* = way of life) in the Quran.

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 the 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 the religion of **I**slam.

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***.

If the alleged *Hadiths* and *Sharia Laws* are so important to be adhered to, then I would presume that God would clearly mention that in the Quran. However, there is no mention of *Sharia Law* in the Quran at all. This is important to remember. Then, how about '*Hadith*'?

In verses 31:6-7 of the Quran, 'the god' states in clear terms that *Hadith* are idle tales to mislead men, and there will be a humiliating penalty for those who propagate them. It states:

"*When Our Signs (ie: the Quran) are rehearsed to such a one (ie: 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…"* Let's review the verses.

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٦

Q 31:6-7
Yusuf Ali

وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ٧

But there are, among men, those who purchase idle tales ***(= 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 ***(ie. 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.*
(Inserts in brackets are mine in context.)

These verses unequivocally state that the manmade *Hadiths* are created to mislead men and ridicule the path intended by God. It further states that when the verses of the Quran are mentioned to such '*Hadith* believers', they turn away in arrogance, as if they were deaf.

Could the 'purchaser of *Hadith*' in the verse be anyone other than the **M**uslims? Surely not, as none believes in *Hadith* other than the **M**uslims. Isn't this precisely the same response we get from the '*Hadith* believers' when presented with the above Quranic verses? You will be amazed to see their response when you confront them. As per the verses, a grievous penalty awaits them.

God further states in the Quran, that HIS words (speech, statements) are the best *Hadith* that we should take heed of.

Q 4:87
Yusuf Ali

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

*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

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾

*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 52:34
QXP

فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾

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

Q 56:80-81
QXP

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿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

فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

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

The above verses indicate that, when it comes to *Hadith*, only the words of God (ie: the Quran) should be accepted, and all

manmade *Hadith* should be shunned. It further states that the Quran is the best source of *Hadith*. In verse 52:34, 'the god' challenges the people to produce a speech (= *Hadith*) better than the Quran if they could. In verse 56:81, HE asks why people would hold HIS speech (ie: the Quran) in low esteem. In other words, what it means is that why would they hold manmade *Hadith* in high esteem as opposed to the Quran? None of the non-**M**uslims believe in *Hadith*. So, this verse, without a doubt, is addressing those who believe in them - ie: the **M**uslims. In verse 77:50, HE asks, "In what statement (= *Hadith*), other than the Quran, will they believe?" All these verses clearly point out to the fabricated nature of manmade *Hadith* that have been attributed to the prophet Mohamed. Do we still need any more explanation than this?

None of the authors of the *Hadith* were alive during the time of Mohamed. They had not seen, met, or spoken with Mohamed or any of his companions. Their time periods were well over a century after Prophet Mohamed's demise. According to their own claims, they depended on oral transmission of his alleged *Hadith*, which passed through a few generations, and at least 7 to 8 individuals before it reached the authors of these books. One can only have suspicions and questions as to the accuracy of these accounts, which were transmitted similarly to the children's game of 'Chinese whispers'. These *Hadith* are not God's revelations, but manmade inventions to mislead people away from the Quran, as stated in verse 31:6 above.

Ninety-nine percent of **M**uslims neither know the history of *Hadith* nor have studied the books of *Hadith*, but believe in them, without which their manmade religion would not exist. If this is not blind faith, what is?

Let's review a few more verses:

Quran 12:111
Yusuf Ali

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*There is, in their stories (**in the Quran**), instruction for*

men endued with 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.*

Quran 45:6-7
Yusuf Ali

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

Such are the Signs of Allah (ie: ***the Quran****), which We rehearse to thee in Truth; then in what exposition (=* ***Hadith****) will they believe after (rejecting) Allah and His Signs (ie:* ***the Quran****)?*
Woe to each sinful dealer in Falsehood ***(of Hadith)!***
(Inserts in brackets are mine in context.)

These are pretty straightforward verses from the Quran, which state the fabricated nature of all manmade *Hadiths*. It further confirms the Quran as the best source of information, as it contains a detailed exposition of all things. It is clear from the Quran that when it comes to divine guidance, it refers to anything other than the Quran as invented tales (= *Hadith*). In verse 45:7, God states: "Woe to each dealer in falsehood", pointing out the false nature of manmade *Hadith*. If this statement won't tremble us, nothing would.

The majority of **M**uslims don't even know that these verses exist in the Quran that they hold dear. Had they known what the Quran states about *Hadith*, perhaps they might have thought differently or given up the manmade *Hadith* altogether. The **M**uslim scholars would never even dare to talk about these verses in public or make the public aware, because they themselves believe, it was just stories of the past and not meant for the **M**uslims (See Q 6:25).

In a desperate effort to undermine these clear verses, **M**uslim scholars shrug-off these verses, claiming that the *Hadith* in these verses refer to the stories or gossip of the so-called

'disbelievers' of Mecca. However, none of the verses presented above indicate that it was meant for the '*disbelievers of Mecca*'. It simply addresses the people who invent these manmade stories called '*Hadith*'. Who else, other than the **M**uslims, propagate and follow *Hadith*? Let that sink in.

Many religionists claim that the *Hadith* in these verses refer to songs and music, without realizing that *Hadith* in Arabic means story, tale, statement, or gossip, and not songs and music. Songs and music are not prohibited anywhere in the Quran.

To add credence to these invented *Hadith,* the religionists have also invented '*isnad*' (= chain of narrators) to further legitimize this invention. They have portrayed these narrators as 'super-humans' with extraordinary talents to memorize thousands of *Hadith*, which were believed to be propagated through oral transmission over a century. They call this 'the sciences of *Hadith*', even though there is no science involved in the process. How else can they make people trust this fantasy of oral transmission of these manmade *Hadith,* spanning more than a century?

They use verse 16:44, where God instructs the messenger to explain the revelation (ie: the Quran) to people, claiming that the alleged *Hadith* are the explanation of the Quran. However, the manmade *Hadith* as we know, are not the explanation of the Quran, but a distraction as stated in Q 31:6 above. After reading the following few so-called 'authentic' *Hadith* (you can easily find these online), you decide for yourself whether they are explanations of the Quran or distractions. Please note that these are just a handful out of many thousands.

1. Sahih Muslim 1:297 - The sun rests under the Throne of God.
2. Sahih Bukhari 4:54:430 - Development of embryo in the womb.
3. Sahih Bukhari 8:77:594 - Angel in charge of uterus.
4. Sahih Muslim 2:462 - Devil spend the night inside the nose.
5. Sahih Muslim 23:5113 - Non-Muslim eats in 7 intestines.
6. Sahih Bukhari 7:71:619 - Fever is from the heat of the hell.

7. Sahih Bukhari 4:54:537 - The fly has a cure on its wing.
8. Sahih Bukhari 5:58:188 - Prophet Mohamed stoned a monkey for adultery.
9. Sahih Muslim 4:1032 - An ass, a woman, or a black dog can nullify the ritual worship of a man.
10. Sahih Bukhari 4:54:522 - Donkeys see *satan*.
11. Sahih Bukhari 7:62:52 - *Muta* (= temporary) marriages.
12. Sahih Bukhari 5:58:208 - Moon split miracle of prophet Mohamed.
13. Sahih Bukhari 2:18:167 - Insults Prophet Mohamed.
14. Sahih Bukhari 1:5:277 - Insults prophet Moses.
15. Abu Dawud 40:4705 - Giant goats in space.

The majority of **M**uslims don't even know that thousands of *Hadith* like these exist in their 'authentic' collection. If there are not one but thousands of these nonsensical *Hadiths* in the authentic collection, isn't that reason enough to suspect and discard the whole *Hadith* corpus as fake? Aren't these evidences enough to prove that the so-called 'authentic *Hadith*' are not revelations from God or the utterances of the respected prophet of God?

> **Quran 4:82:** *Do they not study the Quran (with care)? Had it been from other than God, they would surely have found therein much discrepancy.*

Their quest to hold on to the invented *Hadith* does not end there for the religionists and their followers. They use verse 3:164, where it states that the messenger '*teaches them the Book and wisdom*', to convince people that the 'wisdom' mentioned in this verse is the alleged *Hadith*. When you read the above few *Hadiths*, do you feel that there is any wisdom in them? Be honest with yourselves.

The Quran consists of many verses that require wisdom to comprehend. In this verse (ie: Q3:164), God simply states that the messenger teaches the book (ie: the Quran) and the wisdom contained in it. The *book* and the *wisdom* mentioned there are not two different things; instead, they are like the two of the same coin.

When the messenger was alive, he was assigned to teach the book and the wisdom to make it easy for his people to understand. As per the following verses, after his departure, 'the god' has taken that responsibility upon Himself to inspire anyone who honestly seeks to learn.

> **Quran 75:17-19 - Pickthall:** *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.*

HE has repeated many concepts in different ways, so as to make it easy to understand for whoever makes an attempt to learn - it explains itself (see Q: 39:23 below). Therefore, by default, it doesn't require any supplementary material (ie: *Hadith* or *Sharia Law*) to understand or to explain it. As I also mentioned in Chapter 14, the Quran functions as its own messenger for whoever honestly activates it.

> **Quran 39:23 - QXP:** *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.* (Also Q 17:41)

The *Hadith* debate does not end there. They also use part of verse 59:7 out of context, where it states, '*Take whatever the Messenger has given you*', to justify their belief in manmade *Hadith*. How could anyone use this verse, which talks about the 'spoils of war', to justify the manmade *Hadith,* in which the word *Hadith* is not even mentioned? *Spoils of war* are not *Hadith*. Whereas the verses where the word *Hadith* is mentioned clearly indicate that manmade *Hadith* are not to be

followed. Somehow, they overlook the fact that the word '*Hadith*' is specifically mentioned in many other verses in the Quran, and nowhere does it mean that people can follow the alleged *Hadith* of the prophet, which makes their claim void.

The **M**uslims who are unwilling to give up their manmade *Hadith* use the phrase 'obey God and obey the messenger', which is frequently used in the Quran, as the 'green light', to follow the alleged *Hadith* of the prophet. This phrase is discussed in detail in Chapter 14.

Most **M**uslims don't even know that the methods to perform their religious rituals, including ritual worship, are not even mentioned in the books of *Hadith* (ie: *Sahih-e-sittha* and *Kitab ul-arbaeen*), let alone in the Quran. The methods are mentioned only in different '*Madh-habs*' (= schools of thought) of different religious sects, which have been incorporated into their *Sharia Law.*

The religion they follow lies upon the blind faith of these *Hadith,* without which the whole religion of **I**slam would collapse to the ground, like a house of cards. Therefore, the **M**uslim scholars continue to make their best efforts to defend *Hadith,* however they can.

Strangely, however, the founders of the invented *Hadith* had unwittingly named them '*Hadith*', which the Quran had stated even before they were invented. This confirms that God was well aware of the evil-doers' plans, and had informed us in the Quran everything that we need to know to guide us to the truths (see 12:111 above). Therefore, we cannot claim that we were not informed.

As per the following verse, the people who invented these *lies* are called 'partners of God' (= *shurkaa-u = idols* - Root: *sha-ra-ka)* in the Quran.

> **Quran 42:21:** *Oh! They have partners (= shurakaa-u - ie: clergy = authorities) who decree for them 'deen' (= way of life = unjust laws) 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.*
> [This verse is mentioned in Chapter 4 as well].

In no uncertain words, God states that those who invent *deen* (= laws = way of life. e.g: *Sharia Law*) never authorized by God are acting like partners of God. Only if the **M**uslims can comprehend that the so-called *Hadiths and Sharia Laws of the prophet,* which consist in their religion (ie: rules and regulations) that govern most of their day-to-day life (ie: way of life), as per all the above verses in the Quran, are manmade inventions that are never authorized by God.

> **Quran 10:35**: *Say, "Are there of your partners (= shurakaa-u - ie: clergy = authorities) any who guide to the truth?" Say, "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?"*

Let's review the next verse, 10:36;

> <u>Most of them</u> *follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Indeed! God is Aware of what they do.*

Aren't the *Hadiths* and *Sharia Laws* conjecture? Can these conjectures take the place of the truths in the Quran? Don't the majority of people who claim to follow the Quran follow the *Hadith* conjecture? You be the judge.

> **Quran 18:56-57:** *And We send not the messengers except as bringers of glad tidings and warners. And those who deny, dispute with falsehood in order to refute the Truth, and to make My verses, and that of which they are warned, in ridicule.*
> *And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what faults he has done before? Indeed, We (Our universal laws) have made their hearts impermeable to reason and their ears deaf to advice. No matter what you do to guide*

> *them, they will not allow themselves to be shown the right way.*

Aren't the above verses clearly show how the deniers of the Quran dispute with you when you present the verses from the Quran to them? Haven't they taken the Quran as a ridicule? Why wouldn't they reason? Have they sealed their hearts and ears?

> **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*! (Also see Q 6:106)
> [Awliya = Protecting friends = Allies = Masters]

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

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, 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 that the *Sunna of allah* has 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

مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

> ***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)*

Q 48:23
Pickthall

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

> *It is the **law (= Sunna = rules in practice)** of Allah which hath taken course aforetime. 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

ٱسْتِكْبَارًا فِي ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ 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 that if prophet Mohamed were to invent anything other than the Quran, *allah* would punish him. Check the interpretation below 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.

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 describes, as per the Quran, what '*kufr*' means in his book QXP, as follow: *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.*

'*Kafir*' means someone who does the act of '*kufr'*. Many people use the subjective term 'disbeliever' to describe anyone who disagrees or rejects 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 'knowingly' rejects, refuses, or hides 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-**M**uslim is a '*kafir*' or a 'disbeliever' is not at all Quranic. Therefore, to use '*kafir*' to identify a 'non-**M**uslim' alone doesn't make any sense at all. '*Kafir'* applies to anyone who disbelieves or rejects the truth or is ungrateful, that includes **M**uslims. As explained in Chapter 3, the Quranic term '***m****uslim'* is an attribute, not a proper noun as in '**M**uslim'. 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 into the earth. Likewise, to make 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 ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ 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 إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿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 وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿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 be mindful of Me.*

The above verses apply to anyone, including **M**uslims, who reject the truth in the Quran and do not even make an effort to learn it. Let's look at a few verses where '*kafara'* is used to mean ingratitude.

Q 14:34
Sahih Intl'

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ
ٱلْإِنسَٰنَ 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 تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿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 ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ 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 ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ
ٱلْإِنسَٰنُ 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.

Quran 57:20
Sahih Intl'

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

> *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* also means one who conceals the truth.

When it comes to rejecting the truth (*kafara*) as a verb, God describes in the Quran what transpired in the community of the Jews in 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*

> *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 the 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 means to say 'Won't you use your intellect (brain; wisdom; common sense; reason)'.

Quran 8:22
Sahih Intl'

۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ ﴿٢٢﴾

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

If mankind is encouraged to use their intellect in the Quran by the Creator without blindly accepting anything, how could anyone blindly have faith in the authority of *Hadith* hearsay, which was 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 read it before proceeding.

Dr Shabbir Ahmed describes, '*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.*

Blind following perfectly fits this definition.

Quran 2:171
QXP

وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِي يَنۡعِقُ بِمَا لَا يَسۡمَعُ إِلَّا دُعَآءٗ وَنِدَآءٗۚ صُمُّۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَعۡقِلُونَ ﴿١٧١﴾

*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 <u>do not use their reason</u> (= Laa-ya'qiloon: aqal= intellect).*

[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 the shepherd and one another. In the above verse, blind follower (*ka-fa-ru*) is *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 how easily can the people be easily duped into behaving like a herd of sheep in many situations, religious or otherwise.

"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

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ 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 cattle; rather, they are more astray. It is they who are the heedless. (Also Q 25:44)

Q 10:42-43
QXP

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

Among them are those who apparently listen to you. (But their thoughts are wandering.) Can you make hear those 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 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, 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 or for petty gains.

Q 40:58
QXP

وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓـُٔ ۚ 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 بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

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 non-receptive to the divine revelations. 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

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ 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

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۖ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ 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.

Q 6:110
QXP

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ 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

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَـٰفِرِينَ ﴿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****.*

God never ordained blind faith. As per the Quran, HE encourages mankind to use their intellect.

Q 2:164
Sahih Intl'

إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَـٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿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)

Q 22:46
Yusuf Ali

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿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 'malaaika'. 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), "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 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 = those who submit).*

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 = those who submit).*

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 ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾

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*'. In a broader term, it also means accepting human authorities over Divine Revelation = hindering, depriving, or breaching divine laws (or just laws of the land) = Idol worship in any form = Serving graves, saints, ancestors, or one's own evil agendas and desires. The act of *shirk* makes a person a *mushrik* (= polytheist = idolater) and a *kafir* (= rejecter of the truth). This is the opposite of monotheism. Monotheism is consciously believing in both thoughts and actions 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

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾

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

Quran 10:105
QXP

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

(*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

۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

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 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 أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا 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 <u>therewith</u> 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

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿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

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿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.' This is also true according to the Bible.

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 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 '***i**slam*' (= submission) is the conscious belief in the one and only God and rejection of all other deities besides HIM. This is so important that God states in the Quran that HE may forgive any other faults of men except *shirk* (= associating partners with God).

Quran 4:48
Pickthall

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾

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 ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١١٦﴾

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).

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 يُؤۡمِنُ أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشۡرِكُونَ ﴿١٠٦﴾

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

that they attribute partners (unto Him).

Quran 6:116
Sahih Intl'

وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ 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 Knows what they do.*

I would like to highlight the word 'most' or 'majority' in the above 3 verses. Could this be considered a wake-up 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 making this mistake. Everyone may agree that it is not right to commit *shirk* (= associating parents with God), 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*.

As per this definition of *shirk*, 'accepting human authorities over divine revelation' in any matter is considered *shirk* – associating partners with God (see the beginning of this Chapter for the definition). By applying this definition, would upholding the alleged *Hadith* of the prophet 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 edicts 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 to 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 God is the Messiah (Q 5:72), are associating partners with God (= *shirk*), thus committing a serious mistake. This practice is not only limited to the *Children of Israel* but is also prevalent in all religions, including the religion **I**slam. Therefore, as per the definition of 'monotheism', there are no monotheistic religions on earth. 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 the 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 ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

Certainly, they disbelieve who say: Surely Allah, He is the Messiah*, son of Mary; 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

اتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ٣١

*They have taken their **rabbis, priest, imams (= ahbaar) and their monks, yogis, and sufis (= 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

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ 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, God reminds mankind to serve HIM alone and not to serve any other authority besides HIM, or not take any intercessors besides HIM. The Quran clearly teaches mankind how to serve God by serving HIS creations.

God has not even promoted 'worship' to HIM or anyone else in the Quran, but only to serve HIM by serving HIS creations. I will explain this in more detail in the next Chapter.

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

To introduce ***i**slam* to the world as a religion, one of the words that has 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 be subservient', or 'to obey'. As I mentioned in Chapter 4, for ***i**slam* to be recognized as a religion, the inventors of the religion had introduced rituals and dogmas, which are non-existent in the Quran. Since the Arabic Quran is protected from all kinds of tampering, as promised by God in the Quran (Q 15:9, 85:21-22), the only way to create a religion out of it was to intentionallys 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 because mankind always likes to have something to worship or offer something to a deity 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 itself. Since they are unable to see this entity in this realm, Lucifer (= *Iblis*) has taken advantage of the situation and misguided mankind into carving physical objects that represent god(s) or goddess(es), or consider some of the God's creations as their deities, whether human or otherwise, for veneration or to worship. He also has crafted desires 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 and to protect them, their properties, their agriculture, and livestock from any calamity. The religious practices of 'worship' stemmed from this irrational fear. This illusion gave mankind a false sense of protection in return for idolization.

God mentions Lucifer's (= *Iblis*) perceived motivations and intentions to misguide people beautifully in the following

verses of the Quran. It almost seems like Lucifer 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 (ie: Lucifer) 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 (Lucifer). But he said, 'Of your* ***servants (= 'ibadi)*** *I will take my due share' (ie: revenge).*
> *(Lucifer, 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 (= Lucifer)] said: "By Your Might, then I will surely mislead them all, except Your sincere* ***servants (= 'ibada)*** *among them ".*

Due to manmade *Hadith*, the earlier Quranic exegetist had interpreted many of the derivatives of the root word *A'-Ba-Da* as '*worship*' in many of the Quranic verses, which led to the belief that the Quran promotes worship. The subsequent translators of the Quran further confirmed this allusion. However, once you analyze the Quran, it will make clear to you that the most appropriate meaning of this word is 'serve', not 'worship'. Let us analyze 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/:

- 122 times as the form I verb *ʿabada*
- once as the form II verb *ʿabbad*
- once as the adjective *ʿābidāt* (عٰبِدٰت)
- 9 times as the noun *ʿibādat* (عِبَادَت)
- 131 times as the noun *ʿabd*
- 11 times as the active participle *ʿābid*

Out of the 8 Quran translations I reviewed, 5 of them are unanimous in interpreting the noun *ʿabd* 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 *ʿabbad*, all the Quran translators are unanimous in using the meaning, 'to enslave'.

When it comes to Form I verb *ʿabada*, which occurred 122 times in the Quran, in all the 8 translations I reviewed, everyone except Arberry has 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 of the noun *ibādat* as 'service', all 9 times in his translation. For the adjective *ābidāt* that occurred once, he has used the word 'devout' as the meaning.

11 times the word *ābid* appears 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'

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

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

Q 3:79
Pickthall

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ 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 **servants** (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.*

[The above verse could be in response to John 12:26 - KJB: "If any man **serve me**, let him follow me; and where I am, there shall also **my servant** be: if any man **serve me**, him will my Father honour."]

Q 21:92
Arberry

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾

'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 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 (i.e: master) doesn't expect the employee (i.e: servant) to worship him or her. Likewise, as the master, God does not require us (servants) to worship HIM. Like an employer would want you to perform your duties at work, God wants us (the servants) to perform our duties on earth by serving HIS creations to the best of our abilities. HE has detailed and made it clear in the Quran, how one could serve HIM by serving HIS creations. 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

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿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

مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

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

Q 16:97
Pickthall

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾

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

وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾

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

As the enemy of mankind, Lucifer 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. Lucifer knew he could direct mankind to its doom only if he could deceive us. To achieve this, he 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.

God says in the Quran, not to fear Lucifer (= *Iblis*) and his allies - evil ones (= *satans*). He creates false hope in men. God also states that Lucifer doesn't have any power over those who believe in God and follow the truth. God has warned us about Lucifer and the evil ones in many verses in the Quran. A few such verses are:

Q 35:5
QXP

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿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 ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

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

Q 4:120
Yusuf Ali

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ 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 وَعَلَىٰ 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 أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿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 reserved only for the religion **I**slam, but for all other religions as well. But does the Quran promote a religion? Does '***i**slam'* in the Quran mean a religion? Please note the capitalization of "**I**" in '**I**slam', which represents a *religion,* whereas the lowercase "**i**" in '***i**slam'* represents *submission*. Please refer to Chapter 4.

The religion **I**slam has two main Branches, '*Sunni'* and '*Shia'*. The followers of these 2 branches are called 'Sunni **M**uslims' and 'Shia **M**uslims'. 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, even after becoming adults. 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'.

As per Mattias Desmet, the author of 'The Psychology of Totalitarianism', *mass formation* is a term that 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 believes in, even if you present them 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.

It is similar to 100th Monkey Effect. Hundredth Monkey Effect is a hypothetical phenomenon suggesting that a new behaviour or idea can spread rapidly across groups once a critical number of individuals adopt it. Though it is considered hypothetical, we see it happens in real life. This is why it's so important to always question mainstream narratives and popular opinions.

The following verses explain the perils of group following.

Q 6:116
Sahih Intl'

وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ 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 أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

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

People tend to believe that the majority (or most) is always right, and therefore they lean towards the majority's beliefs or the consensus. However, as per the Quran, the majority could invariably mislead you (Q 6:116 above), and they follow nothing but assumptions (i.e: opinions). Therefore, the knowledge or the interpretation of the Quran should not be simply based upon consensus or opinions of the majority, as

there are no guarantees from God that the majority are rightly guided. It is about the courage, determination, and perseverance of an individual to find the truth by challenging his/her beliefs while utilizing the tools God has given him/her (i.e: the brain, eyes, ears, reasoning, and the scriptures). Let's review a few more verses.

> **Quran 10:35-36**: *Say, "Are there of your partners (= shurakaa-u - ie: clergy = authorities) any who guides to the truth?" Say, "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?"*
> ***Most of them*** *follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Indeed! God is Aware of what they do.*
>
> **Quran 36:5-7 - Sahih Intl':** *[This is] a revelation of the Exalted in Might, the Merciful,*
> *That you may warn a people whose forefathers were not warned, so they are unaware.*
> *Already the word has come into effect upon* ***most of them****, so they do not believe*.
>
> **Quran 30:42***: Travel in the land, and see the nature of the consequence for those who were before you!* ***Most of them*** *were idolaters.*
>
> **Quran 12:103 - Pickthall:** *And though thou try much,* ***most men*** *will not believe*.
>
> **Quran 13:1 - Yusuf Ali:** *A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but* ***most men*** *believe not.*
>
> **Quran 17:89 - QXP:** *We have used Tasreef to explain The Qur'an in many facets for mankind. However,* ***most people*** *(due to arrogance, prejudice or blind following) remain ungrateful by rejecting such clear guidance.*
>
> **Quran 23:70 - Yusuf Ali:** *Or do they say, "He is possessed"? Nay, he has brought them the Truth, but* ***most***

of them *hate the Truth.*

Quran 21:24 - Pickthall: *Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This (Qur'an) is the Reminder of those with me and those before me, but* ***most of them*** *know not the Truth and so they are averse.*

Quran 40:61 - Shakir: *Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but* ***most men*** *do not give thanks.*

As per these verses, the majority of people choose to follow conjecture or opinions (as opposed to facts), disbelieve, idolize, and are ungrateful or hate the truth. I don't know about you, but when I read these verses, it gives me shivers. So, if you are with the majority in any of the above circumstances, it's better that you challenge or revisit your opinions and beliefs.

Since the Quran does not represent a religion, as discussed in Chapter 4, could this rule be generally applied to 'opinions' (not facts) that the majority believe to be *true*? According to Geoff Barra, it's a resounding 'yes', and verses 6:116 and 10:35-36 above confirm it. He states in his book:

> *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.*

When we blind follow, we become an easy target for the priests and monks who are themselves blind followers, whether they know it or not. The priests and monks 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 commitment are to keep the organization that hired them happy. They do not have the best interests of the congregation or the community at heart. They do not have a 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?

The following short verse put this in to perspective.

> **Quran 36:21**: *Follow those who ask of you no wage; They are rightly guided.*

Let that verse sink in… Can you think of an imam, rabbi, clergy, monks or a priest in any religion who doesn't get paid by their congregation or by their followers? None. They all live comfortably from the financial contributions of their followers. Isn't this verse alone sufficient enough to understand the corrupt nature of all religions and the priesthood? It is a big business.

The religion **I**slam and its priesthood are not exempt from this verse. Do they really follow the Quran? How many times would they have encountered this verse, but simply ignored it? Or do they think that this verse does not apply to them, but applies only to other religious priests? How ironic that they proudly preach the following verse about prophet Mohamed, but do

just the opposite.

> **Quran 34:47:** *Say*: "*No wage do I ask of you; it is all in your interest; my wage comes only from God; And He is witness of all things*."
> [Also see Q 26:105-109; Q 26:123-127; Q 26:141-145; Q 26:160-164; Q 26:176-180]

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

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم 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 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

ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿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!* (Also see Q 6:106) [Awliya = Protecting friends = Allies = Masters]

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, evil Authorities, etc?

Q 42:21

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

Oh! They have idols (= shurakaa-u. i.e: clergy = authorities = idols) who decree for them 'deen' (= way of life = unjust laws) 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

Does God share HIS legislative authority with anyone?

As per the Quran, 'the god' (= *allah*) does not share HIS legislative authority, outside the boundaries of the Quran, with anyone. So, no one, including the prophets, has the right to implement unjust legislations contradicting or overriding the laws (= *deen*) in the Quran. I briefly mentioned this in Chapter 3 and have discussed further in Chapters 14 and 15.

Q 12:40
Sahih Intl'

مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ 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 = *deen'*) are mine. *A'-Ba-Da* = serve, not worship. See Chapter 9.

Q 18:26
Sahih Intl'

قُلِ ٱللَّهُ أَعۡلَمُ بِمَا لَبِثُواْۖ لَهُۥ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا يُشۡرِكُ فِي حُكۡمِهِۦٓ أَحَدٗا 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 and the authorities 'the right' to create laws (= *deen*) that are unjust and/or contradict the Quran? What evidence or proof do we have to confirm that the clergy and the evil authorities are rightly guided? As I explained in Chapter 8, following clergy and authorities (religious or otherwise) contrary to divine laws is considered '*shirk*' - associating partners with 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 rumour 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 perfect sense when you consider the Quranic usage of the word '*shaitaan'* (Eng. satan*). Iblis* (Eng. Lucifer) possessed these characteristics when he replied to God, as stated in Q 7:12, "*I am better than him*", referring to mankind. This is the ego speech – I AM'ness - the arrogance. Then, *Iblis* retorted that he would take his revenge on mankind. Let's look at a few of his responses.

> **Q 15:33:** *He (ie: Iblis = Lucifer) said: Never would I consent to a human-being whom You created out of clay, moulded into shape!*
>
> **Q 17:62 - Yusuf Ali:** *He (ie: Iblis = Lucifer) said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"*
>
> **Quran 7:16-17:** *He (ie: Iblis = Lucifer) said: Now, since You have sent me astray, verily I shall lurk in ambush for them in Your right path.*
> *Then I will assault them openly and secretly, through their strengths and through their weaknesses. And You will not find most of them grateful.*

Quran 15:39 - Pickthall: *He (ie: Iblis = Lucifer) said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,*

Quran 38:82-83 - Sahih Intl': *[Iblis = Lucifer] said, "By your might, I will surely mislead them all. Except, among them, Your chosen servants."*

So, *Iblis* (= Lucifer), with his egoistic, arrogant, and fiery attitude, took an oath upon himself to misguide mankind. Because of this attitude, God called *Iblis*, 'satan' in verses 20:120, 2:36, 7:20, and many other verses. This word 'satan' is similar to a title, which carries the meanings of all characteristics in the description above. It simply means 'evil' or 'evil being'. It is not the name of an entity, but the characteristics of an entity. *Iblis* (= Lucifer) as the entity possesses all these evil characteristics, thus he is called *satan*.

The Quran also uses the word 'satan' to refer to evil in mankind as well, in the following verses.

Q 6:112: *And thus We have made for every prophet an enemy - evil ones (= satans = satanic people) from human and jinn who rose in opposition, inspiring each other with fancy words in deception. But if your Lord had willed (according to His universal laws), they would not have done it, so leave them and that which they invent.* (Also see Q 6:113; 41:25; 41:29; 114:5-6).

[*Shayatheen-al insa wal-jinna* = evil ones from human and genies.]

This further proves that *satan* is the evil characteristic of any entity. So, any human who consistently adopts and displays these characteristics can also be given the title, *satan*.

Please note that the *jinn* (Eng: Genie) referred to in verse 6:112 above are the descendants of *Iblis* (Ref: Q 18:50). The majority of *jinns* are evil, and thus have all the evil characteristics of *Iblis*. As per verse 6:112 above, mankind who have acquired the evil characteristics of *Iblis* are referred to as *satans* or *satanic people*.

> **Q 18:50**: *And (remember) when We said unto the malaaika (= universal forces of nature): be of service to Adam, and they all consented, except Iblis; he is of the jinn; he (= Iblis) rebelled against his Lord's command. Will you choose him (ie: Iblis) and his offsprings (ie: jinn) for your protecting friends instead of Me, when they are an enemy unto you? Miserable is the exchange the wrongdoers make.* (Also see Q 7:27)

Satan is not an invisible flying creature waiting to attack mankind at every corner, as most people assume. It is the evil characteristic of any entity - genies or humans. This evil characteristic could exist in mankind as well.

Many people seem to have difficulty understanding that *malaaika,* mentioned in the Quran, is the Universal forces of Nature - A form of energy. '*Malaaika'* (sing: *malak*) are not winged female beings as most people believe (see Q 43:19; 37:150). That is only in Greek folklore. As per the Quran, the '*malaaika'* are a form of energy who uphold the 'Universal Laws of nature' (or *shiya-an*), with two or three, or many tasks assigned to them. (See Quran 35:1). These energies (= *malaaika*) also serve God on specific tasks in their capacity as 'messengers of God' as mentioned in Q 22:75 (see also Q 15:51-61; 11:69-77), and they can be called 'angels'.

As per the Quran, *Iblis* (= Lucifer) was part of the Universal forces of nature (= *malaaika* = angels) who disobeyed God. Because of his ego in self-glorification, God called him ***satan*** (ie: it means everything in the definition above). See Q 7:11-12 and 2:34-36 below.

> **Quran 7:11-12:** *And We created you, then fashioned you, then told the malaaika (= universal forces of nature = angels): "Be of service to Adam!" And they consented, all but Iblis, who was not of those who consented. He said: What hindered you that you did not consent when I bade you? (Iblis) said: "I am better than him". You created me of fire while him You created of mud.* (Also, see Q 2:34, 15:29-31 & 38:72-74.)

> **Quran 2:34-36**: *And when We said to the malaaika (= universal forces of nature = angels): "Consent to Adam", they all consented, except **Iblis**. He refused because of pride, and so became a rejecter of Divine command.*
> *And We said: "O Adam! Dwell thou and your wife in the Garden, and eat freely (of the fruits) thereof when and where you please; but do not go near this tree (that branches out) lest you become wrong-doers.*
> *But **satan** caused both of them to deflect therefrom and got them out of the happy state they were in. And so We said: "Degraded you have become, with discord among each other! There shall be for you on earth a habitation and livelihood for a time".* (Also Q 20:116-20, 7:20)

So, *satan* is the evil characteristic of Lucifer (= *Iblis*), genies (= *jinn*), or humans. Many people assume that *satan* and *Iblis* are one and the same, and use these 2 names interchangeably. However, as per the Quran, *Iblis* is the proper-noun, and *satan* is the characteristic that represents *Iblis*, thus, a common-noun.

Human beings are vibrational beings. We constantly emanate energy. When we experience negative emotions like ego, hatred, vice, jealousy, pride, fear, despair, intolerance, hopelessness, greed, evil desire, apathy, anger, violence, anxiety, or worry, we vibrate in low frequencies that send out negative energy to the aether. When we vibrate in higher frequencies, we experience love, joy, gratitude, happiness, fulfillment, mercy, grace, and peace. All these emotions depend on the condition of ourselves (i.e: our thoughts) at a given moment. Some people engage in positive thoughts (= positive energy) more often than negative thoughts (= negative energy). The opposite is true as well for some others. These are our own thoughts (= energy) that whisper to our subconscious mind from time-to-time, depending on our condition (internal and external environment), and the state of ourselves. It is popularly known as the *conscious mind.* The Quran calls this the *whispers of our own selves*.

> **Q 50:16**: *We have created man and We know what his soul (= nafs) whispers to him (all the intricacies of his thought process), for, We are nearer to him than his vena cava*.

The Quran acknowledges these thoughts (= energy, positive or negative, i.e: thoughts, desires, feelings, emotions, imaginations) of ours as what our souls whisper to us. This is not *Iblis* (= Lucifer) whispering to us, but our own selves. (*Iblis* whispered to us in the higher realm, and that's why we are here on earth).

We also have an internal domain that rebels against or in support of these thoughts that we constantly experience. That is our freewill. Our action or response varies, depending on these thought patterns (= energy, positive or negative) and our *freewill* (More on Freewill in Chapter 19).

Since like attracts like, we could attract to our energy fields similar people with vibrational frequencies that match ours, which can positively or negatively contribute to our mental and physical states, thus our thoughts. We also know that our thoughts (= energy, positive or negative), depending on how strong and consistent they are, affect our physical bodies and our environment. The function of universal forces of nature (= *malaaika = angels*) is to manifest those thoughts and desires in various ways in our lives (i.e: to uphold the Universal Laws), without being biased, depending on how strong those thoughts are. Thus, the popular adage, '*where attention goes, energy flows*'.

Therefore, we should not let our evil thoughts or negative energy have control over our lives, to keep us in a constant state of ego, hatred, vice, jealousy, pride, fear, despair, intolerance, hopelessness, greed, evil desire, apathy, anger, violence, anxiety, worry, etc. If we don't attempt to keep these thoughts in check, these negative thoughts, or low vibrational energy, could contribute to our behaviours described in the first paragraph above. When we are under the influence of *satan* - our own negative traits - we could manifest *satanic* behaviours in ourselves and others around us. It is important

that you ponder the description of *satan* in the first paragraph, one more time.

To recap, it is our own thoughts that whisper to our subconscious mind, not an external entity. The more we delve in evil thoughts, the more it reflect and manifest in our lives, one way or another, and the higher the chances of attracting people with similar frequencies.

The human ego plays a huge role in this respect. Ego is a personality disorder. 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, your possessions, and your imagination. Then you identify people who have accomplished less as inferior, and your self-important superiority (i.e: ego) causes you to be constantly offended in one way or another. Similarly, if you identify people who have accomplished more as superior, your inferiority complex or your misidentification of yourself causes you to be constantly offended as well. This misidentification is the source of most of the problems of humankind.

The ego (ie: negative energy) that controls the superiority complex promotes '*I am better*', '*I deserve more*', '*I am powerful*' mentality that feeds the hatred, vice, jealousy, pride, fear, despair, intolerance, hopelessness, greed, evil desire, apathy, anger, violence, anxiety, and worry. The ego (ie: negative energy) that controls the inferiority complex promotes '*I am not good enough'*, '*I don't have enough*', '*I am weak*' mentality that feeds these same negative feelings and emotions.

Unfortunately, most people vibrate at low frequencies most of the time, which promotes evil thoughts that can lead to evil actions and outcomes. This explains why there is a lot of hatred, vice, jealousy, fear, despair, intolerance, hopelessness, greed, evil desires, apathy, anger, violence, and anxiety in the world right now. They make their selfish thoughts, desires, feelings, emotions, and imaginations their own *satan* (= evil).

You might be surprised to hear that there is a growing number of people in many developed countries who openly identify themselves as 'Satanists'. This movement is quite popular in many countries, including America, and they openly recruit people to join their clubs.

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. The majority don'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.

There are many external factors that contribute to this condition as well. These external factors also come in the form of whispers (i.e: subliminal messaging) by *satanic* humans and genies as per the Quran. They instill ego, hatred, vice, anger, fear, despair, intolerance, hopelessness, greed, evil desire, apathy, anger, violence, and anxiety in sneaky ways that we can't even imagine, through subliminal messages (ie: whispers). The verses 114:4-6 explain this as follows:

Q 114:4-6

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾

ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

From the evil of the sneaky whisperer. Who whispers in the hearts of humans, Of the jinn and of humankind.

As per these verses, the external forces that whisper to us are the evil *jinn* (= genie) and humans. They whisper to us through subliminal messaging through various means, such as TV commercials & programming, children's cartoons, movies, gaming, communication devices, and education. I have

discussed more of these subliminal messages and how they affect our *freewill* in Chapter 19.

The genies and humans mentioned in these verses are not invisible beings. They are physical beings that live on earth. Remember, God not only banished Adam and his wife to earth from the higher dimension; HE banished *Iblis* as well. We know, the descendants of *Iblis* (= Lucifer) are called *jinn* (= genie) in the Quran (see Q 18:50 above), and they co-inhabit the earth with humankind.

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, peace, gratitude, creativity, fearlessness, compassion, forgiveness, etc, to become self-actualized, to be one with God – peacefulness (= *salaam*).

It is important that we always be conscious of our subconscious mind – our thoughts - our intrinsic energy (positive and negative). It is also important to be aware that the extrinsic energy from our surroundings can also affect our vibrational (intrinsic) energy field. The people around us have a direct impact on our vibrational frequency. Therefore, it is equally important to distance ourselves from people who vibrate in low frequencies (negative energy) most of the time, and the external forces (i.e: evil genies and mankind = evil ones) that whisper to us through subliminal messages.

If we surround ourselves with happy, loving, caring, and positive people, we can also experience and enter this positive energy field. 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, positive and negative) and external evil forces that whisper to us in various ways, and make an effort to vibrate in high frequencies that emulate love, gratitude, and compassion, be evidence-based critical thinkers (rather than blind followers), submit to the laws of God (= *deen* = way of life) by following His guidance in the scriptures and accept His universal laws of cause and effect (= *malaaika*), we would be

better citizens with a peaceful state of mind. That is the attribute of being a true '*muslim'* (= one who submits to laws of God).

God has warned us in numerous verses in the Quran, not to be deceived by satan (= evil one or one's own evil thoughts).

Q 2:208 يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the satan (= evil one or one's own evil thoughts). Indeed, he (ie: evil one or one's own evil thoughts) is an open enemy for you.

Q 17:53 Arberry وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ ٱلشَّيۡطَٰنَ يَنزَغُ بَيۡنَهُمۡۚ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلۡإِنسَٰنِ عَدُوّٗا مُّبِينٗا ٥٣

And say to My servants, that they say words that are kindlier. For surely Satan (= evil one or one's own evil thoughts) provokes strife between them, and Satan (= evil one or one's own evil thoughts) is ever a manifest foe to man.

Q 35:6 Sahih Intl' إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦

Indeed, Satan (= evil one or one's own evil thoughts) 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 ۞أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٦٠

Made I not covenant with you, Children of Adam, that you should not serve (= 'abada) satan (= evil one or one's own evil thoughts); Surely he (i.e: satan = evil one or one's own evil thoughts) is a manifest foe to you.

Q 17:64 QXP وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ وَرَجِلِكَ وَشَارِكۡهُمۡ فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِ وَعِدۡهُمۡۚ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ 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 monetary help, business partnerships and ready loans. You may misguide the children with detrimental educational programs, and counter-productive recreation. And hold out promises to them.' Whatever Satan (= evil one or one's own evil thoughts) promises them, is meant to deceive their mind.

Q 31:33
QXP

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ
جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا
يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿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'

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾
وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾

And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil (= evil one or one's own evil thoughts), 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.

Note: The inserts (= *evil one or one's own evil thoughts*) above are mine, in context.

The prophets of God also had warned their followers about satan - *the* evil ones, or one's own evil thoughts. The following verses describe prophet Abraham's plea to his father, and prophet Jacob's advice to his son.

Q 19:44-45
QXP

يَـٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَـٰنَۖ إِنَّ ٱلشَّيۡطَـٰنَ كَانَ لِلرَّحۡمَـٰنِ عَصِيّٗا ﴿٤٤﴾

يَـٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَـٰنِ فَتَكُونَ لِلشَّيۡطَـٰنِ وَلِيّٗا ﴿٤٥﴾

'O My father! Do not serve the Satan (= evil one or one's own evil thoughts), for Satan (= evil one or one's own evil thoughts) 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 (= evil one or one's own evil thoughts).'

Q 12:5
QXP

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ ٱلشَّيۡطَـٰنَ لِلۡإِنسَـٰنِ عَدُوّٞ مُّبِينٞ ﴿٥﴾

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

Note: The inserts (= *evil one or one's own evil thoughts*) above are mine, in context.

God says that *satan* (= evil one or one's own evil thoughts) has no power over mankind unless mankind gives away their power to it, by constantly entertaining evil thoughts, desires, or following suggestions of evil prompting (i.e: subliminal messaging = whispers). So, be mindful of your thoughts and actions.

Q 16:99-100
QXP

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾

He (Satan = evil one or one's own evil thoughts) 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.

Q 14:22
Pickthall

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ
فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا
تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى
كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

And Satan (i.e: Iblis = evil one) 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.

Note: The inserts (= *evil one or one's own evil thoughts*) above are mine, in context.

Fear is one of the strongest weapons *satan* uses against humans. 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 (of one's own self or through subliminal messaging). God states in the Quran, not to fear *satan*.

Q 3:175

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

That is only the satan (= evil one or one's own evil thoughts) 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 3:175 could mean different types of fear tactics *satan* (= evil one or one's own evil thoughts) uses against humans, 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 and oftentimes as self-fulfilling prophecies. But God promises us forgiveness and bounty if we believe in HIM and follow HIS guidance.

Q 2:268

ٱلشَّيۡطَٰنُ يَعِدُكُمُ ٱلۡفَقۡرَ وَيَأۡمُرُكُم بِٱلۡفَحۡشَآءِۖ وَٱللَّهُ يَعِدُكُم مَّغۡفِرَةٗ مِّنۡهُ وَفَضۡلٗاۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٢٦٨

Satan (= evil one or one's own evil thoughts) 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.

God has also taught us to take refuge in HIM from *satan* while being conscious of our thoughts and take corrective actions. Check the following verses of the Quran:

Q 23:97–98
Arberry

وَقُل رَّبِّ أَعُوذُ بِكَ مِنۡ هَمَزَٰتِ ٱلشَّيَٰطِينِ ٩٧ وَأَعُوذُ بِكَ رَبِّ أَن يَحۡضُرُونِ ٩٨

And say: 'O my Lord, I take refuge in Thee from the evil suggestions of the Satans (= evil one or one's own evil thoughts),
And I take refuge in Thee, O my Lord, lest they attend me.'

Q 41:36
Arberry

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٣٦

If a provocation from Satan (= evil one or one's own evil thoughts) should provoke thee, seek refuge in God; He is the All-hearing, the All-knowing. (see also Q 113:1-5; 114:1-6)

Note: The inserts (*= evil one or one's own evil thoughts*) above are mine, in context

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.

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 **M**uslims 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 that the Quranic usage of 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*.

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 that we already discussed in the previous Chapter, which contains the word *sajada*.

Quran 2:34
Sahih Intl'

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾

> *And [mention] when We said to the ~~angels~~ (**Insert**: malaaika), "**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 with *allah* (= the god). Then, how could *allah* command the '*malaaika'* to 'prostrate' before Adam as interpreted in the above translation? Does it make any sense?

Please note that 'm*alaaika*' or 'angels' are the Universal Forces of nature, who uphold the Universal Laws (= *shiya-an*). As per the above verse, where it states, "We said to the *malaaika*", which includes *Iblis* (= Lucifer), to "*asjudu* (= consent) to Adam", and everyone did, except the *malaaika* called *Iblis*. We

learned in the previous Chapter that *Iblis* (= Lucifer) is the source of all evil, and *satan* is the evil characteristic of any entity, whether it be humans or *jinn* (= genie).

So, what *allah* commanded '*malaaika'* (= forces of nature = angels) was 'to consent' or 'be of service' (= consent = *asjudu* – root: *sa-ja-da*) to Adam (= humankind) for which they agreed (*fasajadu* = root: *sa-ja-da*), except *Iblis*. This consent of the '*malaaika'* to Adam (ie: humankind) allowed humans the ability to harness the 'forces of nature' (= *malaaika*) to our own advantage. When you look at all the advancements in science and technology around us today are due to the consent (= *sajada*) given by *malaaika* for the benefit of humankind. Unfortunately, however, humans did not get the consent of *Iblis* (= Lucifer). So, the freewill of humankind has this constant battle between good and evil energy, within their internal domain (i.e: what its soul whispers) and the external domain (i.e: subliminal messaging from evil *jinn* and humans).

Therefore, '*sajada'* does not mean a physical prostration. Thus, the correct meaning of the above verse is as follows:

> *And when We said to the 'malaaika' (= universal forces of nature = angels): "Consent (= be of service = asjudu - root: sa-ja-da) to Adam"; so they all consented (fasajadu – root: sa-ja-da), except Iblis. He refused because of pride, and so became a rejecter of Divine command.*

As per verse 53:27, those who believe the *malaaika* (= angels = universal forces of nature*)* as female beings (eg: fairies with wings), do not believe in the Hereafter.

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

Dr Shabbir Ahmed, in his book, QXP, has given a synopsis under verse 2:34, which is worth mentioning. However, I do not agree with the last part of this synopsis, which is crossed off below (Note: *Iblis* is a proper noun. Satan is the characteristic or title of *Iblis*. Please refer Chapter 11):

> *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 'Self' - Call it 'I', 'Self', 'Ego', 'Personality', 'I-am-ness', 'Me'. This has been placed for 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 (2:34), we learned that *Iblis* was also part of the 'Universal Forces of nature' (= *malaaika*), but he disobeyed God's command, and God called him *satan*. Satan, as the Quran describes him, is any entity that has the evil characteristic of *Iblis* in thoughts and actions, which we discussed in the previous Chapter. The derivatives of the root word '*Sa-Ja-Da*' used in this verse mean '*consent*', and not a physical prostration.

The following verse, according to many translators of the Quran, indicates that everything in heaven and earth, including the sun, moon, stars, mountains, trees, creatures, and many of mankind, prostrate to God. We can clearly see, like in the previous example above, that 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 bodies physically prostrate to God. However, when you apply the appropriate meaning without any preconceived ideology, the whole sentence makes sense.

Q 22:18
Pickthall

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾

Do you not see that to Allah ~~prostrates~~ (**insert**: consents = *yasjudu* – root: *sa-ja-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 <u>many of the people</u>? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honour. Indeed, Allah does what He wills.*
['*Kazeerun min-an-nasi*' = many of the mankind. *'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 '~~*prostrates*~~' and the insert (consent = *yasjudu* – root: *sa-ja-da*) above are mine.

Let us now look at the story of the 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 gave their consent to him? Here is a common translation of this verse:

Q 12:4
Pickthall

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿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: *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 Joseph's dream was that he 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 was also a prophet, physically prostrated to his son, Joseph. Here's a common translation and its error.

> 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 seat of honour, 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 has made it true, and He has shown me kindness, since He took me out of the prison and has 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.*
> [*Kharru* = humble themselves. *Sujjadan* = consenting]

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 where '*sajada*' is used.

Q:19:58
Pickthall

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ
وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

> *Those were the ones upon whom Allah bestowed favour 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 wishes to become a true 'submitter'. After all, this is what identifies someone as a '*muslim'* (= one who submits to 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.

Q 32:15
Sahih Intl'

إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾

Only those who believe in Our verses, 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 the scripture, 'humble themselves consenting to His commands' (= *kharru-sujjadan* – root: *sa-ja-da)*, but not fall down in physical prostration.

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

Q 2:58
Pickthall

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾

*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 now 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 repent, We will forgive you your sins and will increase (reward) for the right-doers".

Let us check another common translation of a verse:

Q 17:106-107
QXP

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ 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]

Since the **M**uslims believe that '*suj-ja-dan'* in 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 at 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.*
> *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:

Q 7:206
Pickthall

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ﴿٢٠٦﴾

> *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* consent (= *yasjudu* – root: *sa-ja-da*) to *Him.*

Q 53:62

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾

> *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 **I**slam. They claim it is a 'place of worship' for the **M**uslims. Since this is an important subject, I have dedicated the whole of Chapter 26 to discuss this topic. I suggest you not to skip Chapters and 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. They claim *ruku'u* means a physical motion in bowing down in their daily ritual-worship. But, wherever the Quran mentions about *ruku'u*, there is no mention of it as part of any ritual-worship. '*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.

Q 77:48
Sahih Intl'

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

And when it is said to them, "Bow [in prayer]," they do not bow.

Bow down in prayer? The word '*arka'u'* doesn't mean a physical bowing, as most people believe. If you read the 2 proceeding verses, it indicates *arka'u* to the Quran. Therefore, the most sensible interpretation is:

*When it is said to them: C*oncede*, they* concede *not (to the commands of their Lord in the Quran)!*

In Chapter 2, verses 40, 41, and 42, 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 (ie: 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:

Q 2:43 وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

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

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

Let's look at another verse.

Q 38:24 QXP قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

*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*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ٧٧

Q 22:77
Pickthall

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.

يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣

Q 3:43
QXP

(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:

(Malaaika 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).

Points to ponder: Even though the root words '*sa-ja-da* (ie: *sujud*)' and '*ra-ka-'a* (ie: *ruku'u*)' are mentioned in the Quran numerous times, they have not been used in relation to '*solaa*'. So, to claim '*sujud*' and '*ruku'u*' to mean 'physical prostration' and 'physical bow-down', and are part of ritual-worship, neither makes sense nor Quranic.

He who created us without our help will not save us without our consent.
- St Augustine

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 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, fast, *Tharavih 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, and various other celebrations and ceremonies?

It is important that you understand what '***i**slam'* and '*deen'* mean before proceeding. I have covered it in Chapter 4, where I explain that *deen* is a set of divine laws mentioned in the Quran to be established on earth and why '***i**slam'* is not a religion, and therefore, there are no rituals and dogmas prescribed in the Quran. I suggest you read it, if you have not already, before proceeding. Rituals and dogmas are all associated with alleged *Hadith* and *Sharia Law*, which are not part of the Quran.

There are numerous verses in the Quran that state that '**the Quran 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 heavens and earth, and HE is referring to HIS fully detailed and clear book, the Quran.

Quran 6:114
Yusuf Ali

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿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. Never be then of those who doubt.*

Quran 6:126
Pickthall

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ 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 جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ 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 هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿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

الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ 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 كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ 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*

Quran 16:89
Sahih Intl'

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ 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 (= those who submit).*

Quran 17:12
Pickthall

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ الَّيْلِ وَجَعَلْنَآ ءَايَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿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 هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنسَانُ 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

كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ 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 God says in no uncertain terms that 'the Quran is fully detailed'. Who can challenge God's words other than the wicked who disbelieves and pays no heed to HIS message? Not only does it state that the Quran is 'fully detailed', but it also states that '**the Quran makes things clear** as well. Let us look at a few more verses;

Quran 12:1
Pickthall

الٓر ۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ١

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

Quran 15:1
Yusuf Ali

الٓر ۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ١

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

Quran 18:2
Yusuf Ali

قَيِّمٗا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا 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

وَٱلۡكِتَٰبِ ٱلۡمُبِينِ 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 doubt could say, “If the Quran is ‘fully detailed and makes things clear’, does it say how to prepare a meal?” The answer is very simple – God has left the personal preferences of an individual to be dealt with 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. God repeatedly states in the Quran that it is a book of guidance to live upright, be truthful, and submit to the laws of the land (= *sa-la-ma*). It is certainly not a recipe book.

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'

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ 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

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ 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

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ 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 ٱلْكِتَٰبُ 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 ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿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'

طسٓ ۚ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿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 God states the Quran is clear, complete, and explained in detail, do we believe the word of God? Or do we believe the men who say, with no regard for the consequences, that we need other religious books (ex: 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 it states in the Quran what the messenger would 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

14. What does 'obey *Allah* and obey the messenger' mean in the Quran?

This is another statement that most people have not quite understood. They believe 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 created, in the name of Mohamed, many inventions concerning his likes, dislikes, supposed statements, and trivial actions, in his private capacity as a man, and introduced them to his followers. 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 **I**slam. These are called the '***Sunna***' (= actions = rules in practices = habits) and the '***Hadith***' (= statements = stories = tales = words = speeches = sayings) of prophet Mohamed, which God has not prescribed as per the Quran.

These '*Sunna*' and '*Hadith*' are collectively called '*Hadith*' of the messenger. Please refer to Chapter 5 – What are *Hadith* and are *Hadith* to be followed. The 'faithfuls of the religion of **I**slam' 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. *Sharia Law* is part of this invention. 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 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'* (including *Sharia Law*) of the

messenger. Therefore, the only way this invention could be sold to the unsuspecting public was by making the Quranic statement '**obey *allah* and obey the messenger**' to also mean '**obey *allah* and obey Mohamed'**. Once they had successfully done that, the religionists (= elites and the priesthood) could easily introduce new 'rules and regulations' (i.e: laws = *deen*) 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. i.e: the *deen* or the law contained in the Quran)'. Therefore, 'obey *allah* and obey the messenger' means 'obey *allah* and His laws and guidance in His book (ie: the Quran) which has been sent to mankind through His messenger, Mohamed (refer to Chapter 4).

To make it a bit easier to understand, let me present it in a simple mathematical formula:

Mohamed + Message = Messenger

Mohamed = Messenger – Message = man

Therefore: Mohamed – Message ≠ Messenger (**meaning:** Without the message [= the Quran. i.e: *deen* = law of the land = way of life], Mohamed is not a Messenger).

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

Therefore, 'Obey *allah* and obey the messenger' = obey *allah* and the message in the Quran. i.e the *deen* = the law of the land.

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 imitates 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 mannerisms, 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 God.

> ***Quran 3:78–79:*** *Among them is a group who <u>distort the Scripture with their tongues</u> (= 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 to whom God has blessed with the Scripture, wisdom and even Prophethood, thereafter say to people, 'Serve me instead of God.' Rather, he would say, 'Be faithful servants of the Lord according to what is taught in the Scripture because that is what you learn from it.'*

God has not asked anyone to idolize Mohamed in the Quran (see Q 3:78-79 above). HE has told us to obey the messenger to whom HE had given the message. That is, to follow the message (= the Quran). The message in the Quran is mostly about 'law and order' for peacefulness in a society (refer to Chapter 4). As per the above verses, distorting the Quranic phrase '*Obey allah and obey the messenger*' to mean, '*obey the Hadith and Sunna of Mohamed*' is similar to saying '*serve me (ie: Mohamed) instead of God*', and is a crime. Prophet Mohamed never would have said that.

Instead, he would have said, '*Be faithful servants of the Lord according to what is taught in the Scripture because that is what you learn from it'.* Please read verses 3:78-79 again.

Quran 4:80
Sahih Intl'

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

He who obeys the Messenger (= message = the Quran. i.e: law of the land) has obeyed Allah*; but those who turn away - We have not sent you over them as a guardian.*

Quran 3:132
Arberry

وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

*And **obey God and the Messenger (= message = the Quran. i.e: law of the land)**; haply so you will find mercy.*

Quran 4:69
Sahih Intl'

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾

*And whoever **obeys Allah and the Messenger (= message = the Quran. i.e: law of the land)** - 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

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

*O ye who believe! **Obey Allah and His messenger**, **(=***

message = the Quran. i.e: law of the land), *and turn not away from him when ye hear (him speak).*

Quran 24:54
Pickthall

قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾

Say: Obey Allah and obey the messenger *(= message = the Quran. i.e: law of the land). 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, i.e: to convey the message. It further states that if you obey him (= the message), you will go aright – It is all about the message (i.e: the Quran).

Quran 4:59
Sahih Intl'

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who have believed, ***obey Allah and obey the Messenger (= message = the Quran. i.e: the law of the land) and those in authority (i.e: law of the land)*** *among you. And if you disagree over anything (i.e: unjust laws), refer it to Allah and the Messenger (i.e, the message = the Quran), 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 (i.e, unjust laws), '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 any time thereafter. If the disagreement occurs anytime after the messenger's demise with those in authority,

refer to the Quran (ie: refer to *allah* and His messenger = the Quran. i.e: the *deen* = the divine law). If the disagreement occurred during his lifetime, refer to the Quran (refer to *allah* and His messenger = the Quran. i.e: the *deen* = the law) as well. So, there is no room for blind following the messenger or anyone in authority, as mankind is not infallible. But God and His message are infallible. Therefore, if we have any issues, refer to the message (i.e: the law and guidance in the Quran).

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 (i.e: law of the land = *deen*).
- How do we obey the messenger? We obey the messenger by following the message in the Quran (i.e: law of the land = *deen*).
- How do we obey authority? We obey authority by following the message in the Quran (i.e: law of the land = *deen*). If we disagree with authority, we refer to the Quran for guidance. i.e, challenge them in courts or civil disobedience (More details in Chapter 25).

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', the law (= *deen*), or the 'Counsel' 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.

Q 5:15 يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥

O People of the Scripture, ***<u>there has come to you Our Messenger</u>*** *making clear to you much of what you used to conceal of the Scripture (ie: Bible) and overlooking/ pardoning much of the irrelevant accounts.* ***<u>There has</u>***

come to you from Allah a beacon of light and a clear Book (i.e: the Quran).

Let us review who the 'Messenger' referred to in the above verse is.

In many places of the Quran, 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 to Mohamed, as he (Mohamed) doesn't make things clear about much of what they (i.e: the children of Israel) concealed, but the Quran does. Also, prophet Mohamed is not the light, but the Quran is.

In the first part of the verse, *allah* is addressing the people to whom the scripture 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 Q 5:19). 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 were a 'live Messenger'. 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 ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿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.*

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", which 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 itself.

What is the difference between a prophet (= *nabi*) and a messenger (= *rasul*)?

Prophet (= *nabi*) = a messenger chosen by God to whom a 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 (e.g: the Quran; Z*ul-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, i.e, the Quran. It is not to follow his personal likes, dislikes, and trivial actions (*Sunna*). Let's look at a few more verses.

Q 64:8

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿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.

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, trivial actions (*Sunna*), or his good habits? Let's find out.

Q 33:21
Sahih Intl'

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

> ***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 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 the circumstantial and personal preferences of the messenger were so virtuous to be followed, then it would mean (among other things) that everyone should stop driving cars and replace them with camels.

Similar to verse 33:21 above, 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 بُرَآءُ مِنكُمْ وَمِمَّا
تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ ۚ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿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.

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 = way of life = path) that is to be followed is the Quran, and not to blind-follow any manmade unjust edicts or laws (religious or otherwise), some religious followers may still assume that prophet Mohamed was given the authority from God, to issue rulings outside the bounds of the Quran, which may justify their determination in following the alleged practices of *Hadith* and *Sharia Law*. This includes various rituals, dogmas, beliefs, prohibitions, restrictions, and proclamations on every matter of one's life, 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, Sunna, 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 مِن رَّبِّكَ ۖ لَا إِلَٰهَ 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 was to follow only what had been revealed (= the Quran) to him by God. It also alludes to whoever does not follow what has been revealed, is associating partners with *allah* (= the god). If prophet Mohamed was asked to follow what was revealed to him (ie: the Quran), why would anybody think that he taught the alleged *Hadiths* and *Sharia Laws?*

Nowhere in the Quran does it state that God has revealed any supplementary materials to the Quran, nor has HE stated that 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 تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ
غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ
إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿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). <u>They say, 'Bring us a Qur'an other than this or make some changes in it.</u>' 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 by God without editing any of the contents, as he fears retribution from God. So, people in his community were unsuccessful in their attempt to pressure Mohamed to change the laws in the Quran. However, the religionists over a century after the messenger's demise accomplished this task by introducing *Hadith* and *Sharia Law* as supplementary materials to the Quran and thereby, corrupting the message.

As per the Quran, God's words are final and just. None can alter or override them. Prophet Mohamed or any of the previous prophets are no exception. Their role was to follow God's words as they were instructed in their respective scriptures. Nowhere does it state in the Quran that prophet Mohamed received words or laws from God, altering or overriding what is already stated in the Quran, which only appeared magically

over a century after the Prophet's demise. If he did receive them, what purpose does the Quran serve?

Q 6:115
Sahih Intl'

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۖ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿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.*

Q 46:9
Shakir

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ 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.*

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 laws or words in the Quran, HE 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 recognizes one such mistake committed by the messenger, and God calls it out, so as to make it known, that the messenger or anyone else is not authorized to make anything unlawful that God has already made lawful or vice-versa.

Q 66:1
Sahih Intl'

يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ 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.

The above verse does not indicate what substance or act Mohamed prohibited on himself or someone else, because that is irrelevant. What relevant is the subject matter. The lesson God teaches us here is that even the messenger Mohamed cannot prohibit anything that God has not already prohibited in the Quran, or vice-versa.

In Quran Chapter 5, verses 48 and 49, 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 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 ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿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 laws, 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 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 the worst consequences for those who invented the lies (ie: *Hadith* and *Sharia Laws*) and attributed them 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

16. Is the 'Islamic declaration of faith' or *'Shahada'* from the Quran?

The first of the many pillars of Sunni and Shia **I**slam 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 '**I**slamic declaration of faith' or '*Shahada'*? There are 2 parts of the **I**slamic '*Shahada'*. The first part is to testify to the 'oneness' of God, and the second part is to testify that Mohamed is the messenger of God.

أَشْهَدُ أَنْ لَا إِلَهَ إِلاَّ الله
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ الله

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 **I**slam, the Shia **M**uslims have added a third part, '*Ali* is the friend of allah'* to the above statement. Thus, their so-called *Shahada* is slightly different than the Sunnis'. Both the Sunni and Shia **M**uslims believe that whoever wants to convert to their religion has to make this declaration in public. (* Ali is the supposed son-in-law of Mohamed)

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 **I**slam, it surely should be stated in the 'fully detailed and clear' Quran, right? But it is not. By simply introducing new concepts and rituals, which are alien to the Quran, they created a religion called '**I**slam'. [Please refer to Chapter 4, where I give a detailed explanation of how '***i**slam'* is not a religion as per the Quran].

This supposed '*Shahada'* is not mentioned anywhere in the 'fully detailed and clear' Quran, and obviously, 'the god' never forgot. Let's dig a bit deeper.

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 hundreds of times.

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ (*ash-hadu an-la-ilaha il-lal-lahu*) '*I testify that there is no god but allah'* is mentioned about 3 times.

لَا إِلٰهَ إِلَّا اللّٰهُ (*la-ilaha il-lal-lahu*) '*There is no god but allah'* is mentioned over 100 times.

What is the significance? The belief that '*there are no other gods besides allah'* is a conviction of a ***m****uslim* (= one who submits to achieve inner peace) and a recurring theme of the Quran. As I explained in Chapter 3, the word '***m****uslim'* is an attribute or a state of being of a person who is convinced that there are no other gods but *allah* (= the god), the Last Day, and submits to His *deen* (= Laws) alone to achieve inner peace. This is a conviction and does not need to be a proclamation. Nowhere in the Quran does it state that a person needs to proclaim it in front of witnesses to become a '***m****uslim'* (= one who submits).

What about the second part of the 'declaration of faith' (the supposed *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'* to become a **M**uslim, it should definitely be prescribed in the Quran, right? 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 جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۗ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾

*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.*

The above verse is the only verse where the second part of the supposed *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 to God's choice of words in the Quran. (This verse will be mentioned again at the end of this Chapter. Please follow the lead).

Remember, in the previous Chapter, I mentioned that, as per the Quran, no one is authorized to alter or overrule the Quran (Q 10:15) and God's words are final (Q 6:15)? I can imagine that only those who are not satisfied with God's statement, '*There is no god but allah'* in the Quran, would want to add something to 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. 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 ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ
ٱلَّذِينَ مِن دُونِهِۦٓ 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 from 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 God and His messenger. By doing so, they demonstrate how they are among those mentioned in the following Quranic verse.

Q 39:3

أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ 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.*

God repeatedly reminds us in the Quran, not to associate partners with Him as HE has no partners.

Q 18:110
QXP

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿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 '***i**slam'* (= peacefulness) for the purpose of guiding mankind to the truth. Therefore, the Quran tells us not to 'distinguish among the messengers'; which means that no one should claim that one messenger is better than the others or include their favourite messenger in an invented 'declaration of faith' or in a testimony. That will constitute making a '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 way, if we

are truly '*muslims*' (= ones who submit to achieve inner peace).

Q 3:84

قُلْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ 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 submit to achieve inner peace (= muslimoon).*
[Also Q 2:136; 4:150-152]

Q 2:285
Pickthall

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿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 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.*

A free thinker never impresses others, they break people's beliefs and speak the truth.

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. 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 hypocrites.

Q 9:101
Pickthall

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا
تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

> *And among those around you of the ~~wandering~~ Arabs there are <u>hypocrites</u>, and among the townspeople of Al- Madinah (there are some who) persist in <u>hypocrisy</u> whom 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-fil-A'raabi*' in the Quran. (Ref: Q 33:20).

Q 29:11
Pickthall

وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾

Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

Q 47:29-30
QXP

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾

وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَىٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿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

يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿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 جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۗ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾

*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.*

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, **I**slam. The **M**uslims believe that 'the god' made it obligatory for them to pay a yearly tithe called '*zakaa'* or 'poor dues' from their savings if they reach a certain amount of wealth, valued in either gold, silver, or cash. In monetary terms, this threshold is believed to be the value of 87.5 grams (3 oz) of gold or 612.5 grams (21.5 oz) of silver. A person whose saving exceeds 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 for 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 identibied in the *Hadith* literature and *Sharia Law* who are eligible to receive this tithe or the 'poor due' that they call '*zakaa'*. As per the *Hadith*, whoever has a savings worth the equivalent 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. There is no shortage of organizations that are willing to collect and distribute this money.

Of course, it is a good practice and a moral duty to be charitable. But does the Quran really prescribe 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 to 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 that 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 alms, charity, kindness, etc.

Q 9:60
QXP

۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

> ~~*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'*. How they missed it is unfathomable. If you read the 2 preceding verses, it further confirms that the subject matter spoken is '*sodaqaa'* and not '*zakaa'*. Isn't this a deliberate mistranslation to suit their

manmade *Hadith* and their agenda? Unfortunately, most of the Quran translators have based their Quran interpretation on *Hadith*.

Here are the translations of the 2 preceding verses, from QXP.

> *58. They blame you about the distribution of the **welfare funds (= sodaqaa).** 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 our rewards of charity and welfare by making reminders to the recipient of our charity or boasting 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 (= sodaqaa)** 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 (= sodaqaa)** by*

> *reminders of your generosity or by injuring the self-respect 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 **M**uslims 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. Since God has explained everything that we must know in the Quran, it perhaps means that there is no evidence in the 'fully detailed and clear' Quran to prove that '*zakaa'* is in fact a 'tithe'. Therefore, **M**uslims have to rely on their *Hadith* and *Sharia Law* to fulfill their supposed religious obligation.

If there is no evidence in the 'fully detailed and clear' Quran, how could anyone convince the faithful, in order to introduce a new tax called '*zakaa'*? This is where the *Hadith* and *Sharia Laws* come into play a crucial role in legitimizing an otherwise non-Quranic law.

We can clearly understand the reason why the political leadership has legitimized the *Hadith* by attributing it to prophet Mohamed. (Please refer to Chapter 5 for the history of *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 the gullibility of the masses to introduce new legislation for the purpose of subjugating them into obliging to unjust laws. Though it may still sound hard for many to believe that God has not imposed a tax called '*zakaa',* in the Quran, the question they may be asking is, 'What is it then?' Not

surprisingly, God has clearly defined what '*zakaa'* means in the Quran. But only those prepared to see beyond the *Hadith* will take heed.

God says that the Quran explains itself (Q 17:41; Q 39:23) and HE also has taken the responsibility of explaining it upon Himself (Q 75:17-19) to whoever is keen on learning it. HE is not referring to explaining the manmade *Hadith*. Therefore, we don't need an *Imam* (= **M**uslim priest) or any supplementary material whatsoever to understand the Quranic laws and guidance. Refer also to Q 15:9.

Q 17:41
QXP

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا 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

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿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 verse 24:21, where *zakaa* is mentioned.

Q 24:21
Sahih Intl'

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ 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 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 a tithe or a 'poor due'. They have conveniently used 2 completely different meanings (ie: pure in 24:21 and poor due in 7:156) for the same word. This disparity is easily noticeable to

anyone. 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-tunaz-zakaa-ta)*** *and those who believe in Our messages"*

Allow me to show you a few other verses where '*zakaa'* is used, where the meaning cannot be 'tithe' or 'poor due'.

Q 79:18
Sahih Intl'

فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾

> *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 ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ 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 ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن 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 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 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 next Chapter) But, as per almost all the translations of the above verse, '*solaa'* is translated as 'ritual-worship' (= 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 to 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, **I**slam, is the daily ritual-worships, which they call '*solaa'*. The **M**uslims believe that 'the god' (= *allah*) prescribed in the Quran to worship HIM daily. The 'faithfuls' of the religion **I**slam perform 5 daily compulsory ritual-worships at different times throughout the day. However, the Shia **M**uslims join 2 of these 5 daily prayers to reduce it to 3 times a day. On top of these 5 daily ritual-worship, they believe in additional optional or supererogatory worship they call '*Sunna'* ritual-worship, which they perform daily, seasonally, and occasionally. The optional ritual-worship times, methods, and practices vary between the Sunni and the Shia **M**uslims. Please note that there are more optional ritual-worship than the 5 daily compulsory ritual-worship in their religion. You may do your own research if you want to learn more about these ritual-worship in the religion of **I**slam.

The **M**uslims believe, as per their manmade *Hadith,* that ritual-worship along with ritual fasting, were prescribed to people during prophet Mohamed's overnight journey that they call '*Mi'raj*' (= ascension) to the 7th heaven, in a special carriage called '*Buraaq'*, to meet with the Creator. They believe God initially offered 50 daily compulsory ritual-worship 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-worship and 2 months of fasting, he (Mohamed) returned to God, pleading with HIM to reduce the 50 daily ritual-worship 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* literature and online. However, none of the aforementioned tales of the ascension is mentioned in the 'fully detailed and clear' Quran, though the **M**uslims try in vain to claim that verse 1 of chapter 17 represents an ascension story. That itself, in my opinion, is a red blag. Verse 1 of Chapter 17 of the Quran is discussed in

detail in Chapter 26, and fasting is discussed in Chapter 24 of this book.

Even though the **M**uslims believe that these ritual-worship 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 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-worship and the rules surrounding them if they are not mentioned in the 'fully detailed and clear' Quran? The other anomaly is that if God needed help from Moses in order to realize that HIS created beings on earth would not be able to handle 50 daily ritual-worship 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 usage, and the Quranic *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 one's day-to-day commitment and responsibilities, divine law, for a mission, for one's oath, for the truth, or for covenants. Once committed or consented, upholding such responsibility 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 right conduct, and forbid wrongdoings. The common

interpretation of this verse is as follows:

Q 22:41
Pickthall

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿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 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*)(i.e: 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 Q2:256 – there should be no compulsion or coercion in unjust laws - Chapter 4).

It would not make any sense if your primary responsibilities as the head of state were to 'establish 5 times-a-day ritual-worship and pay *Zakaa* tithe'. (*Zakaa* is explained in Chapter 17). How would that benefit people? How would you even be able to establish the daily ritual-worship on the citizenry, even if you had so many resources at your disposal? It is practically

impossible to police the whole population day and night, to make sure that people are performing the ritual-worship 5 times a day. Are we to impose these rules on people who don't believe in the religion **I**slam? I hope you understand the complexity and impracticability of such measures. The correct rendition of the above verse that makes perfect sense 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 ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ 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-worship as described in the interpretation? Didn't the ascension story in the *Hadith* mention that God prescribed the 5 ritual-worship called '*solaa*' for mankind? But, from the above verse, it looks like the ritual-worship is 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 flight. All know their commitments (solaa-ta-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 their commitments (= *solaa*) and mission (= *tasbeeh*) in their lives. They are naturally inclined to it, as it is their natural instinct. But, as for mankind, to whom God has given freewill, is at risk without proper guidance due to the evil prompting of self and evil people (satanic mankind and *jinn*) – (See Chapter 11). Therefore, 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 it could 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 before 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*). 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 prayers (Aqeemus-solaa-ta): and give glad tidings to those who believe!"*

Q 10:87 وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾

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 (= Aqeemus-solaa-ta): and give glad tidings to those who believe!"*

Doesn't the *Hadith* say that *solaa* was given to Prophet Mohamed during his ascension to the 7th heaven? In the above verse, we see that the children of Israel were already familiar with it even before Moses received the scripture.

When we read the 3 preceding verses, we learn that the '*solaa*' (= commitment) for them was to commit their utmost trust in *allah* and submit to HIM in obedience. Let's review the 3 verses before 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, 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 (= Aqeemus-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-worship. Their *solaa* was to uphold the covenant that they made with God, which they called 'the commandments'.

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 Jewish priests by creating a religion after Moses, which 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 (= *zakaa*) 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,*

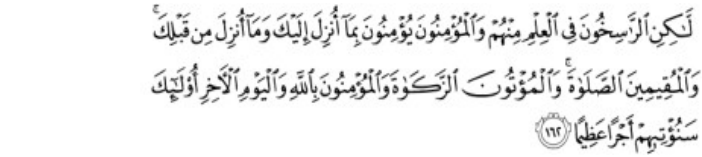
31. وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

> *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 (= zakaa-ti – Root: Za-Kaa) so long as I remain alive,*

Obviously, prophet Jesus was not conducting daily ritual-worship as a child. He simply stated 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 *(= zakaa-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.

Q 4:162
Yusuf Ali



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-worship that the **M**uslims perform? We do not find any among them offering ritual-worship. 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 the identical '*solaa*' that both the 'people of the book' and the **M**uslims perform.

The **M**uslims 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, God states that HE instructed the 'Children of Israel' to "Uphold their commitments (= *solaa*) and keep them pure (= *zakaa*) and concede with those who concede to the commands of their Lord". In order to understand this in context, let's review verses 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.*

> 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** (= **aqeem-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 *(= aqeem-us-solaa-ta)* and keep them pure. There is nothing mentioned about ritual-worship. Nowhere in the written history of Torah and Gospel does it mention any ritual-worship like what the **M**uslims 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 God would leave the relevant details of the acts they consider fundamental to their religion (e.g: ritual-worship), 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, God has fully explained the details of the relevant fundamental concepts in the Quran. But, when we limit the Quranic philosophy to the manmade hypothesis of ritual-worship, 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 (Bible: Jethro) were asked to uphold their '*solaa'*.

Q 11:87
Pickthall

قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ
أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿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 cause corruption on the land. Shu'eyb was not calling his people for daily ritual-worship. In light of this understanding, the rendition of 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-worship' 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 traveling far away from home. If you doubt them, 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'. It does not indicate the 2 witnesses have to be 'believers', but equitable individuals. Most Quran translators have flipped the meaning to indicate that the testator, instead of the 2 witnesses to do '*solaa'* before dictating his Will, does not make any sense. Why would God tell a 'believer' to 'commit' (= *sola-ti*) before taking a 'testimony' from 2 witnesses? The verse indicates '*… tahbisuna-huma mim-ba'dis sola-ti fayuqsimani bil-lahi inir-thab-thum …*', which means '*… retain them (i.e: 2 witnesses) after their 'solaa' and let them both swear by God, if you doubt them, …*'.

It simply means, if you doubt the 2 witnesses that you retained, let them commit (= *solaa*), testifying that: "*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".*

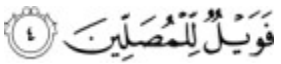
If we assume '*solaa'* to mean obligatory ritual-worship, we also will assume that the verse indicates, the testifiers or the witnesses to make ritual-worship before witnessing the Will. Obviously, we cannot ask 2 strangers – who might be from different faiths – to perform ritual-worship before witnessing

the Will, when death approaches us while we are far away from home. As per the above verse, it does not matter whether the witnesses believe in a religion or not. What matters is, when death approaches us suddenly, retain 2 people to witness our 'bequest', but if you doubt them, ask both of them to testify (= commitment - ***solaa-tee – Root: So-Laa)*** before they write down (or hear) the bequest.

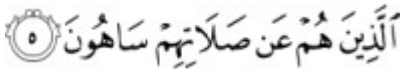
Chapter 9, verse number 4 is another verse where we can clearly understand the meaning of '*solaa'*. The opening of Chapter 9 of the Quran discusses the treaties that the messenger had made with the idolaters and indicates that the idolaters repeatedly violated their treaties with the 'believers'. Verse 4 states that if the idolaters fulfill the terms of the treaty, 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 calls the 'restricted months' (= *ash-hurul-hurumu*) 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- zakaa-ta*). If they do, then the 'believers' should pardon them. If they don't, God has permitted the 'believers' to subdue and prosecute the offenders according to the Law. The topic of this paragraph, related to the treaty obligation between believers and idolaters, is discussed in detail in Chapter 25.

Chapter 107 of the Quran 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 that 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. i.e: the law of the land), 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.*



Ah, woe on those who ***pledge their commitment (= lil-Musolleen – Root: So-Laa)***



4. *While heedless of* ***their commitment (to the pledge) (= solaa-ti-him – Root: So-Laa)***
5. *They only want to show-off.*
6. *And they are averse to charity.*

The common exegesis for verses 4 and 5 is, 'Woe on those who worship, who are heedless of their prayers'. Please note that the context of this short Chapter is about those who repel orphans and do not assist the needy. Then, why would God curse people who perform ritual-worship 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 **M**uslims have used its meaning out of context to justify their beliefs on ritual-worship. 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 draw your own conclusion.

What does 'Ablution' *(= wudhu)* have to do with *'solaa'*?

As per the religion **I**slam, *Ablution* (= *wudhu*) means a ritual cleansing. The **M**uslims believe they have to ritually cleanse themselves prior to performing their ritual-worship. 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-worship, thus justifying '*solaa'* to mean ritual-worship 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 your 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 **M**uslims call '*wudhu'* or '*Ritual Cleansing'*. First of all, there is no such word called '*wudhu'* (= Ablution) in this verse, or any other verses in the Quran. The second part, where it states '*then go to clean, high ground and rub your faces and your hands with some of it'* is what **M**uslims call '*Tayammam'* or 'dry ablution'.

In order to understand the reason for this cleanse, we have to learn verses 5, 6, and 7 of Chapter 5.

Verse 5 and 6 talks mainly about the permissibility of the food of our choice and the food of those who received the scripture before us, and 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 is permitted as long as it is clean and not prohibited (See preceding verse 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.

The 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 so as not to make a burden on us if water is scarce. The verse further elaborates on personal hygiene methods. It is important to note that 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** (or anything else for that matter for cleaning).

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 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-worship. Matrimonial vows are part of contract laws and discussed in Chapter 26.

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 traveling 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 up to 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, we should always wash the focused area (= private parts) and the hands, and not our faces and arms up to the elbows. The verse states, however, that if we cannot find water (or anything else to clean), use clean dry soil instead, as a basic minimum requirement to clean ourselves. It is about personal hygiene and not about a *dry ritual cleansing* or *Tayammam,* as **M**uslims 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 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 worship.

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 *the predestination* as the **M**uslims 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 **M**uslims believe that mankind cannot choose to do something if God has not chosen that action for them. The Sunni **M**uslims consider pre-destiny as the 6th pillar of their 'articles of faith', whereas the Shia **M**uslims, however, have not incorporated this belief into their 'articles of faith', but still believe in it. Confusing as it sounds, some **M**uslim theologians believe that 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 **I**slam. One of the *Hadith* authors of Sunni **I**slam, called 'Imam Muslim', has dedicated one whole book to pre-destiny – 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 **I**slam 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 **I**slam. 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.

Verses 2:285 and 2:177 of the Quran promote belief in (**1**) God, (**2**) the *malaaika* (= universal forces of nature = angels), (**3**) the scriptures, (**4**) the messengers, and (**5**) the 'day of judgment', 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 Malaaika 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 malaaika, (**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. God has given man *freewill*. This *freewill* distinguishes 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 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 it 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.'*

We can see from the few verses above that the derivatives of '*qa-da-r*' have been interpreted as '*due measure*' and not as '*predestiny*'.

As for the animal kingdom, however, 'the god' had appointed 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, mankind is entrusted with freewill (to our thoughts, intentions, and actions), the books of guidance sent down from God from time-to-time, and the intellect (human

instinct) about the existence of a God, right and wrong, good and evil, to perform our commitments and missions on earth. Not only that, God has also made the *malaaika* (= the universal forces of nature) consent to us. So we are completely in control of ourselves (i.e: thoughts, intentions, and actions) and the outcomes that manifest through universal laws (Q 2:34; 7:11; 15:29-31; 38:72-74). We are, therefore, responsible for our own thoughts, intentions, and actions (= freewill). Thus, the '*day of judgment*' for accountability is justified.

Freewill can be defined as the freedom of choice, whereby one intentionally (= freely) does what he chooses and has the power to choose to do whatever he does without any interference, decree, or compulsion from God or anyone else. Predestination, on the other hand, is the belief that all events have been willed by God, including damnation for some and salvation for others.

So, *freewill* is our thoughts and intentions in action. Action without thought and intention is mere behaviour, like involuntary reflexes. Action with no intention (Ex: mistakes, accidents) is simply a behaviour that happens independently of the person's freewill. In the penal code, the intention of the individual is important in determining the severity of the punishment for an offence. This is the reason why unintentional offences (e.g: killing by mistake, see Q 4:92-93; 2:225) are treated differently (i.e.: mildly) than intentional offences. The penalty is reduced if the offence is proven to be unintentional. However, action carried out with intention is not considered a mistake, even if it is a wrong decision made by an individual. The intention of the individual is taken into consideration and the full extent of the law is applied. Therefore, *intention* is an important factor in freewill.

Our thoughts are first born in our minds. Each individual is completely in control of his/her own thoughts, which includes all our desires, emotions, feelings, and imaginations. Our thoughts – negative or positive – along with our intention influence our actions (i.e: freewill), which activate the

universal laws, which the Quran calls '*shi-ya-an*', to manifest the outcomes. Therefore, all our actions have consequences, whether big or small, and good or bad (Q 50:16-18). The more we think and dwell on those thoughts, the stronger our intentions become towards actions (specific or non-specific), and in turn, the higher the chances of manifesting them. Thus, the popular adage 'Where the attention goes, energy flows'. Positive thoughts/actions bring positive outcomes while negative thoughts/actions bring unfavourable outcomes. As per the Quran, we are accountable for our thoughts and actions done with intention (= freewill) - Law of requital (i.e: accountability on the earth and/or the Hereafter).

If we are willing to change our thinking, we can change our experiences.
- Louise Hay

It is hard not to acknowledge our own evil thoughts that whisper to ourselves (= negative energy), when we talk about freewill, which we discussed in Chapter 11. Since satan has recognized that drifting is man's greatest weakness, he and his allies use evil-prompting or whispering (i.e. subliminal messaging) as the Quran calls it, to promote evil and egocentric habits, through different channels to influence our thoughts - our psyche. Once influenced our thoughts, it creates desires (= intentions), which leads to actions (i.e. freewill), and then they become habits. A few such methods that potentially become habits are: alcohol, gambling, pornography, mind-altering drugs, smoking, over-eating, binge-watching, bad companionship, and certain magazines, billboards, TV programming, movies, gaming, communication devices, commercials, entertainment, etc. Indulging in these actions could potentially desensitize our thoughts and emotions, and could literally be an addiction to our happy hormones as well. The actions in these instances could be unhealthy or hurt relationships with our loved ones and God. Therefore, overindulgence of any of the thought-numbing habits could be detrimental.

In this regard, verses 5:90-91 of the Quran are worth considering. In these verses, God has only named alcohol and gambling, but overindulgence of all thought-numbing habits could cause us to stray from remembering God (i.e. His laws and words) and our commitments (= *solaa*). Therefore, overindulgence of all thought-numbing habits should be avoided, in my humble opinion, as these habits are also the handiwork of *satan,* as the following verses indicate.

> **Quran 5:90-91**: *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?*

Apart from these, evil whispering from certain individuals also could influence our thoughts and intentions, and then the actions that we take (i.e. our freewill). These whispers could come as unsubstantiated opinions, research, instructions, education, lectures, presentations, etc. These individuals exist in every field, such as religious, medical, political, legal, or other professions (ex: environmentalist, geophysicist, astrophysicist, scientist, etc.). It is our duty to use our God-given tools to verify information (rather than blindly believing it) before taking action.

If we let our thoughts and intentions be manipulated by extrinsic (satanic) forces through opinions, instructions, education, thought-numbing habits, and subliminal messages without resisting the temptations, questioning them, or researching the accuracy of the facts, before taking action, then we are not in full control of our freewill. Thus, we are not exercising our God-given *freedom of choice* to think and act independently. However, we will still be responsible for our actions, as these actions are not unintentional.

Our thoughts influence intentions, the intentions influence actions (i.e. freewill), and the actions bring about the outcomes according to the universal laws (= *shi-ya-an*), in due measure (= *qadar*). If we maintain our thoughts positively 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 thoughts, which influence our intentions, then our actions and outcome. We can then say that our thoughts create our reality. Therefore, the greatest responsibility that we are entrusted with, which is the freewill (see 33:72 above), is the ability to think for ourselves - creative thoughts, passion for truth, justice, and positive energy (Love, gratitude, compassion, etc.).

Nothing changes in our lives until we change our thoughts and habits (Q 13:11 below). By harmonizing our thoughts with the universal laws, we can achieve our highest potential in life and materialize any positive outcomes we want, including healing. People who have mastered in controlling their own thoughts and are in harmony with the universal laws (= *shiya-an*) receive inspiration through universal forces (= *malaaika* = angels), which they sometimes identify as divine guidance. Therefore, we should take this responsibility seriously and think for ourselves without outsourcing our thinking to someone else or borrowing it from someone else.

> **Quran 13:11:** *For each person, there are universal forces surrounding him. They register/monitor his thoughts/actions according to God's universal laws (= decrees). Indeed, God does not change the condition of a people until they first change their hearts/thoughts. When God intends a people to suffer punishment (as a consequence of their misdeeds/thoughts), none can repel it, and they have no defender besides Him.*
> [Also Q 8:53; Q 82:10-12.*'Ma bi anfusihim'* = What is in themselves = What is in their hearts = Their psyche = Their thoughts = 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.

If God has already chosen (predestined) our paths – righteousness or impiety, benevolent or malevolent, good or ill-health, 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 is 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, scams, sicknesses, rape, and violence? If God has predestined, there is no one to blame, 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 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, and we will be responsible for our actions in this world and in the hereafter.

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 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 universal laws of nature' (= *shiya-an*). 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; Laws of cause and effect. Some people call this '*Karma'*. In verses 2:3-4, God states in the Quran that those who believe in the unseen, which includes the invisible universal forces of nature (= *malaaika*) who always uphold the universal laws (= *shiya-an*), will uphold their commitments and serve HIS creation with what HE has provided for them because they have the conviction of the 'Laws of cause and effect'. Let's review the verses. More on this in Chapter 30.

Q 2:1-4

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾

ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾

وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿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 (i.e. the Day of Judgment).*

What it simply means is that those who believe the unseen (= *yu'minoona bil-ghaib*)(and one being HIS invisible laws of nature) will uphold their commitments and be of service to fellow humans, and they will have conviction in the Laws of requital, thus the judgment (of this existence and the next). Therefore, they will abide by the scriptures*. Please note that the *hereafter* refers not only to life after death, but it is 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.]

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 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-yaqdiru - Root: qadar). 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.)

Qadar or 'due measure' is the *law of cause and effect*. 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 in the world at large. That does not mean God predestined these outcomes. We should not blame God for disturbing the harmony and 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 humans, 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. It has been understood by **M**uslims 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 **M**uslims, '*In-sha- allah'* (a derivative of the Root *Syi-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 predestinate them for mankind according to His moods, after entrusting them with 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 bias. It is up to us to make

these universal laws work for our own advantage by following His commands in the scripture**s** 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 (= *shiya-an*) that work in nature and the *freewill* of that individual. So the correct meaning of '*In-sha-allah'* is '*if the laws of allah apply favourably'*.

[**Shi-Ya-An (= shīn yā hamza)* - Please note that this is not the *shiya'an (= shīn yā ʿayn* = religion*)* that we discussed in Chapter 4. It's similar in phonetic, but completely different root and meaning.]

Let's review a few verses out of the many where the root word *'Shi-Ya-An'* (or the derivative *'Sha-A')* is 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 (***<u>*may-yasha-u*</u>*).*

The last part of this verse has been commonly translated by many as '*God grants sustenance to <u>whom He wills</u>*', 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, God's 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 (=*** <u>*may-yasha-u*</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 (i.e. freewill) 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 (= *shiya-an*) apply to every aspect of our lives. For example, if we are diagnosed with an ailment and we believe (i.e. thoughts) it can be cured (i.e. intention) and we take appropriate treatment (i.e. actions), we will come out happy (i.e. outcome). If we believe the ailment cannot be cured (i.e. thoughts) and we will die as a consequence (i.e. intention), even the best treatment (i.e. action) will not have any positive outcome (Please see Q 13:11 above). 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 involved 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-Ya-An'* (incorrectly translated as *God's will*) can create limiting beliefs in people.

These laws of God in nature never change. It applies to all HIS animate and inanimate creations, including human beings, without prejudice or bias, for success vs failure, and for guidance vs straying. Universal laws that apply to thoughts and intentions (= *Shi-ya-an),* which contribute to our actions and outcomes in due measure (= *qadar*), can be collectively called the universal forces of nature (= *malaaika)*.

Malaaika = Shi-ya-an + Qadar

Universal forces of nature **=** Universal laws that apply to positive or negative thoughts and intentions, which contribute to our actions and outcomes **+** Due measure.

However, when it comes to *deen*, the divine laws in the Quran, God states that HIS words (= *kalimaa-tillah*) and HIS practices (= *sunna-tillah*) in the Quran are to be followed, which has also been 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-ti-llahi).*
> [*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 words in Scripture.*]

> **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 God's law in practice (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* (= practices of God) are the attributes (= *sibghah*) of God that mankind is encouraged to practice in our human capacity. Nearest to God are those who have adopted HIS '*sibghah*' (= HIS attributes) in the human capacity. They are those who are best in conduct (See Q 49:13). 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 ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَٰبِدُونَ ﴿١٣٨﴾

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.]

When we talk about God's attributes (= *sibgha-tallah*), it should not be understood as the emotional state of HIM at a given moment, similar to humans. That will be considered an association. It should be understood as the essence of God - quality or nature of God. [God doesn't go on an emotional rage to punish or help people].

When God created the heavens and the earth and everything in it, HE assigned the Universal forces of nature (= *malaaika*) to carry out HIS mission on earth according to God's nature. God in His infinite wisdom has designed the universal laws (= *Shi-ya-an*) in harmony with HIS nature (= attributes = *sibgha*) to be appropriately applied to suit every aspect of His creations. All universal laws (= *Shi-ya-an*) work precisely as HE designed

them and don't require HIS involvement or intervention at any time. HE doesn't randomly interfere with these laws either, as the above verses point out. It works 'naturally' and hence, we identify it as 'Nature'.

The concept that '*humans are created in the image of God*' (Genesis 1:27) is not mentioned anywhere in the Quran. This statement makes an association with God, alleging that HIS appearance is humanlike. Then, the rhetorical question is, what human gender better represents HIS image - Man or woman …?

However, as we can understand from the above Quranic verse, humans are 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* (Ex: evil thoughts - internal or external) that rebels against the higher controls of sound judgment (i.e: freewill), such as greed, vice, hate, anger, jealousy, undue power, fear, anxiety, worry, etc., in our lives as well. This is what peacefulness through submission (= *islam)* is all about.

Sunna-tillah (= God's law in practice = attributes) and *kalima-tillah* (= God's words in scripture), along with '*qisas'* (= just recompense. See Q 2:178-179) can be collectively called '*deen'* (= the orderly way of life = law) or 'the divine law' in the Quran. In today's terms, many of these laws are called 'Natural Law' or 'Inalienable Rights' and are recognized throughout the world. The origin of all Natural Laws can be traced back to the Quran and other scriptures. Every human on earth is born with these *Rights* without discrimination. We see the authorities (religious or otherwise) who don't believe in the Hereafter restrict, abuse, suppress, overrule, or abolish these laws as they please, as if it were their God-given right (See Q 27:4). The Quran promotes peacefulness through submission (= *islam*) to these *just laws* that we call *deen* (= divine law = way of life = path). We discussed this topic (i.e. *Deen*) in Chapters 3 and 4.

A few example of '*sunna-tillah',* '*kalima-tillah'* and '*qisas'* that are incorporated in Natural Laws are: Love, respect, and kindness; All men are created equal; Right to personal liberty; Right to own property; Right to conscience; Right to self-preservation or personal security; Respect for human dignity; Duty to honour promises and contracts; Principle of justice, fairness, and restitution; Right for privacy; Right of peaceful assembly; Prohibition of murder and theft; The moral law of truth; Freedom of expression, Right for bodily autonomy; Pursuit of happiness.

Every man and woman is born with these God-given rights and freedoms as per the Quran. No constitutional law or statutory law of a nation can override or take away these rights and freedoms. There will be serious repercussions from God to anyone who transgresses these bounds (See Q 27:5).

Deen = Sunna-tillah + Kalima-tillah + Qisas

Divine Law = God's laws in practice + God's words in scripture + Just recompense.

Deen = Divine Law = Law = Law of the land = The orderly way of life.

In summary:

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.

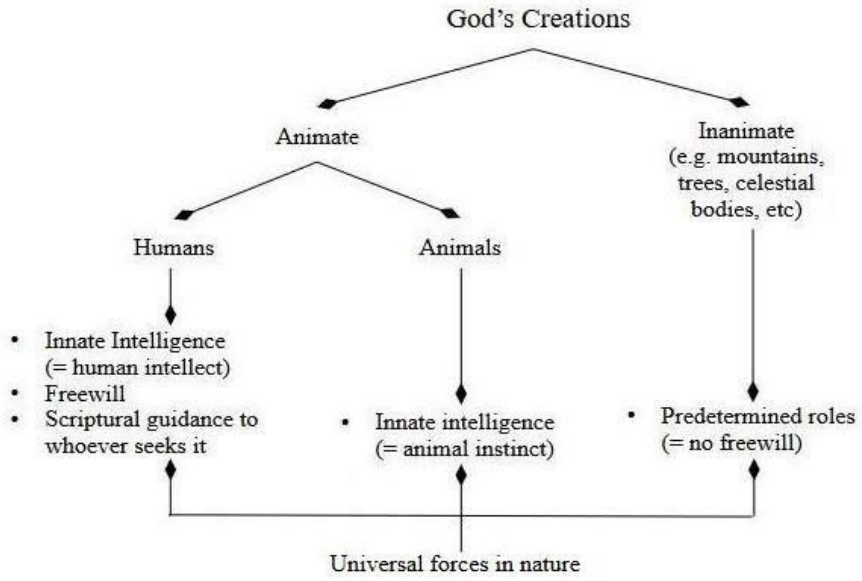
Freewill distinguishes the mankind from the inanimate creations of God.

Freewill and human intellect set mankind apart from the animal

kingdom.

For all the animate and inanimate creations, God has created unchanging universal laws (= *Shi-ya-an)* to help them perform their functions and to determine their actions and the outcomes in due measure (= *qadar*), which we call *the universal forces of nature* (= *malaaika* = angels).

Let's now put what we learned into a diagram to better understand.



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 introduced Christianity to the world. They believe Jesus was the Son of God, the lord Himself, and the Holy Spirit – the doctrine of the Trinity. They assume that Jesus died on the cross to absolve the sins of the people who believe in him, thereby making his believers sinless, so they can enter heaven. They also believe that the only way to enter Heaven is by knowing Jesus. These are only false senses of hope, which lead to apathy – to be on the sidelines, and hope they can enter heaven simply because they believe in Jesus - similar to a jail-free card in Monopoly.

The **M**uslims have a belief similar to this as well. They believe that a **M**uslim 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 their behalf. This is just wishful thinking, created by the religionists through false beliefs to make humans develop empty hopes without making any real efforts to learn and abide by the truth in the scriptures. 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 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. The Quran calls this, '*taking the challenge to God's system'* (More on this in Chapter 29). 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 in 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 in God and prophet Mohamed to enter Heaven, has no merit. The scriptures teach 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, good or bad – 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 God, not only invalidates God's true statement of HIS independence but 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 - humans or otherwise). The Quran states the same in verse 2:83-84. This is a fundamental tenet of a monotheistic system of belief. Associating partners to God in any shape or form is 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, 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 cardinals, bishops and religious dignitaries from many countries who participated, where they created the statements of belief and canons of doctrinal orthodoxy. I strongly suggest that you study the history of the birth of the *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 priests (= Ahbaar) and monks, yogis, and sufis (= Ruhbaan) 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.*
> [*Ahbaar* = Clergy of any religion – Imams, Rabbis, Priests. *Ruhbaan* = monks, yogis, and sufis.]

[* *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 were mostly followers of Christ. Similarly, *Yahud* mentioned in the Quran are the ethnic Jews of Judah and not the Jewish religion (See verses 3:67, 2:62, 2:140, 5:69). 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) 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, the priests, and the emperors. 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 (i.e: the Quran) making clear to you much of what you used to conceal of the Scripture (i.e: Bible), and overlooking/pardoning much of the irrelevant accounts. There has come to you from Allah a beacon of light and a clear Book (i.e: the Quran).*
>
> **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 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.

Similar to the Quran, the original Bible was the word of God. But this Bible was later fabricated by ill-intended individuals, similar to what was done to the original version of Torah, to insert the narratives that control people. Now, it is hard to differentiate the true words of God from the manmade additions and edits in the present-day Bible.

Even after much effort to cover up the truth, we can see from what remains in the Bible 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."*

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 the 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 (zakaa) as long as I remain alive.*
> *And made me dutiful towards my mother, and has not made me arrogant, or 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 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.'"* [Also see John 16:28; 6:38]

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 (= submission)? 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).

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, God states that it is blasphemy to claim that Jesus is God, Son of God, and the Holy Spirit – The doctrine of the Trinity.

Quran 5:15-17: *O People of the Scripture, there has come to you Our Messenger (i.e: the Quran) making clear to you much of what you used to conceal of the Scripture (i.e: Bible), and overlooking/pardoning much of the irrelevant accounts. There has come to you from Allah a beacon of light and a clear Book (i.e: the Quran).*
By this Book (i.e: the Quran) 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 (i.e: the Quran) 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 whatever is in the heavens and earth. God is Knower, Wise.*
> *O People of the Scripture! Do not exaggerate in your ~~religion~~ (**Insert**: Law = 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 Q 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 were the angels nearest to Him shy from obeying Him. Whoever shuns His service and is proud, He will assemble all to Him.*

Note: The edit and the insert above are mine. *deen* = Law = way of life, not religion (see Chapter 4).

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 them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.*
> [*tawaffaytanī* in 5:117 means 'caused me to die', not 'took me up' as translated by many translators.]

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's mother was a chaste woman, that he (Jesus) had guided people with Torah and Gospel, that he had taken on his mission from an early age of childhood, and that he performed certain miracles with God's permission.

> **Quran 3:45-51 – Pickthall:** *(And remember) when the angels 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. *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 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.*

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 into a religion opposes any other religion but his or her own, and Christians are no different - they find fault with other scriptures, but not their own. People tend to believe that they are simply lucky to be born into 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 inherited without giving much thought 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 '***m**uslim'* as per the Quran, because of all the negative stereotypes that they hear about **M**uslims, the religion **I**slam, and its supposed attachment to the Quran. But, as I have explained in Chapters 3 and 4, the Quran has nothing to do with **M**uslims and the religion of **I**slam (please note the capitalization). A ***m**uslim* simply means *one who submits to God to achieve peace,* and ***i**slam* means *submission to God's laws*. The Quran does not promote any religion at all, but is against them.

Similar to how the Christians modified, altered, corrupted, and mistranslated the scripture from its original version, attributed a religion to the Gospel, and assigned divinity to Jesus Christ, the **M**uslims have corrupted the teachings of the Quran with erroneous interpretations, invented *Hadith* to substantiate the corrupted teachings, attributed a religion to the Quran, and have revered Mohamed more than any other prophets, even though we are told not to make distinctions between any of the prophets (Q 2:136; Q 2:285; Q 3:84; Q 4:150-152). As a result, translated versions of the Quran have a lot of errors and contradictions similar to the Bible.

The good news is that the original version of the Quran in Arabic is still intact and free from errors, corruption, and

contradictions. With the guidance of God and His scripture in Arabic, I have exposed many of these errors, corruption, and contradictions, and straightened out many of the misinterpretations in this book. The Arabic version of the Quran is widely available in every country. If you compare an older version of the Quran in Arabic to a newer version, you will see that it is exactly the same, word for word. That is because God has taken the responsibility upon Himself to protect it from tampering, so it will not be subjected to the same fate as the previous scriptures, Torah and Gospel (Ref. Q 15:9; 85:21-22; 41:42; 56:77-80).

The same rule of not making distinctions among prophets applies to people who claim they believe in the Bible, but they revere Jesus more than any other prophets. All prophets were sent for one and the same purpose, i.e: to shun all idol-worships inherited from our forefathers through paganism, and to guide people to the truth by the scriptures. Jesus had nothing to do with Christianity and Mohamed had nothing to do with **I**slam. Jesus, Mohamed, and all the other messengers of God brought '*the way of life = (deen =* Divine Laws*)' for peaceful existence through submission to God* (= ***i****slam*), and they all submitted to God *to achieve peace* (= ***m****uslimoon*).

> **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 submitters (**m**uslimoon – plural of **m**uslim).*
>
> **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 submitters (**m**uslimoon – plural of **m**uslim).*

We can see that there is no religious connotation in the Quranic word '***m****uslim'* other than to mean *a person who submits to the laws of God* (= *deen* = Divine Laws = way of life).

Many people who believe in 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 the religion **I**slam. If Christianity were manmade, then what would the Bible probably promote? – *way of life* (= *deen* in Arabic - see Chapter 4)?

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 from each other (See Chapter 4). The main difference is that *religion* is manmade and used for dogmatic and ritualistic purposes, whereas *way of life* is non-dogmatic and non-ritualistic, and based on true monotheism and service to 'the god' (by serving His creations) instead of idols, whether it be priests, churches, mosques, temples, statues, crosses, altars or messengers of God (See Chapter 4). Therefore, the Bible cannot be promoting *a religion* and *a way of life* at the same time, as many Christians are led to believe.

> **Psalm 119:1-3-KJB:** *Blessed are the undefiled in <u>the way, who walk in the law of the Lord (= deen)</u>. <u>Lord (= deen)</u>. Blessed are they that keep his testimonies (= solaa), and that seek him with the whole heart (= zakaa). They also do no iniquity: they walk in his ways.* [see also Deuteronomy 5:33; Deuteronomy 8:6; Isaiah 48:17; Psalm 25:4-5 and many more]
>
> **Acts 24:14 - ASV:** *But this I confess unto thee, that after <u>the Way (= deen)</u> which they call a sect (i.e.: religion = shiya'an), so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;*

Note: The insert *deen*, *solaa, zakaa, shiya'an, and religion in brackets* are mine. *Solaa* = commitment; pledge (see Chapter 18). *Zakaa* = purity; virtuous (see Chapter 17). Similar to the **M**uslims calling *deen* (= the way), 'religion', Acts 24:14 points out

that the accusers of Jesus called *deen* (= the way), 'religion' as well. *Deen,* as per the Quran, is the *way of life = Law = divine law* (See Chapter 4).

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, i.e: God's laws = divine law (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 '*submission'* (= ***i****slam* in Arabic)?

That is a strong possibility if you notice some Bible verses which promote 'submission' (= ***i****slam*) to God or God's laws (= *deen*). One such verse is James 4:7: *Submit yourselves therefore to God. Resist the devil, and he will flee from you* [Also see Job 22:21].

The term "the Way" (Arabic: *deen*) is closely associated with Jesus' in the New Testament. Early Nazarenes were called "followers of the Way" because they were following Jesus, who is described as the ultimate path to salvation because he followed God's laws (= *deen* = the way = the path - see Chapter 4) in the scriptures. This *path* (= *the way* = *deen*) was later turned into different sects (i.e: religions. Ex: Roman Catholicism, Protestantism, Restorationism, the Church of the East, Oriental Orthodoxy, Eastern Orthodoxy, and many sub-categories) by the ruling elites that we see today, as described in Acts 24:14 (above) and Q 30:32 & Q 6:159.

Unlike the Quran, most of the Bible verses, which talk about 'submission', promote *submission* to authorities (except a few mentioned above), rather than to God, the laws of God, or the scripture (i.e: the Bible). It seems like those verses are promoting *blind obedience* to authorities (Ex: 1 Peter 2:13-14; Hebrews 13:17; Titus 3:1; Romans 13:1-7). This irrational belief in obedience to authority figures, in my opinion, is a red flag. Perhaps those verses were highly edited to suit the narrative of

the ruling class. People who believe them gladly adhere to edicts of the authorities even if they are self-defeating and self-destructive.

However, the Quran does not promote blind submission to authorities, whether religious or otherwise. Blind following, similar to uncritical adherence to authorities, makes a person a *kafir* - ingrate - for not using his/her God-given tools of perception (See Chapter 7). If that blind submission is with regard to going against the scriptural law (= Divine Law = *deen* = the way), that constitutes *shirk* - associating partners to God (See Chapter 8).

Let's review from Chapter 4 what the Quran say about Divine Law = *deen* = the way:

> **Quran 3:19- QXP:** *Remember that the 'deen' (= way of Life = divine law) approved by God is 'al **i**slam' (the islam = the submission). 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.*
>
> **Quran 3:85** - **QXP**: *Whoever seeks as a 'deen' (= way of life = divine law) other than 'al **i**slam' (= the submission), it will never be accepted from him, and in the life hereafter, he will be among those who have completely lost their investments.*

We can see that, since blind submission to authorities is not supported anywhere in the uncorrupted Quran in Arabic (See Chapter 7 and 8), the religionists have introduced supplementary materials in the form of *Hadith* and *Sharia Law* to suit their agendas, and corrupted the true message in the Quran in their own interpretations, and presented ***i**slam* (= submission) as a religion, not as 'the way of life' or 'divine law' (= *deen*) that God intended it to be (See Chapter 4 and 5).

Originally, 'Christianity' was just a term that people coined to denote 'the way' of Jesus Christ as the true follower of God's commandments in the scriptures – the Bible. 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 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 be supposed to follow according to the Bible? It makes much sense if the Bible promotes 'a way of life' according to God's teachings, which is common to Torah and Gospel, both of which are contained in the same scripture.

We will fail to see the truth in the Quran unless we let go of our biases, differences, and ego, and treat it as a book of guidance (rather than a religious book) so that **all humans** can live in peace by upholding *the way of life* (= *deen.* i.e: Divine Laws) according to the divine commands, still unblemished 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. God mentions them in the Quran as honourable messengers of God. The people who truly follow the Quran are supposed to believe the former scriptures (books) and the respective prophets, including Abraham, Ishmael, Jacob, Joseph, Jonah, David, Solomon, and later, Mohamed, without making a distinction among any of them.

> **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 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 (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 contrary to HIS words in the scripture, serves them instead of God, or worships them, constitutes 'making partners as equals to God' (i.e: *shirk* - Chapter 8).

> **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 priests* (= Ahbaar) and monks, yogis, and sufis* (= Ruhbaan) 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.*
> [*Ahbaar* = Clergy of any religion – Imams, Rabbis, Priests. *Ruhbaan* = monks, yogis, and sufis].
>
> [*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]

Treating *Ahbar* and *Ruhbaan*, mentioned in the above Quranic verses, as lords beside *allah* (= the god), describes the blind submission to authority figures that we discussed in the previous Chapter.

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 '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.'*

Q 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 had upheld the Torah and the Gospel, they would have benefitted immensely. That is because, if they upheld the truth in the Torah and the Gospel, they would not have any ego in following the Quran, as it is also from God to guide them out of darkness to light.

> **Quran 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 prejudices or biases along religious lines or any superiority complexes. 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. Besides, the Quran was revealed to a messenger who had been foretold in the previous scriptures. As per the Gospel of John: 16:7, 14:16, 15:26 Paracletos = Comforter, from the original Greek Periclytos = The praised one. In Aramaic,

Mawhamana = The praised one.

> **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 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 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

English versions of Torah and Gospel today, as they have been highly edited, and many of the older copies were destroyed by the Vatican, as per written history. The English versions have mentioned a future messenger, but the name has been withheld.

Though this is debatable for 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 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 worship, and it is unethical to assume that God intended to create different 'ways of life', laws, or religions. HE simply wants us to serve His creation in whatever way possible. We do not need a priest class to tell us what is in the scriptures and how to serve God's creations, or to bless us (on occasions of marriages, events, consultations, prayers, and so on) if we take those responsibilities and obligations to ourselves. In the end, we are responsible for our own actions - good or bad - 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 as 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 people of the scripture corrupted the message after their messengers completed their missions, thus the need for a new scripture – the Quran. The Torah and the Gospel also have foretold about the arrival of a messenger, who would speak HIS words. Unfortunately, there are no original versions of the Torah and the Gospel available now. We cannot rely on the copies later edited by men to be the 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 recognize (this revelation) as they recognize 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.*

God confronts the people of the scripture as to why they disbelieve the Quran.

> **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?*

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 also honourable, 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 others, to believe in only a few, or honour 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 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 submitters (= 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 submitters (= 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), 'submit!' He said, 'I submit to the Lord of the world.' 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 (= submitters to God)'.*

God calls on the people of the scripture to believe in the Quran. HE is not calling them to believe in a religion (i.e: **I**slam). Religion is an invented lie against God and His messengers (See Chapter 4) by evil humans and *jinn* (see Q 6:112-113). 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 scriptures that they now believe in, and those who commited it.

> **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

22. Does the Quran mention about anti-Christ (*Maseeh Ad-Dajjaal*) or the second coming of Jesus?

Similar to the Christians, the **M**uslims believe in the arrival of an evil entity called 'the Antichrist'. The **M**uslims call this entity '*Maseeh Ad-Dajjaal'* or the false Messiah, which will appear prior to the 'day of judgement' according to their eschatological narratives from the books of *Hadith*. But as we learnt in a previous Chapter, all *Hadith* are invented lies created well over a century after Mohamed and attributed to him, to mislead and distract people from the truth, for which the Quran has given no credence. However, the idea of '*Maseeh Ad- Dajjaal'* is ingrained in the minds of all **M**uslims, so much so that most of them even assume that it is mentioned in the scripture that they hold dear (i.e: the Quran), but it doesn't.

There are many legends surrounding the arrival and the reign of *Maseeh Ad-Dajjaal* in the religion **I**slam 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 and legends in Judaism, Christianity and **I**slam. 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 and legends of Judaism and Christianity have found their way to the religion **I**slam. A few other beliefs that have found their way into the Religion of **I**slam 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.
9. Wearing of Beards for men.
10. Killing the infidels.

None of these are authorized in the Quran. However, the religionists 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 covered many of the above topics in this book.

Will Jesus come back to earth?

Another belief in Christianity is the second coming of Jesus Christ as the savior of mankind to judge in righteousness and to defeat the anti-Christ.

The **M**uslims not only believe in just one savior, they also believe in another savior who they believe will emerge prior to the arrival of Jesus Christ. They called this savior '*Imam Mahdi'.* Though both Sunni and Shia believe that *Imam Mahdi* is from prophet Mohamed's progeny, the Shia believe 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. Please do your own research if you want to find out more about Imam Mahdi.

The **M**uslims believe that when Jesus arrives, he will reunite mankind towards monotheism by practicing the religion **I**slam 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 **M**uslims are waiting passively on the sidelines for their savior, Jesus Christ, to come and rescue them from the tyrannical governments, while Jews are waiting for a different Savior. Whoever invented this lie definitely had a well-planned evil agenda to enslave 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 meaningful efforts to resist oppression and unjust. The Christians are waiting for the 'Rapture', hoping that their Messiah will arrive shortly to punish their enemies, rescue them, and take them to heaven, while the **M**uslims believe a soft smoke will bring a peaceful death to them and take them to heaven. How convenient!

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 savior? Though **M**uslim 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 in the hands of their enemies. 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 and investigate the truth.

Religious faithful are so brainwashed, programmed and conditioned to believe that something outside of them can save them. Jesus did not come here to teach us to look at him as *the savior.* He came to teach us that we are our own saviors. The religious patriarchy abused it, and now we have so many faithful praying for Jesus's return to save us. However, they don't think outside their programmed belief that if Jesus could not save himself from his own crucifixion, how could he possibly save us? (Note: The Quran states that Jesus was not killed or crucified. See Q 4:157 and chapter 20. The Quran also doesn't mention the second coming of Jesus).

The religious patriarchy wanted us to look outside of us to keep us safe, making us powerless, weak, disconnected from the truth, and divided from who we are, so we will never venture in the path of discovering that what we are looking for

is actually ourselves and within our reach (Q 41:53). This is called the '*awakening*'. The process of human awakening has already begun, and the evil authorities are aware that their reckoning is near.

One of the very few beliefs of the **M**uslims 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 أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

> *Muhammad is not the father of any man among you, but he is God's Messenger and <u>the closing seal of all Prophets</u>. God is Knower of all things.*

However, as in a clear case of cognitive dissonance, they also believe, Jesus who was also a prophet, is returning 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.

For argument's sake, if the **M**uslims claim that prophet Jesus is returning as a regular man and not as a prophet, then the question is, why would God take away his title of prophet? Why would God demote him? And how would people address him?

However, God has forewarned those who believe in the Quran that if we were to believe a group from the people of the scripture, they would 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 (i.e: 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 itself 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 right or evidence from the Quran. How ironic that they call themselves 'Believers'? Yes, they are believers of *Hadith*, not 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 can 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 '***i**slam'* as a religion. It rather addresses mankind in general. It calls upon mankind to believe in and serve the one God alone by serving HIS creations, doing good deeds, upholding our commitments (= *solaa*), and not making mischief on earth. It acknowledges the existence of different communities, and people who received the scripture before. It calls them and the generations after them to unite under the divine constitution and the book of law (i.e: 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 rule of law, a discipline to live in harmony within oneself, with our families, different communities, tribes, sects, and nature to live in peace and harmony. So, the Quran is the code of conduct, the constitution, the law for those who wish to 'believe' and live in accordance with the divine message. God addresses those who adopt this path or *way of life* as a 'Believer' or '*mu'min'* (more on this in Chapter 30).

Unfortunately, the **M**uslims influenced by their ancestors, ruling elites, and religious priests have unwittingly given a bad reputation to the Quran, by their behaviour and associating it with a religion. However, ***i**slam* is not a religion as explained in Chapter 4. The **M**uslims have regrettably abandoned the Quran a long time ago and adopted manmade *Hadith* and *Sharia Law* as their *way of life* and turned it into a religion. They can practice their religion, which they call '**I**slam', without the Quran as it is based on *Hadith* and *Sharia Law,* and completely void of Quranic injunctions. I have discussed many of the rituals and dogmas that they have incorporated into their religion, some of which have brought disrepute to the Quran, in

this book. The **M**uslims do not follow God's commands in the Quran (because they follow manmade *Hadith* and *Sharia Law*), therefore, there is no monotheism in the religion **I**slam.

Likewise, the Christians and the Jews have unwittingly made the same mistake before the **M**uslims, 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 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, and paganism instead of ***i****slam*.

The history tells us that this is the same playbook Pharaoh, Haman, and Korah played to keep their people enslaved. 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.

After Moses left, the religionists created a sect (i.e: religion) called Judaism. Then God chose Jesus among the Nazarenes to invite Jewish people back to monotheism. Jews persecuted him. After Jesus completed his mission, the religionists created a religion called Christianity. Moses and Jesus had nothing to do with Judaism or Christianity. They were '***m****uslimoon*' (= submitters) and followed '***i****slam*' (= submission) as the '*deen*' (= way of life = divine law), like all other prophets. The sects or religions were created long after they had gone. Likewise, Mohamed had nothing to do with the religion **I**slam, 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 God addressed the **M**uslims, which further indicates that the '***m****uslim'* in the Quran is not a religious group, and the Quran is not a religious book, though the **M**uslims act as its gatekeepers and mislead people away from it. The Quran mostly addresses 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 **M**uslims. However, the Shia and the Sunni **M**uslims assume without evidence that they are the 'believers' referred in the Quran. I have explained who the *believers* are, as per the Quran, in Chapter 30.

The Quran has never recognized '**M**uslim' as a religious or an ethnic group because the Quranic word '***m****uslim*' 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 **I**slam practice completely different beliefs, rituals, and dogmas. If God had intended Torah, Gospel, and Quran to represent 3 different religions respectively, HE wouldn't have asked the Jewish and the Nazarenes in the Quran to follow the Quran and practice the religion **I**slam. 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 the 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 of mankind, including the Jewish and the Nazarenes, to follow the Quran and practice the religion of **I**slam when it was revealed to Prophet Mohamed. God couldn't have made mistakes with each religion, and then created a new religion every time He made a mistake with the previous one. God is infallible. God has not promoted, through the scriptures, different religions (i.e: beliefs, rituals, and dogmas) for different communities, to leave room for disunity, envy, and rivalry. HE simply instructed

through scriptures to follow the same creed (= *milla*), a divinely prescribed way of life (= *deen* = divine law) for the peaceful coexistence of different ethnic groups on earth. Religion (= *shiya'an,* i.e: Sectarianism) is the invention of the satanic humans and *jinn* to create disunity, envy, and rivalry among mankind long after the respective prophets have completed their missions (please see Q 6:112-113 and Chapter 11).

Let's check a few verses from the Quran, which shows who it is addressed to.

> **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.*

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 or serve Mohamed, nor did prophet Mohamed himself. 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* = Law), serve HIM alone, and not 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.

God 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. ex: 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 – Picktahll:** *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 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.*

HE reminds mankind that HE is the Creator, the Provider of mankind, and that we should serve HIM alone by serving HIS creations. 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 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 the cornerstones of **belief**. HE states that among mankind, some 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 to divide mankind into different sects and ideologies (e.g: Priests = Monks = Rabbis = Imams = Sufis = corrupt political authorities; who create laws contrary to the divine laws - religious or otherwise). 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. 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 <u>mankind</u> are some who say: We believe in Allah and the Last Day, when they believe not* (also see 12:106).
>
> **Quran 2:165 – QXP:** *Yet, among <u>mankind</u>, 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.*
>
> **Quran 31:33 – Pickthall:** *<u>O mankind!</u> 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 addresses *mankind* of the world and does not promote a religion. However, among mankind, some choose to believe the message (i.e: the Quran and the truth in other scriptures - Torah and Gospel) and do their best to follow them. God acknowledges them and addresses them in the Quran as 'believers'. However, **M**uslims erroneously assume that they are *believers* while living a life contrary to the Quran (More on this in Chapter 30).

The Quran gives glad tidings to the *believers* (= *mu'min*) who believe in the final message (i.e: 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 **i**slam (= submission) 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 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 (i.e: the message), nor knowingly betray your trusts.*

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 85:11 – Sahih International: *Indeed, those who 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.

God also has messages for 'the people of the book' (= *ahl-al kithab.* i.e: the people who claim they believe the Torah and/or the Gospel, not the Jews and the Christians as the Quran does not recognize any religion) in the Quran as well. In many verses, 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 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 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.*

God invites *the people of the book* to the Quran, as both of their scriptures had been corrupted, asking them to uphold the original messages in the Torah and the Gospel. Both of the scriptures also had foretold the advent of prophet Mohamed, who would speak HIS words (i.e: the Quran). It also invites them to come to an 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 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 submitted ourselves to Him (= muslimoon).'*

God advises mankind in the Quran to put their differences, hatred, biases, and jealousy aside for the sake of God and to believe in HIS revelation (i.e: 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 God (= *allah*). The divinity and the doctrine of the 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 Pagans with 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, where the doctrine of the Trinity originated, into Christianity and corrupted some of the true messages in the Gospel to suit their agenda. Until then, Jesus was considered a prophet by the faithful. The corruption of the Bible continued even after Constantine, as *revisions*. There have been many revised versions of the Bible even since 325AD. If you compare a new revised version of the Bible with an older version, you will notice much incongruences 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. 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***: deen =* way of life *= law). 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 = your law.

> **Quran 5:15-17:** *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 (i.e: Bible) and*

overlooking/pardoning much of the irrelevant accounts. There has come to you from Allah a beacon of light and a clear Book (i.e: the Quran).
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 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**: *deen* = way of life = law*). 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 = your law.

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 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 the People of the Scripture are those who believe in Allah and what was revealed to you (i.e: the Quran) 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 (Abraham) and Is'haq (Isaac). '*The children of Israel*' (Q 26:16-17) simply means the descendants of prophet Jacob. There was no historical land called 'Israel' in the Bible or in the Quran until it was created in 1948 in Palestine. As per the Bible, 'the promised land' is in the Canaan region in present-day Egypt (Genesis 17:8; Exodus 3:17). However, according to the Quran, *the children of Israel* were 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 to the Arabs except to admonish them, except for some verses that addressed the Arab messenger Mohamed as a prophet. God addresses *the Children of Israel* in Chapter 2 from verse 40 all the way to 101.

Q 2:40 Pickthall

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠

> *<u>O Children of Israel</u>**!** 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. Verses 83 and 84 talk about the covenant that they made with God, which they call 'the commandments', and in verse 85, how they breached the covenant. Then it states that God sent succession 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 (i.e: the Quran, see Chapter 14) has come into 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. This 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 had (again, not a religion). This is the reason why, in verse 146, God states that

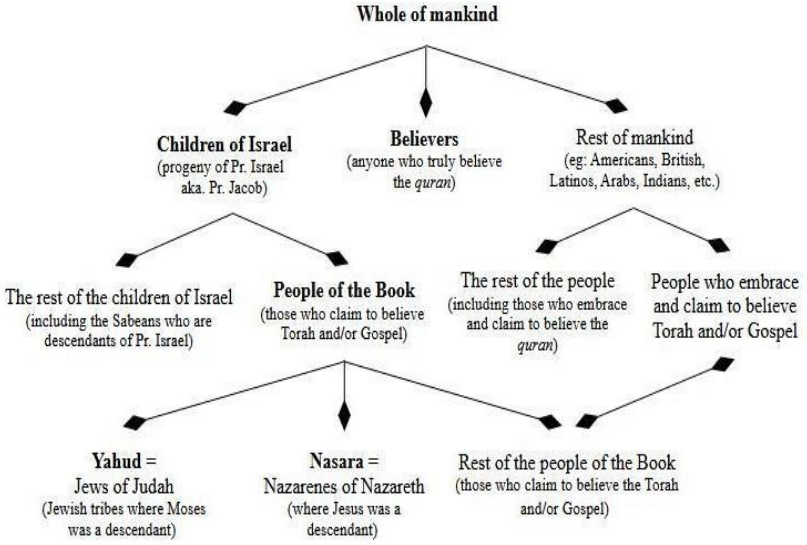
the Children of Israel recognize the message in the Quran as they recognize their own children. One of the reasons for the new revelation was that they had concealed much of the truth in the Torah and the Gospel.

Q 2:146
Pickthall

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ١٤٦

> *Those unto whom We gave the Scripture recognize (this revelation) as they recognize 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 the 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 **M**uslims have defined as 'fasting' is another contentious topic in the religion **I**slam, not simply because of the erroneous understanding of what '*saum'* means, but because of the criterion and the methodology of determining when to start and when to end the month of fasting. There are many schools of thought surrounding 'fasting' in Sunni and Shia **I**slam. During this period, they abstain from eating, drinking, and intimacy with their spouses, 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 that 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 left room for discord among the followers of the same scripture and the messenger? What if our current understanding of '*saum'* is erroneous and 'fasting' is not what 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 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 under the impression that *saum* is only prescribed during the Arabic month of *Ramadan* in the Quran. The fact is, *saum* has been mentioned in many chapters in the Quran. God has prescribed *saum* in the Quran for different reasons and purposes, such as to seek guidance, for social and personal reasons, and 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 something - an outcome or a higher purpose for the sake of God, for a community, or for our own selves.

For instance, in the Quran, verse 19:26 God instructs Mary (i.e: 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 فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿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 anyone.'*

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 not to seek guidance or for punishment. Most certainly, it is not to abstain from food, drink, and intimacy. She had simply taken a 'vow of silence' that day – self-discipline in silence. So, *saum* in this verse means *self-discipline in abstaining from speech*. It appears that people around her understood what '*saum'* meant in their language. It was not a new concept for them.

Verse 5:95 of the Quran also talks about '*saum.* To understand the reason for this *saum* (= self-discipline) 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 of 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 intentionally, 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 are 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 that it depends on the severity of the offense, which needs to be determined by 2 just individuals. As per verse 5:94, 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, to see whether we obey HIS commands in privacy.

The rules of hunting and their restrictions are in place in most of the developed countries even now, and they called conservation law. These restrictions are imposed and monitored by the respective wildlife conservation authorities in the region. Though they may be unaware of the Quranic injunctions, they have very similar rules and regulations as mentioned in these verses of the Quran. This is an indication that the Quranic injunctions with regard to conservation laws are commonsensical and effective. Let's review verse 5:95.

Q 5:95

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٖ ٩٥

O you who have believed, do not kill game during the prohibited (= hurumun) period. And whoever of you kills it intentionally – the penalty is an equivalent of an animal 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)*** *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.*

Let's look at another verse where *saum* is mentioned.

When you read verses 58:1-4 of the Quran, it is very clear that the *saum* is not abstaining from food or drink, but from an intimate relationship for 2 months as a punishment. Verse 58:2 applies to those who put away their wives by pronouncing "you are to me as my mother". Verse 58:3 indicates that if those men want to go back to their wives after estranging them, 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 an intimate relationship even at night for 2 consecutive months for estranging his wife. This is prescribed as a punishment for estranging as part of family law. And if he is unable to abide by this rule, or break this *saum* (= self-discipline of abstention from intimacy) and have an intimate relationship with his wife within the specified period, he should feed 60 needy people. Obviously, this '*saum*' (= self-discipline of

abstention from intimacy) applies only to married men.

Q 58:4 فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

Whoever doesn't have the means to find a bonded person, let him observe ***self-discipline of abstention from intimacy (= Siyam)*** *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.*

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 or imprisonment - civil/criminal law) so he can seek repentance from God, learn to amend so that he can be rehabilitated, and assimilate back into 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 that 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 clothe 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 for an oath which was given earlier on a 'Will' of a deceased, etc., which come under civil law. 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 amends. The individual can take this opportunity to seriously contemplate his act, repent the mistake, and seek guidance from God if he so will. There is no mention of abstaining from food, drink, or intimacy.

The reason why self-discipline (= *saum*) is recommended in these instances is to give the offender an opportunity to think of his errors, so he can correct himself. Many of the suggested penalties can be self-governed. God has made each individual responsible for their own affairs and to connect with HIM. This will make the task easier on the governing authorities, as many of the restrictions and penalties can be self-governed by each individual, giving each individual more autonomy, as long as they believe the message (i.e: the Quran).

For this reason, God has promised forgiveness and immense reward for those who wish to adopt self-discipline (= *saum*), as a way to rehabilitate, amend, or correct their weaknesses, adopt good habits, and follow the rule of law (= *deen*), as mentioned in verse 33:35.

Verse 33:35 talks about *saum* in general terms. It says God has prepared for those men and women who; submit (= *muslim*), believe (= *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 to whoever carries out *saum* (= self-discipline) and other acts of righteousness on their own, that HE will reward them. No mention of abstaining from food, drink, or intimacy here as well.

Q 33:35

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ
وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱ
ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Surely, for men who submit and women who submit, 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 are advised to be devoted, truthful, steadfast, humble, charitable, chaste, and mindful of God, while being a believer and a submitter to God's laws at all times. So in this verse, God is simply saying that for 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 what **M**uslims think it is - from abstaining from food, drink, and intimacy - but to empower ourselves to achieve a higher purpose in life, whether it is for self-development, self-education, self-reflection, self-obligation, or self-abstention. If we broaden our perspective beyond the above verses of the Quran, we come to realize that we all perform self-discipline (= *saum*) on a daily basis in different ways, whether we are aware of it or not.

For example, a person who wants to lose weight goes on a strict diet and regular exercise, which requires self-discipline (= *saum*). A person who wants to maintain good health may restrict certain types of food, which requires self-discipline (= *saum*). A person who has diabetes may abstain from taking food that has carbohydrates and sugar, and change his/her diet, which requires self-discipline (= *saum*). A person, who wants to get rid of an addiction such as alcohol, drugs, or smoking may require self-discipline (= *saum*). Likewise, someone who seeks God's guidance also may require self-discipline (= *saum*) in devoting his/her time learning/meditating in order to achieve this.

Whether it is for our own self-development, self-education, self-reflection, self-obligation, or self-abstention, we perform *saum* from time-to-time depending on our needs, circumstances, and obligations, as discussed in the Quranic verses above. Therefore, *saum* (= self-discipline) is not an alien concept for mankind, though the **M**uslims 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 **M**uslims believe that God prescribed them (young and old, rich and poor) in these verses to abstain from food, drinks, and intimacy with their spouses, from dawn to dusk, for one whole month. They also practice self-restraint in 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 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 death due to dehydration. For many who wish to lose weight or maintain good health, intermittent fasting is more appropriate than a strict 30-day fasting without water. Though intermittent fasting is good for our health, dehydration is bad. Our cells need to be constantly hydrated for optimum health.

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 tailored to each individual's needs and circumstances. A 'one size fits all' approach to 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 is 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.

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 that 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 guidance to mankind, consisting of guidance and criterion. God wants to bring you ease and not hardship 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 nightfall. And do not frown on your wives since you are devoted to them (= *a'kifu-na*) in the consented decree (= *fil-masaaji-di*) as they are your confidantes. These are the limits of God (= *hudu-dul-lah*) and do not violate them. Thus 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 a period if we truly seek it.

Since this Quranic guidance was revealed to Mohamed during *ramadhan*, it may very well be worth finding out what '*ramadhan'* really means in the Quran. The word *ramadhan* is derived from the Arabic word *ramidha* (رَمِـضَ). It means intense heat = great distress = extreme stress = nadir = lowest point in life = worst moment. This is the point in 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 that experience.

Generally, people experience this moment when they fall into the lowest point of their lives searching for truth, guidance, or a solution to a problem. Sometimes, it could be the most stressful, alienating, excruciating, lonely, confusing, and frightening experience of their lives. This is the time people seriously pray and ask for guidance from the Creator. It is during such periods of great distress (= *shahru ramadhan.* Lit*:* period of distress) that we receive divine guidance (= awakening), and find our will and our inner strength to follow it. We say 'Our prayers are answered'. Some people identify this as *the light bulb moment* or *God's intervention*. As per the first part of verse 2:185, whoever perceives this period of great distress (= *shahru ramadhan.* Lit: period of distress) longing to find guidance from the Quran, let him perform ***saum*** (= self-discipline in seeking guidance from the Quran). God assures us that we may also find guidance from the Quran similar to Mohamed receiving it during such period in his life, if we truly seek it (See Q 97:1-5 – The night of enlightenment, i.e: 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 mankind. And it contains clear proofs of guidance and criterion. So whoever experiences this period (= ash-shahr), let him perform* ***saum*** *(= self-discipline in seeking guidance)…*

Please note, the verse clearly states 'whoever among you experiences this period of great distress (= *faman shahida minkumush-shahra*)', let him perform *saum'.* This means the '*shahr'* or 'this period' will be felt (= *shahida* = witnessed/felt) within us. So, it is a state of mind that can be felt or experienced by someone, like distress. If it is a 'month' of a year, there is nothing to witness, feel, or experience within, as we already know in advance when exactly it will be.

Shahr (= period) is mentioned twice in this verse. The second usage of *ash-shahra* (= this period) emphasizes the *shahru ramadhana (=* period of great distress) mentioned at the beginning of the verse. So, the second usage of '*shahra'* points

to the 'great distress' that you would experience within you'. That experience (= *shahida*) is the 'period of great distress (= *shahru ramadhana*)' mentioned at the beginning of the verse. Let me break the first part of the verse to better understand:

shahru ramadhana	period of great distress
alladhi	that/the
unzila	was revealed
fihi	in
al-quranu	the Quran
hudan	guidance
lin-nasi	for mankind
wa-bayyinatin	and clear proofs
minal-huda	of the guidance
wal-furqani	and the criterion
faman	so whoever
shahida	experience
minkum	among you
ash-shahra	**this** period (i.e: the period of great distress = *shahru ramadhana*)
fal-yasumhu	should self-discipline

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 the truth. It has clear proof of the guidance and the criterion. So, whoever experiences or goes through **this** period (*of* distress) (= *shahru ramadhana)* in them, he/she should self- discipline in learning the truth (seeking guidance) from God in the Quran.

It is as simple as that. As per 2:183, *self-discipline in seeking guidance from God in the scripture* was prescribed for people before the Quran as well. It's nothing new.

Some Quran translators attempt to interpret '*faman shahida minkumush-shahra'* as 'whoever sights the month' is really illogical. How can someone sight the month? Others have translated it 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 invented the religion **I**slam have named a month 'Ramadhan' in their calendar as they did for 'Haj' as well, to confuse and misguide people. As per **I**slamic history, the calendar that they call 'Hijri Calendar' was invented 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 (The verse 6:112 comes to my mind).

Now, let's review all these verses together to better understand how much God has stressed the importance of self-discipline in seeking guidance (= *saum*) from the Quran for our own benefit of being righteous.

Q 2:183

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ 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

أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤

*A certain number of days. Whoever among you is ill or on a journey (during them), an equal number of other days (to make up). And those who can afford, a redemption (as a 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 ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ
وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ
وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*The Quran was revealed in the period of great distress (= shahru ramadhan), guidance for mankind. And it contains clear proofs of guidance and criterion. So whoever experiences (= shahida) this period, let him perform **saum** (= self-discipline in seeking guidance); and whoever is ill or on a journey - then an equal number of other days. God intends for you ease and does not intend for you hardship. The postponement is for you to complete the period with ease. And glorify God for that He has guided you, and perhaps you will be grateful.*

Q 2:186

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

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 (i.e: 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 in the Quran. Nowhere does it state that it is a yearly program. Verse 2:185 indicates that whoever *experiences this period of great distress* (= *shahru ramadhan*), should find out the truth by performing *saum,* or making up time later if they are ill or traveling. That is how important it is.

The verse 2:186 states that God is responsive to our calls as long as we respond to His call (i.e: the Quran). Seeking the truth from the Quran is highlighted in this verse as well.

Then, verse 2:187 states that you can have regular relationships 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 relationships with them during night, and seek that which God has prescribed for you. '*What God has prescribed for you (= kathabal-lahu lakum)'* here (also mentioned in verse 2:183) is *to self-discipline in searching the truth in the Quran as guidance. 'Seeking guidance'* in the Quran is emphasized again in this verse. It's all about seeking the truth in the Quran.

Then, it continues stating that to *indulge yourself in learning* (= *kuluu washrabuu) until it (i.e.: the guidance of the Quran) is clear to you as black and white*. Then, perform *saum* (= self-discipline in seeking guidance) till evening (i.e: nightfall). And do not frown on them as you have devoted to them (= *a'kifu-na)* in the consented decrees (= *fil-masaaji-di*) - i.e: your marital vow. Those are the limits of God *(= hudu-dul-lah).*

Let's review the verse.

Q 2:187

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ
ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ
بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ
ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى
ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ ﴿١٨٧﴾

It is 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 (i.e: seeking guidance in the Quran. Ref: 2:183). And enjoy God's bounty (= kuluu washrabuu) until it is clear to you as black and white. Then perform* ***saum (= self-discipline in seeking guidance)*** *until nightfall. And do*

> *not frown on them as you are devoted to them (= a'kifu-na) in the consented decrees (= fil-masaajidi). 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' or 'enjoy God's bounty'. The Quran has used the figurative meaning every time it mentioned '*kuluu washrabuu'*. 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 bounty). 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. God directs Moses to water and Moses says to his people, *kuluu washrabuu* (= indulge in satisfying your thirst or enjoy God's bounty). God directs Mary to a date palm and says *kulee washrabee* (= indulge in satisfying your hunger or enjoy God's bounty). Similarly, HE directs us to the Quran and says *kuluu washrabuu* (= indulge in satisfying your learning or enjoy God's bounty), i.e: quench your hunger with the truth in the Quran. Therefore, this phrase should not be taken literally, as it has always been used in the Quran figuratively.

People often claim to hunger for Truth,
but seldom likes the taste when it's served up.

A*'kifu-na* in the verse simply means devoted or dedicated, and not retreat, secluded, or *i'tikaf,* as most Quran translators have interpreted. The word *i'tikaf* is not even found anywhere in the Quran. In verse 21:52 of the Quran, prophet Abraham said to his father, "What are these statues to which you are devoted (= *a'kifu-na*)". In response, his father replies in verse 26:71: "We serve these idols and are ever devoted (= *a'kifi-na*) to them".
Same derivative, '*a'kifu-na',* in verses 21:52 and 2:187, but the

Quran translators have invented a new meaning for it in 2:187. Is this an oversight or a blind following the narrative of *i'tikaf*?

So, what God states in verse 2:187 is to enjoy God's bounty (i.e: the Quran) until the guidance becomes 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 on your wives as you are devoted to them (= *a'kifu-na*) in the consented decrees (= *fil-masaaji- di*). There is no mention of abstaining from food and drink here either. (The Quranic meaning of '*masjid'* is discussed in detail in Chapter 26)

As I mentioned earlier, if we take *saum* mentioned in these verses 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 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 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, God assures that whoever seeks guidance will find it.

Isn't it ironic that instead of calling on God for guidance, **M**uslims waste their time and efforts yearly, in self-inflicting punishments on themselves by abstaining from food and water from dawn to dusk for 30 consecutive 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. 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 root word used in the Quran to mean *kill, fight, confront, subdue, strive,* or *conquer* is '*QaTaLa*' (ق ت ل) and its derivatives. 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 creates 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 don't 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 makes sense, as 'the creator' of man, God would not send different scriptures from time-to-time with different rules and guidance to create confusion, envy, and rivalry among HIS created beings. That profile more appropriately fits 'satanic people', man's worst adversaries. The invention of different religions out of these scriptures, for that matter, is *satan's* handiwork to create confusion, envy, and rivalry, if we only realize it (see Q 6:112). Please read Chapter 11 for more details about *satan*.

Unfortunately, the people who wish to discredit the Quran assume, as the **M**uslims assume, that the religion **I**slam is represented in the Quran, and the **M**uslims 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 **M**uslims 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 **M**uslims follow none 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 **I**slam, nor has it recognized a group called **M**uslims as its followers (Please read Chapters 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 inventions, inspired by man's worst adversary to create confusion, envy, and rivalry in the name of their respective religions.

On the other hand, there are minority **M**uslim groups that 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 and 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 can still 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 by 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 translation of this scripture. Therefore, the essence of the message is not comprehended by the **M**uslims 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 ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ
وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟
سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

Then, when the <u>sacred</u> months have passed, kill the idolaters wherever you find them, and take them captive, and besiege them, and prepare for them each ambush. <u>But if they repent and establish worship and pay the poor-due</u>, 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' 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: Q 59:23, Q 62:1).

When we read the last part, which is underlined above, it sounds as if the idolaters do not establish the ritual-worship and pay the poor-due of the religion **I**slam, they should be killed. This is incomprehensible when the Quran firmly establishes that God has given man the freewill to follow whatever path he chooses with absolutely no compulsion (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 **M**uslim populace conveniently and blindly follow it without questioning or comprehending the Quran.

'Wa-akaamus-solaa-ta, wa-aatuz-zakaa-ta' means '*uphold the commitments (to the treaty) and keep it pure (= abide by it)*' (See Chapters 17 & 18). There are no 'ritual-worship' 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 is 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 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 verse 9:5 is as follows:

> *Then, when the <u>restricted</u> months have passed,* ***subdue*** *(= **faqtulu – Root: Qa-Ta-La**) the idolaters (i.e: criminals) wherever you encounter them, and capture them (i.e: arrest), and confine them (i.e: put in jail), and prosecute each one of them (i.e: take legal action). But if they repent from aggression (= fa-in-thaabu) and agree to uphold the commitments (to the treaty) (= wa-akaamus-solaa-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 (i.e: arrest), and confine them (i.e: put in jail), and prosecute each one of them (i.e: take legal action)'.* 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, i.e: the

criminals of the treaty) 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 criminals 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 criminals were to be killed in the first instance, as many translators have suggested, then the second part of the verse is not required and makes no sense.

Note: Idolatry (= *shirk*) generally means, those who make partners with God. That includes those who blind-follow their priests, rabbis, imams, monks, and authority figures, as opposed to God and the 'way of life' (= *deen* = law) prescribed in the Quran, or those who worship inanimate objects, such as statues, structures, places of worship, sun, or the moon. The 'idolaters' identified in these verses as '*criminals*' are those who hinder, deprive, or breach the laws (= *deen* = divine laws of the land) and serve their own evil agendas and desires to create mischief and chaos on the land. They did not obey the treaties/bail conditions (i.e: rule of law) that they ratified, and resorted to violence (see Chapter 8).

The instructions given in these verses are to those authorities that have implemented a system of governance in accordance with just laws (= *deen* = divine laws) in a society or a state, and not to the general public. They are identified as 'believers' in these verses because they 'believe' and uphold the law (deen).

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 (See also Q 4:66).

Please be aware that I do not intend to blame the translators for all the errors they have made in their works, but I want to acknowledge that we are all mortals and we all can make errors in judgment. 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 effort 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 Bible also teaches tolerance and peaceful coexistence with everyone. Therefore, we can safely conclude that God wouldn't 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 none other than our worst adversary – i.e. the evil ones among humans and *jinn* (see Q 6:112). Think about it; would God, after assigning freewill to mankind and revealing the scriptures for guidance, peace, and tolerance, command in them to kill the idolaters, contradicting HIS own teachings?

In order to better understand the context in 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 even clearer that it talks about a treaty and fulfillment of its obligations, without breaching its terms by disrupting the peace and harmony in society. Even after the breach, 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 the law of the land.

> **Quran 9:1** - *Reprieve is herein granted from God and His messenger (i.e: the governing authority = government) to those among the idolaters (i.e: criminals) 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/e.g: bail conditions).*
> [Four months of grace period until re-arrest. See also 2:217; 9:36]
> **Quran 9:3** - *And a declaration is herein issued from God and His messenger (i.e: the governing authority = government) on the day of the Big challenge (i.e: big day in courts)(= yaumal-Hajjil-akbar), that God disowns the idolaters (i.e: criminals), and so does His messenger. If you repent (from aggression - i.e: stop aggression and abide by the treaty/e.g: bail conditions) 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 (i.e: criminals) 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 (4 months). God loves those who are righteous.*
> **Quran 9:5** – *Then, when the restricted months have passed,* ***subdue (faqtulu*** *– Root: Qa-Ta-La) the idolaters (i.e: criminals) wherever you encounter them, and capture them (i.e: arrest), and confine them (i.e: put in jail), and*

prosecute each one of them (i.e: take legal action). But if they repent from aggression (= fa-in-thaabu) and agree to uphold the commitments (to the treaty/bail conditions) (= wa-akaamus-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 any of the idolaters (i.e: criminals) 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 (i.e: the governing authority = government) for the idolaters (when they have repeatedly violated it), except those with whom you made a **treaty** with the consented sanctions (= 'inda-al- masjidil harami). As long as they honour 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 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 = the law). 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 = law), 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' (i.e: the government authorities = the watchers of the law or *deen*) and a few individuals or groups during the time of the messenger (see 9:13 above). It is also apparent, that a few of them had violated the treaty (e.g: bail conditions) and resorted to aggression (breaking the bail condition and thus, the rule of law) – See 9:12-14. In these 3 verses comes the same root word *QaTaLa*, as in verse 9:5, in a different derivative. In 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 regard to the same subject matter. 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*'. God has not authorized the random killing of criminals, idolaters or the 'so-called' infidels anywhere in the Quran, unless in the 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 criminals confront you in them. *The 4 restricted months to avoid confrontations or arrests* have been mentioned in many other verses as well (see Q 2:217; Q 9:36) [But, the **M**uslims insists that these 4 months are 'sacred' and have picked 1st, 7th, 11th & 12th months of their calendar as 'sacred months', though there are no mention of these particular months in the Quran]. It is also advised to treat the criminals well and even convey them to a place of safety, from their own criminal comrades, for surrendering themselves to the authorities. Those who are sheltered may follow their own faith. They should not be discriminated against based on this prejudice, as long as they do not breach their treaty/ bail conditions, but 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 (i.e: criminals) 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 faith, as long as they do not promote corruption and chaos on the land.

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 consequences in dealing with many other subject matters that use the same derivative of a root word. Most of the Quran translators have not considered this fact in their works, hence making it difficult for people to understand the true meaning of many verses, and creating unnecessary conflicts and debates. Fortunately, God has repeated many of these roots and their derivatives in different verses in different forms, so we can deduce the correct meaning by studying the 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 systems and laws (= *deen*). However, the Quranic guidance and the injunctions are not limited to a specific time period. These incidents occur in every society at any given time. Examples of such scenarios could be that of sex offenders, drug dealers, violent criminals, or criminal gang members who are released from prison after signing a bail with strict conditions (i.e: treaty) not to re-offend, but breach their bail conditions (treaty) after their release. These verses are related to 'criminal law' and how to deal with the *criminals (= idolaters)*.

In every society, some people serve their own evil agendas and desires, and break the law. Hindering, depriving, or breaching (just) laws and serving one's own evil agendas and desires constitutes idolatry (See Chapter 8). The above verses rightly call these criminals 'idolaters'. It should be clear now that the *idolaters* mentioned in these verses are not those who *worship idols* in literal sense or *disbelievers*, as most people assume. 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 (i.e: criminals) 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 = the* day of big challenge*),* that the peace-loving people disown the criminals. If they seek pardon and amend their ways, it is good for them, as they cannot escape the law. It doesn't matter what their personal belief system is, as long as they abide by the laws of the land; they will have the same freedom as every other member of the society.
> **9:5** – If they still continue their hostility and aggression after the cessation of the 4-month of grace period (= bail period), subdue the perpetrators (i.e: criminals), arrest them, confine them in jail until prosecution (i.e: day in

courts = big challenge = *Hajjil-akbar*). If they seek pardon and agree to live as law-abiding citizens, let them be free. **9:6** – If any of the perpetrators (i.e: criminals*)* 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 criminals from the streets: subdue, arrest, confine, put them behind bars, prosecute, and bail them out with strict conditions (treaties) and make them appear for their trials? The 4-month reprieve is the 'bail period' for them to obey the laws by amending their behaviour, and also sufficient time for authorities to monitor them to make a strong case against them if they re-offend. As per the Quran, eliminating these criminals from societies should occur every year, after giving them 4 months as a reprieve. God, in His infinite wisdom, has reserved 4 months out of every year to root out evil from societies.

> **Quran 9:36:** *The number of months with God is twelve months in His ordinance, from the day He created the heavens and the earth. Four of them are restricted: that is the right way of life (= deen = law). So wrong not yourselves in them. And you may* ***confront (= qaatilu)*** *the criminals (i.e: idolaters) in them, if they* ***confront you (= yu- qaatilu)*** *in it. And know that God is with the righteous.* [See also Q 2:217]

Unfortunately, the **M**uslims assume, that they are the 'believers' and the idolaters mentioned in these verses are anyone who is not a **M**uslim and/or those who worship other gods. With this erroneous understanding, some **M**uslims can justify the killing of an idolater. However, as per the Quran, '*mushrik*' (or idolaters) also are the criminals who breach the (just) laws of the land (= *deen* = divine laws) and create mischief and chaos (see Chapter 8). We know that the Quran has not identified a group called **M**uslims (see Chapter 3), nor are they identified as 'Believers' (see Chapter 30). The 'idolaters' in these verses apply to criminals who break the (just) laws (= *deen* = way of life) and

serve their own evil agendas and desires.

Another verse taken out of context to tarnish the image of the Quran is verse 2:191. A typical translation of that verse looks as follows:

وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾ 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 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, as it is related to the same topic mentioned in verses 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.*
> **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 tu-qaatilu-hum – Root: QaTaLa) with the consented sanctions (= 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 (= deen = law) 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/ bail by the criminals, 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 or harm you or anyone else in the society first. Wouldn't it be fair if all the nations followed similar rules when dealing with criminals who breach treaties or bail conditions?

Note: We will discuss *masjid* and *masjidil harami* in the next Chapter.

Verse 2:193 states that oppression is worse than murder. If the criminals refrain, then there is no reason to confront anyone. Fighting crime is encouraged only to prevent oppression so that people can practice God's laws (= *deen* = law of the land) and live in peace and total freedom.

During the four restricted months, the authorities must not fight against the criminals. In case they assault during these restricted months, then verse 2:194 applies.

In addition to these verses, which some people use to discredit the Quran, there are a few other verses where the words '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-aqtulu-hum – 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.*

Wow, those are strong and intimidating words, which don't suit 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 a 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 are also 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 the 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 (i.e: 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 **treaty** or come to you wishing not to **confront** you (**yu-qaatilu-kum** – Root: QaTaLa) or **confront** their own folks (**yu-qaatilu-kawmahum** – Root: QaTaLa). Had God willed they could have **confronted** you (**fala-qaatalu-kum** – 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 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 (i.e: 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 law (i.e: the criminals) 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 law) confront (= yu-qaatiluna) in the cause of Taaghoot (= tyrannical, aggressive systems, religious or otherwise). 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 help 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 opinion, 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!

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 colour, 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.

26. 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 **M**uslim priesthood and the ruling elites of the bygone era to degrade the creed (= *milla* = legal system = order) 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 **I**slam 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 **M**uslims perform facing towards the cube structure they call '*Ka'ba'* at the center of the Mosque in Mecca is also the direction that all the other Mosques in the world are supposed to be facing towards, as well. The **M**uslims are also supposed to make pilgrimages to this Mosque in Mecca for two other rituals they call '*Haj'* and '*U'mra',* 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 **M**uslims don't question why the word *'haram',* which means *prohibition* or *restriction,* suddenly changes its meaning to 'sacred' when attached to the word '*masjid'*. What if the true Quranic meaning of *masjid* is also not what the **M**uslims think it is? Let's find out.

The word *masjid* is derived from the root word '*sa-ja-da*', which was discussed in Chapter 12. *Sa-ja-da* means *to consent*. *Masjid* means *consented decrees*. It is a good idea to read Chapter 12 to refresh your memory before proceeding with the contents of this Chapter. There is a lot to digest.

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 their meanings (Q 75:17-19; 6:65; 7:58; 18:54). For example, in order to understand the

meaning of *a'bada*, we have to study and analyze the verses where the word *a'bada* appears to derive its correct meaning, like what we did in Chapter 9. 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, they have the exclusive right to interpret it. The Quran is for the whole of 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.

The Majority of **M**uslims are unaware that the concept of a religion is not found anywhere in the Quran. They are unaware of the Persian-Zoroastrian influence on the religion of **I**slam and the fact that the earliest Quranic interpreters, *Hadith* compilers, religionists, and political elites were all Persians, not Arabs. They are not aware that the word '*masjid*' has been used in the Quran in relation to people before Mohamed and it doesn't refer to a Mosque or a place of worship. They are also unaware that they do not follow the Quran but instead follow only the manmade *Hadith* and *Sharia Law*. Unfortunately, the **M**uslim priesthood is using the ignorance of their followers as an advantage to act as their law-givers (*shurakaa-u* = partners - Ref Q 42:21). 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 (See Q 40:47-48).

God gives guidance to whoever deserves it, without limiting it only to the messengers of God and their followers. This is very important to understand. Likewise, God has not guaranteed guidance or the comprehension of the Quran to the priesthood. Nowhere does it advise us to seek guidance of the Quran from the priesthood. Therefore, it is a mistake to assume that the priests are somehow knowledgeable and guided. Unfortunately, many **M**uslims 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 (i.e: their freewill).

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 learn the true meaning and comprehend it as it is intended by *allah* (= the god). We learned that the root word '*sajada*' means 'to consent', in Chapter 12. The derivative *masjid* from the same root means 'consented decree'.

In the Arabic language, words are formed based on root words, which we call derivatives. 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. Aidid Safar, in his book Mental Bondage, has explained this concept with examples as follows:

> 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, 'sujja-dan'* to *Fu'alan. 'Asjudu'* to *Af'ulu, 'yasjudun'* to *yaf'ulun*, and '*masjid'* to *Maf'il*.
>
> 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.

To make it a bit easier to understand, *masjid*, as per the above comparisons, means 'state of being consented to'. Consented to what, we may ask? Consented to the *terms of a contract (verbal or written).* These terms bind the parties to the contract (e.g: covenants; agreements; treaties; accords; pledges; promises). Once the parties are bound, God acts as the witness or the watcher over the contract. Therefore, in God's point of view, binding contracts or consents (= *sajada*) become the 'consented decrees' (= *ma-sajidi*) of God (= *masajidallah*). It is similar to 'informed consent' that we are familiar with today. Once the parties give their informed consent, it becomes the *consented decrees* between the parties and God.

For example, when we give our consent (= *sajada*) to a marriage, our *state of being consented to* comes with certain well-established terms that we call duties, responsibilities, and obligations. These duties, responsibilities, and obligations are not trivial. There are negative consequences for one partner if breached by the other. God says in verse 5:7 of the Quran that HE binds us with HIS covenant at the time we commit (= *solaa* - We covered this in Chapter 18) ourselves to the marriage when we say "I hear and I obey" or its equivalent "I do". The Quran calls this - *binding us with HIS covenant* (or consented decrees = *masajidi*).

HE further says in the same verse that *HE is fully aware of what is in our hearts,* so as to warn us that we should not take this covenant or consent as a cover to trick or take advantage of someone. Let's review verses 5:6 and 5:7 together.

> **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 binds you with**, when you say, 'We hear and we obey'. Be mindful of God. God is fully Aware of what is in the hearts.*

God reminds us about this covenant again in verse 2:187 of the Quran in relation to '*saum*' that we discussed in Chapter 24. We learned that *saum* (= self-discipline in seeking guidance) is prescribed for us as it was prescribed for people before us (2:183). In verses 2:184-186, God informs us about the importance of '*saum*' and that we should make a serious effort to research/learn/study the Quran for a period of time (i.e: days). In verse 2:187, God says that we can mingle or have cordial relationship with our wives during the nights of *siyam* so that we will not feel guilty for neglecting them while we research/learn/study the Quran till night falls. Then HE points out that we should not frown on them as we have a duty of faithfulness/loyalty/devotion towards them because of our *consented decrees* (= *masajidi*) to them. Let's review the verse:

> *It is 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 (= kataba) for you (i.e: seeking guidance 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 on them as you are* ***devoted (= loyal = faithful) to them in the consented decrees (= a'kifu-na fil-masaajidi)****. These are the limits of God (= hudu-dul-lah). So, do not violate them. Thus does God make clear His ordinances to mankind that they may become righteous.*

As per the verse, the *devotion* (*a'kifa*) is attached to the marriage as it contains *consented decrees* (= *ma-sajidi*), and not to *the learning of the Quran*. Indulging in learning the newly discovered knowledge of the Quran is already 'prescribed' by God as per the verse above (see the underlined) and also in verse 2:183. So, the *devotion* (i.e: *a'kifu-na*) mentioned in verse 2:187 is the devotion to our consented decrees (= *ma-sajidi*) towards our wives.

Verse 2:187 talks mostly about the relationship with our wives and why we should not feel guilty about our duties, responsibilities, and obligations towards them while we indulge ourselves in learning/studying/researching the Quran. The *consented decrees* (= *ma-sajidi*) spoken in verse 2:187 with regards to our wives is the covenant (i.e: marital contract) mentioned in verse 5:7 (see above) that we signed or agreed upon when we marry them. Once the covenant (i.e: marital contract) is agreed upon (i.e: signed by the parties), it becomes 'Consented decrees' between us and God' (= *ma-sajidallah*). As per verse 5:7, we should be mindful of the covenant as God has bound us with it. I hope it is clear.

So, maintaining cordial relationships with our wives and not frowning on them is part of the consented decrees (= *ma-sajidi*) in marriage. In this verse, God is simply reminding us of our duties, responsibilities, and obligations that are attached to our *consented decrees* (= *ma-sajidi*) that we have towards our wives, still apply while we are busy seeking the truth in the Quran. These are simple instructions that make a lot of sense. There is nothing about *retreat to a Mosque* or *i'tikaf* mentioned anywhere in this verse (Remember, we learned the meaning of *a'kifuna* in

Chapter 24).

In law (= *deen* = divine law = way of life), contracts (e.g: covenants; agreements; treaties; accords) need consent. Individual consent binds us to contracts. In an organized system of governance, contracts (express or implied) in every industry and trade between more than one party (individuals, organizations, or legal entities) are the cornerstone of economic and legal systems. Most of our day-to-day interactions with people and organizations are based on contract laws. In this regard, the Quranic instructions are pretty straightforward and practical. They are designed to create an upright system where people take responsibility for their contracts. God calls these contracts '*ma-sajidi*' (= consented decrees) in the Quran and binds us with our contracts (express or implied).

This means, when we give our consent to another party (express or implied) or put our signature on the dotted line on a contract, we should be truthful and honest, and should not do it haphazardly. As per the Quran, once we give our consent (= *sajada*), it becomes the 'consented decree of God' or '*ma-sjida-llah*'. This means that God takes our consent (= *sajada*) seriously and binds us with it. Therefore, we should not give or take consent to trick someone or take advantage of someone.

Contracts are the cornerstone of a civil society. Contracts always have consent (= *sajada*) between the parties. Without *consent* or *the meeting of the minds*, the contract is null and void. Even when we buy any product or service, there is a contract (express or implied) between us and the owner or the service provider. There are obligations and restrictions come with it. Our obligation is to pay for the product/service, and the restriction is, not to cheat or default on the payment. There are similar obligations and restrictions on the owner or the service provider as well. Once agreed (expressly or impliedly) it becomes the 'consented decrees' of God (= *masajid*). The restrictions in the contract are the *consented sanctions* or *masjidal-harami*. God takes these consents and restrictions seriously and has stressed the importance of them in many

verses, including 2:149-150. This will be discussed later in this chapter. An example of *masjidil-harami* in the marriage scenario is not to frown on your wives or cheat on them.

As per the Quran, *masjid* is not something new. The concept of *masjid* was there even before the Quran was revealed to Mohamed.

> **Quran 9:107:** *And there are those who took your consent (= masjidan) to cause detriment and deceit, and they created dissent among those who believed, while accommodating those who fought God and His messengers* ***from before****. And they swear, "It is not our intention except to do good." And God bears witness that indeed they are liars.*

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 the consented decision to the truth was corrupted to create detriment and deceit. So, *ma-sjidan* is not a new concept related only to the Quran. It was there before.

What the verse means is that the people, even before the Quran was revealed, used to take consent (i.e: *masjidan*) dishonestly to deceive people to create problems. It is similar to not giving people the whole truth or not disclosing the defects before taking their informed consent. Sound familiar!

Whilst it would be illogical to assume that the people were lying about the Mosques we can safely say that they were lied to about what they had consented to – or the *ma-sjidan* - which created dissent among those who believed in the first place.

The people in the verse who took the consent claim that their intentions were honourable. 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.

> **Quran 9:108 - Aidid Safar:** *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.*

The verse says 'Do not sustain in it forever', which means not to sustain in a consent taken dishonestly to deceive you (read 9:107 and 9:108 together).

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? Nobody finds any truth in the houses of worship.

It basically informs us to give our consent after observation of the truth: '*Indeed, consenting based upon observation from the first day of the truth is secure for you to partake in it*'. In today's terms, it can be identified as 'Informed consent' after learning the pros and cons of the truth.

The '*men who wish to cleanse themselves'* mentioned in the verse are some of the men who participated in taking the consent without informing the truth, who later realized they erred. You wish to cleanse only if you regret your mistakes. The verse concludes: *And God is pleased with those who cleanse themselves*. How could a Mosque cleanse people?

In the previous Chapter, we learned about the idolaters (i.e: criminals) who signed a treaty (e.g: bail conditions) with the governing authority, and how they breached their obligations to the treaty. (Verses 9:1-15 and 2:190 to 2:194). The verses continue beyond 9:15. Once the criminals agreed (i.e: signed the treaty/bail) to the terms, it becomes the 'consented decrees of God' (= *masajidal-lah*) as God binds the parties involved with it. Let's look at verse 9:17-18.

> **Quran 9:17** - *It is not proper for the criminal (i.e: idolaters) to administer/promote (= ya'muru) God's consented decrees (= masajidal-lah), while they witness their own denial to the truth. All their deeds are in vain*

and they will abide in the fire forever.

Quran 9:18 – *Indeed, the only people who deserve to administer/promote (= ya'muru) God's consented decrees (= masajidal-lah) are those who believe in God and the Last Day. They uphold their commitments and keep them pure (= aqaamus-solaa-ta wa- aatuz-zakaa-ta). They fear no one except God. They are those who are guided.*

It is understood that the governing authorities (i.e: Peace officers) should be engaged in upholding or administering these breaches of the consented sanctions or the bail conditions (= *masjidil harami* - see Q 9:7 in the previous Chapter), which are part of the consented decrees (= *masajidi*) of the parties involved (see 9:18 above), and not the general public.

We can clearly see that the *masajidal-lah* mentioned in these verses talks about consent given to a treaty and its restrictions/sanctions (= *masjidil harami*). It has nothing to do with a Mosque, house of worship, or sacred house of God. *Masajidallah* simply means 'consented decrees of God' and *masjidil harami* means 'sanctions in the consented decree' or 'consented sanctions'.

One of the obligations of the treaty with criminals is not to attack or harm anyone in society. Not harming anyone in society is part of the 'consented sanctions' (= *masjidil-haraami*) in the 'consented decrees' (= *masajidi*) that the criminals agreed in their treaty (e.g: bail conditions). Once the treaty is signed, it becomes the *consented decrees of God* (= *masajidal- lah*). Every treaty has *sanctions, restrictions,* or *prohibitions*. They are called *consented sanctions* (= *masjidil-haraami*). Sanctions of the treaty referred to in these verses are not to confront, attack, assault, or harm anyone in society. Verse 2:191 states, not to confront the criminals with the '*consented sanctions (= masjidil-haraami)*', unless the criminals confront you in it. What it means is that the authorities should not breach (e.g: confront, attack, assault, or harm the criminals) the '*consented sanctions'* or '*masjidil harami'* unless the criminals

confront or attack you first. Verse 2:193 and 2:194 are also related to consented sanctions (= *masjidil-haraami*) of the treaty (You can read Q 2:191-194 in the previous Chapter).

Similar to the *consented decrees* (= *masjidi*) and the *consented sanctions in the consented decrees* (= *masjidil-harami*) in treaties, there are *masjid* and *masjidil-harami* in dealing with the law and order of a country (i.e: *deen* or divine laws in the scripture) as well. As law abiding citizens (= ***m****uslims* = submitters) who have consented (= *sajada*) to the laws of the land (= *deen*), we all should obey and focus ourselves to these *masjid* and *masjidil-harami* (in other words, DOs and DON'Ts).

People who constantly violate the *consented decrees* (i.e: laws of the country, contracts, agreements, treaties, and promises) and prevent others from upholding it, while mentioning God's name in it are the most wicked.

> **Quran 2:114 - Aidid Safar:** *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.*

To recap, *deen* simply means *just* laws of the land or divine laws. *Masjid* and *masjidil-harami* on the other hand, have a wider coverage with regard to DOs and DON'Ts of, not only the *just* laws of the land (= divine laws), but also the DO's and DON'Ts of simple day-to-day contracts, agreements, and promises and everything in between. The Quran, not only talks about legislative laws (= *deen*), but also *masjid* and *masjidil-harami* (i.e: DOs and DON'Ts) of regular day-to-day stuff to which we give or take *consent*. Once we give or take *consent* (= *sajada*), it is considered a 'consented decrees' (or *masajidi*) of God.

Every human had made a covenant with God before we descended to the earth, as I mentioned briefly in Chapter 3. We have witnessed and conceded that God is our Lord as stated in verse 7:172, and that HE will judge us on the day of resurrection.

> **Quran 7:172 - QXP:** *When your Lord brought forth 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.'*

In other words, we have consented to God that HE is our Lord. Therefore, this covenant is a 'consented decree' (= *masjidi*). The restriction in that consent is that we should not make any partners with HIM or serve any god other than HIM.

Masjidil-harami does not refer to a physical structure geographically located in the Middle East. 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, and thus could not have been ummyin – i.e: ignorant of revelation (see Q 7:157; 62:2).

According to Quran 62:2, the Arabs had no prior knowledge about God's revelations. Therefore, they did not know anything about a 'revelation' or about a sacred Mosque.

Q 62:2
AS

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿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 they were from before in total loss.*

When the last Prophet received the Scripture he was told to do the most important thing (like the rest of the prophets before him). He was commanded to focus his attention on the sanctions of the consented decree (= Masjidil-Harami). That is, the DOs and DON'Ts of the divine laws in the Quran with regard to treaties, covenants, contracts, agreements, and promises, which all require 'consent'.

Q 2:144 AS

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿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.

The **M**uslims 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 in 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 religionists 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 Arabs were following their forefathers' religion and they haven't comprehended either the *deen* or the Quran. And, the **M**uslims around the world blindly follow the Arab's religion, similar to the Christians and Jews around the world blindly follow their forefathers' religion.

The last prophet was not concerned about the pagans 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.

As per verses 17:6-7, the Children of Israel had consented to uphold God's laws 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 in the consented decrees (i.e: they were abiding by the divine laws), 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.

Q 2:145 AS

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿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…

Q 2:146 AS

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ 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.

The verse does not say that they recognized the Messenger or a physical building, which the religionists claim to represent as their 'sacred Mosque'. In fact, they recognized what was sanctioned in the Quran defining it as *masjid* and *masjidil-Harami*. The last prophet was instructed to focus on the 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 sanctions to the Arab race. Obviously they knew 'the truth' cannot be represented by a Mosque of any description.

Q 2:147
AS

ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾

The truth is from your Lord, therefore do not harbour any doubts.

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-ilharami*) in the consented decree (= *masjidi*) - DOs and DON'Ts - wherever they may be. The focus here is towards our consents (i.e: original covenant - Q 7:172, our general consents, and the consent to uphold the divine laws - *deen* - in the revelation), and not a physical building. The religionists changed the meaning of this word to represent the cube structure that they also call *Ka'ba*, to continue with their pagan religion.

Q 2:149
AS

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ 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.

Q 2:150
AS

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ 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.

Let's recap:

- (Q 2:142 - AS): 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*.

- (Q 2:143 - AS): 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).

- (Q 2:144 - AS): 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-il-harami*) *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.

- (Q 2:145 - AS): 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)'*

- (Q 2:146 - AS): *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.

- (Q 2:147 - AS): *'The truth is from your Lord. Do not harbour 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.

- (Q 2:148 - AS): *'To each is their own focus. Therefore, you shall race towards doing good deeds. Wherever you are God will bring all of you together'.*
- (Q 2:149 - AS): *'Wherever you may go, you shall focus towards the sanctions in the consented decree (mas-jidil- harami). This is the truth from your Lord'.*
- (Q 2:150 - AS): *'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'.*

  Verses 2:142-150 describe 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 our DOs and DONTs in consents.

- *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 - AS)*

The Children of Israel received God's Scripture with the details of the sanctions of God's consented decree (= *masjidallah*). 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.

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 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 the things that have been declared 'sacred' by humans.

Does the verse 17:1 represent an ascension to 7th heaven?

The following is an extract from Mental Bondage written by Aidid Safar, with minimal edits, in relation to this topic. I suggest you to read his book.

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 **M**uslim 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 blew 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.

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 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**' (*ayaa-tan-ukhra*).
- In 20:23 God says He demonstrated from His **Great Sign** (or *min-ayaa-tina-kubror*). (The same word from 'his Lord's **Great sign**' (*min-ayaa-ti-rob-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 29:50-51).

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:

minal masjidil-Harami	from the consented sanctions
ilaa Masjidil-aqsa	toward the fringes of the consented decree
al-lazi barak-na	which We have blessed
haw-lahu	around it
linuri-yahu	to manifest to him
min-ayaa-tina	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:

> *If there is a quick gain, or a short journey, surely they will 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.

> *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:

> *When you were at the valley area and they were at the valley's fringe, and the base was down from you. (Q 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:

> *And a man came from the fringe of the city rushing, he said, "O Moses! Surely the rulers are planning to prosecute you." (Q 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.

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

27. Is '*Ka'ba'*, the cube structure in Mecca?

The **M**uslims 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'* or *bayt-ullah* constructed initially by prophets Abraham and Ishmael, and they hold it sacred. They also identify this symbol as *ka'ba-tullah*. This structure, which has multiple names, 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 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 God to rebuild? How was it made sacred? If the **M**uslims claim that the cube structure, they call *Ka'ba,* is only a symbol and 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 stones', 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. But, just for clarity, the word '*Ka'ba-tu-llah'* is not found anywhere in the Quran.

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'.

Q 5:6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى
ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا
فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ
ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم
مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ
نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ 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 wildlife conservation.

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.*

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'

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٖ 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 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'* 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 familiar with 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, and 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 travellers, 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 (i.e: 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. The word '*Ihram'* is also not found anywhere in the Quran.

Here's a summary to further clarify what it indicates in verse 5:96: while there are no restrictions on game from the sea, however, there are restrictions on game from land, i.e: we are forbidden (= *hurrima*) to hunt land animals during the restricted (= *hurumun*) 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 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:

Ha-Da-). So, *had-yan* is not 'offering', but '*to guide*' or derivatives thereof.

The word '*bhaligha'* comes from the root '*Ba-La-Gha'*, which means '*to reach (maturity) = to reach (its strength)'*. For example, verse 4:6 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 of 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 are restricted (= hurumun). And whoever of you kills it intentionally – the penalty is an equivalent of an animal to what he killed, determined (= had-yan – Root: Hu-Da = 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) 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 travellers, but 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). 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 conservation. There is no mention of a pilgrimage to Mecca, an

offering, or wearing an *Ihram.* The word '*ka'ba'* in verse 5:95 is 'ankle' and not the cube structure in Mecca.

Now let's review the verse 5:97 where the word *ka'ba* is mentioned again with regard to hunting.

Q 5:97
Aidid Safar

۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَـٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَـٰٓئِدَ
ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
﴿٩٧﴾

> *God has set the **'ankles' (= ka'bata)** a system sanctioned (= baytil-Harama) to be upheld for mankind, and the restricted period/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, which talk about hunting, its restrictions, and wildlife conservation. For the usage of '*baytul-Harami*' (= system sanctioned) in the Quran, please refer to Chapter 28. '*Shahrul-Harama'* is not *sacred months*. It means *restricted months/periods* during which you shall not hunt certain 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 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. Verses 1 to 4 of Chapter 5 are extensions 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 (= hurumun).*
>
> **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 (= bai-tal-Harama) when seeking the grace and pleasure of God. But when they are permitted (= Halal-tum), you may hunt. Let not hatred provoke you of those who prevented you, in observing the sanctions in the consented decree (= a'nil- mas-jidil-Harami), and do not aggress. Cooperate with each other in good deeds and piety, and do not cooperate 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.*
>
> [*Khinziri* = Rotten meat. This is discussed further in Chapter 31.]

> **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 on hunting wildlife. Once the ban is lifted (when they are permitted – *Halal-tum*), we may hunt. It's all about conservation law.

It is important that the fine for whoever violates the indicators of hunting restrictions (= *qo-laa-ida*) and knowingly kills 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 (i.e: wildlife inspectors) to determine the maturity (= *bhaligha*) of the killed animal by its ankle (= *ka'bathi*) - 5:95.

In summary, verses 5:1 – 5:4 and again 5:94 – 5:97 talk about 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 5:6, 5:95, and 5:97 refers to the ankle, not the cube structure in Mecca.

If *ka'ba* means ankle as per the verses discussed above, then what is the cube structure in the center of the Mosque in Mecca? Why do **M**uslims 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 stones' that they call '*Hajr-al-aswad'* attached to the cube structure? There is absolutely no mention of 'black stones' 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. 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 footprints 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, black stones, and footprints 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. What is '*Bayt*' as per the Quran?

Similar to the words *masjid* and *ka'ba*, '*bayt*' is another significant word in the Quran that was given a completely alien meaning by the inventors of the religion **I**slam. It is best to learn the true meaning of this word from the Quran itself than from any other sources, 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 **M**uslims believe '*bayt*' in the Quran refers only to a 'house'. They also refer the cube structure that they call '*Ka'ba*' in Mecca as '*baytal-haram*' or 'the sacred house' of God, where no one lives. They are not so sure why God requires a house on earth, whereas we know that everything on the earth and in the sky belongs to HIM. They are also not sure whether God really lives inside this house that they call *'baytal-haram'* or '*Ka'ba-tu-llah'* in Mecca. They also cannot answer why the word '*haram*', which means restriction, sanction, or prohibition, all of a sudden changed its meaning to 'sacred' when attached to '*bayt*' and '*masjid*'. Whatever their perception is, they still consider this '*baytal-haram'* as a significant symbol surrounding their religion.

Bayt, not only refers to a house, a physical structure, or a building where someone lives. It can also mean a dwelling for a group of people, such as students or members of a religious community (a sorority house), a building that functions as the primary shelter (boat house), a commercial firm (brokerage house or printing house), a legislative or deliberative assembly, or a quorum of such an assembly. The Legislative Assembly is called by many different names in many different countries, such as, House of Congress, House of Representatives, House of Commons, or House of Lords.

In the Quran, the word '*bayt'* in singular form has been used as a term for *a dwelling* (i.e: a house) and for *a system of legislative assembly* (i.e: a system). What prophet Abraham initiated with Ishmael was *a system of legislature (= organized*

structure and framework through which a government's lawmaking body operates - not to be construed as a physical structure), and not a sacred house for God (see Q2:125/127 and many other verses). System of legislative assembly is not a physical structure, but a legislative system (= *bayt*). However, '*bayt*' in verse 12:23 (and many other verses) with regard to the ruler's wife is 'a dwelling'. Everywhere the plural, '*buyut*', is mentioned in the Quran, it refers to physical dwellings - i.e, houses.

So, as per the Quran, Abraham was the first person to establish the foundation for a legislative system (= *bayt*) with laws of God (= *deen*), for people who are devoted (= *a'kiffina*) to it (Q 2:125/127 - This is discussed in detail later in this Chapter).

> **Quran 22:78:** *Strive for God with a strife befitting Him, for He has elected you, and placed no hardship in the laws (= deen = way of life = divine law), the Creed (= milla = legal system) of your father Abraham. HE has named you **m**uslims (= **m**uslimeen = submitters) in the bygone days and now in this (Revelation), that the Messenger may be a witness over you and you may be witnesses over mankind! So, uphold your commitment and keep it pure, and hold fast to God. He is your protector. How excellent is the protector, and excellent is the helper.*

Verse 22:78 is talking about 'the creed or *milla* of Abraham' for people who want to submit (i.e: ***m****uslimeen*) to it. The creed or *milla* here is the 'legislative system (= *bayta*)' that he and his Son, Ishmael, established with the guidance of God.

Every country in the world now has a legislative system in different forms. Thanks to prophet Abraham. He has named whoever follows the laws (= *deen* = divine laws = law of the land – Chapter 4), a submitter (= *muslim* – Chapter 3). Because of his commitment in establishing the first legislative system (= *bayt*) on earth with God's laws (= *deen*), God has given him a status (= *maqam*) and recognized his commitment in the Quran (Ref: Q 2:125; 3:97; 4:125).

The usage of the word '*bay*t' to indicate 'a system' in the Quran.

Those who have not comprehended the just legislative system initiated by prophet Abraham, as stated in the Quran, follow a system (= *bayta*) invented by the evil humans and genies (Q 6:112), which they call by different names (e.g: religion **I**slam, Christianity, Judaism, Hinduism, Jainism, Buddhism, etc. or oppressive political system) If we are blessed enough to be guided by God (according to His Universal Laws), He will remove us from our system with the truth to His system or *bayta.* This is clearly stated in verses 8:2-6.

> **Quran 8:2-6** - *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 (= solaa) 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,*
> *Just as Your Lord removed you* ***from your system (minal bayti-ka)*** *with the truth. Indeed, there are those among 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.*

We are told that the Prophet was removed from his system (= *minal bayti-ka*) 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?

Mohamed lived among the pagan Arabs who followed their own beliefs and a legal system (*bayta*). However, he must have felt that their beliefs and the system was flawed or rigged, and was searching for guidance from the Creator. We learned in Chapter 24 how he was guided by God with the revelation of the Quran. Verses 8:2-6 above simply indicate that how his Lord removed him from his flawed and rigged system (i.e: *minal bayti*) with the truth, and not from his physical house.

Similarly, the deserving believers may also be removed from their previous flawed and rigged system with the truth if they honestly search for the truth. God is able to move a person from one system to another according to His Universal Laws, while that person uses his or her house as a base to study God's revelations and wisdom (We reviewed this in verse 2:183-187 when we learned '*saum*' in Chapter 24).

This applies to anyone who wishes to purify him or her self. The following verses were addressed to the Prophet's wives:

> **Quran 33:33-34** - *You shall use **your houses** (= buyuti-kum) 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-la-bayti) and to cleanse you thoroughly. You shall remember what is recited in your houses (buyuti-kum) from God's revelations and wisdom. Surely God is compassionate and cognizant.*

The Prophet's wives were initially native-born to the ignorant and intellectually 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 to uphold their commitments (= *solaa*) and keep them pure (= *zakaa*). They are told to obey God and the Messenger and to remember what is recited from God's revelations and its wisdom, so that God can cleanse them thoroughly. They had to stop behaving like the ignorant *ahl-la-bayti*.

The **M**uslims believe it is an honour to be associated with the *ahl-la-bayti* of the pagans. The Quran declares the opposite. They say '*ahl-la-bayta*' in this verse refers to the 'members of the prophet's house'.

Verse 3:97 states that those people who are convinced may take the challenge to God's system (= *hij-jul bayti manis thadhor a' ilaihi sabila)* if they can find their way to it. The verse also gives some indications that in the system there are profound signs of

the status (= *maqam*) of Abraham. Let's review verses from 3:95 to 3:97.

> **Quran 3:95-96 -** *Say: "Allah speak the truth. So follow the creed (= milla) of Abraham, the upright. He was not of the idolaters".*
> *"It is the first system (= baytin) established for mankind who are convinced - blessed and a guidance for the worlds".*

Q 3:97 فِيهِ ءَايَٰتُۢ بَيِّنَٰتٌ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٩٧

> *In it (= fi-hi) there are clear signs (ayatun bay-yinatun) 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 (hajju) 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.*

The *baytin* in 3:95-97 refers to a system, not a house and we can find in this system (*baytin*), clear signs (*ayataun bai-inatun*) of Abraham's status (*maqamu ibrohim*) who was totally committed to the *deen*. Whoever are convinced, this system is secure. We are expected to take the challenge (*hajji*) to the system (*bayti*) if we can find our way there (*hajj* is discussed in detail in the next chapter).

> **Quran 4:81 -** *And they say that they are obedient; but when they take leave from you (messenger), a party of them plot (= bay-yatha) against what you said. God systematically records (yak-tubu maa-yu-bay-yi-tun) what they plot. So oppose them and put your trust in God. God is sufficient as Trustee.*

The words *bay-ya-ta* and *bay-yi-tu* are both used in 4:81 to inform us about a *system* being the norms of the enemies of all prophets to plot against what was said to them and God had *systematically recorded (yak-tubu- maa-yu-bay-yi-tun)* whatever

they have plotted. 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"…*

When the word *bayta* is suffixed with the word *haram* it denotes a specific restriction to the *bayta.*

For example, in 5:2 it says, *aminal baytal-harami* means *the peaceful harmony of the sanctions in the system* (see also Q 5:97). We discussed these 2 verses in Chapter 27. The sanctions in this verse refer to the limits imposed and allowed by God in respect of His decrees so as to maintain the perfect harmony in His system (= *bayta*. i.e: the ecological system).

Baytal-harami simply means *the sanctioned system* and *a'inda-bayti-ka-mu-harrami* in verse 14:37 means *by 'Your sanctioned system*' and not *near Your Sacred house*.

The Quran tells us, Abraham was led to this *bayta* or *system*. Those who wish to follow his path should commit themselves to the same system. Abraham used the word *a'inda-baytikamu-Harami* 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 prayed to God that he wished his progeny would live near God's house.

What does '*take the challenge to the system*' mean?

In verse 3:97, God states that mankind shall take the challenge to the system initiated by Abraham (*lin-nasi hijjul bayti manis thadhor a' ilaihi sabila*) if we can find our way.

What it simply means is that when we realize that the legislative system of a country has imposed unjust laws (i.e: Bills) to take away our liberty and freedoms given to us by God in the scripture, the mankind should take the challenge (= *hajji*) to that system (= *baiti*) to make it right, if we could.

So, it is our responsibility, as per the Quran, to challenge the system if there is any unjust laws, by any means possible, whether it be civil disobedience, peaceful protests, writing letters, phone calls, or meeting the legislators in person, or challenging the system in courts. Not everyone is able to engage in these acts, but only those who are devoted and capable of finding there way to it (see Q 3:97 above; 2:125-127 below). We will discuss more about *hajj* and *u'mra* in the next chapter.

The usage of the word '*bayt*' to indicate 'a house' in the Quran.

We encounter the word '*bayti*' in prophet Joseph story in Verse 12:23. We read that the woman in the house asked for an evil act from him, and he refused. The word '*bayti*' mentioned in the verse is not 'a system', but 'a house'. Let's review:

وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ قَالَ
مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣

Q 12:23

> *And she, in whose house (= bayti he was, sought to seduce him. She closed the doors and said: Come! He said: "I seek refuge in God. He is my lord, who has made my stay honourable. Indeed, the wrong-doers never prosper".*

Verse 29:41 is a verse where 'a house (= *bayti*)' and 'houses (*buyu-ti*)' are both mentioned.

Q 29:41

مَثَلُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَ كَمَثَلِ ٱلۡعَنكَبُوتِ ٱتَّخَذَتۡ
بَيۡتٗاۖ وَإِنَّ أَوۡهَنَ ٱلۡبُيُوتِ لَبَيۡتُ ٱلۡعَنكَبُوتِۘ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١

> *The example of those who take protectors from other than Allah is like the example of the spider that took a house (= baytan). And surely the 'most fragile houses' (= aw-hana-buyuti) are of the spider's house (= la-Baytul-ankabut), if they knew.*

As I mentioned at the beginning of the Chapter, the Quran uses the word *bayt* to mean 'a system' (e.g: legislative; ecological) and 'a physical house' or 'a dwelling'. This is consistent with other languages where the usage of the word *bayt* or *a house* is used to denote either *a dwelling* or *a system.* However, when the plural form of *bayt* is used, it always mean physical dwelling (i.e: houses = *buyut.* See Q 2:189; 24:29; 24:61).

Did Abraham build a *'sacred house'* to worship God?

Muslims believe that God instructed prophet Abraham to build a 'sacred house' for Him in Mecca. As we discussed in the previous chapters, many of the rituals surrounding the religion **I**slam are centred toward this so-called 'sacred house'. They call this house by many names such as, *Ka'ba-tullah, Masjidil-haram, Bayt-ullah,* and *Baytul-haram,* none of which are true as per the Quran. One of the verses that has endured the most corruption is verse 2:125. They use this verse to justify the belief that Abraham constructed a 'sacred house' with his son, Ishmael. The following is a common translation of this verse. I have extracted the following from Aidid Safar's book, Mental Bondage. Insertion of Arabic texts are by me.

Q 2:125 وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ 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*, *hus-shira*, *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 *maqaam* 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 وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And when We designated the system as providence (bayta-mazha-batan) 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. (wa-ruku'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:

wa-iz	and when
yarfa-'u	established
Ibrohimul	Abraham
qo-wa'ida	the foundation
minal-bayti	**from the system**
wa-ismail	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.

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*

29. Are '*Haj'* and '*U'mra'*, pilgrimages to the cube structure in Mecca?

The **M**uslims, 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 **M**uslims 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-stones that they call '*Hajr-al-Aswad*', 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 merit.

The **M**uslims believe that God prescribed the ritual pilgrimages in the Quran, and they claim that prophet Abraham initiated this practice for 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 I have excerpted from Aidid Safar's writing from his book, 'Mental Bondage', with minimal editing. Insertion of Arabic texts are by me.

U'mra and *Haj*: the invented pilgrimages

They have manipulated two words in the Quran to create a ritual that is erroneously touted as an article of faith in **I**slam. 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 **M**uslims 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 '***I****slamic*'.

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 *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 *wama-yu-'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-ja-athum 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 **I**slam. 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* 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) وَٱلطُّورِ ﴿١﴾
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.]

wa-kitaa-bin mas-thoo-ri (52:2) وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾
and the recorded article

fi-rok-khi man-shoo-ri (52:3) فِى رَقٍّ مَّنشُورٍ ﴿٣﴾
in exposed scrolls

wal baiti-ma'muri (52:4) وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾
and the living system

was-sak-fil mar-fu-'e (52:5) وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾
and the sky raised high

wal-bah-ril mas-juri (52:6)
and the oceans that fills with waves وَٱلۡبَحۡرِ ٱلۡمَسۡجُورِ 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 يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ 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 favourable for the religionists to mislead the **M**uslims 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 **I**slam 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.

Lin-nas	for mankind
Lal-lazi	of those
Bi	with
Bakkata	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 **I**slam 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 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 قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿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 ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ 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:

Q 42:16 وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ 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'

[**Authors's note:** The Quranic verses contained in this topic (9:1-15 and 2:190-194) have been discussed in detail in Chapter 25.]

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 ***i**slam* 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* (9:19). People who are involved in the challenge are called the *muHajiirin* (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* all 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 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 **M**uslims 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 ***m****uslims* 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 (*sha-i'ra-llah*), 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 ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾

huwal-lazi ba'asha	He is the One who sent
fil-ummyin	in the midst of the gentiles
rosulan min-hum	a messenger from them
yatlu a'laihem	to recite upon them
wa-yuzak-kihem	and to purify them
wa-yua'limuhumul	and the knowledge of
kitaba	the Scripture
wal-Hikmata	and the wisdom
wa-ainkanu	indeed, they were
min-qoblu	from before
lafi-thola-lin mubin	in total loss

[The word *ummyin* was wrongly translated as illiterates by all the popular translations. Many **M**uslim 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. **M**uslim 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 **M**uslims 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 **M**uslim 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 **M**uslim 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 **M**uslims 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 **M**uslim 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*.

Q 44:13-14 أَنَّىٰ لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ ١٣ ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ مَّجۡنُونٌ 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 rumourmongers.

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 rumourmongers. 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 **M**uslims 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:

> *The Messenger will say, my Lord, my people have deserted this Quran. (25:30)*

These are Quranic facts **M**uslims cannot reject. In the hereafter the messenger will not utter anything about the word *hadith* or *sunna* revered by the **M**uslim 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

30. 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 **I**slam or not, it does not make him or her a 'believer' by default.

Q 49:14 ۞ قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـًٔاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤

The Arabs say, 'We believe.' Say (O messenger), 'You have not yet attained belief.' Rather say, 'We have submitted (to the System)' (= aslamna – Root: SaLaMa), since Conviction to the Truth (= Eemaan = belief) has not yet entered into your hearts. Yet, if you obey God and His messenger (i.e: the message = obey the laws of the land = laws of God = submit), 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 verse 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 '***mumin***'. When we say 'we are believers', we have to specify what we believe in, or at least know what it means (i.e: believers of 'what'?). Otherwise, the word 'believer' does not make much sense. As per the Quran, a '*believer*' is someone who believes the truth and upholds the

laws and the guidance in 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. That is, to believe in the divine laws and guidance prescribed 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 achieve with a proclamation, but a constant and conscious effort. This is what 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 *malaaika* (= the universal forces of nature), the messengers, the scriptures, and the Last Day (i.e: judgment day). These are the fundamentals of the '*belief*' of a *believer*.

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ Q 2:285

> ***The messenger believes in that which has been revealed unto him from his Lord (i.e.: the Quran) and (so do) believers***. *Each one* ***believes*** *(**1**) in God and (**2**) His malaaika 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 God, the *malaaika*, the (previous) scriptures, the messengers, and the Last Day, as these are **the fundamental tenets** of belief in the Quran.

No one has seen God, the *malaaika*, all the messengers, the

(original, un-edited versions of all previous) scriptures, and the Last Day. Only those who truly believe and have a conviction on 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 Requital, 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.*

In the second verse, God confirms the authenticity of the Quran with certainty, so we can put our trust in believing in it. Then He states in the next few verses that 'those who believe the unseen', referring to *the 5 unseen fundamental tenets of belief,* which include all His revealed scriptures and the Hereafter, and those who uphold their commitments (= *solaa*), and be generous with what He has given them, are the ones who will see positive results of their efforts.

Let's review a few more verses where a 'believer' refers to someone who believes the Quran:

Q 8:2 إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The *true **believers** (= Mumins) are those whose hearts become receptive with awe when God is mentioned. And*

*when <u>His Revelations are conveyed to them</u>, they find their **belief** (= eeman = faith) strengthened. They do their best and then put their trust in their Lord.* [Also see Q 23:58; 7:156, 6:118]

Q 49:15 إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

*The true **believers** (= Mumins) are only those who have attained conviction in God and <u>His Messenger</u> (= the message = the Quran – See Chapter 14), and afterward doubt not, but strive in the way of God with their wealth and their person. Such are true to their word.*

Q 30:53 Sahih Intl' وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾

*And you cannot guide the blind away from their error. You will only make hear those who **believe** (Yu-min) <u>in Our verses</u> so they are Muslims (in submission to Allah).* [Also see 43:69; 27:81]

Q 40:40 مَّنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ 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.*

Q 29:24 Sahih Intl' أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

*And Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who **believe** (the Quran).* [Also see Q 27:86; 29:44; 16:79; 15:77]

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. *The successful are the believers,*
2. *Those who humbly and wholeheartedly uphold their commitments (= solaa),*
3. *Those who avoid vain conversation and turn away from all that is senseless,*
4. *Those who are virtuous (pure = zakaa),*
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 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 (= *zakaa*).
- 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.
- 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 in 'pre-destination' as part of one's beliefs. However, most of the people who claim that they believe in the scriptures, including **M**uslims, believe in pre-destination, as part of their beliefs (Refer to Chapter 19 for more details). It is also important to mention that the 'believers' are not supposed to make distinctions between any of God's Messengers, but the people of the scriptures, including **M**uslims, revere one Messenger over the others (See Q 2:136; Q 2:285; Q 3:84; Q 4:150-152). As per verses 4:150-152, those who make distinctions between prophets are disbelievers.

Unfortunately, the **M**uslims who claim they believe in the Quran, revere prophet Mohamed over all other prophets - a clear distinction between prophets - and believe nothing but the manmade *Hadith*. If they really do believe the Quran, how could their beliefs contradict what is stated in the Quran, as we have discussed throughout this book? Strangely, however, they still assume they are 'believers' (= *mumins*).

Q 2:278

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٧٨

O You who believe! Fear God and give up what remains of your demand for riba, if you are really ***believers*****.**

Q 3:175
Sahih Intl'

إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥

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

Q 3:160
Yusuf Ali

إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ 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

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿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!*

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 ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿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.*

Who is a *'muslim'* as per the Quran?

As per verse 49:14 at the beginning of this Chapter, one cannot simply become a 'believer' by proclamation without first submitting himself to the laws of God in the Quran (= *deen = Laws of the land*). We learned in Chapter 3, *a person who submits to the laws of the land* is identified as a ***m**uslim*. The majority of people in the world (i.e: mankind) abide by the laws of their country, thus they are ***m**uslims* as per the Quran. As per verses 2:62 and 5:69, if that submission to the Laws of

the land is combined with *the belief in the one-ness of God and the Hereafter* (i.e: The covenant or the consent - see Q 7:172), then, there shall be no fear on that ***m**uslim* (i.e: the law-abiding man or woman), and he/she shall not grieve.

Q 2:62
&
Q 5:69

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـُٔونَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

> *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 the kingdom of Saba in South Arabia – kingdom of Sheba); <u>whoever</u> 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.*

Thus, the fundamentals of a fruitful earthly abode for a peaceful Hereafter are:

- Do good deeds and avoid bad deeds (i.e: obey the law of the land = *deen*)
- Belief in the One-ness of God (without making partners - Ref Q 12:106)
- Belief in life after death (i.e: accountability/judgment)

The above 2 verses assure that <u>anyone</u> (not only the Jews, Nazarenes, and Sabeans. i.e: any human), 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 requirements of any ***m**uslim* (= a submitter, i.e: law-abiding citizen of a country) who also hopes for a peaceful abode in the Hereafter. Therefore, *a **m**uslim* who believes in God and the Last Day can be defined as *one who submits to achieve inner peace.* Unfortunately, however, many ***m**uslims* assume or claim they believe in God and the Last Day, but in reality, they don't. The following verse confirms this:

Q 2:8
QXP

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾

And of <u>mankind</u> there are those who claim, 'We believe in God and the Last Day', while they are not believers.

This is because most ***m**uslims* (= law-abiding citizens. i.e: most mankind) who claim they believe in God and the Last Day, associate partners with God.

Q 12:106
Pickthall

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

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

Therefore, it is important that the one who believes in God and the Last Day mustn't make partners with God (See Chapter 8), if he/she hopes for a peaceful abode in the Hereafter.

Unfortunately, all the Quran translators have misinterpreted *Yahud* and *Nasara* in Q 2:62 & 5:69 above, 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 believing in Judaism and Christianity, *they shall have no fear or grief*. However, we have seen many verses of the Quran in this book, where God states that people of the book have to follow the Quran for salvation, if they truly believe in Torah and/ or Gospel. It is also clear from the Quran that, as long as they follow the manmade religions of Judaism and Christianity, they serve other gods (= idols) besides the one true God, thus associating partners with God. This is also true for people who follow the religion, **I**slam - by following the manmade religion, they associate partners with God.

As I have mentioned in a previous chapter, 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 words **M**uslims, **I**slamists, or Muhammadans as a religious group along with *Yahud* and *Nasara*, but it is noticeably missing in the verse. This not only confirms that **I**slam 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 the time of Prophet Mohamed. God has only mentioned 3 ethnicities by name and qualified all other ethnicities by adding '*whoever*' immediately after these 3 ethnicities, which denote anyone that belongs to any other ethnicity (i.e: any man/woman). Please see the diagram at the bottom of this chapter for a visual illustration.

As per the information presented in this chapter, we understand the 5 fundamental beliefs of a *mumin* (= believer). We also learned the fundamental responsibility of a ***m****uslim* (= one who submits = law-abiding citizen). If any law-abiding man/woman also believes in God and the Last Day, without making partners with God, he/she is assured a peaceful abode in the Hereafter. Thus, he/she is considered as *one who submits to achieve inner peace*. We also understand that in order to be a ***m****uslim* who will have a peaceful abode in the Hereafter, we don't even have to acknowledge the *malaaika*, the scriptures, and the prophets. As per this basic understanding, we can conclude that all *mumin*s, by default, are ***m****uslim*s, but all *muslim*s are not necessarily *mumin*s.

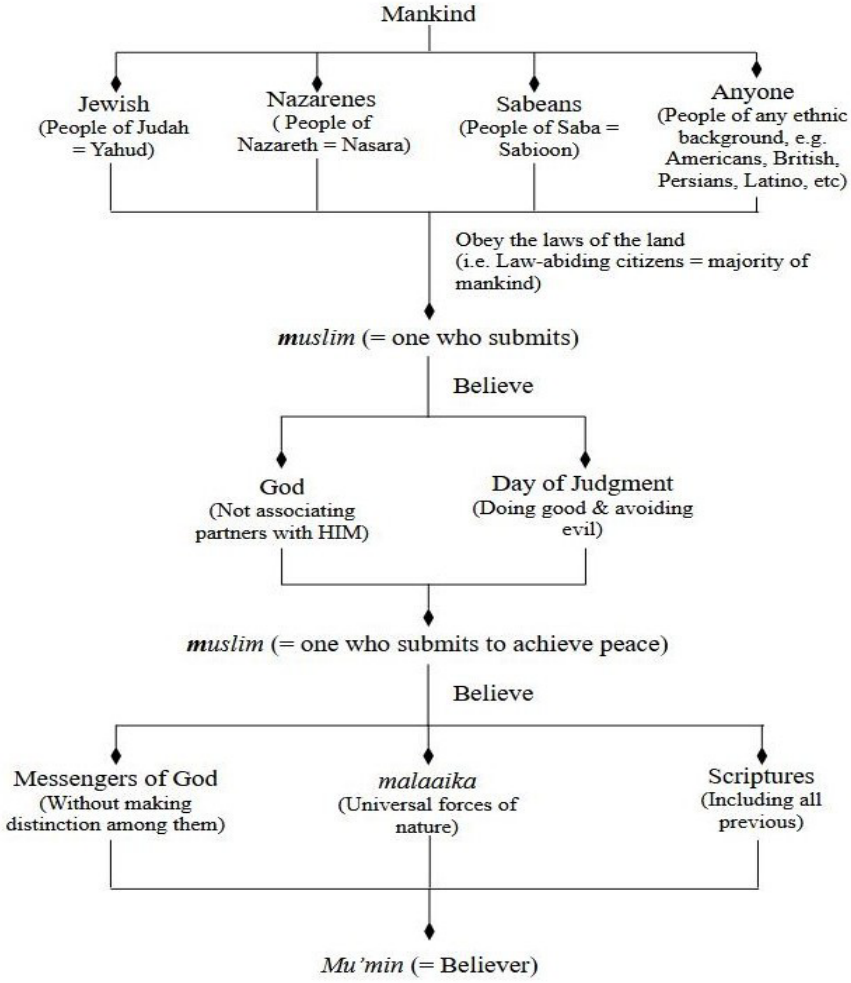
The following few verses relate to the 'people of the book'; they are worth mentioning. This is from the QXP Translation:

> **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*** *(thu-minoona), 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.]

A 'submitter (= *muslim*)' can be considered as a 'believer (= *mu'min*)' if he/she believes in the laws and guidance in the Quran, as stated earlier in this chapter.

To make it a little easier to understand, let me summarize what we learned in this chapter in a diagram.



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.

31. What foods are prohibited to consume as per the Quran?

When it comes to prohibited food items, **M**uslims 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, but they also have deemed certain foods neither prohibited nor allowed. These are the foods they call '*makrooh*', as if they couldn't quite make up their minds. Most **M**uslims are under the impression that these prohibitions are prescribed by God, even though it is not.

Q 3:78
Pickthall

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ 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.*

The **M**uslim priesthood has introduced prohibition laws contrary to the Quran in their religion, while the faithful blindly follow them. The faithful are told that these prohibitions are from God, but it is not mentioned anywhere in the Quran, thus not from God. When you question them about the above verse, they would simply say that the verse does not apply to them, but applies only to the people of the previous scriptures. So, they routinely pass through these verses without giving any thought to their existence. What makes them think that they are exempt from this verse?

It will come as a surprise for many to learn that God has only prohibited 4 items from consumption in the Quran. There is absolutely no other food prohibited from being consumed 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 are killed by another animal (= carrion).
2. Blood.
3. Polluted (or 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 in 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 it 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 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 the 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 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 as 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 that refer 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. Verse 5:60 of the Quran is another instance where 'apes and pigs' are mentioned metaphorically to identify 'degradation and corruption' as a condition of men rather than the animals themselves. Let's review the verse.

Q 5:60 قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ ۚ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿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 (= false authorities). 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 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 **i**slam 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*' means. The statement in verse 5:5 '*… <u>The food of those who were given the Scripture is lawful for you</u> 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 is 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 that 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 Q 5:15; 5:87; 7:157).

This is confirmed in Genesis 9:3 – *Every moving thing that lives shall 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 had 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, which makes no sense.

It is important to note that verse 5:4 above 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 that dogs are unclean or that we should not domesticate them, as most **M**uslims 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 الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

> *He has only forbidden you dead animals, blood, polluted meat (= lahmal 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 falsehoods 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.*

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, 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 **M**uslim sects have forbidden 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, 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 their 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 **M**uslims have also 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 **M**uslims have made locusts and grasshoppers permissible for consumption.

It is hard not to notice where the **M**uslims got their prohibition list from. It is definitely not from the 'fully detailed and clear' Quran.

Let's review another verse.

6:145 قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطۡعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيۡتَةً أَوۡ دَمٗا مَّسۡفُوحًا أَوۡ لَحۡمَ خِنزِيرٖ فَإِنَّهُۥ رِجۡسٌ أَوۡ فِسۡقًا أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۚ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ رَبَّكَ غَفُورٞ رَّحِيمٞ 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 (= lahmal 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, the 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 the 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). God has given us the choice to choose whatever we wish to eat as long as it is pure and meets the above criteria. No one else can prohibit them.

Verse 2:173 repeats the same prohibited items.

Q 2:173 إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ ٱللَّهِۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٧٣

He has forbidden you: dead meat (carrion), blood, polluted meat (lahmal 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 intending disobedience nor exceeding, it will not be a violation that hurts his own 'self'. Indeed, God is Forgiving, the Merciful.

The proceeding 3 verses warn those who invent their own list of prohibitions of 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, God advises us not to prohibit the good things that HE has made lawful to us. Doing so is a transgression of his laws.

Q 5:87
Pickthall

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٨٧

> *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. If the messenger of God was not allowed to make anything that God made lawful, prohibited on him, what do the religionists think of themselves? 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* (i.e: not prohibited - not in any of the 4 prohibited categories) and *pure* (i.e: clean and good - 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 antibiotic to accelerate their growth, or genetic modification (GMO) where the foods (including animals) are modified from their natural state by altering their DNA. Even though these foods are not prohibited, they are not pure (clean and good) if it is contaminated. Therefore, it may not be suitable for consumption as it is not healthy. Thus, the popular adage "If God didn't make it, don't eat it!"

Let's check the following verses:

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] <u>good</u> (= 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 nor transgression towards God and HIS restrictions. These allowances are mentioned in Q 16:115, Q 6:145, and Q 2:173 as we discussed above. However, if we know any of these foods are not pure (i.e: contaminated in any way), we should avoid them as much as possible as it is not *tayyiban* (i.e: pure or clean), and may not be good for our health.

Is 'alcohol' made prohibited (= haram) in the Quran?

The **M**uslims, 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. Verses 16:116, 10:59, and 5:87 mentioned above indicate that no one can prohibit the foods that God has made permissible to consume and permit the foods that God has prohibited to consume. The danger is that when the Imams (= **M**uslim 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 stands 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' that obscures our mind. The derivative *khumuri* is used in verse 24:31 to mean 'cover', which is discussed in the next Chapter.

Q 2:219

۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

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." …

Q 5:90-91

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿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?

As per the above 2 verses, alcohol and gambling are not prohibited but discouraged. *Avoidance* does not mean *prohibition*. Though, only alcohol and gambling are mentioned by name, 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 distract from our commitments (= *solaa*). By warning us about the danger of over-indulgence of thought-numbing practices, like alcohol and gambling, God encourages us to use our minds to recognize the power HE has bestowed upon us for perseverance, determination, and creative intelligence to achieve our purpose in life.

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. Habits like smoking, alcohol, intoxicants, drugs, gambling, overeating, satiating with unhealthy food, binge-watching television, video games, pornography, illicit sexual pleasure, and over-indulgence in entertainment not only lower the power of resistance and discourage persistence, but it invite looseness in other human relationships. It lowers your vibration and weakens your connection with your higher consciousness. The Quran discourages anything that beclouds or obscures our minds, not only alcohol and gambling, which 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). God states that making us indulgent in these thought-numbing habits is the handiwork of *satan* to obscure (= *khamar*) and take control of our minds, and that we should avoid them as much as possible (*satan* is discussed in Chapters 11 and 19).

Allopathic medications, which are commonly called 'drugs' can also be classified under this *avoidance* or *abstention,* as they only suppress or manage the symptoms and give us temporary relief, without addressing the root cause of the illness. Many of these 'drugs' obscure the disease and make us dependent on them, similar to an addiction; and when the illness progresses, it often requires stronger dosages to overcome symptoms, which leads to side effects and other complications later on.

Allopathic 'drugs', so far, have not found a cure for any disease, whether it be cancer, cardiovascular, diabetic, respiratory, intestinal, or neurological diseases. Of course, there are

definitely some benefits in allopathic 'drugs', as verse 2:219 suggests, but the harm is greater than their benefit if you really know about it. It is not wise to suppress the symptoms without addressing the root cause of any disease for too long. As we know, drugs block our biochemistry to reduce symptoms, but fruits, vegetables, vitamins, and minerals restore our biochemistry to create health.

This may sound like complete nonsense for the majority of unsuspecting people who completely trust and depend on allopathic *drugs*. The truth be told, there is no cure in allopathic 'drugs', only symptom management. If there were any cure, we all would have heard about it by now. And if they do cure, the drug manufacturing companies would go bankrupt. You can search "what diseases have allopathic drugs cured" on the internet and see for yourself.

The popular opinion, *the majority believe to be true* with regards to allopathic 'drugs', is just an illusion. The real healing is in God's natural medicine, as the ancient Greek physician Hippocrates (460 – c. 370 BC), who is called the 'Father of Medicine', said: "Let thy food be thy medicine, and thy medicine be thy food". Natural food is God's medicine suitable for consumption, while pharmaceuticals are mostly manmade, synthetic petroleum-based drugs, thus neither food nor medicine. Therefore, it is not *tayyiban* (i.e: clean or good). Maybe, they are called 'drugs' for a reason - it obscures (= *khamar*) the disease and then makes it addictive!

If God didn't make it, don't take it.

Alternate healing modalities such as Naturopathy, Homeopathy, Ayurveda, chiropractic therapy, holistic treatments, and meditation, to name a few, have healed many of the diseases, including the ones mentioned above, more effectively. There are volumes of books written on natural healing by practitioners who have successfully healed all diseases, and I suggest you to do your own research.

Please read Q 6:116. Surely, this verse applies to this popular

opinion - The majority opinion will mislead you from the way of God in natural healing. *They follow nothing but conjecture: they do nothing but lie*.

'Idle mind, (under the influence of thought-numbing habits), is the devil's workshop'

32. Are the women supposed to cover their heads and faces when in public, as per the Quran?

Many people, including many **M**uslims, assume that the Quran prescribes that women cover their heads. The 'head cover' **M**uslim 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 ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿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 ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿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 the Most High, the Wise.

Q 19:17 فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

And she (Mary) had chosen seclusion (= hijaban) from them. Then We sent to her Our Rooh, and he represented himself to her as a well-proportioned human being.

When it comes to wearing *hijabs* for women, **M**uslims quote 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 a *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 (= bi-khumuri-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 31 for usage of other derivatives of *khamar*).

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 God has entrusted women and 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 women should also cover their bosoms and not show-off their adornment in public. It is heartbreaking to see that some **M**uslim women restrict themselves from enjoying the freedom that God has entrusted to them with regard 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 spends time at 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, that the clothes that she chooses to wear are 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 every efforts to maintain their patriarchal control over women in society by keeping them subdued and restricted to their dwellings. The proponents of this dress code use verse 33:59 in isolation to justify their claim. However, when we review the verses from 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 offence.*
> **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 seized 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 addresses 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 women are harassed, annoyed, harmed, raped or abused, then the women are advised to wear an outer garment (= *jalbab* – i.e: overcoat)

when they go outdoors, in order to reduce the unwarranted attention towards them. If the harassment continues even after that, God has authorized to utilize the maximum penalty against the perpetrators according to the law of the land. This takes us to the 'criminals' that we discussed in Chapter 25. 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.

33. Is circumcision a slander against prophet Abraham?

Like the Jews and the Christians, the **M**uslims 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 men after him. There are many *Hadith* supporting this claim, though there is absolutely nothing mentioned in the 'fully detailed and clear' Quran. Some **M**uslim 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 been 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*.

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 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 God was unaware of the functions of our organs when HE created us? If we study the biochemistry, 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 (Lucifer). But he said, 'Of your servants, I will take my due share.'*
> *(Lucifer, 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 Lucifer's challenge to mislead and command his human devils (= *satans* = the evil ones among mankind and genies - see Chapter 11) to '*mark the mankind for their doom'* as mentioned allegorically as '*slit the ears of cattle'* (e.g: sheep). Lucifer doesn't have anything against cattle; his enmity is with mankind. We know that before cattle are sent to the abattoir, their ears are slit and labeled (marked). God has used cattle in allegorical terms to identify those who blind follow in verses 2:171 and 7:179 (please refer to Chapter 7, and Q 25:44). 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, IoT, 5G and 6G technologies, Human 2.0, and mRNA technology as in '*marking them (the blind followers = 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'*. 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 in the verses above is Lucifer's challenge to mislead and entice man to *disfigure the creation of God*. To follow Lucifer's inspiration is a transgression of God's commands. This includes any physical changes 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. Circumcision definitely falls in this category.

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 it's 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 the risk of 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 breast cancer in the future, which makes no sense. But, unfortunately, for many, their religious beliefs trump the common sense that the Quran strongly supports. 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 reasons, 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 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 childhood and 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 that anyone take a risk-benefit assessment and thorough research based on facts and logic before considering 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 judgment to leave the penile prepuce intact, and then told us to surgically remove it 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.

34. Does the Quran impose Stoning as a capital punishment?

Most people, including **M**uslims, 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 for **M**uslims 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 **M**uslims hold near and dear to themselves.

However, nowhere in the Quran has *stoning to death* been sanctioned 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 of the Scriptures 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."*

> **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 **M**uslims 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 prescribed 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 he to whom the Quran was revealed.

However, the Quran strongly disapproves of 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 are 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.*

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 or 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 **M**uslims also believe that if a **M**uslim renounces his/her religion from **I**slam, 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 **I**slam. The misunderstanding is because all **M**uslims, 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 30.

As I have discussed in Chapter 19, God, after sending down guidance in the form of scriptures, has given mankind the 'freedom of choice' so they can choose whatever path they want, without any compulsion or coercion from anyone. HE also has given us the intellect to discern the truth from falsehood and has warned us that we are accountable for our own actions and inactions. After giving us the responsibility to choose our own thoughts/actions, there is no reason for HIM to

instruct 'believers' (as the **M**uslims assume) to stone another human being for changing their beliefs.

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 instance 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 **M**uslims' belief is correct within the boundaries of their religion, **I**slam.

> **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 God's laws of nature had not been designed to force everyone on the earth to believe (because 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

35. Are child marriages allowed as per the Quran?

Marriage is a mutual consent 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 a 'meeting of the minds' of both consenting parties (i.e: 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*) with regard to marriages as misunderstood by many. *Submission* to a marriage 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 marriage*. 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 the religion of **I**slam, because *Hadith* justify these deplorable acts. Though it may be rare among **M**uslims in the West, it is fairly common in other **M**uslim cultures, and the majority of **M**uslims still believe in it. This is another instance where it clearly shows that **M**uslims do not follow the Quran.

The **M**uslims are not alone in this predicament. According to Genesis 25:20, it is alleged that the prophet Isaac married a 3 years old girl called Rebecca. It is also alleged that 90- year-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 is also no shortage of instances in history, up to the present day and age of the so-called civilized world, in every country, culture, society and religion where child abuse has been taking place in the guise of child marriages. However, the victim is always a female, an underage girl married to a mature 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 have only legitimized the marriage between mature men and underage girls. How about the underage boys and their sexual desires? Perhaps it is not so important to these Religionists as long as the mature men can sexually exploit the underage girls.

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 that 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 **M**uslims, their *Hadith* dictates that Prophet Mohamed married a 6-year-old girl, legitimizing an otherwise unwarranted act by God in the Quran, and attributing it to an honoured Prophet.

As stated in the above verse, a man cannot hold the woman in marriage against her will. The consent can be revoked by either party on their own or by 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 have to always submit to their husbands. These are however, stated in the *Hadith* of the religion **I**slam, 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 willingly foregoes that requirement in order to get married to the man of her choice. 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 honourably 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 the human psyche, and what is in your heart. 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 the 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

only be physically mature, but mentally mature as well, to give consent to a legally binding contract. When it comes to mental maturity, 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 izaa 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 consent and sign a solemn legal contract. 4:21]

'*Hatta izaa 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 judgments. 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):

> **Quran 2:221- QXP:** *Do not wed Mushrikas (= idolatresses) till they acknowledge the truth. A believing maid (= amaatun mu'mina-tun) of God is better than a Mushrikah (= idolatress) even though she may seem attractive to you. And do not establish marital bonds with Mushriks (= idolaters) 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 the 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* (= the way of life).

Did prophet Mohamed marry a 6-year-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 talks about men, 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, 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-year 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 **M**uslims who revere the messenger Mohamed so much are holding on to such lunacy. Instead of dismissing the *Hadith* altogether, some **M**uslims 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 states 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.

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.

36. Is cutting off the hands for theft prescribed in the Quran?

One of the other controversial *Sharia laws* of the religion **I**slam is the '*Hudud Law'* (Criminal Law), which prescribes cutting off the hands of a thief. There are many *Hadith* confirming this cruel punishment. Many people assume that 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

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾

> *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 of 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 becomes clear to us that it means to 'cut-off their ability to steal'. Firstly, it should be noted that the proceeding verse (5:39) makes it clear that 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 makes no sense.

Dr. Shabbir Ahmed in his Quran translation (QXP) has given a synopsis of 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 metaphorical verses 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 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 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 metaphorical. 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 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. 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, fines, mandatory community work, etc. In verse 5:39, God states that HE is forgiving and merciful. Do the religionists believe that the forgiving and merciful God would impose such a cruel punishment for theft? The 'repent and amend' in verse 5:39 would 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 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 **I**slam, 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 **I**slam, as 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 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 <u>that your **hands** and spears [can] reach</u> (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 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.*

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?"*

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 مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

So when she (Minister'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 God! This is not a man; this is none but a noble angel."

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 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 mean 'to dwell' 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 of '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 verse 12:31, it does not make much sense to

believe that the Minister'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 that she made the guests (other women) **settle in comfortably** (*sikkeena*) as opposed to each of them being given a **knife** (*sikkeena*).

We can see the domino effect of making a small mistake in one verse and how it affects the meaning of many other verses. Therefore, 'cutting off (*qatta'na*) their hands' (*aydiya- hunna*) means that they (i.e: the women) exhausted their efforts in the presence of Joseph, as he did not fall for their flattery to perform an indecent act. 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 <u>had exhausted their efforts</u> (qatta'na aidiya-hunna). Certainly, my Lord knows their plot.'*
> ['Cutting hands' = Exhausting efforts. Joseph asked for an investigation before being released to vindicate his character]

Therefore, we conclude 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 re-offend. As per 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. 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.

37. Reality check: Are you following the Quran or your parents' religion?

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 **I**slam (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 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 mature 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 for finding out the path we should follow, our parents or us? Would our parents stand up to defend us in front of God on the day of accountability, or would they be consumed with their own regrets (See Q 31:33)?

I shall show you from the Quran what the responses from the previous generations of old, when they were presented with God's messages. We can only take lessons from these interactions and make an effort not to repeat the same mistakes in our lives.

Q 2:170
Yusuf Ali

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

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?

Q 5:104
Sahih Intl'

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿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 أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا
إِن كُنتَ 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 يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ۚ وَإِنَّا
لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿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 أَسْمَاءً سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن
سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ 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.

Q 31:21
Pickthall

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

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 فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ 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 to the previous generations? They should think again.

> **Quran 16:24 - QXP:** *And when it is said to them, 'What has your Lord revealed?' They say, 'Fables of ancient times!'*
> [When the Quran 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 decide.

This is for the **M**uslims 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 **M**uslim parents or embraced the religion of **I**slam in your life at some point, that does not deprive you of your right to exercise your freedom to learn, think, speak, and 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 into believing in a religion that has been inherited from pagans, over generations ago. Unfortunately, your scriptures have been compromised. That fact should be clear to you by now (if you are open-minded), as you do not have an original version of the scripture, but only a few versions written by mortal men, whose authenticity cannot be verified. The Arabic version of the Quran is still uncompromised.

You have unwittingly inherited a religion with mental shackles on you 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 within 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 (= *salam*) while remaining shackled.

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 that your life is going to change… for the good.

The information presented in this book is not for

entertainment but for your own enlightenment…

This is your life we're talking about, and…

This is your only chance…

You need to look deep within yourself and understand your true essence…

The only person who can prepare you for the hereafter is you…

God can only show you the door…

You're the one who can choose to go through it…

Take the challenge

We've learned throughout this book that we cannot inherit the title ***m****uslim* from our parents. If the parents are ***m****uslims*, their duty is to exhort their children to submit to the laws of the land, and adopt it as their *way of life*. Abraham and Jacob reminded their children:

> **Quran 2:132:** *Moreover, Abraham enjoined his children and so did Jacob, saying, "O my children, God has chosen the deen (= law) for you. You shall not die except as* ***m****uslims (= submitters)."*

Abraham and Jacob told their children they must not die except as ***m****uslims* - obeying the law of the land (= *deen*) prescribed by God. Abraham and Jacob did not tell their children that God had chosen a *religion* or a *sacred house* for them. They said:

> *God has chosen the deen (or the way of life) for you.*

None of them were told to make a pilgrimage to a shrine or to start worshipping God, but they were told that there is a *deen* (= law) and they should abide by it (as long as it is 'just' and does not contravene the Quranic law) while serving (= *a'budu*) God alone. They were told to take the challenge (= *hajj*), when faced with unjust laws, to live by the legislative system (= *bayt*) and give life to it (= *u'mara-tha*) if they can find their way to it.

Similarly, we are told to do the same and tell our family. We should take time off to self-discipline in learning the Quran (= *siyam*) as stated in Q 2:183-187.

> **Quran 20:132:** *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.*

We are to tell our children that they must focus themselves to the consented sanctions (= *masjidil harami*) wherever they are, and uphold their commitments (= *solaa*) and keep them pure (= *zakaa*). We are to teach our children to be righteous, to do good to others, and not to be boastful. They must *not* fall into idol-worship by following any religion or following evil desires. 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:

> **Quran 31:17– 18:** *O my sons, observe your commitments (= solaa-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.*

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 dominion 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. 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. We will never be able to count HIS blessings. When we look deeper, we will realize that even our existence is a blessing of God.

Generally, 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 credit to their idols – Saints, Monks, Sufis, Rabbis, Imams, Priests, gods, and goddesses.

As per the Quran, being unappreciative of God and his blessings is a sign of disbelief (= *ka- fa-ra*). Please refer to Chapter 6, where I have explained 'disbelief' 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, oftentimes they get offended and wouldn't want to assist us anymore. However, God is completely independent of us, and to Him belongs all praise. Though He doesn't look forward to our gratitude, thanking and praising HIM can only be for our own advantage. When we live in a state of gratitude to God and HIS blessings, the universal forces in nature (= *malaaika*) 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 just a mere verbal thanks or an acknowledgment for a gift that they receive. But if we do not use that gift for the purpose it was intended, it could constitute ingratitude. Let's say 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, hence being unappreciative.

Similarly, 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 to put those blessings to the right use. The universal laws will work to grant us more of His blessings or keep us from harm. If we consider our hearing, sight, speech, and ability to reason as blessings from God, using them for the right purpose constitutes gratitude. If we consider the perfect health of our body to be a blessing from Him, then maintaining it in the same way constitutes gratitude. If we share the blessings 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, it would constitute 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 it on others secretly and 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.*

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 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*

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!*

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)*

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 a denial or concealment of the truth of God's blessings, hence it is a form of *kufr* (= denial = disbelief).

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*.

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.

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 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 and challenges in life due to our own errors (i.e: our thoughts and actions). Sometimes obstacles and challenges come to teach us an important lesson. However much we don't appreciate these obstacles and challenges, we should keep our faith in God and continue to strive for guidance, reconciliation, positivity, perseverance, truth, and justice to overcome them. Oftentimes, the mere experience of it makes us stronger, confident, and enlightened, and we should never forget to thank God. We shall realize it was a blessing in disguise.

The following verses state how some people conveniently forget God's assistance in such dire situations and go back to their old ways of ingratitude to God by giving 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. 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)*

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, inspiration, and guidance that He has been sending my way. 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 that 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 possessions and academic achievement, but also including 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. 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, when the One capable of forgiving is stating this fact. This should give us hope and solace if we are contemplating God's compassion, 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 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.*

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. It brings them out of darkness to light and guides them to the path of peace (= *salam*). 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 to conclude this Chapter.

> **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 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 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

Acknowledgement

The praise is to God (= *al-hamdu-lillah*) for making my aspiration come to pass with the completion of writing this book. I had been yearning that someone else might take the lead in presenting the facts that have been widely misunderstood in the Quran. Though many people have already addressed some of these misunderstood concepts, there are still many that have not been discussed. The more I see people deviated from the truth in the Quran for blind following, the more it hurt me to watch them and do nothing about it. Thus, I felt the need to break my own barrage of excuses on why I should not write.

The god (= *allah*) has been merciful towards me and has been assisting me in mysterious ways since the day I began writing this book. All I had was an outline of what I was going to write, but the ideas, inspiration and answers to my queries started pouring in, mostly during the time I was researching and meditating. When I was reviewing certain concepts to include in this book, many of them became even clearer to me, which definitely helped me immensely in better understanding the Quran. Thanks to the blessings and assistance of *allah*.

I can confidently state that whoever seeks guidance honestly, and is receptive to follow the guidance, will definitely find that God is responsive.

I also would like to acknowledge many of the resources and books that I, with the help of God, found online and assisted me in writing this book. It made my work much easier. I am thankful to many of the Quran translators. I acknowledge the Quranic Arabic Corpus online app, the author of 'Mental Bondage' and a few other authors for their dedication and hard work, which have assisted me in writing this book. There are many virtual mentors and writers that I would like to thank, from whom I gained knowledge during my initial journey in seeking the truth.

Finally, my family members who assisted me in editing, their valuable suggestions, and their patience during the whole time I was busy working on this book. I have not mentioned their names for the sake of anonymity.

If you find any value in this book, you may thank God for guiding you to it and share it with someone.

Love and peace,

Anonymous abdullah

All truth passes through three stages.
First it is ridiculed.
Second, it is violently opposed.
Third, it is accepted as being self-evident.
- Arthur Schoppenhauer

Glossary

a'bada = to serve; to enslave; to obey; to be subservient. **M**uslims claim it also means worship*. Chapter 9*

a-fala ta'kiloon = Won't you use your intellect, brain, wisdom, common sense, reason*. Chapter 7*

ahbaar = clergy of any religion; Imams; Rabbis; Priests; Popes; Sheiks; Muftis*. Chapter 10*

a'kifuna = devoted; dedicated; faithful; loyal*. Chapter 24; Chapter 26*

allah = God; the god; Lord; the creator. *Chapter 2*

a'mra (u'mra) = to give life; to promote; to administer; **M**uslims claim it also means a pilgrimage to Mecca. *Chapter 29*

ash-hurul-hurumu = Restricted period/months; **M**uslims claim it means 'Sacred Months'. *Chapter 25*

awliya = protecting friends; allies; masters*. Chapter 10*

balaghan nikaaha = reached marriageable age. *Chapter 35*

bayt = a system of legislature; ecological system; a house. *Chapter 27; Chapter 28*

baytil-harami = sanctioned system; **M**uslims claim it means 'sacred house'. *Chapter 27; Chapter 28*

Buraaq = A supernatural, winged creature with a body of a horse and head of a human, supposedly given to Mohamed for his nightly journey to meet with God. *Chapter 18*

buyut = houses*. Chapter 27*

deen = law; way of life; path; Divine laws; law of the land; a divinely prescribed way of life to achieve peacefulness; **M**uslims claim it also means religion. *Chapter 3; Chapter 4*

faqtulu = subdue*. Chapter 25*

Freewill = One's intentional (= free) choice and the power to choose to do whatever he/she does without any interference, decree, or compulsion from God or anyone else. *Chapter 19*

Gemara = analysis and commentary on Mishnah by Rabbis. *Chapter 5*

g*ha-fa-ra* = to forgive. *Chapter 39*

Gospel = New Testament; The scripture given to Prophet Jesus by God*. Chapter 21*

hadith = statements; stories; tales; words; speeches; sayings; **M**uslims claim it also means the supposed statements, stories, tales, sayings, speeches, habits, practices, and rulings of prophet Mohamed and his companions. *Chapter 4; Chapter 5*.

***hajaba* (*hijab*)** = to partition; to bar; to veil; to screen; to seclude. *Chapter 32*

Hajar-al-aswad = Black stone attached to the cube structure in Mecca*. Chapter 28*

haj = challenge; confront; dispute; **M**uslims claim it also means a yearly pilgrimage to Mecca. *Chapter 29*

halal = allowable; permissible. *Chapter 30*

haram = denied; deprive; restrict; forbid; prohibit; **M**uslims claim it also means 'sacred' and *'Ihram'. Chapter 27; Chapter 28*

hudud-allah = limit set by God. *Chapter 5*

Hudud Law = **I**slamic criminal law as per **M**uslims. *Chapter 5*

Iblis = Lucifer; the satanic entity. *Chapter 9; Chapter 11*

Ihram = Pilgrim garb. *Chapter 28*

Ijma = consensus. *Chapter 5*

ilah = god; idol; deity. *Chapter 2*

in-sha-allah = If the laws of God apply favourably; **M**uslims claim it means 'God's Will'. *Chapter 19*

***Islam* =** a religion followed by **M**uslims. *Chapter 4*

islam = submission (to achieve peacefulness). *Chapter 4*

jalbab = outer garment; overcoat. *Chapter 32*

jinn = genie; descendent of *Iblis*/Lucifer. *Chapter 11*

ka'ba = ankle; **M**uslims claim it also means the cube structure in Mecca. *Chapter 28*

kafir (kufur) = 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. *Chapter 6; Chapter 7.*

kalima-tillah = God's words in scripture. *Chapter 19*

Kitab-ul-arbaeen = Compilation of books of Hadith of Shia Islam. *Chapter 5*

khamar = to blot; to becloud; to obscure; to cover; or to blur. *Chapter 31*

khumuri = cover. *Chapter 32*

maqam = status. *Chapter 27; Chapter 28*

malaaika = Universal Forces who uphold the universal laws; angels. *Chapter 11; Chapter 19*

masajid-allah = Consented decrees of God; **M**uslims claim it means God's mosques. *Chapter 26*

may-yasha-u = Universal laws in nature. **M**uslims claim it means God's will. *Chapter 19*

Maseeh Ad-Dajjaal = false Messiah or Anti-Christ as per **M**uslim and Christian legend. *Chapter 22*

masjidal-harami = Consented sanctions; **M***uslims claim it means sacred Mosque in Mecca. Chapter 26*

Mecca = A holy city for **M**uslims, located in Saudi Arabia. *Chapter 27*

milla = legal system; creed; order. *Chapter 3; Chapter 28*

Mi'raj = Mohamed's alleged ascension to the 7th heaven to meet with the creator. *Chapter 18*

Mishnah = alleged practices and rules of Moses called the 'oral law' believed to have been given to Moses by God and passed down through oral tradition and committed to writing many centuries after Moses. *Chapter 5*

mumin = believers of the Quran; believers of the laws and the guidance in the Quran. *Chapter 3; Chapter 25; Chapter 30*

munaafiq = hypocrite. *Chapter 16*

mushrik = a person who makes the act of shirk; idol worshipper; career criminals; tyrants. *Chapter 8; Chapter 25*

Muslim = an individual identified himself/herself as belonging to a group called **M**uslim who follow the religion **I**slam. *Chapter 3*

muslim = One who submits to the Laws of the land; One who submits to divine laws for inner peace. *Chapter 3*

nabi = prophet. *Chapter 14*

Nasara = Nazarenes of Nazareth - an ethnic group. *Chapter 20*

Predestination = The belief that all events have been willed by God including damnation for some and salvation for others. *Chapter 19*

qadar = due measure of God; controlled measures; power; **M**uslims claim it also means predestination. *Chapter 19*

qata'a = to exhaust; to cut. *Chapter 36*

qatala *(qaatilu)* = kill; fight; subdue; confront. *Chapter 25*

qisas = just recompense. *Chapter 19*

Qiyas = reasoning. *Chapter 5*

qudus = sacred. *Chapter 25; Chapter 27*

Quran = Reading; The scripture sent down by God to His final prophet, Mohamed in his native language, Arabic. *Chapter 1*

ramadhan = intense heat; great distress; extreme stress; nadir; lowest point in life; worst moment; **M**uslims claim it means a specific month in Arabic Calendar. *Chapter 24*

rasul = messenger. *Chapter 14*

Religionists = the monarchs, the rich elite & the priesthood. *Chapter 4; Chapter 5*

ruhbaan = Monks, yogis, and sufis. *Chapter 10*

ruku-u' (arka'u) = concede; acknowledge as true, just, or proper; **M**uslims claim it means bow down. *Chapter 12*

Sahih = Authentic. Chapter 5

Sahih-e-sittha = Compilation of books of authentic *Hadith* of Sunni Islam. *Chapter 5*

sajada = to give consent; to agree to something; to admit something is true; be of service; **M**uslims claim it means prostrate. *Chapter 12*

sa-ka-na (sikkeena) = to dwell. *Chapter 36*

shaitan = *satan*; evil man or *jinn*; evil characteristic. *Chapter 9; Chapter 11*

shahada = witnessing; feel/experience; **M***uslims claim it also means* Creed, Oath, *Tahlil;* to-testify; declaration of faith. *Chapter 16*

shahr = period; month. *Chapter 24*

sha-ka-ra = gratitude; thankful. *Chapter 38*

Sharia Law = Islamic law; the alleged practices and rules of Mohamed believed to have been given to him by God and passed down through oral traditions and committed to writing over a century after Mohamed's demise. *Chapter 5*

shirk = Taking other gods besides God; Associating partners with God; Accepting human authorities over divine revelation; Hindering depriving, or breaching divine laws (or just laws of the land); Idol worship in any form; Serving graves, saints, ancestors, or one's own evil agendas and desires*. Chapter 8*

shi-ya-an = universal laws; **M**uslims claim it means God's will. *Chapter 19*

shiya'an = religion; sectarianism. *Chapter 5.*

shurakaa-u = idols; evil authority figures; clergy of any religion; dictator; tyrant. *Chapter 10*

sibgha = hue of God; attributes. *Chapter 19*

sodaqa = welfare; charity; kindness; assisting the needy, irrespective of their faith, colour, gender or nationality*. Chapter 17*

solaa = commitment; pledge; oath; promise; **M**uslims claim it means ritual-worship*. Chapter 18*

soum = self-discipline to achieve something, an outcome, or a higher purpose; **M**uslims claim it means fasting*. Chapter 24*

sunna = actions; rules in practices; habits; **M**uslims claim it also means the supposed actions rules, and rulings of prophet Mohamed and his companions. *Chapter 5*

sunna-tillah = God's law in practice; God's attributes. *Chapter 19*

Talmud = collection of *Gemara* and *Mishnah* by Jewish Rabbis many centuries after prophet Moses. *Chapter 5*

Taaghut = False authorities, religious or otherwise; religious and political authorities. *Chapter 4*

Torah = the Old Testament; The name of the scripture given to prophet Moses by God. *Chapter 5*

Wudhu = Ablution; ritual cleansing. *Chapter 18*

yada = power; ability; authority; control; possession; strength;

resources; hands. *Chapter 36*

Yahud = Jews of Judah - an ethnic group. *Chapter 20*

zakaa = virtuous; pure; **M**uslims claim it also means poor-due or tithe. *Chapter 17*